

THE PRESIDENT'S INITIATIVE ON RACE

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AMERICAN INDIAN TRIBAL LEADERS

AND TRIBAL ORGANIZATIONS

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TUESDAY

JANUARY 13, 1998

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The Advisory Board met in the Lincoln Auditorium at the Heard Museum, 22 East Monte Vista Road, Phoenix, Arizona at 5:00 p.m., Dr. John Hope Franklin, Chair, presiding.

PRESENT

JOHN HOPE FRANKLIN, Ph.D., Chair
LINDA CHAVEZ-THOMPSON, Board Member
ANGELA OH, Board Member
GOVERNOR WILLIAM WINTER, Board Member
JUDITH A. WINSTON, Executive Director
ALEXIS HERMAN, Secretary of Labor

ALSO PRESENT:

GOVERNOR MARY THOMAS, Gila River Indian
Community
PRESIDENT ALBERT HALE, Navajo Nation
FLOYD CORREA, Correa Enterprises, Inc.
JOAN TIMECHE, Northern Arizona University
CAROL LUJAN, Arizona State University
BARNIE BOTONE, Albuquerque Indian Center
PRESIDENT CAROLYN ELGIN, Southwestern
Polytechnic Institute
CHAIRMAN DAVID KWAIL, Yavapai Apache Tribe
LAURA HARRIS, Moderator
STEVE JUANICO, Omni Pueblo of New Mexico
PETER ZAH, Prayer
CHAIRMAN IVAN MIKAL, Salt River Indian Community
STANFORD LOMAKEMA, Chief of Staff, Hopi Tribe

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(5:20 p.m.)

CHAIRMAN FRANKLIN: Good evening. My name is John Hope Franklin. I am Chairman of the Advisory Board to the President's Initiative on Race.

With me are three other members of the Advisory Board. There's Ms. Angela Oh of Los Angeles, California, Governor William Winter of Jackson, Mississippi and Linda Chavez-Thompson of San Antonio, Texas and Washington, D.C. and our beloved Director, Executive Director of the Advisory Board, Ms. Judith Winston.

I'm very honored to have at my right the famous Alexis Herman. We'll hear from her a bit later. It's a great honor and pleasure and privilege for me to be with you today as, indeed, I think I speak for the President's Advisory Board in general.

President Clinton has given us a unique opportunity, an opportunity to speak to the American people, to have a dialogue with them. He has charged an Advisory Board addressing the issue of race in a way that has never been done before in our country. Our role is to help the President educate the American people about the facts of race, to promote constructive dialogue and recruit and encourage leadership on all levels.

It is also our charge to identify policy

1 and program recommendations in critical areas such as
2 education, economic opportunity, health,
3 administration of justice and housing. We wanted this
4 meeting to happen and we are delighted to be in
5 Phoenix to make it happen because it is extremely
6 important to our work and particularly important to
7 the entire effort of the President's Initiative on
8 Race that we include Native Americans in this year's
9 study and discussion of race in America.

10 We do not do this out of courtesy merely
11 but because we have a country in which any segment of
12 the American population should participate in
13 determining the country's direction and certainly the
14 oldest segment of the population is entitled by any
15 standard to participate in determining the country's
16 direction.

17 We've scheduled this meeting this
18 afternoon because we recognize the special legal and
19 political status of tribal governments in the United
20 States. And we have invited tribal leaders here and
21 tribal representatives to sit and share with us the
22 issues of race that effect their governments and you
23 as individual citizens. We also extend invitations to
24 the Native American individuals, not out of disrespect
25 for the tribal governments, but because we recognize
26 that issues of race also effect Native Americans who
27 no longer live on tribal lands.

1 This is the second opportunity that we've
2 had to participate and to hear from Indian, American
3 Indian tribes and organizations about race related
4 problems effecting our individual nations and their
5 citizens. The first meeting was held in November in
6 Santa Fe, New Mexico at the National Congress of the
7 American Indians Annual Conference, but this is the
8 first meeting with tribal leaders to be held in
9 conjunction with our monthly advisory board meetings.

10 And today we want to learn from you about
11 the areas in which race plays a factor in preventing
12 American Indians and individuals -- tribes and
13 individuals from having equal opportunity in all
14 sectors of society whether that is in education,
15 employment, housing, health care, economic opportunity
16 or the administration of justice.

17 Tomorrow we will be examining the race in
18 the work place beginning at 9:00 a.m. in the Phoenix
19 Preparatory Academy auditorium. That meeting is open
20 to the public and I hope as many of you as can will
21 attend that meeting.

22 We are very honored today, as I've already
23 said, to have with us the Honorable Alexis Herman, our
24 Secretary of Labor, who will deliver some welcoming
25 remarks. Secretary Herman brings more than two
26 decades of leadership to this position of Secretary of
27 Labor. She has spent her career in the front lines of

1 the changing work force as a business woman, a
2 government executive and a community leader,
3 developing, promoting and implementing policies to
4 benefit workers and to increase opportunities and
5 skills of the hard to employ.

6 Most recently, before she became Secretary
7 of Labor, Secretary Herman served as assistant to
8 President Clinton and Director of the Public White
9 House liaison office. As founder and president of
10 A.M. Herman and Associates, Ms. Herman advised state
11 and local governments as well as private corporations
12 during the 1980's, as an expert on reducing and
13 eliminating formal and informal labor market barriers.
14 She guided corporations on human resource issues
15 relating to training, mentoring and reducing turnover.

16 She also helps state governments make
17 economic development activities through job creation
18 and training categories. It is, therefore, my great
19 pleasure and my honor to present to you Secretary
20 Herman. Thank you so much for joining us.

21 (Applause)

22 SECRETARY HERMAN: Thank you very, very
23 much, Doctor John Hope Franklin and my thanks to you
24 not simply for your kind words of introduction but I
25 thank you especially today for your leadership, for
26 what you have done to advance this entire dialogue in
27 our nation today. I want to thank each of the members

1 of the Commission that have joined us today; our
2 Executive Director, Judith Winston, and thank all of
3 you for your leadership and what you are doing to
4 advance the President's Initiative on Race in this
5 country today.

6 But my special thanks to those of you who
7 have come today to share with us first-hand your
8 problems, your concerns, your issues and what it is
9 you are doing especially to advance the concerns and
10 issues of your own people and to give us the
11 opportunity to listen to and to learn from you.

12 I know that Native Americans in particular
13 perhaps face the greatest economic and social
14 challenges than any other group of people in the
15 United States. I also believe that perhaps you
16 probably feel as though our country is not doing
17 enough to address those needs and concerns. I want to
18 assure you today President Clinton does care about
19 your concerns and as your Secretary of Labor, I want
20 to do all in my power to especially address the
21 economic and employment concerns and what it is we can
22 do to improve on those initiatives in particular.

23 As I said, today we're here to listen and
24 to learn from you. I had the opportunity earlier
25 today upon my arrival in Phoenix to meet with a group
26 of tribal leaders, to talk with them specifically
27 about the President's Welfare to Work Initiative and

1 what is working and what is not working in that area.
2 I hope tonight that we can broaden the discussion,
3 that we can hear in details from you what we can do to
4 better advance the issue of race in America,
5 especially how this impacts the Native American
6 community. I thank each of you for being here today
7 and I look forward now to this dialogue.

8 Thank you very much, Doctor Franklin.

9 CHAIRMAN FRANKLIN: Thank you, Secretary
10 Herman.

11 (Applause)

12 CHAIRMAN FRANKLIN: Now it's my great
13 pleasure to introduce our moderator for this meeting,
14 Laura Harris. I'm certain that Laura is known to many
15 of you. She is a member of the Comanche nation and is
16 Executive Vice President for Americans for Indian
17 Opportunity. She also serves as Senior Advisor to the
18 President's Initiative on Race. It is my great
19 pleasure now to turn the meeting over to your
20 moderator, Laura Harris. Laura.

21 MS. HARRIS: Thank you very much. I want
22 to thank each of the tribal leaders who are here
23 today. I know you all have a lot to do and to take
24 this two hours out may seem like a small amount of
25 time to us but I know it's a great deal of time for
26 all of you, so thank you very much for coming.

27 At this time, I'd like to ask Peterson Zah

1 to make a prayer so we could start this meeting out
2 appropriately, if he would do that for us. We'll all
3 stand and have an opening ceremony.

4 MR. ZAH: Okay, could we have everybody
5 face east.

6 (Prayer in Navajo)

7 MS. HARRIS: Thank you very much. Mr. Zah
8 is a former president of the Navajo nation and a very
9 active national leader. We appreciate his being here
10 today and starting us off on the right foot. As
11 Doctor Franklin said, my name is Laura Harris. I am
12 a Comanche originally from Oklahoma. I now reside
13 outside of Albuquerque, New Mexico and I work for
14 Americans for Opportunity which is a national advocacy
15 Indian organization and we are located on the Santa
16 Ana Pueblo Reservation.

17 I just want to tell you a little bit. We
18 tried to make a circle but it didn't quite work with
19 the lights and the cameras and everything else. What
20 we tried to do is kind of give a little culture to the
21 meeting, so I hope you'll bear with us. Some of our
22 backs are to you but we tried to make this as informal
23 and interactive discussion as possible.

24 I'd like to ask each of our participants
25 in the circle to introduce themselves and as they do
26 so, I'd like you to say your name and your title and,
27 of course, what tribe you are. I would also like you

1 to answer a question; what do you value most about
2 being a member of your tribe. I think in this way
3 we'll be able to share with the advisors and with the
4 audience a little bit about ourselves, our specialness
5 and our uniqueness as tribal members.

6 And then I'd like to ask the Advisory
7 Board if they will, and Secretary Herman, to tell us
8 a little briefly why it's important for them to be
9 working with the race initiative. We have this
10 traveling mike and I'll just -- Doctor Elgin, if you'd
11 like to start, that would be great.

12 DR. ELGIN: I'm Carolyn Elgin. I'm the
13 President of the Southwestern Indian Polytechnic
14 Institute in Albuquerque, New Mexico. I'm a Choctaw
15 Indian from Oklahoma.

16 MS. HARRIS: What do you value about being
17 a member of your tribe?

18 DR. ELGIN: I have always valued being a
19 Choctaw Indian from Oklahoma. It's just who I am.
20 It's part of my being.

21 MS. TIMECHE: Hello, my name is Joan
22 Timeche. I'm a member of the Hopi Tribe of Northern
23 Arizona and I am the director of the Center for
24 American Indian Economic Development at Northern
25 Arizona University. And I value being a member of the
26 Hopi Tribe because they say our Hopi way of life is
27 very hard and I've had some rough times in life and

1 it's taught me to value what I do, the good parts of
2 it. Thank you.

3 MS. CHAVEZ-THOMPSON: My name is Linda
4 Chavez-Thompson. I'm the Executive Vice President of
5 the AFL-CIO and a member of the President's Initiative
6 on Race Advisory Board. The reason that I'm serving
7 on the Advisory Board is to begin to make a difference
8 economically and socially in the lives of people of
9 color, bring about some changes, bring about a report
10 to the President hopefully to begin the phase of
11 making changes in America as we deal with the issue of
12 diversity and inclusion and to make economic gains for
13 people of color.

14 MR. CORREA: Good evening. My name is
15 Floyd Correa from Albuquerque, New Mexico. I'm a
16 member of the Laguna Pueblo west of Albuquerque. I'm
17 currently the Chief Executive Officer of a company I
18 started in 1983 that's called Correa Enterprises.
19 We're involved in satellite telecommunications and
20 computer software. I value being from my pueblo of
21 Laguna primarily because it gives me, I think, a
22 perspective on living on both the Indian world, the
23 culture, the religion, the family values and also the
24 very competitive world in a business environment.

25 It's allowed me to keep a perspective on
26 things and that although life is hard, there's a way
27 that we, as people, can hopefully move toward solving

1 it.

2 Thank you.

3 MR. WINTER: I'm William Winter from
4 Jackson, Mississippi, a member of the President's
5 Advisory Board on Race.

6 As Governor of Mississippi back in the
7 1980's, I came to appreciate more than I ever had
8 before the richness of the diversity of our people.
9 I had the privilege of working closely with the most
10 delightful and interesting group of people
11 representing all of the racial and ethnic population
12 of my state, including many African Americans, and
13 including members of the Choctaw Nation.

14 I would invoke the name of my good friend,
15 Chief Philip Martin and I might tell you that I regard
16 what Chief Martin is doing there with the Choctaws in
17 central Mississippi as being a model of leadership,
18 particularly in our section of the country. I have
19 welcomed the opportunity to be involved in the
20 President's Initiative on Race. I think it is
21 important for all of us, regardless of our racial
22 background or where we've come from to understand that
23 out of the diversity that we bring to this country is
24 the source of the greatest strength that this country
25 has and so I welcome the opportunity to be with you in
26 Arizona and to have this interchange of ideas and
27 information with you this evening.

1 GOVERNOR THOMAS: Good evening and a
2 special good evening to my elders that I see out in
3 the audience. My name is Mary Vivian Thomas, the
4 Governor of the Gila River Indian Community composed
5 of Pimas and Maricopas.

6 I myself am Pima and Hopi and I'm the
7 first woman Governor of my reservation in its 2000
8 year history, so I wanted to bring that out. You
9 asked a very hard question, why we value of who you
10 are. And if I had the rest of the night I would not
11 begin to finish it until maybe the following morning
12 because there are so many things in it; the very
13 connection to the earth, to the nature around you, to
14 your history and the past, the legends and the stories
15 that have come about, the art you see.

16 And we just had a revealing glimpse of the
17 past by our efforts to put up a museum and you can't
18 tell me how proud I felt of where my ancestry goes
19 back to and you can't even count the years. It's the
20 smell of Indian cooking. It's the smell of a
21 jackrabbit cooking in an oven earthen pot. It's the
22 smell of the bread that I grew up on as a child. It's
23 the hard work that goes into keeping your house
24 repaired, keeping your health, keeping clean, the
25 smell of trying to settle the dirt on your dirt floor,
26 walking around bare foot, all these things, the sound
27 of a coyote late at night or early in the morning, the

1 hoot of an owl outside your window.

2 These are things that I will carry with me
3 forever, because when I leave this earth, my heart
4 will be ended in its fullest aspect.

5 PRESIDENT HALE: Thank you very much.

6 (Speaks Navajo)

7 Good evening and thank you very much for
8 this opportunity. I'm a member of the Ashiii Clan of
9 Bitter Water and my paternal grandparents are One Who
10 Walk About and my maternal -- excuse me, that's my
11 maternal grandparents. My paternal grandparents are
12 the Kiyanis, who is my father or my Nali (ph) who just
13 said the prayer this evening.

14 My name is Albert Hale. I'm known as
15 Albert Hale. I'm President of the Navajo Nation and
16 I welcome you to this part of the country, Madam
17 Secretary and all who are present here this evening.
18 Thank you very much for joining us. And the richness
19 of the culture and the beauty of the culture, the
20 history of the Navajo people, the language of the
21 Navajo people, all of that combined makes us strong,
22 gives us the strength that has caused us to preserve
23 in spite of all the atrocities that have been
24 perpetrated against us throughout the course of
25 American history and our history, that's what makes me
26 proud to be Navajo.

27 Thank you very much.

1 SECRETARY HERMAN: Thank you very much.
2 Why is this initiative important to me? It's
3 important to me, I think, first of all, as a daughter
4 of the deep south, I'm from Mobile, Alabama. I've
5 spent my entire life literally working on issues and
6 people, to help bridge the racial divides that have
7 historically kept us apart as a people. So for me
8 personally this issue is very, very important to me.

9 And secondly, as Secretary of Labor, I
10 certainly recognize that we cannot talk about racial
11 unity in this country unless we are prepared to talk
12 about economic equity that leads to opportunity and
13 there's no better way to measure the whole question of
14 economic equity than to take the yardstick to the
15 workplace.

16 And so for me as Secretary of Labor, that
17 is my focus, that is where my passion and energy is
18 and I believe that this initiative will help to
19 further point us in the right direction of what we can
20 do as a nation to open even wider the doors of
21 opportunity for all people in this country today.

22 Thank you.

23 CHAIRMAN FRANKLIN: I'm John Hope
24 Franklin, the Chair of the Advisory Board to the
25 President's Initiative on Race. I want to say first
26 of all that I was born in Oklahoma. My father was
27 born in Oklahoma or in the Indian territory. My

1 father was a mixture of Choctaw and Chickasaw. My
2 grandmother was Choctaw and my grandfather -- my
3 grandfather was Choctaw and my grandfather was
4 Chickasaw, not full Indians. They came over in the
5 Trail of Tears as relatives, friends, spouses and in
6 some instances slaves of the Indians as they made
7 their way to the new land to which they had been
8 removed by President Andrew Jackson.

9 I have a heritage of being in Oklahoma,
10 born in Oklahoma and being born of people who had a
11 deep appreciation of Indian culture and who had some
12 Indian blood running in their veins.

13 Now, when President Clinton asked me to
14 serve as Chair of the Advisory Board, I asked myself
15 why me. I asked the question of various people
16 including my physician, including my cardiologist.
17 Sometimes I think I should have asked my psychiatrist
18 too.

19 (Laughter)

20 But they all said, "Go for it. You can't
21 do better than to honor this country and to honor the
22 memory of your own ancestors than by trying to make a
23 contribution in this very important area". I've lived
24 as long, I think, as anyone in this room, longer than
25 almost everybody and I can say that as I look back on
26 my 83 years, that there is no opportunity that we've
27 had to take a firm and mature step toward real racial

1 harmony than today.

2 We may not make it all the way but I'll
3 tell you one thing, I for one will be trying with all
4 of the energy and resources that I have and that's why
5 I accepted the opportunity and I shall work for all of
6 you as long as I am in this position.

7 MS. HARRIS: I'll answer that question,
8 too, real quick. I'm Comanche and I value most being
9 a part of something larger than myself, a family, but
10 also a set of values that I've learned and something
11 with a past, present and definitely a future, that's
12 what's important to me and it's important for me work
13 on the race initiative because of my Comanche values.
14 One of those is moving in a small nomadic band you
15 couldn't -- didn't have the luxury to waste any member
16 of that society.

17 Each person had a valuable contribution to
18 make and I think that's true in modern American
19 society. We each have a contribution to make and only
20 through work to end racial discrimination can each of
21 us have that opportunity to make that contribution.

22 DR. LUJAN: My name is Carol Lujan and I'm
23 a Professor at Arizona State University. I'm a member
24 of the Navajo Nation and my clan is Big Water Clan.
25 I think, you know, I feel the same way that Mary felt.
26 It's really hard to describe how -- what my culture
27 and my identity means to me and what it does for me,

1 but I know what it does is it gives me a sense of
2 place in the universe and also my spirituality. It
3 feeds into that and it's -- I can't leave out my
4 ancestors. That's an extremely important part of who
5 I am and why I do what I do.

6 MS. OH: Thank you. My name is Angela Oh
7 and I'm serving, I guess, our country as an advisor to
8 that President's Initiative on Race. It's important
9 to me because it's a very scary issue and it's a hard
10 issue to look at where the possibilities of
11 reconciliation lie and I don't believe any group has
12 the answer. I think it requires a willingness and a
13 dedication to look deep not just into the political
14 and social issues but into the soul.

15 And I've had one prior chance other than
16 today to meet with tribal leadership at the 54th
17 Congress that was held in Santa Fe and one of the
18 things that struck me the most out of that meeting was
19 the incredible persistence of spirit among all the
20 tribal nations that were represented during that
21 meeting.

22 In the introduction of every person I felt
23 that the expression of who they were was very close to
24 tears and yet I remember one leader, and I forget who
25 it was, that said, he said, you know, to the three of
26 us; Governor Winter, Judith Winston and myself who
27 were present, "We were here long before you, we are

1 here among you and we all know we're going to be here
2 well into the future. We wish to help guide our
3 brothers and sisters". So I feel very honored to be
4 a part of this effort.

5 CHAIRMAN KWAIL: Who should I be looking
6 at or which camera? My profile is not that good so I
7 need to know.

8 (Laughter)

9 I'm David Kwail, Chairman of the Yavapai
10 Apache Tribe and also elected President of the Inter-
11 Tribal Council of Arizona. The Inter-Tribal Council
12 of Arizona is comprised of 21 tribes, 19 who are
13 members of the Inter-Tribal Council. I appreciate the
14 invitation to be here today and as regards to what I
15 feel I am or -- I can't remember the question now.
16 It's -- everybody has said something different from
17 what the question was, but I think what I look to is
18 a mother and father, particularly to a father who was
19 very strong in spirit.

20 He led his family. He was strong from
21 when I was born to when he died. And he just happened
22 to be Yavapai. Wepupia (ph) was his clan and that
23 clan comes out of Sedona. My mother is Apache and her
24 clan came out of Payson. So I happened to be two
25 people and I know both sides in regards to what I
26 should know about them.

27 They're the ones that made me and I look

1 to them and I think great things about my folks
2 because they were Indian. They were full-blooded,
3 they were not mixed and it's important that that's
4 what I come from and I'm sure people that are mixed,
5 that's important because that's where they come from.

6 The history of them is very important. My
7 father walked back from San Carlos to Camp Verde where
8 I am from now. I think that's very important, a great
9 accomplishment. He was a prisoner of war and so was
10 his father. In 1900 San Carlos released some of the
11 tribes that were in campus there to leave and, of
12 course, my father's father did just that. He left San
13 Carlos. It was a prisoner of war camp and they
14 returned to the Valley.

15 The Valley did not have one speck of
16 reservation land but they went back to their homeland.
17 When I think of the world and people willing to do
18 that, especially the different cultures that are
19 around here, I think that's really genuine, important
20 and I feel great that they want to do that and I think
21 that's the accomplishment of the idea of my own folks,
22 my own father, walking out of San Carlos.

23 He was nine years old when he did that and
24 he headed back with his folks to the Verde Valley and
25 that is significant to me.

26 MS. WINSTON: I'm Judith Winston, the
27 Executive Director of the President's Initiative on

1 Race and I am here in this position because I
2 recognize, like so many of you here, what a great
3 opportunity the President has provided us, an
4 opportunity that has never been given to us by someone
5 in his position, an opportunity for all of us to learn
6 how we can be one America and how that achieving that
7 goal will make us a stronger nation. I am a student
8 of history and a student of law and I learned for the
9 first time as a college freshman the richness of my
10 own heritage as an African American woman and I
11 learned it largely by reading the works of Doctor John
12 Hope Franklin, From Slavery to Freedom.

13 And it was only then that I began to
14 understand after living 17 years of my life feeling a
15 sense of being diminished by that association, my own
16 tribe, so to speak. It's a real tragedy, one that
17 many of our children are still experiencing.

18 So I am delighted to have the opportunity
19 to work with all of you in dispelling some of the
20 myths and superstitions that have divided us as a
21 nation and beginning to realize what President Clinton
22 already knows, that in our diversity there is strength
23 and while we are great, we can become even greater but
24 will take every one of us to make that journey and to
25 bring that understanding and I am proud to be
26 associated with this distinguished group of Americans
27 and look forward to contributing whatever I can as we

1 make that journey together.

2 MR. BOTONE: Thank you. My name is Bernie
3 Botone and I welcome you to the Far West. I'm the
4 Executive Director of the Albuquerque Indian Center
5 and I represent 35,000 Indians that live off the
6 reservation. I'm a member of the Blackfeet Tribe from
7 Montana. I'm also a descendent of a Kiowa warrior who
8 was the chief, the last chief of the Kiowa Tribe.

9 So I come to you and acknowledge myself to
10 all of the distinguished guests and thank you for the
11 opportunity to participate. What I wanted to say to
12 you is that I represent many groups, one of them being
13 Urban Indians or off the reservation group that their
14 parents moved to a location for employment and
15 opportunities for education. I happen to be the first
16 generation after boarding school.

17 Both of my parents met at Lawrence, Kansas
18 and they married and that's why I'm two different
19 tribes. In telling you that I also represent
20 organized labor. I'm the Vice President of the New
21 Mexico Federation of Labor and I'm the first Indian to
22 drive a train in the United States. And I rise to
23 thank Martin Luther King for that right to participate
24 in the work force.

25 I'm a husband, a father and a grandfather.
26 And all of these opportunities that I've been bestowed
27 I've always been told from my older people and I'd

1 like to honor them tonight by telling me that it is
2 our position to speak for those who can't speak for
3 themselves, that leadership of the past who literally
4 laid their lives down for the people and have, today's
5 generation leaders likewise.

6 When I became a locomotive engineer, I
7 went home to my grandmother and I told her how happy
8 I was that I advanced in life. The railroad called me
9 up and solicited me because they needed Indian good
10 work but not just Indian, they needed an Indian that
11 had electrical ability, mechanical ability and had
12 college work.

13 I qualified so they hired me. The other
14 requirement was a strong back. Obviously I have that.
15 When I said that to my grandmother that I was a
16 locomotive engineer, she wept deeply and as she sat on
17 her bed in her bedroom, her tears I thought were
18 because she was happy or sad or something that
19 grandmas do. To have an Indian grandma, those of you
20 that have them, you know what I'm talking about.

21 She said to me that she remembered as a
22 little girl that at Cooperville, Oklahoma they loaded
23 my great great grandfather up in a boxcar and they
24 shipped him off to St. Augustine, Florida where he was
25 imprisoned with other chiefs like Geronimo. So I
26 stand proud tonight to tell you that I stand in good
27 relationship with all and I thank you, Secretary and

1 distinguished guests for this opportunity.

2 MR. JUANICO: My name is Steve Juanico.
3 I'm the Vice Chairman for the Omni (ph) Pueblo Council
4 of New Mexico. Hi.

5 I'm at a loss for words right now. I
6 think you already summed up what I was going to say,
7 took away my speech here but, well, you know, it's an
8 honor to serve the governors of the pueblos because
9 you know the pueblos of New Mexico, some have accepted
10 the electoral systems, some of them are still
11 governed traditionally, the systems which have been
12 incorporated and maintained dating back to pre-
13 history.

14 And some of these religious leaders still
15 exist in terms of carrying out some of the traditional
16 practices. So we represent a strong group of tribal
17 leaders and their strength not only comes from their
18 ability, their wisdom and the philosophies that have
19 been taught to them but from their spiritual strength
20 because it's the right that they have fought for
21 against foreigners that have come, first the Spaniards
22 and then the United States Government. You know, they
23 fought for religion and their way of life, their
24 culture.

25 And I think if you place a value on
26 anything, you know, it's not monetary or resources, I
27 think. It's their culture that they value very much,

1 and, therefore, representing them and then also
2 Chairman Roy Bernall (ph), I'm here tonight on their
3 behalf and on his behalf and the hard question is what
4 I value most about where I come from, Pueblo Acoma
5 (ph) New Mexico.

6 The joke I sometimes tell is that because
7 we're close to God, it's called the Sky City because
8 it's located on a 265-foot mesa. And it's a joke but
9 then, you know, this question, I guess everywhere we
10 go we learn something about ourselves, we thought we
11 knew, but the question, I never thought about it and
12 in thinking about it all this time, it's good I'm at
13 the tail end, I think my answer is a philosophical
14 answer.

15 I think it goes back to the truth.
16 However you can define what it is still, you know, the
17 truth of where you came from and where you're going,
18 I guess the self and I guess the big family, the
19 tribe, the value we place in the family, the extended
20 family. I think at Acoma what taught me, my elders,
21 my brothers, my sisters taught me the value of life,
22 you know, that it's you. You know, you create from
23 your mind.

24 You know, it's just like if you're an
25 engineer you create on paper, that's where it starts.
26 And then you design something and then you create it
27 and it's here, you know, like the plane I flew in over

1 from New Mexico. Somebody designed that. It's
2 somebody's idea but yet, it's a reality. That's the
3 same thing when you think about I want to have a
4 little kid, a child.

5 You've created that when you said that and
6 so it's that kind of philosophy. It kind of goes in
7 a little bit deeper than that but basically that's my
8 particular spiel on this question. I know I get long-
9 winded, but thank you very much for your attention.

10 MR. HARRIS: Thank you very much. Those
11 were very insightful introductions and I appreciate
12 your patience with that idea. We have the unique
13 opportunity, this group right now and the reason that
14 we've asked you, each of you, here today is to give
15 your thoughts and insights to these Advisory Board
16 members, who will then in turn give their thoughts and
17 advice to the President of the United States.

18 So in the interest of time, because we
19 have a very short amount of time, we would like each
20 of you to very specifically talk about what you think
21 they ought to know. In order to help this discussion
22 along, we came up with a question, a couple of
23 questions. What do you think the barriers are to
24 Native Americans' equal participation in the U.S.
25 economy? And then what are the options for overcoming
26 those barriers?

27 We focused on that idea because tomorrow,

1 as you know, the theme or the focus of the Advisory
2 Board meeting, the monthly Advisory Board meeting,
3 will be regarding economic opportunities, racism in
4 the workplace and jobs. And so we were hoping this
5 group could address those issues. In fact, some of
6 you are experts in that area but we want to also make
7 sure that you have the opportunity to talk about race
8 issues in general if you're more comfortable doing
9 that instead of just in the area of economic
10 opportunities.

11 So what I'm also going to ask you, as the
12 moderator and facilitator, to be very brief. We have
13 a big group here. We have a very short amount of
14 time. What I'd like to do is just like we did with
15 the introductions, is to go around and each of you
16 take two or three minutes to answer that question,
17 what do you think the barriers are and then if we're
18 all brief enough, we could go around the room again
19 and talk about some of the solutions that either we're
20 working on, I know a lot of you have some really great
21 programs going on. The President's Initiative
22 Advisory Board is very interested in hearing about
23 what works.

24 We know that there's a lot out there that
25 is working. We know that a lot of you are involved in
26 programs that are working. We'd like to hear about
27 those. So give the advisors a little idea about what

1 you think the barriers are in the area of race for
2 Native Americans to be equal participants in the U.S.
3 economy and I'd like to start with Carol, just so I
4 won't -- I mean, Doctor Elgin -- I mean, Doctor Lujan
5 instead of Doctor Elgin this time. I won't make her
6 go first and we'll just pass around the microphone
7 again. We'll get another microphone for that side of
8 the room so we can keep going.

9 And I'd also like to encourage the
10 Advisory Board members and Secretary Herman, if you
11 have questions or don't understand the statement
12 that's being expressed, the sentiment that's being
13 expressed, please feel free to ask questions. And I'd
14 like to make this as inter-active as possible. We
15 tried to keep the members down to this group so that
16 that interaction could take place. So, Doctor Lujan,
17 if you will start and please two or three minutes so
18 each person can at least have two times to contribute
19 their ideas.

20 Thank you.

21 And you can stand up or you can sit down.
22 Sitting down seems to be more intimate but whatever
23 you like.

24 STATEMENT OF DR. CAROL LUJAN

25 DR. LUJAN: Thanks, Laura. You can hit
26 me when I hit my two minutes. There are so many
27 barriers in terms of American Indians getting into the

1 work force or taking -- being participants of the
2 economic situation in the United States, but one of
3 the major barriers is the disproportionately number of
4 American Indians that are represented within the
5 prison systems.

6 You know, just looking at statistics,
7 looking at South Dakota, the Indian population there
8 represents seven percent of the state's population and
9 yet, they represent 38 percent of the prison
10 population. And I've done some research in this area
11 and looking at the research, there's discrimination
12 within the justice system. There's also the
13 complexity of the various jurisdictions that are
14 involved when a crime occurs on an Indian Reservation.
15 American Indians are subject, I think, to more legal
16 justice systems than any other person in the United
17 States.

18 We're subject to the state, depending
19 where it occurs to the tribal government or to the
20 Federal Government. And just looking within the
21 federal system alone, American Indians are at the
22 mercy of the system. The cases are not tried within
23 the nations, the native nations that they have
24 occurred. They're tried in the city wherever the
25 federal courts are, meaning that if it is a jury
26 trial, then the individuals on trial usually have a
27 panel or a jury that's composed of non-Indians that

1 don't know much about the culture, that don't know
2 much about the Indians and the Indians themselves, it
3 is the reverse; they don't know much about the system
4 that they're caught up in and how to work through it.

5 Some of the research shows that American
6 Indians are more likely to plead guilty because they
7 think that if they're honest they go home and that's
8 not the case. And just, you know, reflecting on that
9 in this state alone, examples are like of Peter
10 McDonald, who was the leader of the Navajo Nation for
11 three consecutive terms and he was convicted of a
12 crime and is now serving 15 years in federal prison
13 for that.

14 It's interesting to see what will happen
15 to the former Governor of this state, Fife Symington,
16 who was also convicted of a federal crime, to see if
17 he's going to be having the same similar sentence.
18 You know, but this is an important area and it does
19 effect whether or not a person can really participate
20 in the economic area.

21 MS. HARRIS: Thank you. Chairman.

22 STATEMENT OF CHAIRMAN DAVID KWAIL

23 CHAIRMAN KWAIL: I have some things
24 written here but let me try to say something just from
25 the top of my head and then try to follow some notes
26 here. With regards to employment in Arizona and in
27 regards to economic developments that are here, the

1 problem with all Indian folks is that education seems
2 to be the strings that hold them. And because of
3 that, the employers do not hire our people in
4 managerial areas.

5 I know we've got to initiate the education
6 of our folks to a lot higher degree than what is being
7 done now. We do have that opportunity in Arizona with
8 some of the tribes because of the casino initiatives
9 that we're doing is enabling us to do that. But
10 discrimination in jobs is there and the discrimination
11 is by not getting into the managerial positions that
12 we wish our people were in.

13 The -- all the things connect. With
14 regards to economic development, we have tribes that
15 have malls on the reservation and by these tribes
16 employing their people to work in these models, you
17 have the neighboring towns who put a damper on tribes
18 and ask tribes -- ask people in their communities not
19 to visit the tribes' malls. That is discrimination.

20 Sometimes you see these outlets not hiring
21 our tribal folks because many of our tribal folks are
22 not the ones that go to these stores and it is a hard
23 process. I think actually what needs to be done is
24 more tribes are getting involved with malls on their
25 reservation. I think that would be one way for us to
26 continue to at least have the economic base to put
27 people out there, put our folks out there and to work

1 them.

2 I guess the idea is that what Indian
3 tribes will have to do is create its own monopoly to
4 do that, to make sure that our folks get the equal
5 job. That's futuristic for us right now but it's
6 still discrimination issue for us. Our folks are
7 stuck in laborious jobs and that's really unfair,
8 especially when we have the skills out there to do
9 jobs.

10 A lot of times we are not selected because
11 we don't have transportation to these outlets. Then
12 other times we have to go like across town just to get
13 a job and I don't know what the plan is to change all
14 that. I'm sure you're putting all that material
15 together to hopefully do that. You know, it's just a
16 sad situation.

17 I know I can speak personally now from the
18 reservation that I'm from in Camp Verde. I have four
19 parcels up there. One of my parcels has a lot of job
20 opportunity because it has -- because it's the capital
21 of my reservation. There are communities that do not
22 have any buildings or job placements for them there.
23 Everything is off the reservation. Every one of those
24 communities have to get jobs off the reservation and
25 they do. They have to -- I guess the discriminatory
26 thing about that is that they have to drive 20 to 30
27 miles away just to continue a job.

1 MR. BOTONE: Okay, thank you. I have a
2 prepared statement. It's lengthy so I'll cut it down
3 to a couple of paragraphs.

4 MS. HARRIS: Just to let you know that
5 we'd like to take each of your written statements up
6 and make them part of the record.

7 MR. BOTONE: Okay, thank you. There is
8 another matter with which we must contend in
9 addressing problems of unemployment and under-
10 employment among the Native Americans. That is racism
11 in the workplace. Over the years we've observed
12 racism in the workplace move from commission to
13 omission. Racism by omission is by far the more
14 insidious of the two. While the Albuquerque Indian
15 Center has been relatively successful in placing
16 numerous individuals in career positions through its
17 employment training program, we've become truly aware
18 of the problems of racism through omission and it's
19 widespread.

20 Human resources directors in industry and
21 government simply find 10 reasons not to hire Native
22 Americans. Proving discrimination in many of these
23 cases is virtually impossible. In my opinion the
24 direction of new policies addressing problems of
25 racism in the job market should focus on overcoming
26 the problems of racism through omission and toward
27 that end, I feel a renewed effort to combat racism

1 should include a massive program to train Native
2 Americans to compete in the workplace of the United
3 States, and thus, deny those with racist tendencies
4 the opportunity to deny employment on the basis of
5 excuses rather than real reasons.

6 I also feel among the more positive ways
7 to deal with racism is to lessen our dependency on the
8 system that failed to generate long term employment
9 potential and career opportunities for racial
10 minorities. I feel we can use a Jewish philosophical
11 approach to address the problem. In summary, if a
12 certain segment of the public denies you membership to
13 the country club, buy the country club.

14 The same can be said about employment. If
15 the systems, political and otherwise, fail to provide
16 employment opportunities, the Native American is well-
17 positioned to create his own job opportunities,
18 especially in the urban areas. In Albuquerque, for
19 example, there is a five-year waiting period for low
20 cost housing. This situation affords a Native
21 American community to address two of the major
22 problems in the community, unemployment and housing.
23 It is estimated three to 500 career opportunities can
24 be created in housing construction, maintenance and
25 management.

26 Thank you.

27 STATEMENT OF MR. STEVE JUANICO

1 MR. JUANICO: Thank you. In terms of the
2 employment, coming from a reservation area some of the
3 obstacles that we face, we have a lot of unemployment
4 on the reservations sometimes which gets up to 50
5 percent unemployment. And of course, some of our
6 reservations are remote from main industrial areas.
7 Us, being located in New Mexico, Albuquerque being the
8 center of business activity, some of our reservations
9 are located at more than 50 miles.

10 And I think the key -- I'm not saying that
11 -- maybe we should address this later but I think the
12 obstacle is that in order to go forth and provide
13 employment, you know, and get away from federal
14 dependency and welfare and these other kind of
15 entitlement programs, I think we need to assist tribes
16 in their endeavors. I know that some time ago there
17 was an economic development seminar in Albuquerque,
18 New Mexico and the purpose for that was to try to
19 bring in businesses on reservations, but to this day
20 I don't know how many of those businesses have located
21 on reservations.

22 One of the main reasons why is that some
23 of the reservations, the tribal governments have not
24 developed their infra-structures to the fullest
25 extent, such things as water and sewer, roads,
26 telephone, power lines, those things that would enable
27 businesses to succeed, you know, facilities and so

1 forth. And, of course, you know, the situation with
2 the Federal Government, you know, we're depending on
3 the Federal Government and the Federal Government does
4 not have the money to pump dollars onto the
5 reservation to make these things happen.

6 We are relying on the Indian Health
7 Service. We are relying on HUD and all these other
8 agencies to try to help up develop those
9 infrastructures but the funding is very limited. And
10 before we can even address employment, we've got to
11 set up the infra-structure base so that tribes can be
12 in a situation to host businesses so that it could
13 create employment. That's one of the conditions that
14 kind of hinders.

15 And in terms of employment for people from
16 reservations to cities or places where there is
17 employment, there are barriers, not only in terms of
18 racism, but transportation. There's an inadequate
19 transportation system available where people can go
20 from Point A to Point B to places of employment and
21 also you've got to look at the salaries. You know,
22 some of the salaries aren't even adequate enough where
23 you're just basically breaking even or maybe you're
24 not even working for nothing. By the time you get
25 your paycheck, you have certain things you've got to
26 pay, the expenses of commuting and if you move into
27 town you have to pay rental expenses plus food,

1 utilities. So these are some of the other
2 considerations.

3 And of course, you know, you've got to
4 look at the training and education. I think, you
5 know, that what institutions we have institutions
6 there that have attempted to bring in all types of
7 programs but you have to gear programs that are suited
8 for the region. You know, you have to gear that
9 particular type of training to what's available
10 locally and it -- you know, there needs to be a whole
11 lot of coordination between federal agencies, between
12 the state educational institutions, between state
13 governments, between county governments, city
14 governments.

15 And I think to expound on the
16 federal/tribal relationship a little bit, you know,
17 the Federal Government has a trust responsibility to
18 tribes. A lot of times, you know, it's only
19 recognized through maybe Indian Health Service and
20 also the BIA and a lot of times, although there might
21 be policy statements issued that is recognized
22 throughout other agencies, it really isn't, you know,
23 if you really look at it, you know, like other
24 agencies could help and assist tribes but they fail to
25 do so because they feel they don't have that
26 responsibility. It's really the responsibility of the
27 Bureau or IHS.

1 Now, in terms of the state to tribal
2 relationships, that's another obstacle because the
3 state, for instance, the State of New Mexico does not
4 have a trust responsibility to tribes. So the state
5 really does not have to provide any kind of service
6 that they don't have to. An example of this is like
7 the way that they've implemented welfare reform and
8 the managed care. They've done so without
9 consultation with tribes and so evidently who's losing
10 out, it's basically the Native American people and
11 those systems that are there, for instance, the Indian
12 Health Service Hospital's clinics that serve the
13 Native population that receive reimbursements from
14 some of these other programs.

15 So there's a whole myriad of different
16 situations which add onto this but basically coming
17 from a reservation base, I think, you know, before you
18 could provide that employment you need to develop this
19 infra-structure at the reservation level. Thank you.

20 MS. OH: What does it mean the state
21 responsibility to the tribe, what does that mean?

22 MR. JUANICO: There are no statutes,
23 legislative statutes or treaties or words enacted by
24 the legislature to say that -- such as, for instance,
25 the Federal Government has in terms of like say laws
26 like the -- I can't thing, Snider Act or the 638
27 Public Law 93-638 and the Self-Determination Act.

1 MS. OH: Do you want that?

2 MR. JUANICO: We don't really want this.
3 I think if they could work with us, you know, give us
4 cooperation, because they're utilizing federal
5 dollars, flow-through dollars. The state has control
6 of those, yet, they're not really, you know, giving us
7 that particular opportunity.

8 MS. HARRIS: What we find is that the
9 states are given federal funds and they are given
10 federal funds based on the population usually of
11 tribal members in their state and they are required by
12 federal law then to provide services to tribal folks.
13 That doesn't often happen and usually what -- we have
14 a relationship with the Federal Government based on
15 treaties, court decisions, executive orders and
16 through the Constitution.

17 The Federal Government has the right to
18 interact with tribes and states don't really have that
19 right under the Constitution. They are required by
20 federal law to provide services to Indians through
21 federal programs.

22 MS. OH: There is no way to enforce their
23 obligation?

24 MS. HARRIS: Doctor Lujan, do you want to
25 answer that question?

26 MS. OH: They don't want to abide by their
27 obligation and there's no way to enforce their

1 obligation. Is that the situation you're in?

2 MR. JUANICO: Basically. What we've tried
3 to do is create a dialogue between the executive
4 branch for instance to develop a memorandum of policy
5 which has been signed, as an example by the governor,
6 between the tribal leaders in 1994, basically to work,
7 you know, the government to government relationship.
8 When it comes to department kind of interaction and
9 service, it doesn't really happen, you know. It's
10 just a piece of document. It doesn't hold any water.

11 MS. HARRIS: I'm going to let Doctor Lujan
12 clarify it a little bit. This issue, of course, is
13 something that comes up all the time with states and
14 tribes. As tribes exercise their sovereign abilities
15 and their jurisdictional rights, they sometimes rub up
16 against the jurisdiction and the sovereign rights of
17 the state. So it's a constantly changing or a dynamic
18 that's always there for Indians and some states work
19 differently than other states, but I'll let Doctor
20 Lujan explain it a little better.

21 DR. LUJAN: You explained it pretty well,
22 but I think a good way to look at it is to look at
23 Indian nations as nations because they're separate
24 sovereign entities and you would not see Arizona
25 getting involved in New Mexico's business or vice
26 versa. In this case, you know, we're talking about
27 Indian nations and because the grant monies, a lot of

1 them, are coming through the states, that's where that
2 cooperative effort is not always there and in the past
3 and present and probably in the future there will
4 always be the struggle between the states and Indian
5 nations.

6 So that MOU's are good ways to work out
7 agreements in terms of trying to get the grant monies
8 to the tribal governments or either the tribal
9 governments should be getting that money directly and
10 it happened to go through the states.

11 MS. HARRIS: I'll ask our latest arrival
12 to introduce himself, please.

13 STATEMENT OF CHAIRMAN IVAN MAKIL

14 CHAIRMAN MAKIL: I'm Ivan Makil with the
15 Salt River, Pima Maricopa County Indian community and
16 I apologize I had some conflicts, but let me make a
17 quick statement. And obviously there's a lot to talk
18 about on this issue but with regard to employment
19 opportunities creating economies for Indian
20 communities, one of the biggest issues and it's very
21 difficult for people to accept and to face this issue,
22 but it's the mere fact of respecting tribes as
23 governments, you know, respecting tribes as
24 governments and working with tribes as governments,
25 acknowledging that they are governments with a land
26 base and with people that they have a responsibility
27 to govern.

1 And in creating economies obviously there
2 has to be a market before you can do any kind of
3 development. So if there is not a market or if tribes
4 are located in areas where there is not a market, you
5 know, you're fairly limited already in terms of the
6 kind of development you might be able to do.

7 But even with that, that lack of respect
8 for tribes as governments and dealing with us as
9 governments, translates into several different things,
10 the perception that tribes can't do anything on our
11 own. And that is very -- I mean, it's very obvious
12 when for a long period of time it's getting better but
13 the fact is that the perception is still out there.

14 If it's a tribe trying to do a
15 development, then they can't do it as well as someone
16 else can and that the opportunity when there is an
17 opportunity for growth and development within the
18 boundaries of an Indian community, that there is not
19 a sufficient judicial system by which claims against,
20 you know, people can be resolved.

21 You know, and that's a misperception
22 because, you know, it's completely wrong. It comes
23 with that assumption that because we're Indians, we
24 can't do it as well as anybody else and that is very
25 real. You know, it's very obvious. We can't get bank
26 loans. It's difficult to finance businesses and
27 operations on reservations because there's a

1 perception that tribes can't pay and won't pay, you
2 know, or because we have some sort of special status
3 that we don't have to.

4 You know, the reality is that tribes so
5 much like any other government have the responsibility
6 to provide service to people. And in doing that, we
7 attempt to create economies. We get no help from the
8 Federal Government in doing that but yet there is
9 federal help in terms of not only dollars but special
10 legislation to assist growth and development in areas
11 when you have, you know, a development of some sort --

12 AUDIENCE PARTICIPANT: Enterprise zones.

13 MR. MAKIL: Yeah, enterprise zones but
14 yet, you don't have anything that helps tribes. You
15 have federal funding available to infra-structure
16 development for states, cities, towns, counties, but
17 you don't make that same kind of federal assistance
18 available for infra-structure development on
19 reservations. Now, it's very difficult to do economic
20 development if you don't have infra-structure or the
21 funds by which to do infra-structure. And then on top
22 of that you can't get loans.

23 They attempted to stop the bonding
24 process. We even tried to do bonding to do infra-
25 structure development. You talk about barriers, there
26 are many of them. Those are just a few. You talk
27 about the process that we have to go through. If a

1 developer decides to create business or do business
2 with a tribe on tribal land within the boundaries of
3 a reservation, we have to go through a whole BIA
4 process that sometimes the expertise there isn't as
5 good as what the tribe has itself. And so that
6 becomes a very laborious process and therefore, can
7 end up being a very lengthy process and in that
8 process a developer says, "You know, hey, if it's
9 going to take three years, forget it, we'll go
10 someplace else. We'll go across the street".

11 Like in our case, "If it's going to take
12 three years to do a development in Salt River, we'll
13 go across the street in Scottsdale where we can do a
14 it a lot quicker". You know, I mean, those are really
15 obvious, you know, barriers, and they are associated
16 with the fact that -- you know, people don't want to
17 face it but the reality is they look at us and say,
18 "Well, Indians, you can't do what somebody else is
19 doing". It's just plain and simple as that. I'll
20 just end my comments there because I know there's
21 others that can add a lot more to this discussion.

22 MS. HARRIS: Thank you very much.

23 CHAIRMAN FRANKLIN: I wonder to what
24 extent you might have contributed to that perception
25 because of the special relationship which you have
26 with the Federal Government, that is there's the
27 Bureau of Indian Affairs, there are -- there's a

1 special relationship which places you in a position of
2 dependantive to some extent and sovereignty to some
3 extent. You see, there's a very serious problem of
4 definition, of clear definition of the relationship
5 between a tribal government and the Federal Government
6 let's say.

7 And I think that that has been a problem,
8 a growing problem as a matter of fact since say the
9 Dulles Sovereignty Act (ph) which broke up the
10 reservations in the first place. I'm not saying that
11 reservations would have solved the problem but that
12 created this even more complex problem because you
13 have now people moving away from the reservations to
14 the urban areas and that means that their problem is
15 different from the problem of those on the
16 reservation.

17 And it complicates it to the point that I
18 would say and I don't want to be presumptuous here,
19 but I would say that large numbers of people who are
20 responsible for that don't even understand it. That
21 is, I'm thinking now of state governments and many of
22 our federal administrators and so forth. It's a very
23 special problem with a very special kind of history
24 and I think many people who are in these positions of
25 responsibility don't even know the history of this.

26 MS. HARRIS: Do you think that -- just to
27 get you to clarify a little bit, do you think that

1 sovereignty and our unique status as governments is a
2 problem in economic development?

3 MR. MAKIL: I don't think it is. It's a
4 problem if you make it complicated but, you know,
5 sovereignty and the whole idea of special relationship
6 with the Federal Government that we enjoy is really
7 just the respect as a government. If you look at
8 tribes as governments, which they are, then you
9 shouldn't have a problem with understanding any unique
10 special status. Yeah, the unique special status
11 that's different in the states is the states joined a
12 union to become a part of this country.

13 Tribes negotiated and agreed to live
14 within the boundaries of certain reservations
15 geographical areas and agreed to stop fighting the
16 people that came to this country in order -- and in
17 return get these kinds of things called this trust
18 responsibility. That's the unique relationship.
19 Those are agreements, but we still have the
20 responsibility as governments to provide for people.
21 Sovereignty, if you think about it, is people worry
22 too much about what it is. We know what it is and if
23 you think about freedom, you know, freedom is much
24 like sovereignty.

25 Freedom is not something tangible but we
26 all know what it is. Sovereignty is very similar. We
27 all know what it is. It's just the responsibility

1 that we have as leaders of our individual nations to
2 govern our people and to provide for our people like
3 any other government would and it really is as simple
4 as that.

5 MS. OH: I'm just thinking about your
6 infra-structure illustration and your comment you were
7 talking about and I think it's a very good point that
8 you make about how if there were funds to be able to
9 employ people to build housing, to build commercial
10 kinds of development on Indian land. I'm just
11 wondering, have you ever tried to work with financial
12 institutions, have any tribes tried to because, you
13 know, I serve on some advisory councils with financial
14 institutions that are very proud of new products that
15 they are developing to reach historically under-served
16 segments of our population but Native American Indians
17 actually never do come up in the discussion. It's
18 mostly urban centers that the focus is on.

19 And I'm thinking, God, if they can come up
20 with products that basically say even though you don't
21 have any money in a savings account, we will take into
22 consideration the fact that you've paid your rent on
23 time for 15 years, you always pay your utilities
24 bills. You've raised a family in this neighborhood,
25 we're going to help you find a house. There are
26 companies out there that are going out trying to find
27 these people to come borrow from them.

1 If they can come up with those kind of
2 products, I'm just wondering, have tribes ever tried
3 to develop that kind of a discussion with some of
4 these major financial institutions?

5 MS. HARRIS: If I may, can I ask Mr.
6 Correa to answer that, if you'd like to?

7 PRESIDENT HALE: I'm sitting here trying
8 to say something.

9 MS. HARRIS: Mr. President, why don't --

10 PRESIDENT HALE: This discussion is sort
11 of isolated now.

12 MS. HARRIS: Well, let's start with you
13 and finish going around so that everybody gets the
14 opportunity and if you could address Ms. Oh's
15 question, that would be good.

16 STATEMENT OF PRESIDENT ALBERT HALE

17 PRESIDENT HALE: The way this thing is
18 being presented, I feel that I'm sitting over here and
19 I want to get into the discussion and I'm not being
20 allowed to get into the discussions and the
21 opportunity for that discussion has sort of past and
22 I feel very disturbed by that.

23 And I want to go back to the discussion
24 about sovereignty. Sovereignty is something that has
25 been recognized historically as far as Indian nations
26 are concerned and out of that we have the ability to
27 govern ourselves and out of that there should be

1 respect for that ability to govern ourselves which is
2 in one of the case laws defined as the ability to make
3 our own laws and be governed by it. And if that is
4 respected and treated that way, then I think the
5 problem that we're talking about, the incompatibility
6 between trust responsibility and sovereign status
7 would go away.

8 We are in the process of trying to define
9 what we mean by Indian nation sovereignty from Indian
10 nation leaders' perspective and Indian nations'
11 perspective. And one of the things that I notice
12 again here at the beginning of this session and I
13 don't want to be critical of the Chairman but I think
14 this illustrates the very fundamental basis of the
15 discriminatory practices and attitude that arises or
16 gives rise to those practices and that is in spite of
17 the fact that we have a governing document, the United
18 States Constitution, that says Indian nations are
19 sovereign, in spite of that being reiterated
20 throughout the course of legal history, through
21 precedence, case laws, there are a continuation even
22 to the present day references being made even tonight
23 to us as a tribe and as a tribal government.

24 To me tribe, the use of the word "tribe"
25 is inconsistent with sovereign status. When we talk
26 about tribes you're talking only about members. When
27 we're talking about sovereignty, we're talking about

1 members plus any other person that may come onto that
2 territorial jurisdiction within those boundaries. If
3 Ivan, as a member of the Maricopa Pima Indian Nation,
4 comes onto my nation, he should be subjected to the
5 laws of my nation and there should be no exceptions
6 for it. But you see that constantly, you see that
7 constantly in the treatment of Indian people, Indian
8 nations.

9 On the one hand the Federal Government
10 tells us, "We'll respect your sovereignty. We'll deal
11 with you on a government to government basis". And
12 when it actually comes to practice, it doesn't happen.
13 For example, if we have the non-Indian coming onto the
14 Navajo nation, commits a crime against a member, where
15 does that person get tried? Not on the Navajo nation
16 but in the state or the federal courts. That is
17 discrimination, that is discriminatory, because
18 somebody along the way, some person in the federal
19 bureaucracy said, "We can't trust the Indians to make
20 proper laws or be fair in trying this person".

21 Somebody said that along the way and it
22 was said because of the attitude that has developed
23 and that to me is the basis of the inconsistency in
24 the treatment of Indian people and Indian nations and
25 that's what Ivan is talking about when he's saying we
26 have to start by saying, "You are a government, you
27 are a nation, not a tribe but a nation. In the

1 context of sovereignty, you are a nation". And if you
2 start from that basis, then all the laws that are
3 being passed, all the federal laws that are being
4 formulated, if they follow that basic precept, then I
5 think that we can overcome a lot of the federal
6 policies, a lot of the federal laws that in actuality
7 when applied are discriminatory.

8 And one of the ones that I've alluded to
9 is the treatment of non-Indians that commit crime
10 against Indian nation members and Indian nations.
11 That to me is purely based on race. And the other
12 thing is with regard to states, we have dual taxation.
13 Nowhere is it allowed as to between states that they
14 should impose state taxes in New Mexico but it happens
15 with Indian nations.

16 Beginning on the one hand, the Federal
17 Government says, "You're a nation, we respect your
18 sovereignty", and if that was truly the case then all
19 these state laws should not go across those Indian
20 nation boundaries and should have no applications but
21 through federal policies and through judicial federal
22 pronouncements, that has been allowed in terms of
23 allowing the state governments to impose its taxation
24 on activities, business activities, on Indian nations
25 and then at the same time through the exercise of our
26 sovereign powers, we impose taxes on those business
27 entities also.

1 So when you have a business and you're
2 talking about identifying barriers, here's one. We
3 have a business that wants to come onto the Navajo
4 nation. All of this is looking at costs and profit.
5 So if they look at the possibility of establishing on
6 the Navajo nation a business, they look at the cost
7 and they see that they're going to have to pay state
8 taxation and also Navajo nation taxation and that
9 becomes prohibitive.

10 So they just walk away. So it hinders our
11 economic development efforts. It does not allow or
12 attract those industries that want to locate on Indian
13 nations. It scares them away.

14 You know, we have -- several years ago
15 Senator Domenchi (ph) has sponsored a bill and it
16 became law and that's to provide incentives for
17 industries and companies to come onto the Navajo
18 nation or Indian nations by providing incentives,
19 incentives in terms of employment. If you employ
20 Native Americans in your business, you'll get a tax
21 credit. And you also have the ability to accelerate
22 your depreciation much faster than normally is the
23 case.

24 But when you look at those incentives and
25 look at the dual taxation, there's nothing gained. So
26 you go back to the same situation. In fact, I told
27 this to Senator Domenchi, this makes no progress, so

1 that's the type of thing that we're faced with. And
2 when we talk about trying to level the playing field
3 so that we have the same opportunities that are given
4 to state governments or to city governments and
5 municipalities, these are some of the things we're
6 talking about.

7 And I don't see that happening at all as
8 far as the Federal Government is concerned. A lot of
9 it's legislation. But I feel it behooves the
10 committee, the Advisory Board, to look at those
11 legislation, to look at the federal legislation, the
12 federal policies, even the remnants of past federal
13 policies, for example the Allotment Act you referred
14 to, the Allotment Act, the Dawes Act that you referred
15 to, to where the land was split or broken up.

16 In the eastern part of my nation, there
17 are a large number of people who were divested of
18 their property through this process all justified by
19 a law that was adopted by the Federal Government. So
20 we have a lot of people who are referred to as
21 squatters because first, their land were taken away
22 and right in the middle of the process of giving them
23 an allotment of land, that allotment policy was
24 stopped.

25 So now we have people that don't have any
26 land and we refer to them as squatters and the Federal
27 Government says, "We can allow you to live here, be on

1 the land, we can allow you to stay there but you're
2 squatters, you're trespassing".

3 So we all understand that these federal
4 policies were not fair as it applies to Indian people,
5 but we just allow the consequences of it to continue
6 and that's why I'm urging this Board to look at those
7 type of things; the past federal policies, the
8 statutes that have been passed and look at those
9 things and see that through those federal policies,
10 through those federal legislation and federal laws,
11 Indian nations for food purposes have been treated as
12 governments, for others, they have been treated less
13 than a government. So there's a total inconsistency
14 or a lot of inconsistency in the way Indian nations
15 are treated.

16 MS. HARRIS: I want to make sure that
17 everybody on that side of the room gets a chance to
18 speak.

19 SECRETARY HERMAN: I wanted to ask a
20 clarification question because when you talk about the
21 inconsistencies, the double taxation that you talked
22 about in terms of revenues coming in to the state
23 which often times can be then a negative offset for
24 the reservation, and you talked about, Professor, the
25 notion -- I think it's the Professor -- that actually
26 states benefit from programs by being able to count on
27 Native Americans as a part of their population so that

1 when funds flow to the states, they are actually in
2 the count and I certainly know that's true from many
3 of our job training programs, just in terms of the
4 formula dollars that actually flow to states based on
5 head count.

6 Have there ever been discussions in terms
7 of just fundamental strategies in terms of even trade-
8 offs in those basic kinds of revenue streams and
9 issues when you look at the inconsistencies that
10 obviously do exist when in some instances you have the
11 sovereign status treatment and in other issues it's
12 very much a part of whatever the state activities are?

13 PRESIDENT HALE: Secretary, in response to
14 your question and the issue that you raise, the
15 efforts on the Navajo nation's part has been to see if
16 the federal funding that are provided to the states
17 are directly provided to Indian nations through direct
18 block grants. We tried that, we pushed for that, we
19 lobbied for that but we always run into the opposition
20 that again I think has the attitude that Indian
21 nations cannot handle these type of monies and
22 therefore, we shouldn't allow them to do that.

23 And when this passed through the states --
24 let me just give you an example about Navajo nation
25 experience, Social Security Title 20 money, I believe
26 it was, passed through the State of New Mexico and was
27 specifically designated for the Navajo nation, Navajo

1 people and the Navajo nation within the state of New
2 Mexico. Without consultation or prior notice, that
3 money was reallocated by the state to some other areas
4 within the state but federal law said that that money
5 was for Navajo people. We were forced to go to court
6 in order to reverse that decision.

7 So even if there are monies that are
8 earmarked for Indian people or Indian nations, it
9 sometimes does not get to Indian people and we have to
10 employ lawyers and expend our limited resources for
11 the lawyers to mitigate these matters in court when
12 the laws are very clear and very obvious. So we are
13 subjected to that type of treatment in the context of
14 the question that you raised.

15 CHAIRMAN MAKIL: I would like to respond
16 to that question, too, if I could.

17 MS. HARRIS: Sure. I want to make sure
18 that each -- we have three, four more participants who
19 haven't had a chance to speak yet. Governor Thomas,
20 if you'd like to answer that, and then if we have
21 time, Chairman, we'll come back. Thank you.

22 STATEMENT OF GOVERNOR MARY THOMAS

23 GOVERNOR THOMAS: Okay, we went around the
24 room and heard a lot of information and I think if the
25 President is really serious about addressing the
26 issues of Native Americans I think we have to rewrite
27 history. We have to tell the effective truth or the

1 truth and I think it would put such a guilt trip on
2 the way this country was taken over, the holocaust we
3 went through, the diseases, the destruction, the
4 taking away of natural resources and that will rectify
5 it a little bit.

6 We've been a patient people. We're making
7 strides a little bit. The latest one, I believe, was
8 the recognition of our religious rights and this is
9 where you start understanding what sovereignty is
10 because we had it handed down for us, they call it
11 inherent and that is true after ourselves. My
12 recourse would be or my recommendation would be to
13 identify some money in the education department so
14 they will tell the true history. Maybe this museum is
15 going to help because we can tell our story. There's
16 a lot of stereotyping out there and I wish you would
17 have been here to hear a recent occasion that occurred
18 on the Indian Reservation and the ugliness of racists
19 that showed its head.

20 There was one person who called a radio
21 talk show and said that, "Okay, I'll quote John Wayne,
22 bring out the Winchesters", which means, "Let's go
23 after the Indians". And what a state official say to
24 the press, visiting an Indian reservation was like
25 going to another planet. Do you know how that makes
26 us feel? Like being not human. That was the way this
27 country was settled. They call us unhuman, they call

1 us savages, heathens and they wanted to come in here
2 and change us. But when you have a spirit that never
3 dies you won't change us.

4 We will continue. So that's my
5 recommendation is to rectify history. The other one
6 is to get us out of the classification of rocks,
7 streams, forests and animals because we are humans.
8 Get us out of the BIA. Put us into another department
9 where we're considered as people. Those are some
10 recommendations I have and now, going back I believe
11 through the leadership of Ivan and some of the other
12 tribal leadership to try to educate Congress, because
13 they don't know a thing about Indians.

14 (Applause)

15 And yet every decision they make effects
16 us. And the last recommendation that I have, I think,
17 will probably be the future, is to tell our story
18 about how certain tribes are, taking the ways of the
19 white man, don't be so dependent on the Federal
20 Government and on us. Lift yourself up by your
21 bootstraps and learn to, you know, walk and prosper.
22 So we took the initiative and start our own economic
23 developments and we're finally affording enough to buy
24 boots for everybody and we're going to lift ourselves
25 up like that.

26 And for my reservation, I'm very proud to
27 say that through our efforts we've reduced the

1 unemployment from 40 percent to less than 10 percent
2 within three years because we have faith in ourselves.

3 (Applause)

4 STATEMENT OF MR. FLOYD CORREA

5 MR. CORREA: I've got just a few
6 recommendations and they come from the feasibility of
7 looking at initiatives which might address some of the
8 number of issues that are barriers to the business and
9 economic development on Indian reservations. One of
10 them is the Advisory Board's look at the possibility
11 of having the Act that's already passed a number of
12 years and I think it was referred to already. States
13 are allowed to float bonds for -- general obligation
14 bonds. What's missing in there is industrial revenue
15 bonds.

16 IRB's are allowed by other local and state
17 governments but why aren't the Indian tribes allowed
18 IRB's. I know part of the history on what blocked
19 that but I think if we're going to look at this issue
20 proactively, that inclusion for IRB's being quoted by
21 tribes might be one possibility.

22 The other -- and I'm going more towards
23 looking at feasible approaches -- would be financing.
24 That's been raised also. I would like the possibility
25 of the market actually looking at innovative packages
26 where perhaps maybe the percentage of the loan, Indian
27 loan portfolio may be given tax credit or basis points

1 for issuing special financing to tribal businesses,
2 tribal owned businesses and individual Indian owned
3 businesses. This would be short term and long term
4 operating loans.

5 I would also like to see like Fannie Mae
6 is doing right now on Indian reservations for housing
7 the possibility that the banks be allowed to have
8 these loans on a secondary market so the market would
9 again drive that. The problem is the collateral, the
10 trust land that's held by the Federal Government on
11 behalf of the Indian tribes cannot be used as
12 collateral, so one has to be innovative in taking
13 another approach.

14 I would also like to see how perhaps maybe
15 the private sector might be included in the overall
16 employment aspect by perhaps maybe taking a look at
17 our bright young college students who are out there in
18 all 50 states. Would there be a possibility of
19 perhaps maybe internship/mentorship arrangement where
20 educational assistance internships are given to Indian
21 students with a certain GPA threshold.

22 As an example, perhaps those students that
23 are making all A's the company that would have hired
24 them under that program would be given reimbursement
25 of 100 percent. Those with a B and C would be 80 to
26 50 percent. Some study in that direction might
27 hopefully yield some ways to do that.

1 For instance, some internship a co-op
2 arrangement between an employer and a university might
3 provide the intern with not only college credit for
4 being an intern at a particular company but also he
5 would get paid and college credit. That would move
6 him forward in getting the necessary experience on his
7 resume. I would also take a look at that as another
8 sub-aspect for the regular school year where perhaps
9 maybe it's a work and study program but the employer
10 is given credit for hiring that Indian student during
11 his school term based on grades.

12 I'd also like to see the Advisory Board
13 would take a look at in-plant training for companies
14 located near or on a reservation. I believe President
15 Hale had mentioned that the Senator from New Mexico
16 introduced legislation to allow the accelerated
17 depreciation on capital assets and also for the
18 employment of people on Indian reservations. However,
19 the double taxation and other factors really negate
20 that approach in a lot of aspects.

21 Would there be a possibility for tax
22 credit for training of a work force by employers
23 located near or on the reservation, existing employers
24 or new employers coming in and the employer would be
25 reimbursed for the training effort provided that the
26 trainee is given full employment and the time frame
27 for that a year if, in fact, the training does produce

1 a job, that the job is in fact there, he's a
2 contributing member of our tax base if you would.

3 But again, these are just humble thoughts
4 from a person who is not an elected leader but
5 perhaps, maybe looking at it from the market side,
6 private sector side, these may be some possibilities.
7 Thank you.

8 STATEMENT OF MS. JOAN TIMECHE

9 MS. TIMECHE: Okay, I want to go back to
10 a couple of comments that were made earlier. I think
11 our tribal leaders covered very adequately some of the
12 concerns that they face as business owners. I want to
13 emphasize some of the things that occurred for an
14 individual tribal member who is attempting to start
15 their own business, these entrepreneurs out there and
16 that they face many of the same things that the tribes
17 do but on a different scale because, again, when they
18 go out for bank loans, they're faced again with the
19 land being trust status and that they cannot
20 collateralize the loans.

21 The banks are getting a little bit better.
22 They're beginning to accept lease income, leasehold
23 income as some of the collateral but that's not true
24 of everywhere throughout the country. We're seeing a
25 little of the change here in Arizona but not much.
26 Again, they still face the same kind of concerns that
27 they -- that you've heard already about this is an

1 Indian person coming in, "What kind of experience do
2 you have in starting a business, where have you
3 worked, have you ever done this, what kind of income,
4 I mean, capital do you have to come in and start this
5 business".

6 Many of our Indian people are first
7 generation business owners. They don't have the kind
8 of history that the non-Indian community does and very
9 few of our people will ever have that kind of
10 opportunity. They don't have the start-up capital to
11 come in and now the banks, because I work closely with
12 them, they tell me to start up a business -- they
13 don't do start-ups first of all. It's totally out of
14 the question. You have to be in business a minimum of
15 two years before they'll even take a look at you.

16 The few of them that I have been able to
17 get through have asked me -- have asked my clients to
18 get 30 percent of the start-up capital on their own.
19 They want hard, cold cash. They don't want inventory.
20 They don't want equipment or whatever. They want
21 cash. They want to make sure that this person who is
22 collateralized to the hilt has major investment in it
23 so that it will succeed because they are concerned
24 about going onto the reservation, crossing those
25 borders there.

26 There are things that can be done.
27 There's a lot of education that has to occur between

1 the banks and within the tribes about the court
2 systems and that is it safe to invest on a
3 reservation. The access to capital is one.

4 The other basically is just education and
5 training and not training and education in the formal
6 sense going to colleges and universities but for
7 people who are already out there in the work force.
8 On our reservations we have what we call a micro-
9 enterprise economy out there. All of these people who
10 make food, the burritos in the morning and go to all
11 the tribal governments and sell you know.

12 On my reservation the wood cutters, you
13 know, who haul wood, people who make cultural crafts
14 operate out of their homes, there are all of these
15 people out there and they do not know how to keep
16 records, they do not know how to file self-employment
17 tax forms.

18 When they start to grow, they don't know
19 what kinds of taxes they have to pay and what must be
20 done in terms of when now this person is an employee
21 of mine, where do I go from here. So money needs to
22 be funneled to that sector of the community so that a
23 private sector can go on the reservation.

24 And we talked about market location a
25 little bit earlier. And it is true, but on the
26 reservation economies they have the same community
27 needs that any small rural town has; food, gasoline,

1 basic kinds of services which can be started by tribal
2 members. And we just need to somehow funnel some of
3 the money because we're missing. We're hitting parts.
4 We have school to work, which is great. We have SAPA
5 (ph) which you have to be low income, but what about
6 these people that are already out there in the market
7 trying to make a living for themselves with no funds
8 there.

9 The small business development centers
10 that are funded through the Small Business
11 Administration are probably an option but there's not
12 enough money going out to tribal communities to help
13 support that effort. Thank you.

14 STATEMENT OF DR. CAROLYN ELGIN

15 DR. ELGIN: Well, I ended up last this
16 time but as a President of a college and an educator,
17 I'd like to speak as an educator. And I see the
18 barriers for Indian people being the lack of training
19 and education and I think that's where college, a
20 community college like SIPTI can come in and provide
21 a very needed service for the Indian tribes. As a
22 matter of fact, we do work with a Board of Regents who
23 are selected by their tribes to help plan programs
24 that are needed on the reservations.

25 We also work with private industry. We
26 form partnerships with private industries such as
27 Intel. We have an S and T program at SIPTI where we

1 train students in advanced technical programs such as
2 the semi-conductor manufacturing technology program
3 and as a result of that partnership, we have already
4 placed more than 20 students in that industry as
5 highly trained technicians and they began working at
6 salaries of \$30,000.00 a year.

7 I think one of the greatest barriers for
8 Indian students completing any kind of training or
9 higher education programs is the lack of preparation
10 for post-secondary education. Students who come into
11 our school have a very wide range of abilities. We
12 have students who test at the -- as low as the sixth
13 and eighth grade levels in reading and math.

14 But at our school we allow for that wide
15 range. We take students and work with them at
16 whatever level they come in and developmental programs
17 to bring those basic skills up so that they can go all
18 the way from like an eighth grade reading level to
19 being prepared to compete at a post-secondary level.

20 We offer programs that train students to
21 go into the work force with associate of applied
22 science degrees, certificate levels and then we also
23 provide opportunities for students to get basic
24 general education classes and transfer to four-year
25 colleges and universities. In addition to that we do
26 work with some of the tribes in our area to provide
27 short-term training courses such as different software

1 application programs, hazardous -- what do you call
2 that HAZ walker for environmental training and various
3 other needs that tribes and federal agencies have to
4 provide short-term training to tribal employees.

5 We work with not only the tribes but also
6 industry people who serve on our technical advisory
7 committees to assure that we do have the most up to
8 date programs available for tribal members. We do
9 have intern programs at our school. We do place our
10 students with tribes, with federal agencies, and in
11 private industry so that they do get on the job
12 training and be prepared to go to the work force on a
13 full time basis. So we are doing many of those
14 things.

15 So I guess, you know, what I would like to
16 contribute is that tribal colleges such as ours are
17 addressing the education and training needs of tribal
18 members because you certainly do have to have a well-
19 trained educated work force for any kind of industry
20 or economy that is developed on the reservation and
21 even, you know, prepare those tribal members to go
22 back and establish those economies on the reservation.
23 So that's what I would like to contribute.

24 MS. HARRIS: Thank you, Doctor Elgin. I
25 know it was difficult, there were so many people,
26 participants that we wanted to include tonight and
27 we're glad each of you had a chance to make a

1 contribution to the thought process of the Advisory
2 Board. I know there are some folks here in the
3 audience who were hoping to also be able to make
4 comments and I'd just like to say that if we don't get
5 -- we're going to have about five minutes to do that.
6 We've gone way overtime but we'll have about five
7 minutes to do that.

8 If you don't get the opportunity to make
9 a comment here tonight, we welcome you to send any of
10 your comments or ideas or suggestions to the Advisory
11 Board. There are pamphlets and information out on the
12 front table so that you can get that address. I
13 wanted to ask Mr. Lomakema from the Hopi, the Chief of
14 Staff, he's here, if he would like to make a brief
15 comment and if you could make it as brief as possible.

16 STATEMENT OF MR. STANFORD LOMAKEMA

17 MR. LOMAKEMA: Sure, I'd just like to make
18 a comment that I'm not sure if this is a tribal
19 concern or if this is an individual comment I'm going
20 to make but basically my statement is that it is my
21 feeling that both the federal and state governments
22 ought to respect the tribal sovereignty by the
23 yardstick of competition. Clarified, I mean that it
24 seems to me that in areas where Indian nations have
25 become competitive, there's all this legislation at
26 both the federal and state level that has been
27 introduced to curtail the success.

1 Instead of providing more funds for public
2 assistance, dependency programs, more monies need to
3 be flowing into economic opportunities and that's just
4 a short statement. Thank you very much.

5 MS. HARRIS: Thank you. Mr. Zah, if you'd
6 like to make a comment, please come up. I've got
7 plenty of wire here.

8 STATEMENT OF MR. PETERSON ZAH

9 MR. ZAH: I don't think I need a
10 microphone, I really don't. I'm kind of disappointed
11 of the way the procedure is being placed and let me
12 tell you why. Let's put this whole issue into
13 perspective because years and years ago the white man
14 came to this country, other people came to this
15 country and we were here. We were here. Now, where
16 race and racism came along with this and now we're
17 having a discussion on what the word means and how we
18 could have a better relationship.

19 I guess as Indian people we're kind of
20 sitting around looking as though as if you have the
21 little grandchildren that are fighting over race
22 relations and race issues and I'm wondering, I'm
23 wondering about the question that was asked by the
24 Chair with all due respect, the barriers that you
25 Indian people have that you're running into and
26 because of it you can't fully participate in American
27 society's economic progress.

1 And with all due respect to the members of
2 this committee, the barriers in all of the cases and
3 what have you is here, it's in Congress, it's in
4 President Clinton's backyard. How many more times do
5 you have to hear this? This is what we have been
6 saying for all these years. We don't need to repeat
7 it.

8 (Applause)

9 We don't need to repeat it. It's all
10 there. Now, what I'm wondering about is when is the
11 white man going to come and apologize.

12 (Applause)

13 And the other thing is this, when will the
14 white man say, "We're not going to discriminate
15 against all you minorities from here on out" because
16 when other people came to this country, the Indian
17 people didn't refer to other people as a race of
18 people. For example, the Navajo referred to other
19 people as kunutz shlope (ph), meaning five finger
20 society. We all have five fingers. We all have five
21 fingers. In the eyes of the Great Spirit we're a
22 five-fingered society. It has nothing to do with
23 race. It has nothing to do with the color of our
24 skin.

25 Kunutz shlope, I imagine that most of the
26 Indian people refer to other people that way. It
27 wasn't until the white man came to this country that

1 we started using the word "race" with all the
2 implication of the color of the skin. So my question
3 is, will the day ever come when there would be a
4 situation where the white man can say, "We're not
5 going to discriminate any more. We're sorry for what
6 we did". I think most of us are really looking for
7 that.

8 Now, when the white people came to this
9 country they created the Federal Government. They
10 created a state government. They created restaurants
11 and hotels and businesses, transportation systems, and
12 in all those instruments, they discriminated against
13 the Indian people every day, all the time. They are
14 reported and it's there. All you need to do is dig
15 into it and say, "From here on this is what we're
16 going to do". Now, I can go eat. Thank you.

17 (Applause)

18 MS. HARRIS: We have time for one more and
19 we have a representative of the youth group, the youth
20 group from Gila River. Is there a representative here
21 from the youth group? The Advisory Board has made a
22 point to include the comments of youth in their
23 meetings and we would like to hear you.

24 STATEMENT OF MR. MANNE LASILOO

25 MR. LASILOO: Good evening everybody. I
26 thank you for allowing me the opportunity and for not
27 forgetting about us as well. We kind of felt left out

1 over here, too. So thank you for allowing us this
2 opportunity.

3 My name is Manne Lasiloo. I'm currently
4 17 years old, going on 18 in about 15 days or so, so
5 I'll be in gambling, putting my monies in there, just
6 to check it out and get a feel for it, but I'm from
7 the Gila River Community. I'm Pima and I'm Zuni. I'm
8 currently President of the Gila River Youth Council,
9 and I also serve on the Executive Board of the United
10 National Indian Tribal Council as well.

11 And just to elaborate on some of the
12 comments that my Governor had earlier, I developed
13 these awhile back and it's kind of ironic how she
14 mentioned what she said because a lot of the things
15 that I had are hand in hand with hers. So I'll just
16 read this to you real briefly.

17 "Racial prejudice exists all around us,
18 not only at a national level but at a local level as
19 well. Coming from the Gila River Community I see most
20 of -- I see most of the youth to be prejudiced against
21 probably every other race than Native Americans.

22 Being confined to a quote 'reservation'
23 limits your perception to believe that there is no
24 such thing as diversity. I believe that youth today
25 have come to accept this as a result of the education
26 public schools give. History books, for example, give
27 you the idea that the United States Congress is

1 flawless.

2 A solution for establishing one America is
3 to start with the school systems. Education is the
4 primary reason for prejudice today. People who are
5 not educated often stereotype people. All of us have
6 suffered hardships at one time or another and
7 incorporating these hardships into history books and
8 telling the truth would eliminate the ignorance that
9 exists in America today".

10 Thank you.

11 (Applause)

12 MS. HARRIS: Unfortunately they only gave
13 us two hours this evening. I'd like to thank you all
14 for coming. Thank you, tribal leaders, for being here
15 and the Advisory Board. As I said, please send in
16 your written comments to the Advisory Board. Thank
17 you. Doctor Franklin would like to close the meeting.
18 Just a moment.

19 CHAIRMAN FRANKLIN: I want to thank Laura
20 Harris for having this -- for moderating the meeting
21 this evening. I want to thank all the participants
22 for their contributions. We deeply appreciate all
23 that you have said and we're particularly anxious to
24 have you -- those of you who have written statements,
25 written suggestions and so forth, we're particularly
26 anxious for you to have them -- for us to have them so
27 that we can incorporate them in our deliberations as

1 we prepare to make our report to the President.

2 I'm sorry if I misused the words. I know
3 what a nation is. After all I've been studying it for
4 a long time and I know what a nation is and what a
5 tribe is. I certainly didn't mean any disrespect
6 here. I also would like to point out that we all are
7 talking about barriers, barriers everywhere, barriers
8 around me, barriers around all of us and it's not
9 unrealistic to observe that there are barriers that do
10 exist.

11 What we're trying to do is to break them
12 down for everybody and with your help, I think we can
13 do something along that line. By all means let us
14 have your suggestions and those of you who didn't get
15 a chance to make comments this evening, don't forget
16 that we're meeting tomorrow and we're -- and
17 particularly race in the workplace. If you don't like
18 the term "race" well use something else but we're
19 talking about the discrimination against people
20 because they look a certain way. We'll talk about
21 that tomorrow and you're all welcome and we hope
22 you'll make contributions there.

23 MS. HARRIS: Chairman Kwail has a
24 presentation to make, too, Doctor Franklin.

25 CHAIRMAN KWAIL: As Chairman of the
26 Yavapai Apache Tribe and the leader of the Inter-
27 Tribal Council of Arizona, the Inter-Tribal Council of

1 Arizona does have a written statement. I also have a
2 video for you to look at and with regards to the
3 history of Indian voting in Arizona. It was in 1947
4 that -- excuse me, '48 that Franklin Harris and Harry
5 Austin, members of the Fort McDowell community east of
6 here that brought voting for Indians in Arizona and
7 this is a tape for your committee to look at.

8 I wish I could have commented more. I
9 know the evening is already done. I wish I could have
10 read this statement because it's something that really
11 hits the heart of Arizona in regards to whether you
12 get treatment in economic development. I do not want
13 this committee to think that sovereignty or inherent
14 rights are special status. Don't think that at all.
15 Try to overlook, just because we have a certain status
16 that is discrimination, that is not what we want to
17 perceive here today. Thank you.

18 (Applause)

19 (Whereupon, at 7:30 p.m. the above-
20 entitled matter concluded.)
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