

Tommaney Library at Haskell Indian Nations University:

An Ethnographic Case Study

By

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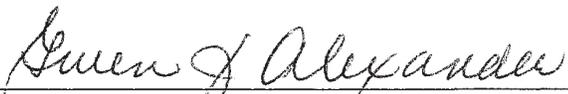
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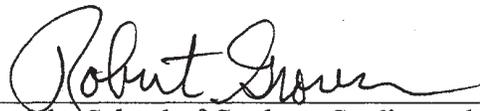
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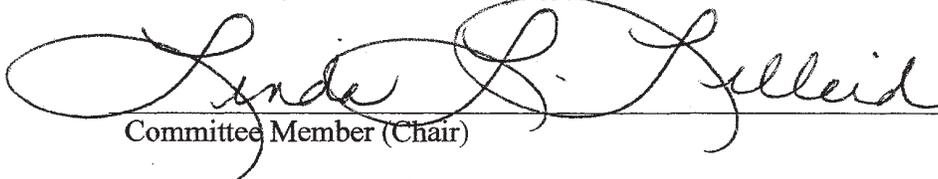
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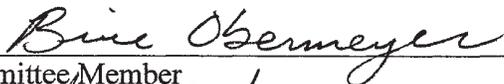
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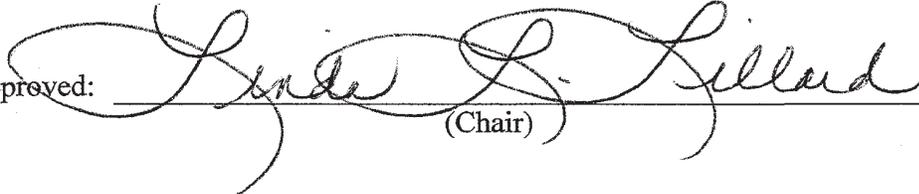
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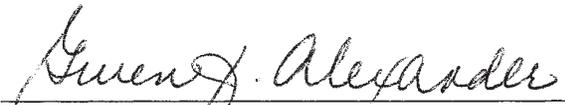


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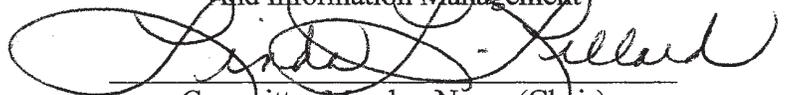
Located at the Haskell Indian Nations University in Lawrence, Kansas, the Tommaney Library serves the students and faculty at this school, which is dedicated to Indigenous Americans. The purpose of this study is to explore and understand the unique position of Tommaney Library within the academic system that has been created exclusively for Indians. The research question guiding this ethnographic study examines what is unique about the library and how the library interprets and meets the university's academic mission and vision statements. The informant utilized the methodology of ethnography, specifically participant observation, interviewing, and document review, in order to gain the information needed.

The overall conceptual framework guiding this study was grounded theory. Analysis of the data sought patterned regularities and comparisons with existing standards. The data were coded into 8 sections that emerged as abandonment, time, conflict, ignored, anger, pride, self-determination, and respect. These sections were interpreted applying three main themes: Critical Race Theory, Collectivism vs. Individualism, and Victor Turner's Liminality framework. The research question was consistently considered in the analyzing of the data. Both the mission and vision statements are key components which are connected to maintaining the "Indianness" of its students as well as seeking to integrate the indigenous vision into the larger world of the majority population in America.

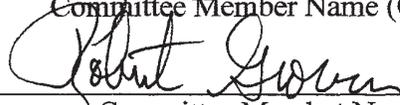
The results of the study indicate that the library is currently not meeting either the mission or vision statements of the university. The details of this study will contribute to the improvement of library and information science education by articulating the treatment of ethnic minorities and their needs. Moreover, Tommaney Library can benefit from the study as it will aid them in their assessment of their services, student needs, and planning for the future.



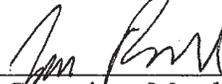
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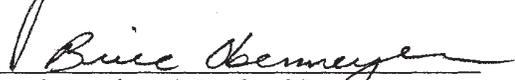
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TABLE OF CONTENTS

ACKNOWLEDGEMENTS	iii
TABLE OF CONTENTS	iv
LIST OF TABLES	viii
LIST OF FIGURES	ix
CHAPTER	
1 INTRODUCTION	1
Background of the Study	1
Definitions	4
Problem Statement	8
Significant Library Information	11
Significance of Study	13
Research Questions	17
Limitations of the Study	18
Organization of the Chapters	19
2 BACKGROUND	23
Historical Background	23
Indian Boarding Schools	24
Haskell's Beginnings	29
School Opening	31
Schooling	34
Discipline	36
Working to Assimilate	39

	Haskell's Tommaney Library	42
	Library Beginnings	42
	New Era for the Library	48
	Haskell and the Library Today	53
	The Library	56
	Indigenous Libraries	56
3	LITERATURE REVIEW	59
	Community College Libraries	59
	Tribal Libraries verses Tommaney Library	62
	Challenges within Tribal Libraries	64
	The Cultural Warrant of Indian Libraries	66
	Mission and Vision Statements	69
4	METHODOLOGY	75
	Introduction	75
	Methods	76
	Ethnography	77
	Grounded Theory	81
	Triangulation	85
	Diagram of Research Process	86
	Detail of Research Process and Conclusion	87
5	INTERVIEWS, OBSERVATIONS AND CODING	89
	Interviews	89
	Questions and Answers	90

Summary of the Interviews	102
Participant Observation	105
Initiation of the Study	105
Getting to Know Haskell	109
Changes	112
Moving Forward and Registration	113
New Faces and Experiences	113
Textbook Distribution	114
Routines and Research	115
Library Computer System	117
Paraprofessionals	120
Dealing with the Public	122
Making Inroads	123
Routines	126
Coding and Categories	128
6 EMERGING THEMES	131
Emerging Theoretical Themes	131
Theme One-Critical Race Theory	132
Defined and Discussed	132
Interviews, Observations and the Impact of CRT	137
Theme Two- Collectivism verses Individualism	141
Interviews, Observations and Collectivism vs. Individualism	145
Theme Three-Liminality	151

	Interviews, Observations and Liminality	153
7	MEETING THE MISSION AND VISION STATEMENTS	158
	Mission Statement	158
	Distinctiveness of the Mission Statement	165
	Vision Statement	166
	Suggestions for Change	167
	Summary and Research Questions	170
	Recommendations for Further Study	175
	Conclusion	176
	References	182
	Appendices	193

LIST OF TABLES

Table 1: Library Use	91
Table 2: Library Visits	92
Table 3: Types of Books	93
Table 4: Magazine Use	94

LIST OF FIGURES

Figure 1: Diagram of Research Process	86
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CHAPTER 1

INTRODUCTION

Background of the Study

Libraries have long been a vital part of education in the United States; most schools and towns have libraries and most Americans have come to depend upon them as a part of their lives. This is not necessarily true for a portion of the American population, that of American Indians. Many of our indigenous people have not been exposed to libraries, and if they have, their libraries have been extremely small, sometimes a few shelves of books in a schoolroom or a trailer on the reservation. The Indians who grow up on these reservations often do not have access to larger libraries or are not cognizant of the educational possibilities that libraries offer them.

The 1960's saw a surge in the development of tribal colleges across the country; however, it was not until the 1980's that the development of tribal libraries began to become a reality due to federal legislation (Patterson, 2000, p.186). Since 1891 there has been only one library serving American Indians in existence and that library is at Haskell Indian Nations University. There have never been any studies conducted on or about this library, nor has anyone recorded the history of this institution. The purpose of this study is to understand how the Tommaney Library at Haskell meets the mission and vision statement of the university.

Haskell is the first four-year university dedicated to Indigenous Americans in the United States and Tommaney Library is thus the first academic library at such a university. The library serves a large variety of American Indian students from all parts of the United States. From approximately 150 different tribes, each one representing a

different culture, tradition, geographic locality, and language, the students endeavor to overcome the differences in their social backgrounds as well as merge successfully with the dominant American culture.

As such, Haskell has been in existence since 1884 and was founded as a school to aid in the assimilation of Indian children from around the country. The university has a rich history and one that mirrors the lives and historical beginnings of the assimilation of American Indians in the United States. It is this history, as well as the stated mission and goals of the university, helps shape the Indian population in America today.

Today, the university is the only four-year school for American Indians in the United States and operates under federal guidelines set in place by the Bureau of Indian Affairs for the education of all the Indians in the country. Haskell has a student population of about 1000 students, though many more than that number applies. There is not enough room for a larger number of students since most of them are housed on the campus. Campus housing is important because the students have little money, come from different states, and can live on the campus for much less than the cost of renting an apartment in the town of Lawrence.

About half the students come from federal reservations or Indian designated lands, which are areas of the country where large populations of American Indians were settled in the late nineteenth and early twentieth centuries. Students who come from these areas do not describe themselves as reservation Indians although they have grown up in an atmosphere where the majority of the population is composed of their ethnic group.

Many of the students come from areas where access to libraries is scarce, and many of them have never used a library. One of the library staff noted that even if there is

a library where the students live, it is likely to be poorly housed with a very small amount of materials for patron use. In addition, since many of the reservations have no telephone lines, the use of computers is foreign to many students. Consequently, the introduction to the library and its contents often comes as one of many surprises to the students in terms of becoming enculturated in their new surroundings.

The library houses a computer lab for student use as well as the textbooks for the students, so it is essential that all the students use the library if for no other reason than to pick up their textbooks. Furthermore, students who do know how to use computers come to access the Internet and their e-mail accounts as well. New students soon learn how to use the computers since the instructors require them to submit their papers typed and/or online. The first year at the university is a steep learning curve for new students.

Learning how to use the library in order to conduct research as well as the more mundane tasks such as picking up their texts and using a computer is thus a vital skill that the Haskell students need to acquire. It is the task of the library staff and personnel to ensure that all of the students who need instruction in research and information skills have their needs met. Fulfilling this obligation is a primary responsibility for any academic library (Miller, R., 2007). In order to explore and understand how these needs are met, one must have a standard of measurement. The university mission and vision statements have been employed as the standard of measurement for this ethnographic study. Mission statements are the ground rules of an institution, which express the intent of the organization. They should serve as a plan for the employees and management of the organization; they are guiding principles stated in the present tense in abstract terms in order to allow for latitude of interpretation and achievement (Selznick, 1984, p.66).

Vision statements are part of strategic planning for the future so the institution knows what it is aiming for two, five, or ten years in the future. They seek to impart the vision or future of an organization. It is what the employees and management are striving to achieve within the organization (Wallace, 2004, p. 10).

Definitions

Tommaney Library

The library is named Tommaney Hall, but it is officially known by the administration as the Academic Support Center (ASC) and this is the name used on all of the official documents. However, the majority of students, faculty, or staff do not use this term and instead call it by its name Tommaney or just refer to it as “the library.” Thus, for the purposes of this dissertation the Academic Support Center will be referred to as the Tommaney Library, Tommaney, or just the Library at Haskell.

American Indians

The term Native Americans will not be used in this text unless it is utilized within a direct quote. For the purpose of this study, the term American Indians and occasionally Indigenous People, or Indigenous Americans, will be used to describe the culture that is being studied. These are the preferred terms according to a study conducted by Dr. Michael Yellow Bird (1999). The term Native Americans was “the least preferred label among respondents” (p.16) because anyone who is born in America can easily be called a Native American.

Cultural Relativism

From the epistemological point of view, the relationship between the ethnographer and subject(s) of study should be one of cultural relativism. Cultural

relativism is the adoption of a nonjudgmental behavior on the part of the ethnographer so the behaviors of others are not judged based on the standards and culture of the investigator (Wolcott, 1999, p. 140-141).

In order to develop this point of view, it is essential that the ethnographer put aside, or understand and admit, his/her cultural assumptions as much as possible in order to conduct ethnographic fieldwork. Werner and Schoepfle (1987) maintain that this is important because "...our work is unavoidably self-referential. We use our minds to study the minds of others" (p. 41) and even though we come from different cultural constructs, we are all the same species. Thus, as the authors point out, "all ethnographic discourse is ultimately about ourselves" (p. 41). Consequently, epistemology and ethnography go hand in hand since epistemology is needed to accomplish the difficult job of an ethnographer.

Epistemology

Wilson (1983) states that "epistemology has to do with knowing, how we can know what is real" (p. 2). There are many issues surrounding epistemology in ethnography; however, the main issue involves the definition of knowing. In quantitative ethnographic work, knowing is equated with statistical evidence; in a qualitative ethnography, knowing is part of the investigation and the ethnography is a method for linking all of the information gleaned together to form linkages and draw conclusions.

Ethnocentric or Ethnocentrism

This is a word utilized by anthropologists to explain a non-culturally relativistic viewpoint. Kottak (2004) defines the word as "the tendency to view one's own culture as best and to judge the behavior and beliefs of culturally different people by one's own

standards” (p. G-4). This word is often used in this document to describe the approach taken by the dominant white majority when dealing with the Indians. Thus, used in this context, it indicates an approach that does not include the ethnically sensitive one of cultural relativism. Instead, it suggests that the cultural behavior and beliefs are seen as less than those of the people in power.

Eurocentric

Like the word ethnocentric the word Eurocentric implies that the European way of thinking and behaving is a standard in the culture. Such thinking often pervaded anthropological and social thought in America through the 18th and 19th centuries. ”Of particular relevance is the pervasiveness of European evolutionary thinking and the widely accepted view that Europe, due to some inherent quality, has taken the lead on the universal path toward progress--that is, perfection and happiness for all” (Mazama, 1998, p.3). In addition, the author Lowy (1995) writes that: “In simple terms, Eurocentrism signifies that Europe and European values became a foundational source of meaning through which individuals, groups, and nations from the continent could develop attitudes based on emerging ideologies of racial, religious, cultural, or ethnic supremacy over the various indigenous peoples that they encountered during the period from about 1450” (p. 715). This word is most applicable to theoretical standpoints because the preponderance of theories for those centuries originated in Europe and has carried over into our present day thought processes.

Sovereignty

Sovereignty is used extensively throughout this document, partially due to the fact that it is part of the mission statement and partly because it is part of the American

Indian life from day to day. There are many different explanations and definitions of the word, depending upon where you look for a definition.

The Institute for the Development of Indian Law in the book *Indian Sovereignty* (1983) states that “Sovereignty is a difficult word to define because it is intangible, it cannot be seen or touched. It is very much like an awesome power, a strong feeling, or the attitude of the people” (Kickingbird, K., Chibitty, C.J., Kickingbird, L., & Berkey, C, 1983, p. 1). The definition that the Institute uses is “The supreme power from which all specific political powers are derived” and the institute maintains that sovereignty is “inherent” and that it “comes from within a people or culture”(p.1). Finally, the Institute maintains that “some people feel that sovereignty, or the supreme power, comes from spiritual sources. Other people feel that it comes from the people themselves” (p.1). These are powerful words to use, especially when the idea of sovereignty is what virtually rules the Indian presence in the United States.

On the other hand, the book *American Indian Sovereignty and the U.S. Supreme Court* (1997) has a quote by Vine Deloria Jr. who asserts that:

It is impossible how the coordinate branches of the United States government arrive at policy decisions regarding the constitutional and treaty rights of American Indian tribes and individuals constitutional rights within these tribes, without total immersion in a historical context. He argues that legal scholars, jurists, politicians, and bureaucrats have reduced what is inappropriately known as ‘federal Indian law’ to such a point that legal theories are tested not by comparison with reality, but by comparison with abstractions which idealize human rationality in order to give events and incidents a sense of meaning which

they would not otherwise enjoy. (p. 1)

Furthermore:

The process, Deloria says, represents what Alfred N. Whitehead once termed, in different context, *the fallacy of misplaced concreteness*. This fallacy entails the assumption that familiar abstractions represent absolute reality and is linked with the belief that it is only when certain methodologies are used that truth can be discerned. Deloria argues *that federal Indian law* is the epitome of this sort of intellectual activity. (p. 1)

“It conveys” says Deloria, “almost no significant meaning, it is rarely tangent to the world of human affairs and it covers a multitude of historical sins with the shellac of legality.”

(p. 1)

These quotes circumscribe the root of the problem defining sovereignty which is that there is really no steadfast definition and that it is just as frequently used by Indians to justify actions as it is used by the federal government to also justify their actions, usually against the Indians. Sovereignty is a chimera, which mutates constantly depending upon whose hands it lies in at the moment. This should be borne in mind when reading this paper.

Problem Statement

The overall aim of this ethnographic study is to explore and understand the unique position of Tommaney Library within the academic system created for American Indians at Haskell University. The university’s scholastic system itself is rare in that all of the classes taught at the university are taught from the Indian point of view. Although this perspective is not different from institutions that teach from a religious perspective, one

that chooses a cultural construct as a base is unique. Because of this, the library must serve the needs of the faculty in terms of providing texts and research material relevant to the curriculum. This ties in with both the mission and vision statements.

The mission statement of the university is that:

Haskell Indian Nations University, a land grant institution, is to serve members of federally recognized American Indian and Alaska Native nations as authorized by Congress and in partial fulfillment of treaty and trust obligations. With student learning as its focus Haskell embraces the principles of sovereignty and self-determination through a culturally based holistic lifelong learning environment that promotes and upholds respect, rights, and responsibility. (Haskell Website, 2007)

What part the library plays in this statement is entwined with the mandate to serve the student population with learning as a focal point. What is especially important is the idea of student learning embracing the principles of sovereignty and self-determination through a culturally based environment.

This translates to, according to the January 2004 catalog, the students learning how to function within their own culture with the rules and principles of sovereignty as the criterion within their education and learning environment (p. 47). The same catalog also points out the belief that “all students also need a general knowledge of American Indian/Alaska Native history, culture and philosophy, art, music, literature, and contemporary tribal issues” and furthermore, “to understand *and tell the story of the people*” (p.47). Additionally, the catalog points out that “the university emphasizes the need for graduates to honor their debts to their ancestors by either serving as role models

in their tribal communities and larger society or by practicing their professions in the tribal venue” (p. 47).

Furthermore the university vision statement written for the year 2008 indicates that Haskell is:

The premier national intertribal university (it) empowers American Indian and Alaska Native scholars for leadership and service to sovereign first nations and the world by virtue of its excellent academic programs and research, creative activities, and culturally diverse student experiences.

(Haskell Website, 2007)

Thus, the emphasis of the university is to prepare their students to function in a highly competitive and technological world without losing their sense of cultural identity. Haskell has the unique position of serving a variety of cultures and meeting the needs of those cultures while working to blend that with the prevailing culture in the United States.

The previous library director and librarian, both of whom resigned in July of 2006 (after working for Haskell’s Library more than 8 years), talked about working hard to fulfill this academic vision by supplying as many materials as financially feasible to meet the needs of the university. They both recognized that it is essential to educate and prepare students in order to go beyond the boundaries of both their reservations and cultures. In addition, they spoke about striving to acknowledge the student’s needs to identify with their roots by working on enhancing the collection of Indian books, continuing the subscriptions to tribal newspapers, and by adding new materials in various formats that dealt with American Indian History and law (personal communication, Winter,2005-Spring,2006). The 2003 Haskell Self-Study states that in response to the

need shown during the comprehensive study in 1998, a head librarian was hired and that “she has improved the library, the facilities in the library and the holdings extensively; she was selected Federal Librarian of the Year for 2001” (Haskell, p. 2-19).

Significant Library Information

Currently, the Interim Director who served as a library paraprofessional for almost 30 years and the new director who started in January of 2007 are both dedicated to serving the students as well as possible. The fact that both past and present management and staff are American Indians helps them understand the needs of their patrons.

The library also serves as the center for textbook distribution on the Haskell campus. What this means is that students have to come into the library for their texts before they begin their classes each semester. This helps both the staff and students become familiar with each other as well as with the library. While waiting for their textbooks to be pulled, many students browse the new books on display, and this helps them become acquainted with the resources in the building as well as familiarizing them with the checkout system. Furthermore, this actively helps fulfill the mission statement in that the students are experiencing a holistic learning environment at the very beginning of their education at Haskell. The books on display offer both topics of interest to American Indians and to mainstream America, thus demonstrating that Haskell endeavors to educate students in both sectors.

Furthermore, the library also houses a fully equipped television studio which is used to produce and direct distance learning classes for those students who still live on reservations as well as teaching tools for media students at Haskell. Currently the studio is also being used to produce local television shows of interest to Indians. In addition,

short films are produced in the studio by the classes, and these are available to the Indian community as well. The use of media to portray the Indian point of view fosters a sense of pride in the students' heritage, especially when they see each other talking about Indian issues or topics on television. Recently one of the staff members of the library, who teaches as an adjunct instructor in the media department, won an award for a film that they created concerning the history of the Kickapoo tribal elders (personal communication, May, 2007).

The complicated role that the library plays in the academic world of Haskell is further convoluted by the mixture of books the library houses. The Indian Collection is a separate section of the collection that is devoted to the American Indian cultures and which only contains books about Indians or books authored only by Indians. As part of this section there is also a separate Indian Collection reference section containing books pertaining to Indians. This division within the library is an indication that the library is seeking to meet the needs of the students by providing them with a sense of cultural identity and pride in addition to providing an alternative to traditional "white" literature concerning American Indians. This is especially important since the university classes are taught from the American Indian perspective.

Studies (Aguirre and Turner, 2004, p. 136-137, Ward, 1995, p.416) indicate that American Indian students do not do well in traditional American schools; thus, Haskell is striving to help students bridge that gap between reservation schools and traditional American schools. Part of bridging this gap is the library's effort to provide the students with materials that allow them to identify with others of their background who have become successful in the world. Indian poets, storytellers, artists, politicians, authors,

playwrights, and many other people of Indian heritage are included in the collection. Students learn about these people in their classes, and they can come to the library to read their works and learn more about the accomplishments of these people of their own culture. By providing positive role models, their educational experience is enhanced through the library's efforts.

The complex job of both the library and university have not been documented or studied in the past and this study has attempted to overcome that problem by examining several factors that help circumscribe the mission and vision of Haskell and Tommaney Library. Consequently, the overall aim of this qualitative study, utilizing grounded theory, is to explore how the library is meeting the mandate of the mission statement and realizing the vision statement of the university.

Significance of Study

Conducting an ethnographic study at Tommaney Library can assist the library and university personnel in many ways. It can help to determine if the statements within the academic mission and vision of the university are being met as well as enable the library staff to gain a different perspective of its services. Furthermore, the study could support the need for additional funding by documenting the work accomplished by library personnel and the needs within the organization.

Haskell's mission statement contends that it seeks to serve recognized tribal members with "student learning as its focus" and that it "embraces the principles of sovereignty and self-determination through a culturally based holistic lifelong learning environment that promotes and upholds respect, rights, and responsibility (Haskell Catalog, 2005, p. iv). One of the key phrases here is that the school embraces the

principles of sovereignty. Sovereignty, according to the American Indian Policy Center, implies that “American Indian tribal powers originate with the history of tribes managing their own affairs”(2002, p. 1). However, an article on this subject by Peter d’Errico (2000) states that the definition of sovereignty is “an ambiguous concept from the start, surrounded by disagreement, sovereignty is perhaps most cryptic in federal Indian law” (p. 691). Therefore, one can possibly conclude that the use of sovereignty in the mission statement means that the people have the power to govern themselves, within the ambiguity of federal law.

The second half of that declaration states that sovereignty is gained through a “culturally based holistic lifelong learning environment that promotes and upholds respect, rights, and responsibility”(p. 691). Therefore, the right to self-government within the Haskell mission statement appears to mean that the academic environment will support and encourage the rights, respects, and responsibilities inherent within the American Indian community as a whole.

Finally, the most telling phrase is “with student learning as its focus.” This phrase is highlighted on the website of the university (2007) and is therefore, important. Additionally, this phrase falls in the middle of the mission statement, thus making student learning the focal point of sovereignty and the support of the American Indian community.

Consequently, the library, as the Academic Support Center (its official title), has the burden of supporting the academic community by sustaining and nurturing the learning process. In addition, the library must uphold the rights, respects, and responsibilities intrinsic in the sovereign American Indian community. How the library

accomplishes this can be defined and delineated by a comprehensive study that can further aid the library in determining policy and procedure matters as well as collection development and usage.

The fact that Haskell's vision statement asserts that it empowers "American Indian and Alaska native scholars for leadership and service to sovereign first nations and the world by virtue of its excellent academic programs and research, creative activities, and culturally diverse student experiences" (Academic Vision) implies that the university is committed to assisting tribal constituents in their efforts to address social, cultural, economic, educational, and environmental development. The role of the library in this vision statement is whether or not it meets the needs of students and faculty who are engaged in research and creative activities. Such academic exercises require a library that can meet the demands of research, such as having a good reference department, providing easy access to documents not held by the library, and hiring librarians who are willing to help their patrons find what they need (Miller, 2007, p. 1).

In the self-study document from 2003 a discussion about how the university meets the criteria of its vision and mission statement was presented. The components of the statements were analyzed and discussed fully. The following is a quote from a section of the document titled "Haskell is Mission Driven".

First established as a partial fulfillment of treaty and trust obligations of the federal government of the United States to federally recognized American Indian tribes, Haskell has moved beyond obligation to ideology against odds created by the rub between bureaucracy and academia.

This has been accomplished by following the philosophy of Haskell's Academic Mission (2003) statement which explains that:

...as it is an intertribal university the academic community at Haskell additionally believes that all students also need a general knowledge of American Indian /Alaska Native history, culture, philosophy, art music, literature and contemporary tribal issues, i.e. American Indian /Alaska Native citizenship, to understand and tell 'the story of the people. (p. 3-4)

What part does the library, as the intellectual heart of the university, play in this philosophical directive? Obviously from the wording of this statement the library should play an extensive part since the *knowledge* of the American Indian culture, philosophy, art, music, literature, and tribal issues is contained in the library. Thus, for this study, all parts of both the mission and vision statements will be taken into consideration. In addition, since the research will be the first such study conducted in a four-year American Indian University library, it should reveal some interesting and useful data about the library patrons, the personnel, and the collection.

Haskell is a unique school and the only such school in the United States, which is an indication of the significance of this study. The former director of the library pointed out the fact that no current studies had been done of either the library or university and lamented the reality that she did not have the time to do so herself (personal communication, Fall 2005). From both an anthropological and sociological standpoint, the university is alone in serving a diverse population that few Americans know about. There are more than 500 different tribal cultures present in the United States. All of these cultures have different languages, customs, and belief systems.

The stated purpose of the university is to teach its students the value of their diverse cultures in our society. This purpose is in direct opposition to the original mission of the school when it was founded in the late 1800's in order to assimilate Indians into the white American culture. This researcher believes that a different culture is beginning to emerge in our society: that of the blended Indian who is called the Pan Indian. This person is one who is proud of his/her roots, works to maintain his/her heritage, and at the same time is educated and functioning within in the dominant American culture. Students at Haskell often refer to each other as Pan Indians, reflecting their new outlook. The information from this study should prove valuable to this new emerging community as well as the traditional American Indian nation and the academic community at large.

The Library and Information Science academic community can benefit from information about indigenous library systems as well as the culturally relative point of view, which has been lacking in many western library systems. Finally, from an overall perspective this study will aid in the recognition of the diverse indigenous population of America and its information needs.

Research Questions

How does the library interpret and implement both the academic mission and vision statements of Haskell? In order to address this issue the following research questions will guide this study:

1. How do the library personnel assist the students in their use of the library for research and education?

2. Does the library staff participate in any manner to help students learn in a culturally based holistic learning environment that promotes and upholds respect, rights, and responsibility?
3. How does the library ensure that it meets the mission statement of the university?
4. How does the library work towards meeting the vision statement of the university?

In order to answer these questions the following will have to be considered as part of the study: a) library procedures concerning collection management, selection, and development; b) materials usage; c) how the library director utilizes the directive of the academic mission statement to make policy decisions in the library; d) the part that the library plays in the social interaction of the students and; e) how the library personnel educates the students in their use of the facility and its resources. Understanding these issues will help inform the research questions concerning Haskell's library.

Limitations of the Study

Academic libraries are places dedicated to serving the students, faculty, and staff in a learning community and are commonly defined as places where information can be found and/or disseminated. The fact that Haskell's library exists at the first four-year school for American Indians and serves more than 150 different tribes is a complication that most academic institutions do not have to contend with in the United States. "Haskell University occupies a unique place in U.S. higher education. It is one of only two colleges for American Indians/Alaska Natives to admit students from all federally recognized tribal nations and fully supported by the Federal government" (Haskell, 2003, p. 1-6).

Each tribal group has its own culture and way of doing things; thus, a danger at Haskell is to assume that everyone is the same. In addition to being individuals, the students also carry with them their tribal roots, customs, and awareness. A Navajo has a different way of viewing the world than a Sioux, and an Osage sees things differently than a Kickapoo. One of the limitations of the study is to understand that this premise must be understood and respected at all times.

I feel it is important for all people to recognize that indigenous people of color, especially peoples of more recent tribal descent (500 years or more) really are, in some ways that matter significantly, sometimes different from the dominant culture. In the ways that we cognitively structure how we exist in the world, we are already at home in the Americas, and have a sense of belonging in our own lands. We have no need to return to a lost continent over the waters, or to study the “golden age” of scholarship. This sense of belonging is crucial to our ability to relax cognitive dissonance. (Waters, 2004, p.160-161)

Thus the approach of cultural relativism is essential for this study and something that the researcher must be aware of at all times. This can be much more difficult than imagined since the very act of recommending a book is part of this awareness. Often students do not want “old information,” or “white information,” yet they are too polite to say this. Instead, they keep saying that what the library has is not “right.” To believe that white people have all the answers is an ethnocentric point of view and one that is frequently an assumption that is Eurocentric in actuality.

Organization of Chapters

There are seven chapters in this dissertation. Chapter 1, the introduction, is intended to set the parameters of this study, and the definitions are intended to enhance comprehension regarding the culturally relevant pattern vital to the study.

The second chapter examines the historical background of Haskell Indian Nations University. This is an essential section of the document since a complete understanding of the American Indian history in terms of schooling and education is needed in order to comprehend the manner in which the students act and react today. As is pointed out in this chapter, the Indian culture is separate from that of the dominant white culture in America. This portion of our population, despite years of indoctrination and attempts of assimilation, still constitutes a part of the American population that is separate and unequal to the white population.

An understanding of the reasons why the Indian culture is not part of the mainstream culture is the key to awareness when it comes to both dealing with and understanding Indian culture throughout the academic system. The information-seeking behavior is apt to differ from that of the majority who utilize libraries in the overall American population. As author Lotsee Patterson (2000) wrote, “the relationship between Native Americans and librarianship is fundamentally different from that of other ethnic groups” (p. 182).

Chapter 3 includes the literature review in which literature from Native American community college libraries is discussed. Since the Tommaney Library at Haskell is the only academic library that exists at a four year indigenous university in the country that serves more than just a specific tribal population, the only complete studies and

references to Indian libraries is contained in materials and studies conducted concerning community college libraries. Both that literature and the studies conducted concerning challenges that such libraries face on a regular basis only give a sense of what to expect from a four year institution. Included in this chapter is also a section on the cultural warrant of Indian libraries and the importance of tolerance concerning this point of view. Also included is a literature review on mission and vision statements at academic institutions.

Chapter 4 encompasses a discussion about the literature concerning the methodology of the study along with a few words about triangulation and grounded theory. These are fundamental deliberations concerning the dissertation and assist in creating a framework for the study that is essential to the interviews, participant observation, and document examination.

Chapter 5 concerns the data collection for the study itself, the interviews, observations, and coding are all included in this chapter along with the questions that were asked, and a full ethnographic account of the library. This chapter contains the essential portions of the study, the experiences of this author concerning the interactions of the students and library staff with a constant regard for the part that the library plays in the academic community. Transactions between the library staff and students are recorded along with data about information seeking behaviors. Cultural differences are noted and discussed as well in order to help establish an understanding of the goals of American Indians concerning library usage.

In chapter 6 the three main themes that emerged from the data are introduced in order to promote greater understanding of the results of the study. Since it is important to

understand the American Indian approach to librarianship and the information seeking habits of this population, these themes seek to explain the overall approach and expectations concerning library services in this particular academic community. In order to understand whether or not the mission and vision statement of the university are being met by the library one must understand how this is comprehended from the indigenous point of view. The three different themes offer three different viewpoints that triangulate the study results and provide a system of checks and balances concerning the information gained from the study.

Chapter 7 is a discussion of the mission and vision statements and whether or not the library is meeting those standards set by the university concerning academic achievement. Included are suggestions for change, a summary of the research questions, and conclusion. The place of the library in the academic community is often seen as the heart of a university and as such needs to function within the guidelines of both academia and librarianship; this is addressed in the conclusion. Finally, there are suggestions for further research in the domain of indigenous libraries, which are a rarity in our society and deserve more attention and discussion.

CHAPTER 2

BACKGROUND

Historical Background

In order to understand the current problems and pressures that all American Indian students and teachers have to cope with in their educational institutions, especially at Haskell since it is a melting pot of tribal cultures, one must understand the historical background of such institutions. One must also understand the pressures surrounding such schools and cultures. That the doctrine of colonialism existed and still exists is a reality within the world of the Indian and this is a factor that must be dealt with by researchers when interpreting both the minority and indigenous cultures in America.

The cultural construct underlying the pedagogy at Haskell has much to do with overcoming the affects of colonialism. The students at the University have been, and still are, taught the laws and regulations that mandate their lives. From the time they are born to the time they become students who must fulfill federal regulations to attend Haskell, to the end of their lives, they live with the fact that the Bureau of Indian Affairs is a central figure that has and will always exist. (Haskell catalog, 2005). They are constantly aware of the government's influence upon their lives and are taught how to integrate this influence into their everyday life as students and functioning adults. This eternal shadow, along with that of colonialism and imperialism, has done much to influence the Indian in the past and still has an enormous impact today. Unless one understands the history behind the American indigenous people, one cannot understand how they act, react, and think.

Indian Boarding Schools

Haskell Indian Nations University is a federal land grant school located in Lawrence, Kansas. It was originally founded in 1884 as the Kansas State Industrial Training School for the purpose of educating American Indian children in the field of agricultural sciences. At its onset, the school focused on the children learning to speak English, to dress and behave like white Americans, and to learn a trade. Within a year the original enrollment of 22 students increased to more than 400 (Ames, 1936, p. 4). The founding of the school was a direct result of the efforts of the United States government to assimilate the indigenous peoples into the American culture.

The Federal Indian policy that existed between 1850 and 1879 gave rise to the policy of cultural assimilation. The Indian assimilation policy, which started in 1879, set the stage for off-reservation boarding schools that took aim at excising away anything culturally related to Indians and replacing it with European agricultural traditions. Haskell, as well as other boarding schools, were founded with the policy goal to detribalize and ‘civilize’ Indian children by forced assimilation. (Haines, 2006, p. 2)

The schools were organized around military principles and run accordingly; however, they stressed and taught Christian values. Thus the students, ranging in age from five to twenty years, were organized into platoon systems and were expected to be busy from dawn to dusk.

According to the *American Indian Education* by Reyhner and Oyawin- Eder (2000, p. 60-61), the first Indian school, Hampton, was started in 1868 by General Samuel Chapman Armstrong, a Congregationalist minister, as a non-denominational

private school for ex-slaves. In 1878, a friend of Armstrong's, Lieutenant Richard Henry Pratt, suggested to Armstrong that he bring some Indian prisoners of war to Hampton, which then became the first industrial training school for Indians. Pratt brought 17 adult prisoners from Florida and later recruited another 40 boys and 9 girls from the Dakota Territory. Pratt and Armstrong had commanded Black troops during the Civil War and, due to the success of the Indian students at Hampton, Pratt decided to start his own school for Indians in Carlisle, Pennsylvania in 1879. A remarkable fact about Hampton and Carlisle were that although the Indian students were encouraged to speak English, they were not punished for speaking their own language. This was not true in the many more schools that soon followed. By 1902, there were 25 such boarding schools in the United States (Reyhner, et al, 2000, p. 71).

In 1893, Cora M. Folsom followed up on the Indian graduates of Hampton and of 460 former students, 37 had graduated; 98 were reported to be doing excellently, 219 good, 91 fair, 35 poor, and 17 bad. Those who were reported to be poor and bad were students who had resumed their tribal ways (called "going back to the blanket") or had taken to drinking or other vices. Of those who were reported doing well, nine had become teachers, nine were other school employees, 22 were attending other schools, 15 were missionaries, and 45 were Indian agency employees including two who became physicians. One of the graduates, Thomas Miles of the Sac and Fox Agency, wrote back to Hampton that it was his observation that they were "disgusted with some of the people sent out to educate the Indians and that in some ways the savage can educate them" (Reyhner, et al, p. 194). Such a statement reflects the fact that many of the people sent out as educators were not successful at their jobs.

One reason for this is that when they sent out graduates of the Indian Schools they had a difficult time surviving after living at school so long and then returning to the horrible living conditions of their reservation relatives. Of the 640 graduates who were sent out to teach, 110 died within 13 years. Furthermore, once the graduates became teachers and earned a salary, many of their relatives moved in with them and expected to be supported by the only person in their family making a living on the reservation. In addition, after being gone for so long, it was difficult, if not impossible, to return and fit in to a culture that had become foreign to the graduates. This was because they had been taught that the Indian ways were primitive and superstitious. As one educator of the times wrote, “hardship and disillusionment await these youths upon leaving their boarding schools. They are trained for a job which cannot be found” (Reyhner, et al, 2000, p.196). How could these youths who had been taught to behave and think like white people not have great disdain for their families? Additionally, their families did not understand their new ideas and innovations; they wanted their children to come back to them and to be dressed like them and acting like them. Most of the students who returned had one of two choices—go back to Indian ways or work for whites. They were not accepted by the tribes as teachers since they had become like white people and, therefore, not qualified to teach since the Indians did not trust whites.

Another reason was the fact that white teachers who were sent out were not qualified; one such teacher who took the Civil Service Examination in 1901 said that she expected “...to be tested on my fitness to teach children of a savage race to whom the word education was unknown and who were without knowledge of a written language. No such test was given” (Reyhner, et al, 2000, p. 58.) Reyhner and Oyawyn-Elder

maintain that the exams were designed for mainstream teachers and that it was this cultural bias that excluded many potential Indian teachers. The teachers, or educators, at these schools were often less than satisfactory for this reason. Furthermore, the textbooks that were supplied were either for more advanced pupils or useless since the students seldom spoke English and none of them could read.

The combination of unqualified teachers, military discipline, and religious training made the schools less than attractive to Indian parents who had heard of them. In addition, attendance at these schools was not necessarily voluntary and often “Indian parents were jailed or had their rations cut off for not sending their children to these schools.” (Reyner, et al, 2000, p. 87) One man, Albert Yava, a Hopi who started school around 1893 wrote in his autobiography:

You have to remember that this school business was new not only to the children but also to most of the people in the villages. There had been a big commotion when the government gave the order that all the children would have to attend school. There was a lot of resistance...The conservatives—you can call them that or Hostiles—felt very strongly that the white man was cramming his ways down our throats. Many people felt that the Government was trying to obliterate our culture by making the children attend school (Reyner, et al, 2000, p. 88).

Of course this was exactly what the government had in mind. Americans had come to feel that their success was God’s will and that it was their manifest destiny to overspread and possess the whole continent which providence had given them. As part of this realization of manifest destiny it was mandated that the indigenous peoples be either eliminated or assimilated into the more civilized culture (Reyner, et al, 2000, p. 41).

In his book *American Indians* (1961) William. T. Hagan explained the beginning of the problem as a clash between two complex cultures that were mutually incomprehensible. He remarked that “the weakness of the Articles of Confederation was nowhere more apparent than in its feeble efforts to cope with the Indian problem” (p. 57). Oliver Perry Chitwood (1948), in the book, *A History of Colonial America*, said that the Indian Wars in New England and Virginia were “conflicts of two economic systems,” the systems of Indian hunting and white man’s agriculture (p. 172).

Since it was decided that it cost the government more money to fight constant battles with the Indians, the idea of forming schools across the country was promoted. In his book about Haskell, Dr. Chuck Haines (2006) stated that:

There was no singular force more powerful than boarding schools in diminishing native cultures and replacing them with a capitalistic-based agrarian economy and Christian values. The agrarian-based Christian-oriented boarding schools did more than replace one culture for another with a different set of values, they also dramatically changed the reservation’s ecosystems when the students returned home and took up their new life style and set of values. (p. 2)

Thus, when the idea of establishing such schools became a popular idea, politicians pushed for the government to fund and provide monies for the purpose of educating the Indians. Pratt led the push to educate the Indians instead of killing them and the old libel against the indigenous people that “the only good Indian was a dead Indian” (Meider, 1993, p. 39-40) was replaced by what was believed to be a more civilized statement by rationalists who utilized the words of poet Alexander Pope, “Lo the poor Indian” (Berkhofer, p. 79), thus raising sympathy for the supposed plight of the Indian people.

It was with this in mind that:

By act of Congress of the United States there was approved, July 31, 1882, an authorization for the setting aside of vacant army posts, or barracks, or the purchase of new ground, for the establishment of schools for the Indian youth of the nation. By this same Act of the 47th Congress, \$150,000 was appropriated for the founding of three such schools to be located 'within the confines of the United States.' One of these three was to be located in Nebraska, one in Oklahoma, and the third in Kansas. (Ames, 1936, Introduction)

This third school began as Haskell Industrial Training School and eventually became Haskell Indian Nations University, which is the location of this study.

Finally, it should be understood that Indian boarding schools are not a footnote in our history and that as of 2002 "there are currently 72 Indian boarding schools in the United States funded by the Bureau of Indian affairs which house more than 10,000 American Indian/Alaska Native children" (as quoted from the Bureau of Indian Affairs by Colmart, Robbins, and Schultz, 2004, p. 22). These schools often take "children as young as six years of age" (p. 22). Children in these schools are still being abused and some people "link abuse suffered in boarding schools to a generational cycle of rampant alcoholism, drug abuse, and domestic violence that (continue to) plague Indian country" (as quoted in Grover, 2000 by Colmart, Robbins, and Schultz, 2004, p. 22).

Haskell's Beginnings

It is important to understand the inception of Haskell since the history of the school is one of the vital surrounds to this study. American Indians have long memories and during the course of this study they have never failed to remind me, often repeatedly,

that they paid for the school and their education with the blood of their ancestors. Therefore it is essential that the history be taken into account since it aids in the understanding of the mindset of today's modern indigenous people in America.

Haskell had its beginnings in 1883 when the citizens of Lawrence donated a tract of two hundred and ninety acres of farmland and pasture near the southwestern city limits for the site of the new school. They were urged by Congressman Dudley C. Haskell to take advantage of the \$150,000 that Congress had authorized to be expended on three new Indian industrial training schools (Haskell Institute, 1959, p.1). Congressman Haskell doubtless saw the advantage of having such a school in Lawrence. His arguments to Congress were: Lawrence was one of the only cities with electricity in the Midwest, and the countryside was fertile and easily adapted to agriculture which meant that the subject of agriculture could be taught at the school. In addition, there were many Indian tribes already living in the area, and they could help recruit students from other tribes. The University of Kansas was also located in Lawrence and Haskell argued that both the new Indian school and the university could benefit from its establishment. Finally, he pointed out that three of the country's major railroad lines crossed through Lawrence. These facts went a long way toward convincing Congress to locate the school in Lawrence. The final convincing factor was that Congressman Haskell had persuaded the citizens of Lawrence to raise money to purchase "280 acres of choice farm land just south of the city, which they then donated for the school" (Haskell Institute, 1959, p.4).

Consequently, in 1883, Congress appropriated \$50,000 for three primary buildings to be built on the property and finished by January of 1884; however, due to a severe winter the buildings were not completed until April of that same year. There were three

limestone buildings, each three stories high, with accommodations for up to three hundred and fifty students in the dormitories along with quarters for the teachers and other staff (Ames, 1936, p. 2).

School Opening

In July of 1884 an orchard of four hundred fruit trees including apple, pear, and peach were planted in preparation for the opening of the school. In addition, quantities of vegetables were planted for summer and winter use. A school farmer was engaged and a few Indian boys drafted to help with the planting (Ames, 1936, p. 2) so there would be some food supplies available for the students for the winter.

The school opened on September 17, 1884 with great fanfare and, at the ceremonies Chancellor Lipencott of the University of Kansas spoke to the audience present for the dedication. He said: "When one Indian boy or girl leave this school with an education, the 'Indian Problem' will forever be solved for him and his children" (Haskell Institute, 1959, p.5).

The next day, September 18, 1884, twenty-one (accounts vary as to the number—some say 22) pupils arrived at the school. There were seventeen boys and five girls; seven were transfers from a school in Oklahoma and the remainder were recruited from the Ponca and Pawnee Agencies and the Ottawa Reservation (Haskell Institute, 1959, p. 4).

On September 21, 1884, several wagons filled with Indian families arrived. There were 42 Cheyenne and 36 Arapahos, none of whom spoke English. They arrived with their parents and brothers and sisters; small children and babies included. They had come to enroll their children in the school and spend the winter, thus swelling the enrollment to

about 100 pupils. They were all dressed in skins and feathers, wearing paint, and had no way of communicating with the whites who ran the school (O'Brian, 1975).

By the first of October a total of 124 students had been enrolled; however, this total changed to 176 by the first of November. The totals changed again in December and January so that by the end of January, 1885, the total number of students was 280 and this included 61 girls who were housed in a girl's dorm.

A variety of historical documents (anonymous and uncataloged items from the Tommaney archive folders) indicate that the school was not ready for occupation as there was no heat in the buildings because the fall weather had been exceptionally wet with nine inches of rain which rapidly changed to cold weather before a steam system could be installed in the buildings. In November, another warm spell brought more rain, but before winter set in, it became very cold. Not only was there no heat in the buildings, there was no water supply since the cistern had not been finished. The exceptionally damp fall weather added to the uncomfortable conditions since nothing had had a chance to dry out and this provided a breeding ground for many diseases. Furthermore, there were no sanitary conditions and there were sparse food supplies. The lack of a medical facility meant that many of the children as well as the Indian adults suffered from malnutrition, tuberculosis, typhoid, and pneumonia. None of the Indians was allowed to be admitted to the Lawrence hospital, and there was little medical help available. The children suffered mainly from pneumonia, trachoma (eye infections), typhoid, and lung ailments combined with other complaints such as coughs and colds which weakened their already malnourished bodies.

Thus was the beginning of Haskell fraught with problems and heartache for the

Indians and their children. News of this unfortunate winter made its way back to the tribes, and many Indians decided not to send their children in the fall.

The medical records for 1884 and 1885 are missing from the National Archives in Washington, D.C. (Haines, 2006, p. 4); however, it has been established that between 11 and 14 people died that winter. The first death was Harry White Wolf, a Cheyenne baby six months of age, who is buried in the Haskell cemetery. There is widespread speculation that many of the people who were close to death were taken out on wagons so they did not die at the school and that these peoples' bodies were left in the wetlands area south of Haskell. For this reason the school is currently fighting the town of Lawrence to prevent a right-of-way through this area. This will be discussed further in the chapter about Haskell today.

During that first year many students deserted, and parents urged the children to come home after hearing of all the bad conditions. The superintendent, Dr. James Martin, suggested that in the future students who were of sound health should be selected to avoid health problems. However, in spite of all of the problems, the school was proclaimed a success and remained open (Haines, 2006).

During the next five years, conditions at the school worsened because of an inappropriate budget, crop failures, and devastating fires. Buildings could not be rebuilt or repaired, and equipment could not be replaced, sometimes supplies never reached the school. Sanitary conditions were appalling, for there were no sewers nor city water. Forty-nine deaths were recorded during these five years. (Haskell, 1992- Handout for Memorial Ceremony)

These conditions were not helped by the fact that in 1886 Kansas suffered from

the worst winter blizzards ever recorded. There are many stories about frozen men and animals that did not survive in the blistering, freezing winds of that blizzard. Additionally, in 1888 a long-term intense freeze of unprecedented cold wreaked havoc with the farms and people. (Haskell Institute, 1959)

In 1889, reports sent to Washington about the problems finally reached sympathetic ears and the Superintendent of Indian Schools, Daniel Dorchester, ordered investigations. After that, supplies began to arrive along with money and improvements. Despite that, there were still 10 deaths that year (O'Brian, 1975).

Schooling

The goal of the school was to teach the boys a variety of trades that included blacksmithing and farming. The girls were to learn homemaking skills such as sewing, cleaning, and cooking. The students were supposed to produce most of the food for the school through farming; however, there were several problems that had not been anticipated by either the government or the school administration. Indian boys were, by birth, unused to working, especially on a farm. They were expected to be hunters and warriors; the Indian women did the work of the villages. Consequently, the first problem was to convince the young men that they needed to change and to learn the white man's way of life. In order to deal with this particular problem, the school elected to teach the boys how to make useful items as well as how to use tools (Ames, 1936).

The next problem was the Indian language. In order to teach the students the ways of white men, they had to teach them how to speak English. This was accomplished by banning all indigenous languages and songs and destroying all clothing and artifacts of Indian origin. There were two reasons to rid the children of their belongings. One was to

force them to live like whites, and the other was to rid them of any pestilence that they may have brought with them. Thus, new pupils at Haskell found themselves stripped of all their clothing and belongings, which were then burned. Boys had their heads shaved while the girls had their hair cut short, and both were bathed thoroughly and scrubbed. For Indians the cutting of hair is frequently seen as a sign of mourning and so this was extremely disturbing along with everything else that happened. Reports of crying and keening deep into the night are often mentioned in older texts about Indian Schools since this was both an embarrassing and emotionally painful induction into white life. All of these events are still remembered today by their ancestors, many of whom attended or currently attend Haskell (personal communications, 2005-2007).

The children were then assigned to dormitories. "Dormitory life consisted of overcrowded barracks with mattresses aligned side by side, nailed down windows and locked fire escapes (to prevent escapes). In the boys' dormitory two to four boys slept on the same 36 by 40-inch mattress. There were inadequate toilet and sewage facilities and this resulted in numerous illnesses (Haines, 2006, p. 3). Children were generally allotted one blanket and one sheet and most had little warm clothing. Canvas shoes were worn and these typically did not fit, nor were they suitable for cold or wet weather.

Many of the children's illnesses were related to poor diets. Indian children had previously been accustomed to diets high in protein with supplemental grains, nuts, berries, and fruits with no sugar and no white flour. At Haskell they were fed hardtack rations left over from the army, oatmeal, flour and lard, beans, and occasional meat and vegetables, mainly cabbage and potatoes. Sometimes the boys were allowed to go hunting and the rabbits and squirrels that they killed provided the meat for some meals.

The children were expected to rise at 5:30 a.m. dress and report outside for marching exercises no matter what the weather. They had no raincoats, gloves, or overshoes. After a half-an-hour of marching they were led into the dining rooms for breakfast which usually consisted of oatmeal, stewed prunes, and bread with flour gravy. Afterward, they were expected to march in groups to their assigned jobs. Boys went to the shops or farms and girls to the kitchens or sewing classes. The girls made all the clothing for the students. Girls also performed farm chores such as gathering eggs from the chickens, feeding livestock, and churning butter (Ames, 1936).

After lunch the students were marched into classrooms where they spent the afternoons learning how to read, write, and do arithmetic. Then they were marched to prayers and then to dinner. While the younger children went to bed, the older ones were allowed some free time before bed and encouraged to pursue white activities such as singing, playing musical instruments, reading, or discussing books or poetry (Ames, 1936). Haines (2006) reports that there were numerous letters to the Office of Indian Affairs of concerns about the school and that field inspectors consistently reported problems in the areas of diet, medical care, rampant communicable diseases, inadequate toilet and sewage facilities, clothing of poor quality, crowding, a lack of soap, towels, and toothbrushes, malnutrition, overwork, accidents due to sicknesses and physical weaknesses, and harsh discipline (p. 3).

Discipline

Many of the students tried to run away, and they were caught and confined to the jail on the campus. During this time they were fed hardtack and water until they were deemed reformed and ready to conform to the standards of the institution. Other offenses

that earned discipline were being late to formation, talking or not paying attention, talking or singing in their native language, possessing Indian articles, stealing food from the kitchen, and being too tired to work. According to Haines (2006), “corporeal punishment for major violations resulted in floggings with a belt or harness strap administered by staff” and “during classroom hours students were forced to stand in corners for hours for minor offenses” (p. 4). Additionally, Haines (2006) reports that:

Children who ran away, or repeat offenders of rules, were severely punished by confinement in chains that were sometimes placed so tightly their hands or arms or even their upper torso were mutilated. There are some reports of disciplinarians using their fists, hard objects, and kicking children. During quarantines insubordinate children were quickly confined in lock-up rooms, or the jail for violating visiting rules. Some children were forced to wear a chain or a harness to keep them from repeatedly running away. Metal rails along the walls of the dormitory sleeping areas that were used to chain problem children to their mattress. There are also reports of enforced sterilization for young adults who exhibited what the authorities considered vulgar behavior. (p. 4)

One must remember that this was a period of time in America’s history that the rule of child raising was “Spare the rod, spoil the child.” Such conditions of punishment existed in many boarding schools and especially orphanages across the country. In the book *The Underground History of American Education*, Gatto (2000/01) maintains the following:

Whipping and humiliation seem to have always been an eternal staple of schooling. Evidence survives from ancient Rome, Montaigne’s France,

Washington's Virginia—or my own high school in western Pennsylvania in the 1950's, where the teacher's personalized paddle hung prominently at the entrance to many a classroom, not for decoration, but for use. The football coach and, if I recall correctly, the algebra teacher, had paddles electrified by addition of a dry cell battery with which to prod the recalcitrant. (p. 6)

Furthermore, the *Encyclopedia of American Education* has the following entry:

Until the 20th century, classroom discipline was maintained by physically enforcing a strict code of student silence. Students were expected to remain alert but virtually immobile in their seats, while teachers lectured and students took notes assiduously and answered questions only when asked. Students caught napping or otherwise violating rules of behavior were summarily whipped, either with an actual whip, stick or ferule. Intellectual lapses—giving an incorrect answer—earned either physical punishment or the humiliation of sitting on a high stool. (Unger, 2001, p. 336)

Nevertheless, the punishments meted out to both indigenous and Black children were often above and beyond that considered essential for educational reasons at this time period in our history. This may have been the result of a combination of things, including racism and the fact that most of the teachers and staff believed that such punishment was needed in order to “kill the Indian, but save the person” (Garrett, 1996, p.1). This phrase occurs often in the rhetoric of the day concerning American Indian boarding schools.

The widespread moral theory of the time period was that it was the “will of God” to remove the savage from the child by means of education. This education became a common practice as a way to assimilate the Indians into the mainstream

of society (Aguirre, 2004, Introduction).

It was not until January 10, 1929, that the Bureau of Indian Affairs released a circular prohibiting corporal punishment and the confinement of children. On March 20, 1930, they issued a memo that quiet rooms instead of jails were to be used for student control. Haskell administrators used the guardhouse as a jail from 1884 to 1910 when a three-room jail was built and used until the early 1930's. When the jail was full, the root cellar was used and students were locked in there overnight (Haines, 2006).

Working to Assimilate

Haskell combined militaristic and educational standards to shape and mold the students into preconceived images of what useful Indians in the American society and culture should be in order to be accepted by the general public. Religion was an accepted part of this training and students had a choice of attending Catholic or Protestant services on Sundays. These services usually lasted several hours and many times the students were expected to attend more than one service.

Another method of assimilating the Indian children was called "outing." The school adopted the outing process in order to continue the educational process of making the Indians into citizens. Outing was a system similar to internships in today's school system; however, it was not specifically designed to help the students grow in skills, but in reality was part of the detribalizing process. Students were placed in homes or on farms according to their skills. The school officials reasoned that this was an excellent way for the students to put their educational experience to use. It also served to discourage them from returning home for the summer and allowed them to earn some pocket money.

Usually the places chosen were far from their original homes so they would find it difficult or impossible to leave and go home. In some instances this experience proved to be good, although in a majority of cases the families that they stayed with took the labor of the students for granted and often did not want them to go. The system provided a good source of cheap labor to anyone who applied to have an Indian youth for the summer and it was not unusual that the students were overworked and underpaid. The boys generally worked on farms alongside the farmer and the girls were utilized as cooks, cleaners, seamstresses, nannies, and for general domestic help.

The book *Essie's Story: The Life and Legacy of a Shoshone Teacher* (1998) is the true story of a former Haskell student. She recounts her experience of outing as a positive one. Essie was a domestic in the home of a woman who was held in high esteem in the community and she reported that she was not only treated well, but had some acclaim once it was learned that she was a distant relative of Sacagewea, the famous Indian woman who lead Lewis and Clark's expedition. Her story is unusual, though, and most children never recorded their outing experiences. In many instances the students were taken advantage of as shown by this statement from Reyhner and Elder (2000): while the "idea was to place Indian children in white homes as another son or daughter, in the West it quickly became a way for white families to obtain cheap servants" (p. 139).

In 1885, the original superintendent of the school, Dr. Marvin, resigned and the administration was taken over by Colonel Arthur Grabowski of the United States Army. At that time 200 remained at the school for the summer, representing 31 tribes with the preponderance of enrollment from the Cheyenne, Arapaho, and Osage tribes. During this time period many improvements were made including the erection of a hospital building

that contained facilities for up to thirty patients, a dispensary, consulting room, dining room, kitchen, and storerooms. Landscaping was added with the help of students and benches were placed on the grounds along with playgrounds for the smaller children (Ames, p. 4).

The new administration was to survive until January of 1887 when Colonel Grabowski left and was replaced by the Hon. Charles Robinson, the first ex-governor of Kansas. His first task was to discover what was happening to the food allotments for the students, as they were very unhappy with a decline in their already meager meals. Robinson solved the problem and the students appreciated his effort and the better meals. Under Robinson's administration an additional 210 acres were added to Haskell, making the school a total of 490 acres. Students were put to work quarrying rock for building materials, excavating basements, digging wells, making mortar, doing carpentry, and hauling materials and products. Haskell's vocational industrial school included shoemaking, wagon making, blacksmithing, painting, engineering, tailoring, and dressmaking for the girls (Ames, p. 4). Such intense work by the students meant that they were developing a feeling of ownership for the school, one of the goals of the administration.

In 1889, Charles Francis Meserve succeeded Mr. Robinson. Up until this time, the school had been known as the Indian Training School at Lawrence. In 1890, Congress formally conferred the name of the distinguished Congressman Dudley C. Haskell upon the school. He had been the chairman of the House of Representatives Committee on Indian Affairs and died in 1883 before the school had opened. Under Meserve the school continued to improve by the addition of more courses of study which were added by the

administration and teachers, teacher training, enlargement of the school hospital, and the addition of better foods for the students (Haskell Institute, 1959, p.6).

In 1890, Congress also approved the additional purchase of 153 acres of land to meet the growing needs of the school, thus increasing the total acreage to 650. There were 692 pupils actually enrolled, though the average was about 500 since students dropped out or were sent home during the school year (Ames, 1936, p. 7).

In 1893, Haskell arranged a demonstration school at the Chicago World's Fair for three weeks in July. There were a total of 46 students at the fair, 16 of them in the Indian Band that performed on a daily basis. In addition, there was an exhibit of schoolwork from each grade, songs, and a variety of documents available to view. Students were stationed inside the building to answer questions asked by viewers. The exhibit was a huge success with the public and people were "thrilled to see real live Indians" going to school. The total registered attendance at the exhibit was 262,000 people. Men and women prominent in educational and philanthropic circles were impressed by the work done by the Indian students (Ames, 1939). This demonstration did much to impress upon the public that the Indian schools were doing a good job of assimilating the indigenous people of America.

In 1904, Meserve resigned and J.A. Sweet assumed the position; he had served as Meserve's assistant. For the first time in the history of the school, 37 new students who had not been recruited enrolled in the school of their own accord (Ames, 1939, p. 8). It was during this time period that the library is thought to have been established (personal communications, 2005-2006).

Haskell's Tommaney Library

Library Beginnings

During the first few years of Haskell's founding, various books were kept in a room in the basement of Sequoyah Hall. Many of the books were old texts, some were bibles, and some were donated to the school from the community. There are no reports of a library existing until the early 1900's. Until that time the books were kept in storage although they were accessible. It was not until 1904 that Haskell formally established a library with the hiring of Miss Helen Ball (*Indian Leader*, 1924, V. XXVIII: N.1).

Miss Ball, the first librarian, began her work at Haskell in 1889 as a teacher; however, when it became obvious that the school needed a print shop and school newspaper she took the job as manager and editor. She was chosen because she had worked as an editor and reporter for newspapers in Larned and Kansas City. When the need of a library became obvious, she volunteered to become the librarian, but she retained her job as a reporter on the newspaper (*Indian Leader*, 1924, V. XXVIII: N.1).

Miss Ball came from Rushville, Indiana, and was a direct descendent of Jonathan Ball, the brother of Mary Ball, the mother of George Washington. Another of her ancestors was Governor George Walton of Georgia, who was one of the signers of the Declaration of Independence. Her parents settled in the Olathe community, and she received her early education at the Olathe schools. After graduation, she entered Kansas University in Lawrence, thus knowing of Haskell at an early age. She did not graduate due to family problems, but she was hired as a staff member at the *Larned Chronoscope* newspaper (*Indian Leader*, 1924, V. XXVIII: N.1)

Miss Ball was excited about newspaper work and applied for a position as a

reporter on the *Kansas City Times* newspaper. She was given a minor position because of her gender; however, her work impressed her bosses and she was soon touted as the “best paid newspaper woman west of New York” (*Indian Leader*, 1924, V. XXVIII: N.1). In any case, she “lacked the physique for the work” (*Indian Leader*, 1924, V. XXVIII: N.1); however, she applied to Haskell for a position in 1889 and in 1904 became the librarian. There was no explanation of why she could not do the work, although one must remember that ladies did not discuss health problems at that time.

Miss Ball was to retain both positions until her death in the summer of 1924. During this time she worked to build the library into a fairly impressive site and at the same time she wrote much of the newspaper. Her quarters were in an apartment above the library that was housed in the basement of Sequoyah Hall.

Sequoyah Hall, was one of the original three buildings built on the campus (also known as the Academic Building). Sequoyah Hall was named after the Cherokee who conceived and perfected a syllabary of the Cherokee language in the 1820's. Built as classrooms for students ranging from ages 5 to 35, there were originally five large classrooms in the building. Over the years there were many fires and additions to Sequoyah Hall, in 1957, it was finally condemned and a new hall was built to replace it in 1961. Apparently, one of the many additions contained room for a library and an apartment above it, although there is no mention of it until 1925 when a winter supplement of *The Indian Leader*, the campus newspaper, described the library:

A spacious library and reading room occupy the greater part of the basement of the academic building. It is in the charge of an experienced librarian who is present at all times to assist pupils in research work and counsel them regarding

their reading. The library contains 5,000 volumes and subscribes for (sic) magazines and newspapers. The reading room is open every evening except Sunday as well as during the daytime, and the pupils are encouraged to visit it frequently during their spare time. In addition, a definite time is set aside regularly for various classes to visit the library and become familiar with the treasures at their disposal. (1925-26, p. 5.3)

The article continues:

When the weather is disagreeable one of the rooms is kept open during the forenoon Sundays when the boys may have an opportunity to read and write in a quiet, home-like place. In every way the liberal use of this department is encouraged, extra credits being given for books read and reports given. The authorities believe the library is as educational as the school, and it aids, supplements, and extends, the work in the classrooms. (1925-26, p. 53)

The article ends with a quote from the journal, *Public Libraries* (no cite given):

“After all, an education is only knowing how and what to read. Behind the principle, behind the teacher, behind the student body and the spirit of the school stands the librarian with the books” (*Indian Leader*, 1925-26, p. 53).

This particular article was written after the founding librarian, Miss Helen Ball, died and information gleaned from combing the *Indian Leader* from the early 1900's on indicates an ongoing interest in building the library and a widespread respect for the former librarian.

Over the years, stories and notices about the library appeared in the school newspaper; some of them were humorous and some just notices: “In January, 1911, a

young man named Martin took out a book, however, he returned it within a few hours saying that it was too big and he wanted a smaller one.” On Feb. 11, 1911, it was reported that some library books were absent and not accounted for and may have been mislaid during the moving of books. This seems to imply that either a book shift or new shelving had necessitated a shifting of the books. In March of the same year, the retired former Superintendent Fiske (of Haskell) gave the library a gift of new books and his wife gave a new plant. Also, in March a Miss Edith Dabb, a worker at the YWCA expressed an interest in the library suggesting new books be bought for it. Included in the newspaper are pleas for the return of missing books and a notice that all library books must be returned before commencement. There are many notices in the newspaper of various people presenting books to the library over the years as well as the addition of new shelving, usually built by the boys in the woodworking shop.

In 1922 two new bookcases and a dictionary stand were added to the library and favorite books among the students were *The Jungle Book*, *The Merry Adventures of Robin Hood*, *Tales from Shakespeare*, *Rebecca of Sunnybrook Farm*, *A Christmas Carol*, *A Boy's Life of Theodore Roosevelt*, *Wild Animals I have Known*, and *Stories of Great Americans*.

In January of 1923 a total of 119 books were added to the collection as well as new bookcases to hold the larger collection; also added were more chairs and tables. Then, again in February of 1924 another 129 new books were added. Moreover, it was reported that the librarian added two student library aides, whereas before she had only one.

Such small items published in the newspaper produce a picture of a library that is

very well used, that many other people cared about, that is important enough that the administration remembers it after they left the campus, and that people other than students and faculty used the library. In the year 1912, the newspaper reported that the library is always a busy place after school and that the girls seem to go during the afternoon and the boys in the evening. This does not mean that the library was segregated since the few older photos found show the library with both boys and girls studying together. A 1924 report about the students' displeasure that they could not use the library during the installation of a new floor reflects the popularity. Miss Esther Horne, a former Haskell student, "remembered that Haskell had a good library and up to date textbooks" (Reyner, et al, 2004, p. 153).

There are many reports of Miss Ball having speakers, poets, readings, and other entertainment in the library over the years. She had tea parties for the young women and faculty as well as other social events for the students. Library Evenings were a popular form of entertainment—talks about favorite books, speakers from other libraries, even a band was invited to play one evening. They also had junior and children's evenings when the younger children who attended the school were encouraged to participate in talks or singing in the library. Apparently the librarian also encouraged other groups to use the library as there are also accounts of meetings held in the library, food sales, and even the Kansas Library Association met there at least once. Miss Ball also took her aides out to dinner and decorated the library for the holidays. All of these events were reported in the *Indian Leader* campus newspaper.

Many of the students kept in touch with her over the years, and she reported their letters and news in the campus newspaper on a regular basis. When she died on July 17,

1924 the newspaper printed many letters from former students and employees who recounted remembrances of their beloved librarian. The account of her death indicates that her health began failing in the spring of 1924 and that she frequently had to be helped up the stairs to her room over the library (*Haskell Indian Leader*, 1911-1924).

A New Era for the Library

The main source for information about the library, aside from some former Haskell students, was the *Indian Leader* newspaper. During the late 1920's, up until the 1940's, the library was a very active place and was mentioned regularly in the campus newspaper. It is fortunate that journalists wrote these reports; otherwise there would be very little known about the history of the library. However, due to the fact that the *Indian Leader* only printed information essential to its readership, the reports are often tidbits of information that serve only to tantalize this researcher. I have added comments to the information in an endeavor to make the information flow more clearly. It is certain that after the death of Miss Ball the library entered a new era which made it an essential part of the school's social and academic life.

After Miss Ball, there were a series of librarians, none lasting more than a year or two. In 1929, Miss Julia Wik became the librarian, and she inaugurated a new plan for the library. She began a library-training program for students in the hopes that these students who showed an interest and aptitude could find work as librarians when they left Haskell. The *Indian Leader* newspaper had a full article about the program as well as an announcement of the newest librarian, Miss Esto Hatfield, being appointed. It was obvious that the new librarian was as enthusiastic about the library training program as its founder, Miss Wik.

There were nine students enrolled in the library classes in January of 1930, with four of them men. The class was called a Roundtable, and the reported purpose was three-fold:

First, the class will receive some professional training, which will enable some of the members to obtain work in other school libraries to help pay their way through schools of higher education. Two members of last years' class have secured positions in Dartmouth; second, the class will gain an appreciation of good books and literature; third the opportunity to read the current criticism of new books creates in the student a desire to know more about modern authors. (*Indian Leader*, Jan. 10, 1930, p. 2)

Enlarging on the class work the article went on to say that:

...professional training consists of desk work, checking books in and out of the library to borrowers, filing, cataloging , learning the principles of the Dewey Decimal System as to shelf reading and book location, and the more complex work of the classification of books. (p. 3)

The library class was given assignments in many different types of library work and visited other local libraries as well as the main library at Kansas University. In addition to learning how to become librarians, another goal of both the students and the librarian was to make Haskell's library bigger and better. The administration expressed that it was aware of this and fully cooperated with the library towards the same goal (*Indian Leader*, 1930, p. 3).

The information about a library school existing at Haskell at this time is remarkable and, it is this author's belief, that few people know or remember the existence

of this training program that existed exclusively for American Indians. Additionally, it is pleasing to see that Haskell students were accepted at Dartmouth and that they were hired to work in the library at the school. They must have received good training from the library program. The constant turnover of staff did not appear to diminish the program and the fact that Haskell now had its own library staff training program meant that the library thrived.

During the 1930's there was a larger staff at the library, and the *Indian Leader* published a regular column in the paper. They reported the number of students who used the library and the number who had never used their library cards; they reported when books had been taken without being checked out; and they reported students who failed to pay their fines. A Book-Chat-Hour was held on Tuesday afternoons by Miss Morse, the librarian at the time. She discussed useful books such as "*How to Improve Your Conversation*" and "*The Secretary's Handbook*" (Nov. 5, 1936, p. 7).

In the same column it was reported that the count of the total number of books belonging in the upstairs library was 4,976 and that 796 of these were fiction. It was also mentioned that during the month of October (1936) 1,290 books were checked out and that 1,110 of these were fiction and 180 of them non-fiction. Apparently the library was very popular since the average number of books checked out each day was 47.7 and the total number of students checking out books was 470. These were excellent circulation statistics for any small library.

Miss Morse trained her student employees how to repair books (she reported that fiction books are more in need of repair than non-fiction) and taught them many library-related skills including accessioning and cataloging. During the winter evening months

the library was very popular; records show that an average of 100-200 students used the library during the hours from 7:00 p.m. to 9:00 p.m. (*The Indian Leader, Year-end Edition, 1936-1937*).

The library was indeed a popular place for the students and this indicates that the librarians were doing a wonderful job of promoting their services. The fines that were charged for overdue books were used to pay for subscriptions to the newspapers in the library, which included the *Tulsa Daily World*, the *Denver Post* and two Kansas City dailies. It was mentioned in a column that “the interest that the students show in reading the newspapers suggests that no student should regret paying a fine of a few cents occasionally especially when he forgets to return a book on time”(March 12, 1937, p. 8).

Another indication of the popularity of the library, and one that attests to the marketing skill of the librarians, is the fact that the *Indian Leader* printed a list of books added to the collection complete with the authors and the sections to which they were added. The list from October 23, 1937 indicates that the sections were as follows: Books relating to boys trades; Crafts; Home Economics; Science; Etiquette, Manners, and Recreation; Books of Special Interest. A note at the bottom of the list added that other books in the areas of new fiction, biography, travel, and adventure were in the process of being cataloged and would be added soon.

In the same issue the library reported the wonderful statistics for the month of September, 1936, which included the total number of books checked out as 739, the number of days the library was open as 23, the amount of fine money collected as \$.42, the number of monthly magazines as 20, the number of new books cataloged as 302, the number of books repaired as 10. At that time the acting librarian was Retha E. Breeze (p.

9). This is an average of 32 books per day checked out on a campus that had about 900 students. This information is remarkable since there are few small academic libraries today that have such high statistics. This is another testimony to the marketing skills of the librarians (*Indian Leader*, September, 1936).

One of the newspaper columns mentions that the library is two stories and this researcher must conclude that the upstairs section of the library was originally the apartment that the former librarian, Miss Ball, occupied during her tenure at Haskell. During the time that she was at Haskell, Miss Ball's apartment was above the library and there were no upstairs library rooms. Thus it seems that this was a temporary solution to the need for more room in the library. There are allusions to the fact that the library is crowded throughout the 1930's era and that it needed almost constant repairs. One former student reported that it was "infested with rats" (Reyhner, et al, 2004, p. 153). Part of the problem appeared to be the building that the library was housed in, Sequoyah Hall. Many improvements to this building were made over the years, but, no matter how much the administration tried, it was difficult to find more space within Sequoyah (*Indian Leader*, October, 1936).

These problems continued to plague the library and university until 1957 when after many additions, fires, and renovations, Sequoyah Hall was found to be too old to adapt and was condemned. The present Sequoyah Hall was built in 1961, and the library was included in the plans. During the time that they rebuilt Sequoyah it is believed that the library was moved to Tecumseh Hall, a building just to the south of old Sequoyah Hall (Haines, 2006).

On May 24, 1962, the new Sequoyah Hall was dedicated and the library was

moved from its temporary home in Tecumseh to Sequoyah. The new building housed twelve classrooms, offices, and the library (Havertz, 1975, p. 47). But the new Sequoyah Hall eventually proved to be too small, and, so, in 1972 the present library building was erected. The current library at Haskell was built on the old site of Winona Hall, originally a girl's dorm built in 1899. Winona Hall was razed in the summer of 1962, and in 1977 the new library was built over that spot. The staff and students formed a chain that transported the books from Sequoyah Hall to Tommaney Hall. A staff member who worked at the library at that time reports that it was a "mess" until they got everything shelved (*Indian Leader*, September, 1978).

Haskell and the Library Today

Like the library the school itself underwent many changes, but it stayed in the business of educating indigenous children. During the late 1920's, Haskell became a high school, and in 1927 it received accreditation by the State of Kansas. The depression in the 1930's forced the school to include industrial training, and by the end of the decade, Haskell had evolved into a post high school with vocational education training programs. This trend continued until the last high school class graduated in 1965. The American Indian Movement of the late 1960's produced many changes in the education systems of American Indians, and, by the 1970's, Haskell had once again altered its curriculum to become Haskell Indian Junior College.

During the 1990's the goal of the school was to become a four-year university, and in 1993 the U.S. Department of the Interior approved the change to become Haskell Indian Nations University, the only four-year school for American Indians in the United States. Furthermore, in 1994 Haskell qualified to become a land grant school, meaning

that it could benefit from the Morrill Act of 1862 (Haskell Catalog, 2005), which granted the state of Kansas land to establish institutions of higher learning.

The mission of a land grant school is to focus on the areas of teaching, research, and extension. Currently, Haskell has a population of about 1000 students and this population is composed of 149 different American Indian tribal cultural groups. It offers a full range of degrees from the College of Arts and Sciences, School of Business, and the School of Education. Some of the degrees offered include native studies, environmental science and engineering, elementary education, natural resources management, and business.

Of the 33 tribal college libraries in the United States, only one, the Tommaney Library at Haskell, is located at a school that serves more than a few tribal communities. This is an important fact, since there are no other schools in existence in this country that offer a four-year degree to American Indians exclusively which serve a large population of Indians from all over the country. Indeed, the admissions requirements state that, in order to attend, the student “must be an official member of a tribe eligible to receive BIA (Bureau of Indian Affairs) education benefits or at least one-fourth degree Indian blood descendant of an enrolled member of a tribe eligible for BIA education benefits” (Haskell Catalog, 2004). In the spring of 2002 there were 149 different tribal cultures represented at Haskell with the top five states represented as Kansas, Oklahoma, Arizona, New Mexico, and South Dakota (Historical document: History of Haskell file at Tommaney Library, 2002).

Indian Nations having the highest number of students are Navajo, Cherokee, Creek, Kiowa, Prairie Band Potawatomi, Kickapoo, Oneida of Wisconsin, White

Mountain Apache, and Oglala Lakota. Students come from many different community structures: Indian Reservations, Alaskan villages, or small or rural communities as well as urban communities where Native cultures are barely visible. Thus, although all Haskell students share an identity as American Indian or Alaska Native, they bring a diversity of cultural backgrounds to the campus. Recognition of similarities and differences among urban, rural, and reservation students and between traditional and nontraditional students and cultures is a daily experience for members of the student body (Haskell's Self-Study Program, 2003).

Haskell is one of only two higher education programs supported by federal appropriations. The other school is the Southwestern Indian Polytechnic Institute (SIPI) in Albuquerque, New Mexico. Haskell and SIPI are the only two post-secondary institutions to receive full federal support (Haskell's Self-Study Program, 2003).

In any given year Haskell may have 140 plus different cultures represented in its melting pot of academia. The current library seeks to make these students feel at home by ordering and making available tribal newspapers from their particular cultures. In order to help students feel at home, the library contains many Indian photographs, posters of the different tribes, and art and artifacts from around the US. Additionally, the library has a number of magazines from different tribes and regions important to the students.

All of the students speak English; some may be bilingual because their parents or grandparents speak their tribal language. However, there is a strong movement within the American Indians to return to the roots of their ancestors, and the school offers several different tribal languages and classes on differing tribal cultures. In addition, there are also strong movements within Indian populations to reclaim their history and, in some

cases, to rewrite history from their point of view. For this reason most of the classes taught at the university are taught with an American Indian perspective.

The Library

Tommaney Library is located in the center of the campus and serves the faculty and students of the university. The library houses a collection of 75,000 volumes of which 10,000 are written by or about American Indians, relating the content to the university curriculum. The library also houses the school textbooks, a microcomputer lab for students, and a full television studio to produce classes for distance students and for students in the media classes.

A coordinator, who also serves as the Disability Support Service Coordinator, runs the computer lab. The lab contains 40-50 computers that the students access with their university passwords in order to write papers for their classes, access the internet, and deal with their e-mail. As expected, the lab is usually half-full or full on most days.

At the time that I began my research and writing, the library did not have a director or a librarian. In July of 2006 both of these people resigned and the university has just recently filled the director position. The person who served as interim director before the new director was chosen is a para-professional who has worked there since 1972 and is an alumnus of Haskell. This is not the first time she has held the interim position; she did so in 1988 when that director retired, and until 1992 the library had only acting directors. The positions of director, as well as the position of librarian, require master's degrees in library and information science. The positions are advertised in the appropriate library journals and online, and the job position states that preference will be given to American Indians. The university hires American Indians whenever possible to

fill faculty, staff, and administrative positions. (*Note: As of January, 2007 a new Library Director has been hired who has a Ph.D. and is a recognized member of an Indian tribe*).

Indigenous Libraries

A few words of explanation are necessary concerning the difference between Tommaney Library and other American Indian Libraries. There are two other types of indigenous libraries that exist in the United States. One type is called a tribal library, which is generally located on a reservation and serves that population. The tribal elders usually have a great deal of input with tribal libraries, and, because they are located on reservations, there is usually a problem with getting enough funding to afford supplies and books. The second type of library is a college tribal library. These libraries are associated with a two-year community college library that is either located on a reservation or serves more than one reservation. The tribal elders are usually part of the board of education and have input in decisions made for the school and library.

Haskell's Tommaney Library is located at the only university in America that is exclusively for American Indians. However, for the convenience of the federal government, Tommaney Library is often called a tribal college library, a term that many of the staff resent since it is not true. There is no governing tribal board and no board of education or reservation affiliations. The library is unique in that it is the first of its kind in the country. For the most part, research done on indigenous libraries in the United States concerns both tribal libraries and college tribal libraries. Haskell's Tommaney library has never been a topic of study.

The library is part of the Haskell academic institution, which is part of the Office of Indian Educational Programs, which, in turn, is governed by the Bureau of Indian

Affairs (BIA), a part of the United States Department of the Interior.

In 1849 the United States Department of Interior became a reality and part of its mission was to “Meet our trust responsibilities to Indian tribes and our commitments to Island communities” (Haskell Indian Nations University, Self-Study program 2004, p. 2-9). Therefore, the university is a federally funded institution, and as such, must comply with the rules and regulations put forth by the Federal Government.

CHAPTER 3

LITERATURE REVIEW

Community College Libraries

An exploration of the literature concerning American Indian Institutions of higher learning indicates that it is concentrated in the area of two-year community colleges and their libraries, most of which are located on Indian Reservations. The libraries that exist on college campuses are considered to be tribal college libraries because they serve more than the traditional college population; such libraries also serve all of the tribal members. Elizabeth Peterson (2004) stated that “The tribal library is a community center that serves the unique information needs of an American Indian community” (p.24). Tribal college libraries and tribal libraries are usually one and the same and thus, “tribal libraries therefore serve as a hybrid of public and special library, with the general material found in most public library collections, as well as the resources specific to the tribal community” (Peterson, 2004, p.24). Haskell is not located on a reservation, and it is the only four-year university in existence for Indians. As such, Tommaney Library cannot be considered a college tribal library, although, since the federal government does not have a legal description of it from that standpoint, they classify it as such.

Aside from a history of the first 20 years of Haskell, it has not been a subject of study from current perspectives. However, this is not to say that studies involving community college tribal libraries are not useful in understanding the overall influences on American Indian education. Information from these studies can aid in setting standards for all libraries that serve Indians.

One community college study, originally conducted in 1990-91 by Cheryl Metoyer-Duran (1991), involved the staff at tribal college libraries and revealed that there are 33 such libraries in the United States. In another study, Dilevko & Gottlieb (2002) reported that the total personnel working in these libraries, including librarians and staff, both full and part time was 92. This means that there is an average of 2.78 people working in tribally connected libraries (p. 317). Furthermore, the Dilevko and Gottlieb (2002) study revealed that only ten of the library directors of tribal libraries had MLS degrees and 16 of the directors reported having had at least one year of experience working in a library. Of the non-directorial staff some had four or fewer years experience working in a library. Their conclusion was that “Based on these demographic statistics, the overall picture of staffing in tribal college libraries shows a marked divide between directors and non-directors in terms of work commitment, related work experience external to their present position and formal education” (p. 309).

At the time this study began, Tommaney library had two librarians who have MLS degrees and three staff members who have BA degrees; thus, it was operating within the national average for a tribal college library. One librarian was the director and the other librarian served as the cataloger as well as executor of the duties of both acquisitions and collection development. Currently the new director has a Ph.D, and a new librarian is being hired; she/he will have an MLS degree.

Tommaney is not a tribal college library; it serves the university and is an academic library. This is in contrast to the fact that tribal college libraries often serve the tribal public as well as their students. The distinction between Tommaney and tribal libraries is important (Metoyer-Duran, 1991) although the federal government still classes

it as a tribal college library. Haskell's library only serves the university and has no tribal affiliations at all and thus does not have to answer to tribal authorities, only federal authorities. Although tribal authorities are welcome to make comments and sometimes do so, it is rare. Tribal libraries answer to the tribal authorities as well as federal authorities.

The library at Haskell serves only the student body, staff, and faculty. It does not serve the general public, although they may come in to do research occasionally. The library does not offer a guest borrower's card and does not cater to the general public outside of Haskell. In fact, there are only four library computers that can be used to access the online databases and they are password protected for students, staff, and faculty only.

Another study of American Indian libraries was conducted when Microsoft Corporation donated a number of computers to such libraries on tribal reservations. Not only did they donate the computers, they donated the time and expense of hooking them up and training the library personnel to operate them. A number of articles were written about this; however, Haskell was not a part of this largess and so is not included in this research (Dorr & Akeroyd, 2001).

These articles are important in that they relate how the indigenous peoples reacted to the computers and computer usage. In several cases Microsoft personnel had to work hard to convince the tribes that they needed computers since the tribal elders saw no use for them and the elders often have the final word on such decisions (Dunn, 2004). Because Tommaney Library contains a computer lab and students are expected to use computers, part of their library education is learning this skill. The library computer

technician works with the students on the operation of computers, and there is always someone in the computer lab to help them if they need it. The technician has a master's degree in education and is a great resource for the students as some students have never had an opportunity to use the technology since their reservation may not have online access.

Tribal Libraries verses Tommaney Library

At this point a word about the elders and their impact upon tribal college libraries may be appropriate: American Indian tribal elders are respected when they make suggestions concerning the operations of a library, or, for that matter, anything that may influence their people. Mark Holman, a recent MLS graduate, who is the director of the college tribal library at Sitting Bull College, a two-year school, said, "Elders in the community have an impact in that I respect what they have to say. Many have ideas and ways of thinking about things that help me develop the library in new ways" (E-mail correspondence, 2003). Mark is also the only person who works in the library with the exception of volunteers.

The librarian at Haskell's Tommaney Library (personal conversation, Spring 2004) reported the identical situation which indicates that even though the university is a federal institution, tribal leaders/elders sometimes have a say in how decisions are made. This is an important distinction when compared to the administration of most college and university libraries in the Western tradition and one that must be taken into consideration when looking at the difference between indigenous and non-indigenous libraries.

Both Bonnie Briggs and Loriene Roy have conducted several studies on tribal libraries. These studies concern single tribal libraries and tribal college libraries. They

deal mainly with services to American Indian Libraries, tribal college libraries at community colleges, and Indian archives. Such libraries, as mentioned, serve as the academic and literary heart for the entire American Indian community in which they are situated. Roy (2000) conducted a study that addressed the need to promote library services to Indians. In her article she discussed who the supporters of tribal libraries are, the federal assistance available, and presented goals concerning the education of Indian children. Briggs (2003) has written about the need for tribal librarians to unite—something that has taken place with the formation of a group of tribal librarians who are a part of the American Library Association (American Indian Library Association) and the establishment of a website, newsletter, and listserv. These contact points have been exceptionally helpful in terms of networking among the indigenous library community. Librarians and staff can now ask questions about library services and literature, share problems, and let others know when they have a specific need within their library that the group can help fill.

The literature available on American Indian Tribal College libraries is sparse at best when addressing the policies and procedures utilized at such libraries. However, there have been some writings concerning the “nuts and bolts” aspects of collection management, personnel, and problems in such libraries. Elizabeth Peterson (2004) addresses one of these aspects when she says that “what is missing from the literature, however, is how to develop a tribal library collection...namely what to purchase, and where to obtain the materials” (p.130). She adds that even when a needs assessment identifies what the immediate requirements are “one must be very selective, with a mind to acquiring affordable materials that will not require updating for several years” (p. 132).

The willingness to pass up reference materials that need frequent updating is indicative of the lack of funding that plagues most tribal libraries.

Challenges within Tribal Libraries

No literature review on the subject of American Indian libraries would be complete without mentioning Lotsee Patterson, who is credited with beginning the movement towards establishing American Indian libraries across the country. Patterson is best known for her work in developing tribal and tribal college libraries for the past 30 years. Patterson is an enrolled member of the Comanche Tribe, has been instrumental in the founding of many libraries throughout the Southwest, is one of the founders of the American Indian Library Association and has served as its president. She is a professor of Library Science at the University of Oklahoma and is a venerated name in both library science and within the Indigenous Nations (Camp, 2007).

Patterson has done extensive work with American Indian tribal college libraries and has written many articles, including co-authoring a federal report, on the status of American Indians in the United States. The report, entitled *A Quiet Crisis*, found that education for Indians is extremely under-funded and, in fact, it is estimated in the report that “tribal colleges and universities receive 60% less federal funding per student than other public community colleges” (U.S. Commission on Civil Rights, 2003, p. xi). In addition, “Tribal colleges and universities remain the most poorly funded institutions of higher education in the country, a situation compounded by the failure of most state and local governments to provide funds for non-Indian students attending these institutions, thus further stretching their limited resources” (p.92). This opinion is mirrored by the director of Tommaney Library when she indicates that “funding has been consistently cut

for both the library and university for the past few years” (personal communication, Spring 2004). The issue of funding is one that appears to be getting worse instead of better, and Tommaney’s director is coping with staffing cuts as well as other financial problems.

In 2004, the American Library Association Task Force on Rural School, Tribal and Public Libraries presented a final report on the issues and challenges facing these libraries. The results of their survey indicated that such libraries need help, specifically in the areas of funding and employees. The report cited that “the unsurprising majority (718 or 61%) of the respondents identified lack of money as the greatest challenge to their libraries, with old buildings, lack of qualified staff, poor collections...”(ALA Task Force report, 2004, p. 3). Currently, the American Indian Library Association, works actively to help tribal college libraries deal with the problems. The former president of the association is now the president of the American Library Association so there are hopes that improvements can be made in the field (Website for American Indian Library Association).

American Indian libraries are not alone in suffering from a lack of funds, old buildings, and a lack of staff. There are many libraries in this country that have the same problems. Nevertheless, the fact that tribal college libraries are connected to a minority group in the United States under the purveyance of the federal government that has traditionally ignored them is notable. Indians have been under-served and disregarded as a general population for centuries (Deloria and Wildcat, 2001).

The Cultural Warrant of Indian Libraries

The term *cultural warrant* is one that has frequently been applied to information use specifically by author Clare Beghtol (1986) who used the term in a paper on classification in order to point out that other cultures were not thought about when the systems were designed. What this term means is that the cultural warrant of libraries owned and operated by American Indians and those that are owned and operated by mainstream Americans is different for both types of libraries. This is important since there are several examples of Indians seeing a library as being more than a collection of books or other research resources. Their cultural point of view is that a library is also used to tell stories: “The library collection includes stories from elders about one of their sacred sites, Bear Butte, sacred and public songs and stories related to photographs. The photographs have been scanned and placed on CD-ROM so people can come in and look at photographs while listening to the stories” (Ambler, 1994, p. 20).

American Indians may or may not define a library in the same terms as Westerners do, and this is a difficult concept to deal with when approaching the research task. This, too, is part of the strong movement within the Indian communities to recapture their roots, language, and land. American Indians want their children to learn their native languages, customs, and rituals. One Indian said that Indians are forever “looking for a middle path”(Personal communication, November 16, 2004). This is reflected in their libraries and institutions of learning as Haskell demonstrates by teaching indigenous languages along with traditional western classes such as biology, English, and sociology.

In 1992, Lotsee Patterson wrote “*Native American Library Services: Reclaiming the Past, Designing the Future.*” This article was one of a series about Indian libraries

that was published in the *Wilson Library Bulletin*. Included in the series was a section about “*Developing a Native American Collection*” by Mary Davis. In her article, Davis (1992) makes a point of indicating that “the driving force in the development of many of these libraries was the need to overcome the deficiencies in much of the material written about native people” (1992, p. 23). The author felt strongly about the need to give her people the information that they needed about themselves—information that was written by and for American Indians.

Indian ideals and ideas are essential to this study; therefore, authors such as Philip Deloria, a Dakota Sioux who currently directs the Program in American Culture at the University of Michigan, is an important voice. Deloria (2004) deals with the stereotypes of Native Americans and suggests how these images have affected the perceptions of his people today. He also deals with the violence that today’s Indigenous Americans still face coupled with racial inequality and the government sanctioned separatism that exists on reservations.

Since many of Haskell’s student population come from reservations and have little knowledge of “outside” life, they face a dichotomy of existence when living at a university located in a town where there is another university of consequential size that has a largely white population. The University of Kansas has more than 30,000 students who swell the population of the town of Lawrence, Kansas, each semester and intermingle with the residents of Haskell in the town. In the past this has caused problems, especially since Lawrence has been fighting with Haskell University for several years in order to run a highway bypass through Haskell’s land which includes a sacred

medicine circle and the wetlands area and wildlife preserve (Personal conversation with the library director, Spring, 2005).

The interviews conducted by this researcher indicate that there are still numerous problems with both the students at Haskell and the University of Kansas students. The Haskell students complained that merchants in the town of Lawrence often refuse to allow them the same student discounts offered to University of Kansas students, although the Haskell students have the same discount cards. As may be imagined, this has led to strong resentment against the townspeople. There is also a contingent of Haskell students who feel that they are targeted by the local police. Many students have told this researcher about being followed by police until they reached their destination or about being stopped for no apparent reason (Focus group interviews, Haskell, Jan. –Feb., 2006).

Furthermore, the battle between the townspeople and Haskell concerning the highway bypass appears to be an ongoing problem. Complicating this is the fact that the federal government, that does have the last word in this argument, controls Haskell. In the past, the federal government has usually conceded to the town and given up land belonging to Haskell in order to keep the townspeople happy. At this point it appears that many other people have begun to side with the faculty and staff at Haskell and believe that the wetlands specifically should be preserved (personal interview, 2005).

Even though resentment between American Indians and whites may be thought to be a part of our past, focus group interviews (2006) revealed that the stereotypical image of Indians has done much to damage their reputation. Many people see them as being lazy, alcoholics, drug dealers, and non-conformists.

Berkhofer (1979) also addresses the stereotypical image of American Indians and

discusses the damage that that concept has brought upon the American Indian history in this country:

From this survey of the idea of the Indian over time, two dramatic historic trends emerge. What began as reality for the Europeans ended as image and stereotype for Whites, and what began as an image alien to Native Americans became a reality for them. For Native Americans the power of the Whites all too often forced them to be Indians. (p. 195)

Berkhofer (1979) continues by saying “that the idea of the Indian originated and continues up to the present as a White image poses major dilemmas for modern Whites as well as for Native Americans” (p. 195).

Thus, the cultural warrant of libraries that concern American Indians may be that they become a way for the people to express their interests, knowledge, art, ideas, and heritage which are separate from those of the white population. In this manner the indigenous people of this nation will no longer be bound to the images that were alien to them in the first place. A library that reflects the current American Indian views offers them the opportunity to explore their own politics by the contents of their collection, as well as housing the materials which describe their rich heritage and beliefs.

Mission and Vision Statements

The value of mission and visions statements lies in the fact that they “can be used to articulate the goals, visions, values, and strategic behavior of a library” (Kelsh, 2005, p. 323). In addition, a mission statement can be used “to act as a road map for future action (p. 324) and finally, “the statement (which) provides a sense of stability and reassurance for employees and institutional stakeholders” (p. 324).

There appears to be a lack of information pertaining to the mission and vision statements regarding American Indian College libraries. In addition, there is no information on how these libraries meet their academic vision or mission statement.

A survey of mission statements conducted by this researcher indicated that mission statements are much more than the cursory mandatory writings of an organizational scribe. They are often the guiding affirmations and ideals that organizations strive to achieve. They are also the founding principles of an institution's vision. Therefore, Haskell's vision statement is an ideal for the school to strive towards while fulfilling the mission of the institution.

A survey conducted by Douchett, Richardson, and Fenske in 1985 indicated that mission statements failed to relate institutional goals and missions to concrete and useful objectives (p. 190). This is especially important because mission statements are considered the foundation of institutions and are the most important marketing tool available for the majority of schools, libraries, organizations, and companies (Bart, 1997). Christopher K. Bart (1997) indicates that:

The power of mission statements rests in their ability to achieve two key results: (1) to inspire and motivate organizational members to exceptional performance—that is to influence behavior; and (2) to guide the resource allocation process in a manner that produces consistency and focus. (p. 26)

This is an important statement in that it implies that mission statements are the beginning points for the development of the institution, the direction it will take, how it uses its resources, and how it serves to influence the behavior of the employees. Thus, the simple mission statement becomes, according to Bart (1997), both a marketing tool

and a form of Adam Smith's "invisible hand" (Smith, 1880) that guides the more self-interested endeavors of capitalism. Adam Smith is seen as the father of capitalism because of his theory which states that if you put the guiding principles and laws in place, everything else will run by itself, "as if an invisible hand were directing it"(Smith, 1880, p. 15).

Universities and libraries may be institutions devoted to the edification of the public; however, they are also businesses, and like all businesses they cannot survive without the resources that make it possible for them to exist. So, when such organizations create a mission statement they are creating a guiding principle for their marketplace just as much as IBM, Hallmark, or Goodyear Corporation are doing with their statements (Bart, 1997).

Consequently, much of the concern about mission statements comes down to whether or not they are effective, because if they are proven to be effective methods of communicating the values and ideals of an institution, then their impact is considerable. There are not many studies concerning the impact of mission statements, especially targeted towards education; however, there is one by Weiss and Pidert (1999) that examined public schools in Michigan. Their work indicated that the style of the mission statement influenced learning for the better, once the students and parents learned of the statement. Bart (1997) indicates that mission statements create opportunities to accelerate performance (when well written).

The creation of mission statements is a critical action. Bart (1997) asserts that confusion and chaos is the natural state of large organizations and that a well-conceived mission statement is needed to help overcome this state of affairs. Creation is innovation.

Rogers and Shoemaker (1971) define innovation as “an idea, practice, or object that is perceived as being new” (p. 20). To enlarge upon this concept, Rogers and Shoemaker (1971) indicate that “the innovation process is an information seeking and information processing activity in which an individual obtains information in order to decrease uncertainty about the innovation (p. 20). Rogers and Shoemaker (1971) maintain that there are five steps in the innovation process: knowledge, persuasion, decision, implementation, and confirmation. These steps are needed in order to work through the creation/innovation decision process that is required to craft a mission statement.

Furthermore, a consideration in terms of what sort of institution is writing the mission statement is needed before crafting one. Universities tend to be hierarchical, which means that they are “structured, inflexible, and process driven” (Schachter, 2005, p. 19). These institutions are apt to maintain a traditional culture with departmentalization, which often is built into the mission statement.

Attempts to relate institutional goals and missions to more concrete and useful objects have been unsuccessful principally because they have assumed relationships between qualitative goal statements and qualitative objectives that are more apparent than real (Coucette, Richardson, and Fenske, 1985, pp.190-191).

This is not obvious or true in the Haskell mission statement. It is clear that the school’s statement is meant for everyone, not just one department of the school. However, implementation of such a broad-based statement is difficult to enforce across the academic boundaries of each department. Rogers and Shoemaker (1971) pointed out that awareness of the knowledge can be individualized thus, “Generally, individuals tend to expose themselves to those ideas which are in accord with their interests, needs, or

existing attitudes” and the fact that, “we consciously or unconsciously avoid messages which are in conflict with our predispositions” (p. 105).

Finally, the very best, well-crafted mission statement is not worth the paper that it is written on if no one knows about it or how to adopt, or adapt, it to their work. This means that the people who work at institutions such as libraries or universities need to know and have access to the statement. Rogers and Shoemaker (1971) say that in order for the adoption/adaptation or diffusion to work it is essential that everyone knows about it and understands what it means. Time is an essential component in the process since people adapt an “over-time sequence” (p. 106). They assert that there are different categories of development which are innovators, early adopters, late majority, and laggards. Early adopters usually consist of opinion leaders, the people influenced by the statement and the ones who carry it through. Once adopted by these people the rest are likely to adopt it as well. Opinion leadership, according to Rogers (1995) “is earned and maintained by the individual’s technical competence, social accessibility and conformity to the system’s norms” (p. 27).

Organizations often see the creation and adoption of the mission statement as the first step in the planning process or reorganization. New mission statements (Barkus, B., Glassman, M, & McAfee, 2006) can serve as a control mechanism for keeping the firm on track and to renew and revitalize institutions (p. 86). Denton (2001) indicates that “mission statements and strategic objectives are often created in the hope that they can help push the organization toward some desired direction” (p. 311). In reality, the organization will stay the same unless the mission is adopted.

In conclusion, a good mission statement can serve as an inspiration to the

employees of an entire institution. Those that are well written and activist in orientation will help enhance the performance of students, staff, and faculty. They are not easy to write, but the considerable time and patience needed to do so will help enhance the institution. The topic of mission statements is one that is not studied a great deal, especially concerning indigenous institutions and those few studies are aimed at American Indian college tribal libraries which are mainly community colleges.

Indigenous American Indian institutions, libraries included, have not often been subjects of research studies very often and when they have been studied the researches frequently concentrate on the personnel or the patrons. The dearth of research concerning American Indian libraries in the area of mission statements seems to indicate that there is a need for such exploration and especially in the area of mission statements.

CHAPTER 4

METHODOLOGY

Introduction

The culturally diverse setting of Haskell's library presents several unique problems in the field of information seeking which challenge the researcher. There is a plethora of studies which address the field of library science and information seeking (Kuhlthau, 1996, Dervin, 1998, Belkin, 1984); however, very few of these address the indigenous population in the United States. Lotsee Patterson (1996, 2000, 2001) has been a pioneer in this regard. As an American Indian librarian she has let the library science field know what the Indian libraries need and how to approach the problem of dealing with indigenous nations when it comes to information seeking. Patterson (2000) indicated that "the relationship between Native Americans and librarianship is fundamentally different from that of other ethnic groups" (p. 182). This is due, in part, to a constant interaction between the federal government and all Native Americans. As Patterson (2000) points out:

Approximately one-half of the estimated 2 million Native American/Alaskan Native populations live on reservations. According to 1990 census figures, almost one-half of these are living on the ten largest reservations and trust lands located in the Western part of the country. In the past, many of the people living on reservations were without libraries and almost none of them envisioned librarianship as a career. (p. 182)

This fact is one of the main problems encountered by librarians at Haskell; few students have ever been in a large library, and some have never been in a library at all.

What this means is that it is impossible for them to judge any sort of library services because they do not have the knowledge or experience needed to compare libraries.

This research began with the assumption that there was a lack of epistemological studies in the field due to the dearth of research concerning indigenous libraries, especially those representing Native Americans. The idea that there may be a cultural differentiation is one that has seldom been addressed. The students at Haskell represent a variety of linguist groups who may or may not see information seeking in the same manner as traditional white students. Cecilia Salvatore (2000) addressed the linguistic differences in information seeking in her dissertation stating that “information seeking discourse in the library is shaped by speech community rules and norms that govern this discourse and the community’s view of the institution and by individual identity” (pg. vi). Therefore, an initial discord for students is a forgone conclusion when it comes to the difference between the cultural community that students come from and the way that they seek information in the library. This may, or may not, indicate that the mission statement of the university does not take into consideration this conflict when reservation students begin school at Haskell. This is especially important since a large proportion of the students come from reservations or trust lands where the federal government has housed American Indians.

Methods

For the purposes of this study, this researcher has applied two principle qualitative methods in order to gain information about the subjects. The first of these is ethnography and the second is grounded theory. This combination is not unusual and has been used in a number of studies, especially those regarding ethnic minorities. The use of just one

method, that of grounded theory, may not produce the desired results as indicated by DeVault (1995) when she says that “Interviewers who follow the standard methodological rule—to let findings *emerge* from their data—may fail to hear the significance of race-ethnicity in the accounts of informants” (p. 612). Another study conducted by Revilla (2004) looked at the contributions of Chicana/Latin student activists by combining ethnography with grounded theory in order to explore the contributions of the ethnically oriented group she researched. Her research was successful due to the combination of the two methods.

Glaser and Strauss (1967) noted that with grounded theory “a common misconception is that the researcher is expected to enter the field ignorant of any theory or associated literature relating to the phenomenon and wait for the theory to emerge purely from the data” (Goulding, 2005, p. 296). Additionally, Glaser (1978) noted that the “grounded theory although uniquely suited to fieldwork and qualitative data can be easily used as a general method of analysis” (1978, p. 6). Thus, one may not experience the depth needed for a more complete analysis of the environment and the people.

On the other hand, “a key feature of ethnography is that it is labor intensive and always involves direct contact with group members in an effort to look for rounded holistic explanations” (Goulding, 2005, p. 299). An ethnography involves “prolonged participation within a specific culture or subculture” (p. 299). It is this intense immersion in the culture that gives the researcher a more rounded experience that is more inclusive of the cultural and ethnic nuances that aid towards explaining behavior.

Ethnography

Ethnographic design emerged from the field of anthropology in the late nineteenth

century, and the intent of the ethnographer is to obtain a holistic picture of the subject of the study. Cresswell (1998) indicates that “as a process, ethnography involves prolonged observation of the group, typically through participant observation in which the researcher is immersed in the day-to-day lives of the people.” In addition, Cresswell (1998) also points out that using ethnography involves one-on-one interviews with members of the group as well as a study of the “meanings of behavior, language, and interactions of the culture-sharing group” (p. 59). By using this mixture of tools, participant observation, interviews, document analysis, and focus groups, the researcher strives to capture the whole picture of how the people act and react within their environment. The ethnographer also seeks to gather “cultural themes” (Cresswell, 1998, p. 60) that guide the structure and function of the subject being studied. The idea of cultural themes is one that meshes well with grounded theory, which is why these methodologies combine harmoniously.

Werner and Schoepfle (1987) maintain that “ethnography is first a description. It is a text that discusses a social group or knowledge system” (p.22). Furthermore, they indicate that an ethnography “makes the claim that it bears a close resemblance to the life in the group or the knowledge in a social system” (p. 22). The study at Tommaney Library strives to describe both the social group involved and the knowledge system of that group. In addition, the study is a translation of what the researcher observes within the group or knowledge system. Werner and Sohepfl (1987) contend that “the need for translation is less obvious when we apply ethnographic methods to groups or knowledge systems closer to home. Yet translation it is nevertheless” (p. 22).

With this idea in mind, the ethnographic study conducted at Tommaney Library

has been translated by the use of background information so the reader will better understand the ideals, values, and norms of American Indians. It is of vital importance that the collective nature of the Indian people be grasped in order to comprehend how their history has shaped their expectations today. In the past, the methodology of ethnography has been used as tool of oppression towards Indigenous Peoples, and, in some places, this is still true. Ethnography has been used to present the Indians as “culturally deficient and intellectually inferior” people who present “barriers to progress”(Riding In, 2004, p. 5). Therefore, this researcher has endeavored to present both a fair and equitable ethnographic study as well as furnish the background knowledge necessary for full comprehension of the subject matter.

Wolcott (1999) indicated that ethnography “has the potential of using research in a developmental way to make something work better rather than to focus so singularly on consequences” (p. 179). In this study, rather than present a summative evaluation intended to provide an independent document of what had happened during the research, objectives have also been noted (p. 179). These objectives are intended to present resolutions to problems observed or encountered during the course of the study.

The process termed “ethnographic evaluation” by Wolcott (1999) is “not how the information is gathered but how the information is to be used” (p. 178). Wolcott (1999) urges researchers to both utilize the older methodology of ethnography and evaluation in addition to understanding what the environment is before making recommendations for change:

The lingering notion that ethnography only makes the *obvious obvious* disarms the contribution to be made by looking closely at what everyone takes for granted, or

for recognizing that people tend to be unaware of sociocultural forces at work in the social systems in which they themselves are participants. The idea that a social setting ought to seem more complex rather than greatly oversimplified as a result of ethnographic inquiry is a step in the right direction, especially when accompanied by a corresponding commitment to understand how things are before setting out avowedly to change them. (p.181)

In the ethnographic study at Tommaney Library conducted by this researcher this is an important component. Investigation into the sociocultural forces that helped shape the library, its faculty, and staff are vital intrinsic ingredients to the comprehension of the research and its outcomes.

Finally, this section would not be complete without a few words about objectivity verses subjectivity with regard to ethnographic studies. Wolcott (1999) quotes Malinowski when he says that “the goal is, briefly, to grasp the native’s point of view, his relation to life, to realise *his* vision of *his* world” (1922; 25- in Wolcott, 1999, p. 138). This means that goal of ethnography is to “present the native point of view as understood and related by the ethnographer” Wolcott, 1999, p. 138). In order to do this, ethnographers must “put themselves squarely into the picture, substituting what Margaret Mead described as *disciplined subjectivity* in lieu of a pretense of scientific objectivity” (Wolcott, 1999, p. 139). With this in mind, Wolcott (1999) urges the ethnographer to “Be forthright about how you happened to work particularly closely with particular individuals. Be revealing in important details---impressions you assume you made—or tried to make—on those in the setting...”(pp. 142-143). Wolcott (1999) asserts that as ethnographers “we once sought to validate claims of observer objectivity and neutrality,

today it is quite in keeping and in vogue to confess to a staggering subjectivity” (p. 258) and that:

...we have not completed our research until we have found a way to make available to others what we ourselves have experienced, primarily through what we have seen and heard, less confidently through what we have tasted, smelled, perhaps felt emotionally, and what has been reported to us by others. (p.258)

Grounded Theory

Creswell (1998) defined grounded theory as an approach “in which the researcher attempts to derive a general, abstract theory of a process, action, or interaction grounded in the views of participants in a study” (p. 14). Creswell also describes the use of “multiple stages of data collection” along with the constant refinement and interrelationship of categories of information” (p. 14). Finally, he stated that the basic element of this research design is the “constant comparison of data with emerging categories” in order to “maximize the similarities and the differences of information” (p. 14).

Dezin and Lincoln (1998) indicate “This methodology is designed to further the development of effective theory” (p.168). Grounded theory is suited to this study due to many factors, including the need for a triangulation of methodologies, which encompasses interviews, participant observation, and document review. The plethora of data that emerges invites the constant comparison of data in order to come to conclusions.

Brian Haig (1996) said that a “good grounded theory is one that is: (1) inductively induced from data, (2) subjected to theoretical elaboration, and (3) judged adequate to its domain with respect to a number of evaluative criteria” (p. 281).

Glaser and Strauss (1967), the authors of *The Discovery of Grounded Theory*, proposed that two major strategies be used for developing grounded theory. The first is called the “constant comparative method in which the researcher simultaneously codes and analyzes data in order to develop concepts”(Taylor and Bogdan, 1998, p. 137). The second is theoretical sampling, in which the researcher selects new cases to study according to their potential for helping to expand on or refine the concepts and theory that have already been developed” (p. 137).

For the purposes of this study, this researcher has endeavored to meet the demands of Haig’s (1996) suggestions, and additionally, to utilize the constant comparative method of data coding and analysis. The complicated ethnographic nature of this study necessitates the use of grounded theory in order to develop a theoretical analysis. According to Charmaz (1983), the “use of grounded theory provides a powerful rhetoric for qualitative analysis” (p. 109). Furthermore, Charmaz states that the methodology “stresses discovery and theory development rather than deductive reasoning which relates on prior theoretical frameworks” (p. 110). This particular approach is well suited for an ethnographic study especially in an environment like Haskell University’s library, which is so rich in material and has never been studied before.

In grounded theory “the processes of data collection and analysis are done together in order to help aid in the development of analytical issues” (Charmaz, 1983, p. 110). This combination of processes allows the researcher to shape and build a comprehensive study. In addition, the method “calls for a continuous process of checking and filling out ideas by collecting further data” (p. 110). In this study, research continued to build upon a variety of discoveries each leading to another. For example, when data

were analyzed for coding, sometimes the data appeared to be incomplete, thus further questions and follow up were called for to clarify the information. Many times further investigation led to discovery of more data which had to be coded differently than the original data.

An example of this phenomenon arose from an article that was printed in the campus newspaper, *The Indian Leader* (1926), where it stated that students could “work off” their fines by coming in on weekends and doing odd jobs for the library. When I mentioned this to one of the staff members who I had already interviewed, she said that they still allow students to work off their fines. This discovery led to the eventual interviewing and re-interviewing of students who had worked off their fines in the past, since this is a practice that is unusual and not normally practiced in libraries today. Through further investigation I discovered that tribal libraries often allow this practice because the borrowers seldom have extra money for fines. This may or may not be a practice limited to the American Indian libraries and perhaps is a subject to be pursued in the future.

The nature of the American Indian culture is such that information is revealed in increments and the analogy of peeling the layers off an onion used by theorist Clifford Geertz is an apt description for this sort of study (Keesing, 1987, p. 161). Geertz also suggested that “humans are suspended in webs of significance” (p.161), a phrase that indicates the need for a search for the meanings behind the actions and beliefs of people. The combination of ancient cultures and the blending of modern Indian and white cultures that exist at Haskell calls for an ethnographic examination of the “webs of significance.”

Grounded theory is “a general methodology, a way of thinking about and conceptualizing data” (Strauss and Corbin, 1998, p. 163). It is the perfect way to deal with the nuances of information that emerge in interviews with American Indians. Interviews had to be conducted and then re-conducted in order to gain more information since indigenous peoples find it difficult to trust anyone not of their culture and will not reveal the entire truth until some bond of trust or friendship has been developed. The two years that I spent volunteering at the library helped in that I was eventually seen as a part of the school and marginally accepted (since I am white I could not expect complete acceptance). Therefore, the adaptive powers of grounded theory were well suited to this study as Strauss and Corbin (1998) indicated:

One of the methodology’s central features is that its practitioners can respond to and change with the times—in other words, as conditions that affect behavior change they can be handled analytically, whether the conditions are in the form of ideas, ideologies, technologies, or new uses of space. The general procedure is to ask, what is the influence of gender (for instance), or power, or social class on the phenomena under study—then to trace this influence as precisely as possible as well as its influence flowing in the reverse direction. (p. 165)

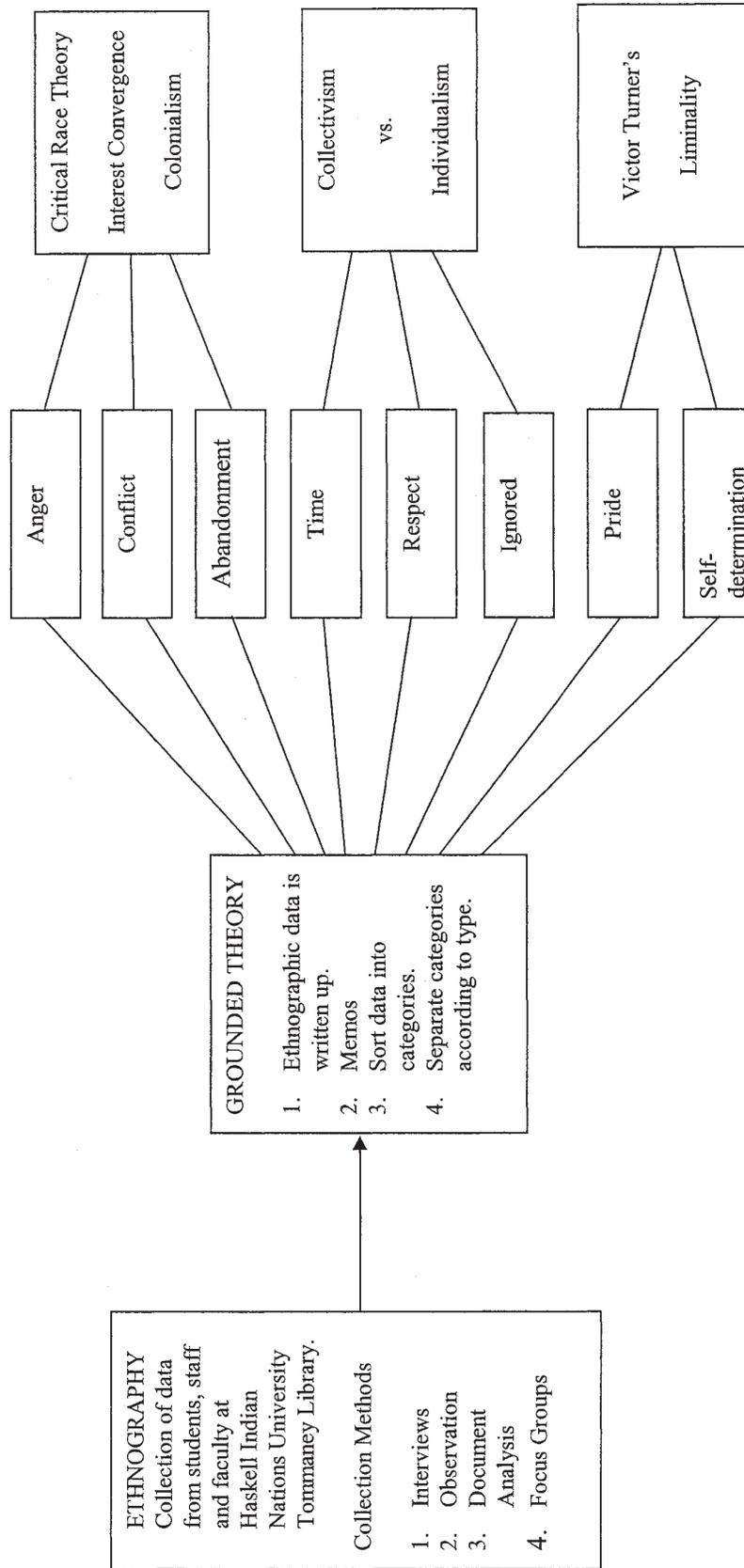
Finally a few words about theoretical sensitivity within grounded theory as discussed by Strauss and Corbin (1998). This is an idea which means that the researcher must not only combine “disciplinary or professional knowledge, as well as both research and personal experiences” but that “they must also be sensitive to matters of class, gender, race, and power” (p. 173). Because this is all inclusive within grounded theory it is the “multiplicity of perspective with patterns and processes of action/interaction that in

turn are linked with carefully specified conditions and consequences” (p. 173). The results of this multiplicity are to produce a document of ethnographic richness with information interwoven among the surrounds of the study.

Triangulation

The methodological approach had to take these considerations into account when utilized to gain information about the library and student information seeking within the library. Qualitative research involves the use of qualitative data such as document examination, case study or ethnography, and participant observation. It was for this reason that a triangulation approach was put to use to gain the information needed for this dissertation. The use of triangulation means the combination of several different research methods and their application in order to study a specific phenomenon. In the case of this study, there were two methods of triangulation used. The first was data triangulation which involved document investigation, interviews and case studies or ethnography. The second application of triangulation was the use of three different themes from diversified theoretical viewpoints—those of Critical Race Theory, Collectivism vs. Individualism, and Liminality. This dual application of triangulation insures a thorough investigation of the holistic framework of the Haskell Indian University and Library in an effort to gain an understanding of the use of the mission and vision statement as written by the university and as applies to the library. In order to present a more unified approach, grounded theory was applied to the ethnographic investigation, and it was not until the data was gathered that the themes of diverse theories emerged. The following section will detail the process from the ethnographic study to the use of three theoretical viewpoints.

Figure 1: DIAGRAM OF RESEARCH PROCESS



Detail of Research Process and Conclusion

Figure 1: Diagram of Study- Methodologies and Findings is a visual explanation of the research process and a clarification of the procedure. The research process began with an ethnographic study that included the collection of data utilizing four methods: observation, interviews, document analysis, and focus groups. This information was gathered from the students, staff and faculty at Haskell Indian Nations University who used Tommaney Library. All of the data from the various methods were recorded, and the methodology of grounded theory was employed to analyze the information.

The ethnographic observations were written up while at the same time memos were generated concerning the information. These memos served to aid in coding, or sorting, the data into categories that were determined according to the type of information gathered from the participants. Eventually, eight different categories reflecting the information garnered from the interviews and participant observations were established. These eight categories were: anger, conflict, abandonment, time, respect, ignored, pride, and self-determination.

Once the categories were established, each one was analyzed separately in order to implement the theoretical frameworks which served to offer explanations for the categories according to the overall findings. Three of the first categories (anger, conflict and abandonment) fit into the Critical Race Theory which included both Interest Convergence and Colonialism. The next three categories which include time, respect, and ignored fit into the theory of Collectivism Vs. Individualism, and the final two categories of Pride and Self-determination fit into Victor Turner's theory of Liminality. At this point the original research question came into play, explaining why the mission

and vision statements were, or were not, being met by the university library. Each of the theoretical frameworks offers clarification of the research findings.

The next chapter of this study concerns the interviews, observations and coding of the data collected through the use of ethnographic methods.

CHAPTER 5

INTERVIEWS, OBSERVATIONS AND CODING

Interviews

For the purpose of this study interviews were conducted with 25 students, 6 staff members, and 6 faculty members at Haskell's Tommaney Library over the course of a year. The interviews were exceptionally difficult to get since many people scheduled interviews and did not appear or were not interested in being interviewed at all. I attribute this to cultural reticence in talking to a white person who is writing down information. Two faculty members whom I interviewed told me that many Indians do not trust a white person conducting interviews. Therefore, I took a great deal of time with each interview to assure each person that I would keep the information that they gave me confidential. I also explained my research fully to each one so there would be no misunderstandings.

The questions asked were mixtures of closed and open-ended queries and additional comments were encouraged. The questions needed to be approved by the Institutional Review Board (see Appendix) at Haskell before they could be used in the interviews. None of the interviews was electronically recorded since the Institutional Review Board at Haskell recommended not employing the use of recording equipment. It was their belief that the interviews with the Indian participants would be hampered by the use of such equipment. At least one hour was reserved for each of the 37 interviews in order to keep the participant from feeling rushed, and a total of 12 questions were asked. The first few questions were designed to help make the person feel at ease and to establish rapport. Copies of the questions asked in the interviews are in the appendix.

At the beginning of each interview everyone was told that I was interested in seeing if the library met the mission and vision statement of the university. Each person was given a copy of the mission and vision statement along with the questions that would be asked. Furthermore, participants signed two Informed Consent Forms, one for them and one for my private files. They were assured that their identity would be kept confidential.

All participants showed a strong interest in both the library and the university. In addition, they expressed pride in their institution, its history, and the role it has played in the education of American Indians over the years. They were very knowledgeable about both their tribal history and that of the university. Each person took the time to remind me of the number of people who suffered, and still suffer today, from the colonialism of the white dominant population. This eventually became the preamble of any discussion; my declaration that I understood and empathized with their position appeared to smooth the way to a productive interview.

Questions and Answers

Each participant was given a list of the questions so they could follow along with the interview. These questions have been included in the appendix. Some questions were slightly different for faculty and staff; however, those answers have been included into the overall answers since they were similar, just worded differently.

All of the participants were encouraged to share information, even if it did not pertain to the interview questions. I have included each question here and the answers that I received; some of them have been put into tables below the questions. Others have percentages calculated within the answers given.

Question 1. What do you use the library for: study, checkout of books, textbook checkout, meets friends, use the computer lab, etc.?

Table 1. Library Use

N-37

Category	Number of Total	Percentage of Total
Read Tribal Newspapers	32	86%
Lab Computer use	29	78%
Study	26	70%
Pick up Textbooks	25	68%
Group Study	22	59%
Club Meetings	20	54%
Meet Friends	18	49%
Research	15	40%
Check out books	10	27%
Hang Out	7	19%
Tutoring	5	14%
Other (Library Class, read magazines, look at displays)	4	11%
Reserves	4	10%

Of the 37 interviews, 86% of them indicated that they read the tribal newspapers.

After that, the largest percentage used the library for access to the computer lab. The least number of those interviewed used it for “hanging out,” tutoring, or picking up reserves.

Question 2. How often do you come to the library? Daily? Weekly? Monthly?

Table 2. Library Visits.

N. 37

USE	Number of Total	Percentage of Total
Daily	16	43%
Weekly	7	19%
Monthly	5	14%
Almost Never	9	24%
Totals	37	100%

The greatest number of the participants came on a regular basis, meaning daily or close to daily, if for nothing else, to use the computers, study, or read the newspapers. Those who came in on a weekly basis mentioned that they came for tutoring, the checkout reserves, or to check out books required to assignments for classes.

Those students who came in on a monthly basis mostly came for club meetings or just to meet their friends and hang out in the lounge section of the library. A few of them were there to conduct research for assignments although that was often combined with the need to use the computer lab to type a document, do their homework, or e-mail home.

Many of the participants stated that they considered that using the internet was conducting research.

Students who only came in to pick up their textbooks for the new semester or dropped them off at the end of the semester represented the smallest number.

Question 3. What sort of books are you interested in finding within the library? Books for class, recreational reading, research, etc.?

Table 3. Types of Books.

Books	Number of Total	Percent of Total
Books from Indian Collection	26	24%
Current Fiction	14	13%
Info. On Health/Nutrition	11	10%
Recreational Reading	10	9%
Current Book Topics	9	8%
Computer Use Books	8	7%
Books for Classes (not Texts)	7	7%
Reference Books	5	5%
Poetry	2	2%
Info. on Tribal Colleges	1	1%

The Indian collection is clearly appreciated and well-used. When queried on the collection, most interviewees indicated that it is their understanding that the general feeling among the other students and faculty is that the collection is not up to date. The

7% who wanted books for their classes, for reports or papers, said that newer books were very difficult to find within their topic areas. Two faculty members told me that they go to Kansas University to do research, and three students indicated that they go to the public library for the books that they want to read or use for classes. This was especially true of the area of popular books or recreational reading. One student indicated that the library didn't even have the Harry Potter series that she said she would like to read.

Question 4. Do you read the tribal newspapers? If so, which ones?

All of the people interviewed indicated that they read their tribal newspaper as well as some of the other tribal papers. Even those people who did not come to the library often indicated that when they got news from home, they would come in and look at their tribal newspaper. The newspapers are very popular, and each person who was interviewed expressed thanks to the library for stocking them on a regular basis.

Question 5. Do you read the magazines? If so, which ones?

Of the 37 people interviewed, 35 said that they read the magazines at one time or another. This means that 95% of the people do read the magazines. When asked which ones, the results were as follows:

Table 4. Magazine Use

Magazine	Number of Total	Percent of Total
Popular (Time, People, etc)	35	21%
Indian Related	22	13%
Academic Journals	2	1%

From this question, 13% reported that they read the current Indian or Indian related magazines (these include *Arizona Highways* and *Indian Country*). Only two of them indicated that they knew about or read the peer-reviewed journals. Popular magazines that were read on a regular basis were *Cosmopolitan*, *People*, newsmagazines, and magazines that were classed as women's and men's magazines, for example *Good Housekeeping* or *Popular Mechanics*.

Question 6. Do you use other resources within the library and if so, which ones? (note: At this point the students were handed an information sheet that listed the current resources within the library--this sheet is included in the appendix of this document). Only two of the students went down the list and checked anything. The rest of them looked at the list but did not want to take the time to mark the list. Following are the responses:

- The general feelings among the students interviewed were that they did not use the items on the list.
- Comments included: "I don't have time to hunt them up," "They really have all of these?" and "No, I was not aware of any of them."
- Some items on the list were: Online Catalog, ProQuest, inter-library loan (ILL), tribal newspapers, current magazines, TV with viewing areas, and videos. Obviously, they already knew about the tribal papers and current magazines; however, they often failed to notice these items on the list.
- 15 (41%) of the students said that they found ILL very difficult since you have to find the book at another library and then order it, and it cannot be ordered online. However, 9 (24%) of them indicated that they do use the service.

- Other students said that they sometimes found it difficult to find the items that they needed, but more often than not they could find a book that met their needs.
- 16 (43%) of the students said that they used the public library or the library at Kansas University because they could find things there better.
- One student said that she used ProQuest because her biology teacher had taught her how to find items on the search database.
- Another student said that he used the reserve items, but that he did not know about the TV/VCR combinations and the videos so he goes to the public library.
- Everyone indicated that they knew about and used the Internet and the computers in the lab at one time or another.
- Most read newspapers and magazines (see question #5).
- 33 (89%) used the study rooms, and perused the books in the Indian Collection.
- Only one person said that he/she used ProQuest and a few knew about the online catalog.
- None of the students had ever known about or used the microfilm or fiche, E.R.I.C., Hein Online (A law and legal resource that requires a password from the library staff), document delivery service, or the Haskell Yearbooks.
- All of the students reported that at one time or another they had used other in-library resources. This included the use of the video machines, copier, printer, computers for the Internet and e-mail, and the meeting rooms.

When shown the list, five of the students asked if they could keep it to refer to in the future.

Question 7. Have you ever had a class or workshop on using the library? If not, would you want one?

- Only three (8%) of those interviewed indicated that they had had a tour, not a class.
- The majority (27 or 73%) of patrons suggested that they would like a tour or short class on library use, as long as it did not take too much time.
- Ten of the interviewees said that one of the staff members had helped them in the past and that he/she were very knowledgeable and that the aid was beneficial.
- Only one faculty member said that he/she had brought a class over for a tour and that it was given satisfactorily by one of the librarians.
- Another faculty member indicated that he/she knew what books they wanted their students to use and that he/she did bring the class over and show them the books. The instructor bemoaned the fact that there was no reference desk or reference librarian to help the students search in case they could not find the resources. Also, the set of *Contemporary Authors* only goes up to 1999, and the instructor did not know how to use the index or the set to find what was needed for the students.
- Yet another instructor complained that books that were written by local authors were not available to students unless they searched.
- Finally, a popular complaint (22 people or 59%) was the order of the books in

the library. There are two reference sections and two sections of books that circulate. These people indicated that this was confusing and that a class or workshop would certainly help in finding items in the library.

Question 8. Do you use the computers in the library to do research?

This was a confusing question. Seventy percent of the students use the computers in the library to do research; however, they go to the computer lab in the library and do not use the library computers. ProQuest is not available on the computers in the lab. They use the computers in the lab to do research on the web and except for two students, who knew about and used the library search database, ProQuest, the rest used the Internet exclusively. When asked, three people indicated that they would love to learn how to use the ProQuest program, but were afraid to ask since there is no reference desk and the people at the circulation desk seem to be busy most of the time.

Question 9. The library uses an online catalog for its holdings; do you use this to find what you need? Do you ever have any problems finding the information that you need or want?

- Seven (19%) students had used the online catalog. Those who had used it found it inadequate, confusing, and difficult. The reasons given by students who were interviewed were that the catalog included all of the holdings from the Kansas City Library system, plus several other systems and it was confusing.
- Two (5%) interviewees reported that they often find books that they need which turn out to be located somewhere else since they fail to designate that they want to search the Haskell Library Database. The setting on the home

page of the catalog defaults to the Kansas City Library system and they think that they must have made an error and do not go any further.

Concerning problems finding items:

- 13 (35%) people cited the lack of reference help;
- Seven (19%) said that they use the public library in the town of Lawrence.
- Five (13%) indicated that they did not check out books since it was too difficult to find the topics that they were looking for in the catalog. They did not want to ask anyone for help if they had problems; they just assumed that what they wanted did not exist;
- 30 (81%) of those interviewed said that the library is a nice place and the staff is great, but it does not meet their needs when it comes to research.

Question 10. Do you feel that the library takes an active role in your education at Haskell?

If so, how? If not, what would you like to see the library doing to help you?

The answers varied; however, out of all the interviews only two said yes to the first part of the question. The rest of the participants made the following statements:

- the staff is not helpful, there are not enough online computers;
- there is no communication with students addressing their individual needs;
- the catalog is difficult to use and there is little help;
- the library is passive, not active;
- the books and materials are seriously outdated;
- there is a lack of leadership at the library;
- there is a poor attitude on the part of the staff;
- there is a lack of communication between the library and faculty;

- there is no representation for faculty or students at the library;
- there are not enough full-text resources or research materials.

Positive comments made about the library when discussing the same question were:

- the library paraprofessional staff are very active in the student community;
- the students know, and like, the paraprofessionals who work at the circulation desk;
- The staff are friendly and helpful.

The third section of the question elicited many suggestions as to what they would like to see the library doing to help them (the students). This brought a flood of suggestions, 36 of them included the following:

- provide classes on library use, be more active in the academic community;
- provide training on ProQuest;
- provide printers for the library computers (there are no printers and students who do use them to find articles must e-mail the article to themselves and then go to the computer lab to retrieve them);
- change the displays once in a while;
- have online access from off campus for students;
- have more student involvement;
- have more faculty involvement;
- bring the collection up to modern standards;
- connect with other Indian libraries;
- provide more community information;

- provide interactive databases;
- provide links to other Indian resources and communities;
- provide an archive of published authors from Haskell;
- provide access to government documents;
- provide wi-fi access;
- and provide more staff.

Question 11. What do you think that the library should be doing that it is not doing? How will this help you to meet your educational goals?

- 31 (84%) of those interviewed cited the same answers that they had given for the previous question; however, they tended to enlarge on what they wanted and why. For example, the person who wanted printers for the online computers indicated that it was a waste of time to e-mail themselves and then have to go somewhere else to print the document off. They said that they would rather use the internet since there is a printer in the computer lab, although, when they want to print something, they have to pay for anything more than five pages and many of the students resented this fact.
- 20 (54%) talked about their need for more updated books.
- 16 (43%) indicated that they went to KU or the local public library when they could not find what they needed for a paper or research topic.
- Two (5%) of the people who wanted tours or workshops suggested power point programs or videos on library use for the students that they could access from a computer.

Question 12. Do you feel that the library clearly represents and upholds the rights and

responsibilities of the student population at Haskell?

The answer was a resounding “no” from all of the people interviewed, including faculty, staff, and students. All of the answers cited a lack of funding, although the following statements were also important:

- one person indicated that the library is not upholding the treaty rights by not being up to date;
- another said that it does not present a “culturally based holistic environment;
- still another said that it is not proactive and does not appear to have any links with other Indian schools or outside Indian communities;
- it fails to meet the needs of the students and thus fails in its mission;
- many people cited neglect or abandonment as a reason why the needs of the students were not being met, which, they said “violated the students’ rights.”

Summary of the Interviews

Overall, the interviews indicate that the library is woefully behind the in terms of collection development and supplying updated information to the students. Twenty percent indicated that they needed more updated books, and 43 % said that they went to another library when they could not find what they needed. Only 19% reported using the online catalog, and only 2 % used the academic journals available in the library. A popular complaint by 59% of the students was that they could not find the books that they wanted in the library.

In addition, the absence of reference staff means that there is seldom a way to interface with library personnel to make suggestions or find information. Of the 19% of the students who used the online catalog, all reported that they had found it inadequate,

confusing, and difficult. Thirty-five percent cited the lack of reference help, and 13% reported that they did not check out books since it was too difficult to find the topics that they were looking for in the online catalog. The online catalog does not appear to be meeting the needs of the students, and only one person was aware of the online database.

Most importantly, these interviews indicate that the necessary components of a library are missing in the library at Haskell. Since “academic libraries are a prime example of an enterprise whose mission is to support the information needs of its institution” (Aufmuth, 2006, p. 340), the university library should be meeting these needs.

The information needs of university students include access to books, journals, research databases, and reference librarians who will aid them in their education. Tommaney Library is not supporting those information needs when 35% of those interviewed indicate that they have no reference help, 13% could not find what they were looking for in the catalog, 81% said it does not meet their needs when it comes to research, and 43% of the those interviewed indicated that they go to other libraries for information.

The library is used most often for access to the computer lab, seventy-eight percent of the students come in just to use it, and the study rooms within the library are used 59% of the time. The most popular items in the library are the tribal newspapers with 80% of the students reading them. Although 40% of the people indicated that they did research, there the research appears to be almost completely done on the internet, since 70% of them indicated that they used the computers in the lab. Information searching and retrieval are virtually non-existent; the information seekers have been disappointed over and over again. As a consequence, both the students and faculty have virtually abandoned the library as a source of information. The network system that the

library is undoubtedly spending a great deal of money maintaining it, for all intents and purposes, useless without a reference librarian.

At this time the library seems to be used by the students to access the computer lab (in order to type papers, e-mail family and friends, and surf the net), check out their textbooks for the semester, read current newspapers and magazines, and occasionally for finding reading or research materials. It is not supporting the information needs of the institution and, therefore, barely functioning as an academic library.

In reviewing the research questions with these findings, the following is evident:

1. How does the library assist the students in their use of the library for research and education?

Currently, the library does not offer any reference services except for the occasional help given the students by the paraprofessional staff. The collection is outdated, the arrangement is confusing, and there is no help given to patrons to assist them in their research. The only educational assistance that students receive is the textbooks for their classes.

2. Does the library staff participate in any manner to help students learn in a culturally based holistic learning environment that promotes and upholds respect, rights and responsibility?

The paraprofessional staff, which is composed completely of American Indians, has reiterated over and over again that it tries to do its best to help the students. That books are showcased emphasizing Indian concerns and interests, there are displays in the library that are Indian in nature, and all of the students are treated with respect by the paraprofessionals show this to be true. There were many

complaints about the previous director and librarian concerning their lack of professional behavior. Five students stated that they were treated rudely by staff, and one student mentioned that he/she was so insulted that he/she left the library. They reported that they felt that these incidents violated their rights since their wishes were not respected, nor were they treated in a respectful manner.

3. How does the library ensure that it meets the mission statement of the university?

At this time the library does not appear to meet many sections of the mission statement of the university.

4. How does the library work towards meeting the vision statement of the university?

Currently, given the results of the interviews, it appears that the library is not working towards meeting this directive. However, the new director is working towards meeting this statement. She is very concerned about the problems in the library and has been active in working with meeting the ideals set forth in both the mission and vision statements.

Participant Observation

Initiation of the Study

To begin my participant observation, I decided to talk with the (then) director and discuss my goals and expectations. I made an appointment to meet with the director. On a clear October day at 8:00 in the morning I visited Haskell Indian Nations University for the first time. When I drove onto the campus and parked, the first thing that I saw was a full sized bronze sculpture of an Indian Warrior which made it clear that I was in the right

place. The library was easy to find since it is located close to the center of the university. There is a large sign in the front of the building indicating that it is Tommaney Library and over the door is a relief sculpture of three Indian faces with different headdresses on each. It is obvious that each represents a different tribe.

I entered and found myself facing the circulation desk where an Indian woman asked if she could help me. I said that I was there to see the director and she pointed me in the direction of her office. The director greeted me, and we spent some time talking about people that we knew. She was a graduate of the same school that I attended, and we had many acquaintances in common. I explained why I was there and asked if I could conduct participant observation research combined with interviews and data research.

During the conversation it became clear that they were extremely short of help due to the lack of funds; consequently, I offered to volunteer for a few hours a week. The director welcomed the idea and promptly called the librarian in and introduced us. When asked what sort of work I wanted to do, I replied that I would help anywhere they wished. I made plans with them to return in a few days and submitted a schedule of hours that I could help. They both walked me out to the front and introduced me to one of the paraprofessionals at the circulation desk as a volunteer and library school student. When I asked about any paperwork that needed to be filled out before I began, the director told me not to worry, that I would be classed as an intern.

At first I was put to work weeding donated books. I was given a copy of the donation guidelines and made aware of what was and was not considered appropriate for the collection. Books that were not to be added to the collection were to be placed back in the boxes and put in the trash pile. When I asked if there were other Indian libraries

that could possibly use the books I was told that there were no funds to send them.

There were boxes and boxes of books that had been donated by another library and over the weeks it seemed that I no sooner finished the job than another shipment of boxes showed up. Once I had a truck full of books that I had selected for the collection I was directed to a computer and taught how to use the system to make sure that the books were not duplicates of what was already in the collection. All duplicates were discarded.

During the times when we were caught up on the donations I was asked to work on reorganizing the Curriculum Library and helping out when and where I was needed.

In the second week of sorting and weeding donations I realized that the director and librarian were becoming cold and distant; they were no longer as welcoming and talkative. I brought in some cookies and the atmosphere lightened up. Thus, I learned that I was expected to act as if I were one of the staff, and they brought in food to share on a regular basis. After this episode I spent many hours talking to both the director and librarian about the library and its management.

In February, during the Spring Semester, I ascertained that the director and librarian were not happy with the library staff as well as some of the administration. I also learned that these problems had been festering for some time. The problems were never discussed, although eventually it was made clear to me that they had decided that they no longer wanted to work at the library. Eventually they both resigned within a few weeks of each other during the summer of 2006. Before that time, however, I gathered a great deal of information about their administrative duties including cataloging, collection development, budget, personnel management, and materials management.

When I worked in the Curriculum Library, I spent a great deal of time rearranging

the books and working out an efficient system within the space provided. The Curriculum Library is one room located at the rear of the main library. This library is where the teaching students can check out material specific to their needs. The Curriculum Library was recently moved from the educational department, and half of the books had been discarded as being too old or not useful. The Haskell librarian and director had ordered new books and had them cataloged and ready to be integrated into the collection.

I shifted and shelved the books and discarded any that showed undue wear or were duplicates as instructed. At this time I had little contact with the paraprofessional staff or students using the library. I worked in the library two to three times a week and established a routine. I noticed that the majority of books that were ordered were a mix of classics and American Indian books. Some titles included *Little Women*, *The Black Stallion*, and *The Adventures Tom Sawyer*. Indian oriented books tended to be for younger children and had colorful drawings and Indian myths and stories. In addition, there were instructional books for teachers and a small amount of children's and teacher's magazines. Everything was inter-filed except for the magazines.

I was frequently invited into the librarian's office to eat lunch since the office was part of a storage room/kitchen. The director and librarian spoke about previous directors, staff members, faculty, and the administration in a disparaging manner. They also talked about Indian problems, the culture, and their own lives. I was told about the library ghost and all of the other buildings on the campus that are haunted. The reason for the hauntings, they said, was that so many people had died on the campus in the past that there were many restless spirits. I was struck by the fact that they really believed in the

ghosts and never made fun of the idea. I was told that the recreation center and gym with an indoor pool are said to be the most haunted buildings on the campus since they are located where one of the oldest dorms was in the past. Apparently people have reported hearing babies crying while they are swimming in the pool, but, when they investigate, they don't find anything.

When I first began volunteering at the library, I asked the director if I needed to clear my participant observation with a campus Institutional Review Board. She indicated that I was considered an intern, but I needed a federal background check so I could be on a BIA property and the administration knew of my presence and why. I already had filed my Institutional Review Board papers with my home university. I passed the background check and believed that all was well.

While volunteering I also spent a portion of time reviewing documents pertaining to the library and its history. As I was gathering information, I was told by the staff members that no one had ever written any sort of comprehensive history of the library and that the students only had a vague idea of where the library had been located in the past. I concentrated on old documents and campus newspapers to glean information on the library as well as the university.

Getting to Know Haskell

When spring came, the director took me on a tour of the university and showed me the old cemetery where there are about 108 graves that are mostly marked. The cemetery has been a matter of dispute for some years as all the deaths at Haskell were either not reported officially or they were reported and markers were not put on the graves. "The number of children who died at Haskell is unknown" and "the

superintendent's annual report did not report all of the deaths" (Haines 2006, p. 4).

According to the same source, "The current estimate of students' deaths at Haskell is over 500 children" and "the number of missing students is over 1,200...based on desertion and health records compared with tribal enrollment and tribal real estate records" (p. 4). The director talked about the current problems concerning the establishment of where the bodies are located.

I was also shown the Medicine Wheel that is located on the southwestern portion of Haskell land:

Created in 1992 as a collaborative effort with the members of Haskell Indians Nations University to mark the observance of the 500th year of Columbus' arrival to the Americas. With many Indian people protesting the celebration, Haskell leaders Bob Martin, Dan Wildcat, and Leslie Evans worked with the artist (Stan Herd) and students in effort to make a positive contribution to the observance...the earthwork is a combination of traditional symbols of aboriginal cultures indigenous to the Americas. The circle was to symbolize a medicine wheel, a contemporary art piece with overtones of a sacred space. (Herd 2000, internet site)

Most of the students visit the Medicine Wheel at least once a semester, and, in subsequent visits, I saw people walking around the wheel. I was told it was a sort of meditation/prayer to walk the wheel.

Each person who visits the wheel leaves some sort of token on one of the rocks at each end of the wheel. The first time I went, it was a warm day and I was dressed in jeans and a blouse. I had nothing to leave except some theater stubs from the movie I had seen

the night before, and I was told to leave them anyway. There was a collection of buttons, flowers, coins, and other small items on the rocks. After that experience I always made sure that I had something to leave like a coin or a polished rock.

I was shown all the buildings, including the old barns where the farm animals and horses were kept in the past when the university grew its own food and plowed its own fields. Originally Haskell was composed of an area that covered nearly 600 acres with 200 of them in cultivation and 400 in pasture and grassland (Ames, 1936, p. 19). The horse barns belonged to the calvary that was housed there during World War I and composed of all Indians.

I was also shown the Pow Wow grounds where the Haskell Graduation Pow Wow is held each spring during commencement. Commencement is held in the Haskell Memorial Stadium, and I attended the ceremony. Graduating students are given a blanket of Indian design while the president of the university gives a short talk about their accomplishments, aspirations, and the topic area of their degree. There is a wonderful family atmosphere at the graduation and afterward everyone has lunch together (sponsored by the university). That evening they attend the Pow Wow.

The Pow Wow is held on the grounds. A large circle composed of poles with canvas on top is where everyone gathers. The canvas helps to shield observers and participants from the sun or any rain showers that might occur. Everyone knows to bring chairs although there are a few small bleachers for those who don't remember their chairs. There are children and adults in colorful regalia, food booths, and drum circles. At one point all of the children and adults participate in the dancing during the Pow Wow. The smell of "fry-bread" and roasted corn is in the air and everyone is happily

visiting with friends and relatives, children playing and people cheerfully exchanging stories and news from home.

The Pow Wow is scheduled to begin is at 7:00 p.m.; however, it seldom starts on time and is frequently running an hour late. This is called “Indian Time,” a phrase used to describe the fact that Indians begin things when the time is right. To begin, the color guard march in dressed in military uniforms to the sound of drums. The National Anthem is sung and the names of people who died in past wars are often mentioned. If not, a mention is made of honoring ancestors who died defending their country. Then the graduates are congratulated and any dignitaries who are attending are announced. The announcements can continue for some time and people seldom sit still for the entire time.

After the opening ceremonies there are many different dances—dances to honor graduates, to honor parents, and to honor outstanding graduates. The outstanding graduates and those who were presidents of clubs present their friends and families with presents such as blankets, shawls, or jewelry. There are competition dances and dances for the small children. Then there are dances for women and men; there is fancy dancing where the dancers are dressed in lavish regalia and tribal dances. The dancing continues until midnight.

The next day the Pow Wow reopens at 11:00 a.m., and people come from distances to attend. Often there are more booths there selling food and some selling jewelry, blankets, and baskets. The Haskell Student clubs take advantage of the crowds to make money selling food and soft drinks. People wander all over sampling the food and watching the dancing. It is obvious that everyone has a good time, and by evening the Pow Wow ends with a closing ceremony similar to the opening ceremony.

Changes

During the late spring I was absent from the site for three weeks, and when I returned, both the director and librarian had quit. One of the deciding factors in their decision to leave was a survey that was conducted in April 2006 by the library director and librarian to determine how well they were meeting the needs of the students. Before I had left, the director showed me the results of the survey, and both she and the librarian were visibly upset over the negative comments. Both of them implied that they did not think that they could stay much longer. I was not altogether surprised to learn that they had resigned.

I was given a copy of the compiled comments and results, and although the compiled sheet gives the library a good rating, the comments section indicates something different. More than ten comments included complaints about the lack of librarians and criticisms of the director for not being accessible. Other comments stated that the director needed to go and that the library needed more staff. When the director and librarian gave me the copy of the results, it was clear that he/she was not wanted.

Moving Forward and Registration

New Faces and Experiences

The next time I went to the library, the director and librarian were gone. The staff, composed of three paraprofessionals, were friendly and explained that things just did not work out and that they quit. Since my agreement to conduct research had been between the director and myself, I was concerned about my position at the library. One of the paraprofessionals had been appointed interim director and she asked if I had gone through the Institutional Review Board on campus. When I told her that I was told that I

did not have to, she replied that I needed to talk to a specific person in administration. I contacted the person and I found that I needed to go through the board. Everyone was exceptionally nice and they hurried the paperwork so that I was back at the library within two weeks.

The paraprofessional staff at the library were notably different than the director and librarian had been. At first the staff was reluctant to talk with me until they decided that was okay. When I offered to help them in any way that they needed in the library I soon became accepted as one of them. In the beginning they gave me small jobs to do such as processing books; however, once they understood that I had worked in a library as a circulation manager, they began relying on me for advice concerning the library. When they realized that I would work hard at accomplishing any job that I was asked to do without complaining, I earned their trust. Eventually I was asked to create a list of problems that the university needed to address concerning the library, and this was part of the job description for the new director. The new confidence that the paraprofessionals had in me was of great benefit when I began my interviews. Now the students, staff, and faculty trusted me enough to interview with me, and this was essential to my study. The real test of my integration within the community came with the beginning of a new semester when I was asked to help distribute textbooks.

Textbook Distribution

The library houses most of the textbooks for the classes taught on the campus. Students pay a one time \$35 fee per semester when they enroll for their classes. If they are new students, they also have to purchase a library card for \$5. Once they have paid their fees and have their schedules, they head to the library to obtain their texts.

Haskell enrolls about 900 students each semester, and most of them show up at the library to get their texts during the first few days of enrollment. The employees of the library have a system for dealing with the onslaught of students. Many other university staff and faculty often come to help the library staff, which is a welcome occurrence, and frequently there are 8-10 volunteers. Students enter the building where a sign directs them to the first step of the process, which is submitting their library cards and schedules.

What struck me as different here from gatherings I had observed in other workplaces was the integration between the men and women. Everyone was treated equally and there were no snide comments about men or women not understanding aspects of the conversation. Additionally, the newer students were included in the conversation and things were carefully explained things to the students and to me so that we understood the context of each story. I felt accepted and honored to be considered a team member.

When I asked questions about the tribes, they gladly told stories about their beliefs, native lands, history, crafts, and clothing. Most people have their Indian names and white names so there was a discussion about the meanings of each other's names. I am Jewish and also have a Jewish name and "regular" name and so I shared that meaning with them. We talked about the similarities between the Jews and Indians and many people joked about Indians originally being the ten lost tribes of Israel. Everyone was eager to talk about themselves and their tribe. I saw the great pride that they took in their history and people, how proud they were to have survived the colonialization. They recounted stories of how their ancestors had suffered but survived. They spoke about this often and they all told tales about their ancestors and how many of them died during that time period.

Routines and Research

Once registration was complete I resumed my regular routine of coming in a few days a week and helping wherever they needed help and working on my research the rest of the time. I always sat in the public area while doing research so that I could observe other people. When I saw someone, I would smile or nod and often he or she would do the same. If they had seen me before they would say hello.

One day while doing research on the library history, I came across a number of articles written about the library during the 1930's in the *Indian Leader* newspaper. For several years the library director had written a monthly column and I was surprised when it mentioned that the students were allowed to "work off their fines"(Indian Leader, December 1936, pg. 8). When I mentioned this oddity to the staff members, I was informed that students are still allowed to work off their fines in the library. As far as I can ascertain, this is a very unusual practice for academic libraries. When I asked what they did to work them off, I was told that they cleaned and dusted shelves, shelved books, and just generally helped out. This is a wonderful way for students to learn many lessons. They learn that there are consequences to their behavior that cannot be erased by money and that the library is not just a place that checks out books. In addition, they learn more about the library and how to do research, and they learn what it is like to work in a library.

The library is also a very family oriented place, and parents with little children came in frequently since many of the students are parents. There is a daycare on the Haskell grounds and the youngsters are called the Haskell Rascals. They participate in the Homecoming parade dressed in their tribal regalia and ride in little wagons. The

children are always treated well and I have never seen any child spanked. When they misbehave usually a word of disapproval from one parent or another is enough to correct them. Many times the library staff or other people would greet the family and children, often telling them how big they have gotten and give them hugs and kisses. It was not unusual for a family to spend a half an hour or more visiting with friends and their children in the library. I began to understand how much the children are valued by this culture and how cherished they are by the Indian people.

In my research concerning tribal libraries on reservations, I discovered that libraries are social places where families meet and talk frequently. Since many of the students come from reservations it is my belief that they have just carried this practice over into Haskell's library.

Library Computer System

I learned more about the library as I began to know the personnel better. The staff and students opened up to me and shared their feelings about the school and library. Some people felt that the university should have remained a two year school longer since they believed that the library did not have the resources to serve the school as well as it could. When I asked about this, I was given the example of the card catalog. The library is connected to a consortium system with the Kansas City Library system with includes public and university libraries. However, the card catalog is very confusing to the students since they often do not understand that they have to select for books within the Haskell's Library or they will end up with books from other libraries.

Other complaints that I heard over the course of a year were similar. For example, it is difficult to do a limit/sort selection in the online catalog for specific books.

The problem I was shown involved a student who was looking for Indian dances. The catalog will not allow someone to enter the name of a specific Indian dance and cross-reference it. Instead, patrons must be satisfied with a list of books about “dance, Indian” and go to the shelves and search for what they need.

Another computer problem that receives many complaints are that the passwords on the computer system limit computer access to only Haskell students, staff, and faculty. If a person has forgotten his/her password he/she can not get to the catalog or search the online database. Consequently, the catalog does not get much use as students would much rather go to the computer lab and look things up on the Internet. The fact that there are only four terminals that have ProQuest (the online database for articles) and the card catalog is a problem. When I asked about this, I was told that the library had only purchased four licenses. Furthermore, the Bureau of Indian Affairs forbid the staff from using a universal login to allow access to the four computers; they cannot be kept up and online.

Students can access the card catalog on other computers; however, the process is somewhat complicated, and most students do not know how to get to the catalog. One reason for this is that once a person accesses the library page online and selects “choose catalog” the window that opens is only one inch square and most students don’t see it. When they do see it and enlarge it, it opens to the Kansas City Public Library catalog. Many of the users decide at this point that they must have done something wrong and quit. However, what they need to do is to choose “catalog” at this site and then choose the Haskell Library catalog to look up the call number of a book. Most of the time the procedure is just too much for the students and they just don’t bother. The procedure is

confusing and time consuming and hampers the ability of the students to find books or conduct research. This was mentioned in the interviews and is one reason cited by the students for their preference for the public library or Kansas University library.

Another problem is that the staff cannot enter periodicals into the catalog so the periodicals are checked in and out by hand. Some of the periodicals are in the system already, but the staff cannot seem to do copy cataloging or entry into the periodicals system. Also, there is no way to run a report on fines or lending so the staff has no idea about these records unless they keep them by hand, which is what happens. Other problems include the inability to delete old texts if the item has a fine, and there is no way to find out who has the fine or why. However, it will allow checkout of the item.

Interlibrary loan requests cannot be made on the computer; instead they must be done by hand, and there are notes to this effect posted next to the terminals. Should a person not read the notes and place a hold, there is no way to know who placed a hold on an item; the computer just indicates that there is a hold on that specific item. Often books or periodicals will be requested by patrons on the computer, and the staff has no idea of who requested what. Another computer problem is that when a staff member needs to delete old records it is very difficult so sometimes it works and sometimes it does not.

In addition, each textbook must have a new record created and is treated like a library book when checked out except that the due date is the end of the semester. This means that literally hundreds of books are added to the computer system every few months and many of these are deleted at the end of the semester. It seems that there could be a better way than having to change the due dates each time textbooks are checked out as opposed to regular library books.

Finally, students cannot access the online database from anywhere except the four terminals at the library. Often students or faculty members who have transferred from other universities are astonished that this is impossible and they complain about it frequently.

Furthermore, there are many resources that the library owns that cannot be accessed by students simply because they do not know about them. There is a large selection of videos available and they are cataloged, but kept in the back room out of view. The academic journals are rarely found in the catalog system. When I mentioned the videos to the students I was interviewing, they were surprised and asked what sorts of videos were available. Because the videos, like the journals, are shelved behind the circulation desk, they are not readily available to the casual browser. To add to the problem, the paraprofessionals do not think to suggest these resources, perhaps because they are busy or just forget about them.

Paraprofessionals

Everyone on the staff seems to cope with the difficulties presented by the system on a day to day basis and I was often amazed at how they had adapted to these adverse situations. None of the paraprofessional staff who were in charge of the library had any formal library training. One of the staff members taught him/herself how to catalog books and has been working slowly through a huge backlog of new books in addition to his/her other duties. When this person asked the former director for formal cataloging training, he/she was told that he/she was not qualified to do cataloging. But, it didn't matter since no one else was doing it either.

The work has piled up due to the lack of librarians. Even when the director and

librarian were there, they apparently could not keep up with the cataloging, book donations, or book ordering. They complained that they lost their cataloger position the year before, and since then, few books were cataloged. There is an immense amount of work to be done, and the paraprofessional staff members work hard to keep up; however, much of their time is taken by their regular duties.

Yet another problem is that there are only three paraprofessionals in the library, and the library is open until 10:00 p.m. every evening except Fridays. On Saturdays the library is closed so that is one day that all of the staff gets to rest. In order to make sure that there is someone there at all times, they have had to carefully balance their time and depend upon student workers to help them when they are alone. If someone gets ill others have to work extra hours to fill in for the missing worker.

All of these problems and a lack of reference services made it difficult for students to do research. However, the staff does their best to help the students, although they have no formal training in reference and no access to the traditional reference materials available to other reference librarians. I witnessed staff members spend inordinate amounts of time helping students find what they needed for projects or papers. It took a great deal of restraint to avoid interrupting them to show them a better way to go about solving their problems while they were working with a student. Afterward, I often attempted to show how a librarian would have handled the task; however, due to their lack of reference material, it is often impossible. The paraprofessionals have vigorously indicated that they would welcome an opportunity to be trained in more professional tasks.

The fact that the previous director and librarian allowed the paraprofessional staff

to do reference tasks without training has hampered the reputation of the library. Both students and faculty complained that the library was not good due to the lack of resources, when in reality part of the fault lay in the lack of trained reference staff. The information search process is a vital part of a library, and when it is missing, the students and faculty cannot access the information that they need, nor can they understand the information seeking process. Kuhlthau (1991) indicated that the information search process is important because it integrates important features of information seeking behavior. Librarians are experts in this task, and, without training, the staff members have no idea of either the process or the behavior that is so vital to library service.

When asked if they belonged to any library associations or organizations, only one paraprofessional indicated that he/she knew of any. There appears to be no networking with other Indian libraries or library organizations. This makes it especially difficult to solve problems, and the staff often has to guess at solutions.

Overall, I observed that the staff exhibited a great deal of patience and tolerance for both their co-workers and patrons. They always tried hard to meet the expectations of others, even when they did not feel well or were rushed. Their sense of humor was a great surprise to me. It was refreshing to work with people who were welcoming and helpful, always ready to joke at something wrong that they did.

Dealing with the Public

When I have taken other white people over to the library with me, the outgoing and friendly staff became cold and intensely shy, often not saying more than a few words to my friends and colleagues. I have learned that trust is hard to win and must be earned. Small talk with strangers is rare and seldom even attempted, yet; when another Indian is

introduced to the staff, they immediately ask what tribe they are from and usually identify a relative or friend who is from the same area. These conversations can go on for a long time, and the former strangers often part with promises to say hello to mutual friends.

There are many reasons for the coldness towards non-Indian strangers, one reason may be the stereotyping that the majority of the white civilization has practiced concerning American Indians. The students and staff tell stories how when whites find out that they are Indians, they inevitably say that they have Indian blood also and that their great grandmother was a Cherokee princess. This is a standing joke among all Indians. Other jokes include whites who assume that all Indians are alike and speak the same language. Patrons have called the Tommaney library and asked how you say “horse” or “dog” in Indian because they want to give their pet an Indian name. They are confused when asked what language and fail to understand that there are more than 200 different Indian languages. This is a longstanding Indian joke and a source of considerable humor among Indians. I really felt accepted when I was included in the joking about how whites behave.

Making Inroads

The longer I was there, the more people recognized me and offered to help. I was told about a professor in the science department who had researched the university and written about it. Dr. Chuck Haines wrote a booklet in February 2006 about the early history of Haskell called the *Haskell Industrial Labor Institute: An Indian Child Labor School*. I was able to interview Dr. Haines and obtain a copy of his publication. He told me that when Haskell was doing some renovating, many records and old photographs were found and he managed to salvage them and incorporate them into his publication.

On the cover of the booklet is a photograph of the Haskell Jail used from 1910-1935. Dr. Haines is clearly an advocate for Indian rights and has endeavored to inform people of the horrific manner in which the indigenous people of American were treated. His booklet contains many old photographs, a listing of people in the Haskell Cemetery along with their tribe and birth and death dates (the majority are below the age of 21), a listing of the conditions at the school, and the products made by the students and how they were sold. In addition, Dr. Haines lists the treatment and health of the students, which is dismal. A section of quotes from the commissioner of Indian Affairs included one that states: “The principle lever by which Indians are to be lifted out of the mire of folly and vice in which they are sunk is education...to teach a savage man to read, while he continues a savage in all else, is to throw seed on a rock...manual-labor schools are what the Indian condition calls for” (Haines, 2006, p. 1). Dr. Haines also included an extensive bibliography of sources, which was very helpful in my own research.

After reading Dr. Haines’ booklet, I discussed it with several of the staff members. They all knew about the treatment of their ancestors and called it an “Indian holocaust.” It is this, they say, that makes them distrust white people so readily. And it is this that makes them bitter about the fact that they are “under the federal thumb” at all times. Discussions about this topic led me to ask more questions about sovereignty and to explore this subject.

The American Indian Policy Center describes sovereignty as the “power of the people to govern themselves” (p.1). When I discussed this with my indigenous friends, they laughed and snorted at this, saying that they only have that power if the government does not want something different. Their reactions were very bitter at times and at other

times cynical. None of the students, staff, or faculty had many good things to say about the Bureau of Indian Affairs.

After receiving this reaction, I did further research on sovereignty and found this quote by well known Indian author Vine Deloria (1971) in his book *Of Utmost Good Faith*, where he states that in federal Indian law the Supreme Court “skips along spinning off inconsistencies like a new sun exploding comets as it tips its way out of the dawn of creation” (p. 102).

Many of the students and staff are well informed about their rights under the government law, especially since Haskell is federally funded. Each student must submit tribal documentation in order to be admitted to Haskell (Haskell Catalog, 2004, p.2), and the employees must undergo a background check before being hired. Federal laws for personnel apply as well as for funding and spending. Classes are taught at the university on tribal management, tribal/federal government relations, Indian law and legislation, fundamentals of tribal sovereignty, and casino management, all of which encompass a myriad of rules, regulations, and laws that Indians must abide by consistently.

The faculty and staff are especially aware of the continuous rules and regulations that govern their working moments at Haskell. I consistently encountered rules and regulations when I inquired into reasons why specific things were done a certain way. For example, when I asked why the library did not have a cash drawer to handle fines, or give out change, I was told that regulations forbade it and that these transactions were only handled at the business office. This is one of the reasons why it is difficult to get book fines out of the computers since the ones used in the library are different than the ones used in the business office. So, students can be cleared of a fine in the business

office and still be confronted about the fine at the library where it is still on their record.

Once I became aware of all of these regulations I began asking more questions, and I would estimate that most Indians at Haskell know more about their government and rights than most American citizens. When conducting my interviews the final question I asked was one that dealt with the rights and responsibilities of the Indian population. All of the people interviewed understood their rights as citizens and Indigenous Americans.

Routines

Over time I settled into a routine at the library and became one of them as much as possible. I met the families of those who work there, got to know the children, and could discuss family problems. One staff member has an aunt who makes beautiful Indian clothing and blankets in the traditional style, and I ordered a wall hanging from her. She was a graduate of Haskell many years ago (she never said how many) and proved to be a font of information concerning the school when it was a two year college. She worked in the library at that time and has since retired and moved away. She recommended that I speak with other people who had graduated and who were still on the campus.

It was at this time that I became aware of how many people had gone to school there and stayed on to work at the university. Haskell students are loyal to their alma mater and have a great deal of pride in their school. When asked, each person talked about the teachers they remembered, the classes that they had taken, what the library was like in the "old days," and told stories about the school. Almost all of them bemoaned the fact that Haskell is currently not what it was when they went there.

This is common occurrence among many people, and I dismissed their nostalgic remembrances as colored by time, although they were wonderful to hear. I learned that

Indians love to tell stories and often the truth is a bit colored by both their nostalgia and their desire to make them more appealing to their audience. At one point I began to believe that when I asked a question about the past I would not get a “true” account. However, I realized that from their perspective, truth is relative and everyone colors his/her stories. They are just a bit more skilled at it than some people.

I discovered that there are rules for listening to a story. You do not interrupt or question the person. You can, however, urge them on by saying “really?” or “you don’t say!” I never saw or heard any person accusing another of coloring the truth or lying. For example, at lunch one day one of the staff members told of closing the library the previous week. He/she said that they turned off all of the lights and were walking out of the door with the student helpers when the lights went back on. He/she left the students in the doorway, mostly because they were frightened, and went back and turned the lights off again. Once again, as they started out the door, the lights went on! Then, the staff member shouted out “Libby, stop it! We have to leave.” Then he/she went back in again and turned the lights off for a third time and this time they stayed out. Libby is the name they have given the ghost in the library.

The listeners to this story then began to tell about other things that “Libby” had done, and no one questioned the storyteller as to whether or not it was true. It was taken as truth to be believed, and I am sure that it will be passed on in the stories and legends of the university.

The students and staff began to ask me to university events, and I tried to attend as many as possible. I was asked to the Haskell Art Fair and was told by the staff members that one of the clubs that they belonged to on campus would be performing. I went to the

fair and was delighted that I knew many of the people who were there. I felt welcome although I had trouble understanding the dances and music. One of the students told three ancient origin stories from his/her tribe, and I was again struck by the way that everyone listened. Even the little children sat with respect and did not ask questions. Also, everyone appeared to accept the stories as truth.

I began to wonder about the place that libraries play in the indigenous culture and if they mean as much as the stories. The students and staff told me that libraries are an institution that was introduced by white people and that they were often an important part of their assimilation. Libraries were seen as civilized places of learning in the past, and the photos of Haskell's library show well dressed students quietly studying or reading. I knew that indigenous cultures relied upon their oral tradition in place of written history; however, I never really understood how libraries were looked upon. Perhaps this is something that should be investigated in the future.

Coding and Categories

Although the participant observation was remarkable, the interview sessions provided much more information about the library and how it was/is perceived by the faculty, staff, and students. It helped to fill many of the gaps that I perceived during my participant observation and allowed me to ask more pertinent questions. A great deal of data was gathered over time, analyzed extensively, and the following coding categories were established.

1. **Anger:** people who were interviewed expressed anger at the library and its staff for their failure to meet their educational needs. This same anger was evident during participant observation when the students came to acquire

their textbooks and found that if they owed money the fines needed to be paid at the business office. Complaints about the failure of the library to organize the textbook handout better were abundant.

2. **Conflict:** for the most part this arises within the university and library as a lack of funding from the federal government. Everyone interviewed on the campus is cognizant of their place in the United States as a minority people who depend upon the federal government for schooling and when there are problems with funding, they express conflict with the administration and the government. Jokes about the Bureau of Indian Affairs abound, and they are told with bitterness and knowing looks. It is exceptionally clear that the people who this researcher interviewed saw their root problem as a conflict between their nation and that of the federal government.
3. **Abandonment:** almost without exception, the students, staff, and faculty feel that the library administration has abandoned them. They expressed disgust with the lack of reading materials pertaining to their studies and often indicated that the library staff did not participate with the university or the learning goals.
4. **Time:** a difference in perspective between the time it takes the library to acquire materials and the time that the patrons, staff, and students would like to have the materials. This is both a budget and staffing problem.
5. **Respect:** a lack of respect was echoed in the myriad of complaints about the lack of funding, updated equipment, updated materials, staff training,

university follow through, and various other concerns. The majority of those interviewed said that (the federal government) doesn't respect us as Indians or our educational needs.

6. **Ignored:** patrons (students and faculty) expressed the concern that there is no reference librarian, virtually no classes on library use, a lack of collection development, and a lack of staff training to help them find what they need.
7. **Pride:** the collection of Indian books in the library is a strong source of pride as is the library itself.
8. **Self-determination:** people who were interviewed felt that by venting their frustration to the interviewer, things would get better at the library. They all were determined to voice their opinion and resolved that this was all it would take to make the desired changes. All of them were ready to help, if needed, to make the changes.

CHAPTER 6

EMERGING THEMES

Emerging Theoretical Themes

The coding of the interviews resulted in the emergence of specific themes that relate to various theoretical frameworks (see Figure 1). The Indian culture and identity is so different and diverse that utilizing one theory is almost impossible, thus the use of grounded theory to make sense of the study data. And, the use of themes, which employ various theoretical constructs as a way of understanding and explaining the data, has been employed.

The main research question concerns how the library interprets and implements both the academic mission and vision statements of Haskell. Thus the research questions ask the following:

1. How does the library assist the students in their use of the library for research and education?
2. Does the library staff participate in any manner to help students learn in a culturally based holistic learning environment that promotes and upholds respect, rights, and responsibility?
3. How does the library ensure that it meets the mission statement of the university?
4. How does the library work towards meeting the vision statement of the university?

These questions must incorporate such concerns as: a) what the library procedures are concerning collection management, selection, and development; b) monitoring of materials usage; c) how the library director utilizes the directive of the academic mission statement to make policy decisions in the library; d) the social interaction of the library

with the students and their needs, and, finally, e) how the library educates the students in their use of the facility and its resources.

The three themes that emerged from the coded data are: Critical Race Theory, which includes the ancillary ideas of Interest Convergence and Colonialism; Collectivism Vs. Individualism; and Victor Turner's Liminality. Each of these themes emerged from the data as possible explanations for the observed behaviors, which resulted in the coding. Each of these themes will be fully explained and linked to their coded observations with explanations for the choice of the code and theme along with comparisons with the mission statement.

Theme One—Critical Race Theory

Haskell, as a school that was founded in order to educate the American Indians, is in itself an illustration of Critical Race Theory (CRT). An example of CRT in action is given in the book *American Indian Education*:

Many Indian parents had been to school in their day, and what that usually meant was a bad BIA boarding school. And all they remember about school is that there were all these Anglos trying to make them forget they were Apaches; trying to make them turn against their parents, telling them that Indian ways were evil. Well a lot of those kids came to believe that their teachers were the evil ones, and so anything to do with 'education' was also evil—like books. Those kids came back to the reservation, got married and had their own kids. And now they don't want anything to do with the white man's education. The only reason they send their kids to school is because it's the law. But they tell their kids not to take school seriously. (Reyhner, et al, 2004, p.4)

Critical Race Theory is a reworking of Marxism, and it emerged in the politically turbulent 1960's as a methodology which helps to explain how and why minorities have been maligned from both historical and modern perspectives. This theory is pertinent in terms of explaining the socio-political surrounds of Haskell and the Tommaney Library. The example given above is an indication of the inherent racism, often on both sides, encouraged by the forceful attempt to educate the American Indians. Critical race theory is/was “an intellectual movement of progressive law scholars—primarily of color—who view the law as complicitous in sustaining white supremacy, and, by extension, upholding similar hierarchies within gender, class, and sexual orientation” (Isakensen, 2004, p. 696).

Derrick Bell, a pioneer in the field of race theory, has conducted numerous studies on the subject and has accomplished much of the work on CRT. Bell's seminal work, *Race, Racism, and American Law*, is currently in its third printing and of great value to law students and scholars in the field. Other studies that incorporate CRT include ones conducted concerning Chicanos (Jennings, 1994), Asians (Chang, 1993), Hispanics (Bernal and Knight, 1993), and gender issues (Frankenberg, 1993). In each of these studies the same issues of hierarchies within the white culture are addressed.

The conceptual framework of critical race theory addresses the problem of image as well as the racism inherent in that image. Taylor (1998) indicates that:

Although CRT is not an abstract set of ideas or rules, its scholarship is marked by a number of specific themes. The first is that racism is a normal not aberrant or rare, fact of daily life in American society. (p. 122)

Thus CRT maintains that we live in a society where racism is so common that it is

accepted as a part of life and not recognized. This is one of the main tenets of CRT, and in fact, authors Ladson-Billings and Tate (1995) assert that part of this problem stems from the fact that:

...the paradigms of race have been conflated with notions of ethnicity, class, and nation because theories of race-of its meaning, its transformations, the significance of racial events-have never been a top priority in social science. (p. 48)

In addition, they argue that “although the founding fathers of American sociology-were explicitly concerned with the state of domestic race relations, racial theory remained one of the least developed fields of sociological inquiry.” (p. 48)

Research concerning American Indians utilizing CRT is sparse at best; however there are two studies that were conducted analyzing historical events significant in the Indian background. The first study conducted by Torres and Milun (1990) concerns a land dispute between the Mashpee Indian tribe and the township of Mashpee. In 1976, the lawsuit of Mashpee Tribe v. Town of Mashpee went to court. The tribe maintained that it never sold the land that the township held and they demanded it be returned to them in their suit. The court decided that the crux of the claim lay with the decision as to whether the Mashpee were a tribe when the land was transferred to the township. After much research and deliberation, the court ruled that the Mashpee were a tribe before the land was taken and after the land was taken, but, not when the land was taken. The land in question is in Cape Cod, Massachusetts, and its value in 1976 was 55 million dollars (pgs. 50-51).

This settlement is an example of a tenet of CRT that is called *interest convergence*. The tenet of interest convergence explains that when it is to advantage of the majority to accommodate the minority they will do so; otherwise, the majority will make decisions based upon what is in their best interests (Taylor, 1998). Developed by Derrick Bell, interest convergence, holds that “white elites will tolerate or encourage racial advantages for blacks only when they also promote white self-interest” (Bell, 1995, p. xiv). Taylor (1998) also asserted that “Americans have been willing to sacrifice the well-being of people of color for their economic self-interests” (Taylor, p. 123).

The second study conducted by Williams (1989), himself an American Indian, analyzes the forced removal of the “Cherokees, Creeks, Chickasaws, Choctaws, and Seminoles—from their ancestral homeland in the south” (p. 99). The author argues that “white society confronted the unassimilability of an intransigent tribalism in the East, and responded with an uncompromising and racist legal discourse of opposition to tribal sovereignty” (p. 98). This study points out that “white society had sought to justify, through law and legal discourse, its privileges of aggression against Indian people by stressing tribalism incompatibility” (p. 107). From the CRT point of view this further illustrates the tenet of interest convergence as well as racism cloaked in legal jargon.

Lastly, it may be pointed out that CRT has been challenged as a non-objective method of blaming or denouncing the white majority. However, as Taylor (1998) points out, “CRT challenges the experience of whites as the normative standard” and, therefore, whites are not even aware of the racism that exists in society. The important distinction between the viewpoints of people of color and whites is that “Whites don’t see their viewpoints as a matter of perspective. They see it as the truth” (p. 122).

Finally an essential part of CRT is colonialism. Colonialism is the practice of domination of one people or culture over another. Horvath (1972) defines Colonialism as "...a form of domination—the control by individuals or groups over the territory and/or behavior of other individuals or groups" and furthermore says that; "colonialism has been seen as a form of exploitation, with emphasis on economic variables, as in Marxist-Leninist literature" (p. 46). Horvath (1972) differentiates colonialism and imperialism: "the important difference between colonialism and imperialism appears to be the presence or absence of significant numbers of permanent settlers in the colony from the colonizing power" (p. 47).

For the purposes of this study colonialism will be assumed; however, the fact that the federal government still exercises power over American Indians in terms of sovereignty, settlement, and many indirect mechanisms of control, one would have to consider that imperialism is a strong possibility when describing how the Indians are treated in the United States.

"Colonization has never ended"(Personal conversation, Spring 2004). This is a quote from Dr. Michael Yellow Bird, currently the head of the Indigenous Studies Department of the University of Kansas. What this statement means is that the policies and procedures that govern the concept of colonization towards the indigenous people in America have never been put aside or abandoned. "To this day, American Indians must follow federal rules and guidelines, as no other American in the country must abide by" (Personal communication: Yellow Bird, Spring, 2004). Yellow Bird asserts that the mandate of colonization, which was utilized by the western culture that assumed the lands and lives of the indigenous peoples, was to assimilate or destroy them (Personal

conversation, Spring 2004). For five centuries, the people known as the American Indians have fought, first to survive, and now, to live under the rules of western civilization.

The students, staff, and faculty at Haskell have never forgotten colonialism and mention it in any conversation dealing with their history or the current BIA restrictions that they endure at this time. This tenant is a large component of their anger towards whites and especially the government. Both the history and restrictions of colonialism are part of the CRT theme.

Interviews, Observations and the Impact of CRT

Haskell University is no exception when it comes to the influence of CRT. The issues of *anger*, *conflict*, and *abandonment* are found over and over again in the interviews. When asked if the library clearly represents and upholds the rights and responsibilities of the student population at Haskell the following are quotes from interviews and explanations: “It makes an attempt, however it lacks the money, people, and energy.” This was a part of a discussion that involved federal funding or the lack thereof.

Another quote was “no, it is not upholding the treaty rights by encouraging tolerance for (white) lifestyles and tolerating improper student conduct.” This interviewee confided that he/she was gay and had many problems at the university, some at the library, when he/she was treated badly because of his/her sexual orientation. We discussed that fact that the majority of Indian tribes accept gays and honor the person’s lifestyle. Such people are called “two spirits” and are often seen as special people with healing powers (Bolin and Whelehan, 1999, p.283-285). However, this student indicated

that exposure to the white, or majority population, had skewed the normal Indian perception in favor of the homophobic ideal prevalent in that society. Thus, he/she saw the lack of attention to his/her problem as encouraging the homophobic thought processes and specifically indicated that the library had little if any literature concerning the subject.

Still another interviewee replied that the university and library are “a microcosm of the indigenous nations and has the same problems as tribal communities.” When asked to elaborate he/she explained that some tribes do not like other tribes and that this is the reason why in the past some patrons have not been treated as well as others. In addition, he/she said that Indians argue a great deal when they have to deal with other tribes and favor some over others, especially when it comes to funding or job preferences.

The idea of *interest convergence* from CRT is evident here since the tribes tend to vie with each other for the scarce opportunities and funding available in the federal system. It is perceived that the American whites see that those with the most ambition are favored, and this is seen over and over again in the Indian community, thus the competition for jobs and funding. From a strictly sociological and anthropological point of view the idea that all people with ambition are rewarded is not true; however, even whites tend to believe this ideal. It is the American Dream that everyone can make it if he/she works hard and plays the game.

An illustration of this from the Indian point of view emerged when during an interview a student mentioned that there were “lots of Dine’ in America and at Haskell and they get what they want. “Dine” is another word for Navajo. The student went on to explain that when the white man came the “Dine’ just surrendered rather than fought and thus got to keep their land and way of life. This meant, according to the student, that they

became successful from the Indian standpoint and generally got what they wanted from the federal government. When this student was talking about the Navajo, his/her tone of voice indicated that the tribes were cowards for not fighting and that they were favored by the government for their nonviolent stance.

From this interviewer's standpoint, the issue of tribalism was minimal although it does exist. Furthermore, overheard gossip while helping out at the library which indicated favoritism is believed to influence employment of university staff at the administration level. This factor of tribalism appears to bear out the old idea that white society is justified in its privileges of aggression towards Indians because they themselves are incapable of getting along.

Many interviewees cited a lack of proper funding and slow changes due to federal government rules and regulations. The issue of sovereignty is a hotbed of anger among many of the people interviewed and some quotes indicating this were as follows: "They (the government) are spending all of our money on this stupid war." "The (expletive) federal government doesn't give a damn about us," "We are the only people in the country who are ruled by the government and kept waiting for what is rightfully ours," "Change is so slow for Indians since the government is so slow," and "It is the fault of the government that we don't have good computer equipment and books." Such opinions are examples of *interest convergence*, where it is perceived that the majority are getting more than the minority. In this case it is evident that the government has decided that the funding needed by Indian schools and libraries is not as important as other majority concerns.

Other interviewees said that the library lacks links with other Indian Libraries or

schools across the country and that it fails to meet the students' needs and therefore does not uphold the rights of the student population. All answers except one answer to the question about the library representing and upholding the rights and responsibilities of the student population at Haskell were in the negative. The only answer that was not in the negative was the statement that the library "makes an attempt, however, it lacks, the money, people, and energy."

Finally, a large majority of interviewees implied by their answers that the library and university ignored them and their needs. Issues such as a lack of access to Indian Law and statutes, government documents, updated and interactive databases, connectivity with the academic community at large, a lack of library classes, and a lack of library staff available to help were some of the concerns voiced. Each person interviewed mentioned that he/she asked for these at one time or another and were told it was not possible due to a lack of funds or staff.

Some faculty members mentioned the lack of an updated collection and one member helped to eliminate books that were no longer viable in his/her department while expressing astonishment at the aged and out-dated condition of the collection. Faculty members cited the lack of "library meetings with the faculty and the lack of information about current publications in their field." Other members expressed frustration with the previous director and librarian citing their lack of networking skills within the academic community.

It was fascinating that complaints always cited the lack of federal interest in the institution as the driving force (or non-driving force, as it were) behind the lack of quality staff, library holdings, and equipment. This, again, brings to the forefront the question of

critical race theory and how racism can be prevalent in a society in which the majority is not aware of it at all, although the Indians seem to feel it keenly and express it openly and often bitterly.

Theme Two—Collectivism verses Individualism

A look at collectivism verses individualism is warranted due to the original characteristics of the American Indian and tribalism. This is not necessarily a theoretical framework, but, a vehicle for understanding the ideas and surrounds of the culture of the indigenous people who live within a society that consistently denies their worth and the worth of their ideas and ideals.

The Federal Bureau of Indian Affairs is a central figure in their education (Haskell catalog, 2005). The students, staff and faculty are constantly aware of the government's influence upon their lives and are taught how to integrate these influences into their everyday life as students and functioning adults.

From a theoretical standpoint one cannot ignore that the American Indian cultures can be considered collective societies whereas the western culture is individualistic. This is a very subtle, but important, distinction that has centuries of behavior mores that define how the individual, who is a part of the collective, will behave in given situations.

Hofstede (1991) explains the difference:

Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself and his or her immediate family.

Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty.

(p. 50)

The key idea here is the fact Hofstede (1991) recognizes that he is speaking about the Anglo-American culture. The difference between the Anglo-American culture and that of American Indians is vast and often unrecognized in the dominant culture of America.

In addition, American Indians also see the world as part of their collective identity. From the collective perspective “self” is not an individualistic term although each individual does hold a place in society. However, the society that Indigenous Americans perceive is the world around them, which encompasses all of nature as well as the human members of their culture. This is a place which in Indian terms is much firmer than that in the Anglo-American society and is not likely to be threatened by any problems with behavior, self-image, or morality which are problems in the Anglo-American culture (Deloria, 1973).

Consequently, American Indians are not as judgmental as Anglos. In an Anglo society the person who uses alcohol or goes to prison is not accorded the same place on the social stage that they may have held in the past. In the Indian society this place is never in question as long as they remain loyal to the collective; and even this is relative. The reason for this lies within the nature of a collective society as Deloria (2001) explains: “The family was rather a multi-generational complex of people, and clan and kinship responsibilities (that) extended beyond the grave and into the future” (p. 44). When one has to consider that in judging the individual they are also judging their family and clan, as well as the past and future, one is much less apt to stigmatize a person for his/her behavior.

This interviewer was puzzled when a student who was helping at the library said

that she did not want to have any children. When I asked her why she said, “I don’t want to be an ancestor, it is too much responsibility” (in casual conversation, Sept. 2005). This is a wonderful example of how different the thinking processes are between collective and individual society members.

From the theoretical point of view intercultural interaction is fraught with difficulties when one considers the fundamental disparities between the cultures. Johnson (1995) indicated that: “The seminal race relations issue facing our society today is how to promote successful integration while respecting the differences that still separate the races” (p. 362). However, one must ask if this is really possible for American Indians given the differences that still exist after more than 500 years of colonization.

For example, the traditional process of education in the American Indian community is not accomplished through indoctrination but instead through example. The elders present examples that the youth are expected to follow and even in this manner they have choices. No elder is going to waste time teaching a child who is not interested in what he/she have to teach. Anglo-American education is a process of indoctrination that presumes that every child must learn specifics vital to the culture, no matter where his/her interests may lie. (Deloria and Wildcat, 2001)

In addition, the elders are not considered heroes or examples of perfect behavior for the youth to follow. In the words of Deloria (2001), “the elder exemplifies both the good and bad experiences of life, and in witnessing their failures as much as their successes we are cushioned in our despair of disappointment and bolstered in our exuberance of success” (p. 45).

While working as a volunteer in the library during the participant observation

phase of this study, I became friends with a tribal elder. He/she often explained how the students at the university learn much more from watching how others behave than they learn in the classroom. “This is” he/she said, “a key to library instruction that is often ignored.” I watched students come into the library and they seldom asked for help, but, instead, watched other students and imitated them. It was only when someone from the very busy staff asked if they needed help would they say that they did. The staff member used the words “this is how I do it” which is not typical for teaching patrons. In most university libraries the reference librarian shows a person how to find something by saying “this is how you do it” or “just follow these directions” (observed at Mabee Library, Washburn University, 2005-6). The difference in wording is collective versus individualism and very subtle.

Another example of the fundamental difference in the integration of the cultures is the system of religious belief. As indicated, the American Indians perceive their collective as both family and environment. This collective connection to their environmental surrounds translates to a manner of living that regards everything within these surrounds due the same respect and veneration due another human being. Wildcat (2001) explains the difference:

The incredible gulf between Western and indigenous metaphysics is best summed up as follows; in the Western context metaphysics became a study for philosophers; in indigenous communities metaphysics would be understood as the basis for living well—attentively, respectfully, and responsibly—in this world.
(p. 52)

Dan Wildcat (2001), a professor at Haskell Indian Nations University, asserts that

his students have problems understanding the difference between knowledge and beliefs. This is an understandable statement when one comprehends that the American Indian collective system teaches them that the two are not separable. Wildcat terms the Anglo-American religious traditions as “metaphysical schizophrenia” which he says is “submerged deep in the Western tradition” (p. 53). In fact, he indicates that: “It is not personally or communally troubling to indigenous peoples that all of our human experiences, especially “religious” experiences, are not reducible to objects or logic” (p. 53). It is, however, an essential part of the Western culture that we categorize and analyze every nuance of our belief system including our morality and so we do not understand or accept a culture that does not do so” (p. 45).

I also observed this in the library in interactions between staff, students, and faculty, during participant observation. When I came in the library one day and told someone that I had seen the most beautiful heron that morning I was asked if it flew over my head. If it did, it meant good luck for me that day. I often perceived that such small observations were noted and commented on by everyone present.

Also, many of the people at Haskell have told stories about seeing ghosts on the campus. The library has a ghost named “Libby” and people often refer to her when something unusual happens. This is not uncommon in most cultures; however, in the Indian culture they talk about this as a natural part of life. One expects to see ghosts and knows how to deal with them. The line between the natural and supernatural just does not exist in terms of Western logic. As Dan Wildcat (2001) indicated, such “experiences, are not reducible to objects or logic” and are accepted as part of everyday life (p. 46). The veneration that Indians accord to nature includes both natural and supernatural.

Interviews, Observations and Collectivism verses Individualism

Haskell is a paradox since the American Indian culture is collective and encourages that point of view, whereas the American education system values and encourages individualism. The issues composed of *time*, *respect*, and the idea of being *ignored* fit into this theme as a result of the mix of collectivism and individualism.

The first issue I would like to address is that of time. The students, staff, and faculty have issues with how long it takes the library to acquire items that have been ordered or are needed. Part of this issue is connected to budgetary constraints and part concerns the workload of the staff. When one sees the world from a collective viewpoint one believes that when a group expresses a need then that group will work towards fulfilling that need. However, in the individualistic world in which the library and university exist needs are not justification for fulfillment.

Furthermore, there is little understanding of how the government chooses who gets funding and who does not. This is especially confusing when the staff, faculty, and students see some areas well funded and others who have needs not funded. As Wildcat (2001) indicated, the Indian works towards “living well—attentively, respectfully, and responsibly—in this world” (p. 52); how can this be accomplished when part of the “group,” the U.S. government, does not follow through on their promises concerning the educational needs of American Indigenous people?

Respect is another theme that emerged in this area. One of the paraprofessionals who works at the library explained that the term “respect” is different in Indian thought. He/she said that it does not translate well in any Indian language and the closest word in the English language is respect. However, respect in Indian terms is something that is

almost sacred; it is a way of life, and the American Indian respects all life around them by showing them patience, understanding, kindness, empathy, and esteem (April, 2006, personal conversation).

Therefore, in tribal terms one who fails to live respectfully and responsibly is not living well, and fulfilling ones' promises is part of this belief. This emerged in many ways during the study. For example, during participant observation many conversations dealt with people who were paid high salaries and who did not fulfill their duties. Granted this is endemic in all workplaces, the Indian sees this as criminal because it rewards the lazy person, the individual, not the group. A strong measure of what this means in Indian terms is reflected in the motto which is painted over the stadium arch at Haskell; "Have you made your ancestors proud today?" This also reflects the collective nature of their culture.

Complaints concerning their needs almost always began with phrases such as "we really need..." or "Kansas University has....why don't we?" These complaints invariably continued with the comment that "I have asked for it in the past..." or "I mentioned this on a survey the library did last year, why haven't they gotten it yet, we need it." The list of needs is very long and to each of those persons who were interviewed these needs are genuine, as is their confusion that his/her needs were not met.

During the interviews many of the students offered to write letters or "do something" to get what the library needed to fulfill its mission of helping them become educated. This sense of self-determination was very strong in each person who was interviewed, and I often heard them say, "Well, all we have to do is...". Most telling was the fact that none of them said, "Well, all I (or you) have to do is...". Again the

collective is implied, and the idea that together we can accomplish this is a very strong idea.

On the other hand, the majority of Indians had a very sarcastic and hopeless attitude when talking about the federal government; and comments included phrases such as: “What do you expect from people who have lied to us for centuries” or “These are the same people who handed out blankets with small pox germs when we were freezing” or “All they care about is getting ‘their piece of the pie’” or “They know nothing about our needs or care about them, they never did” and finally, “What makes you think that they have our best interests at heart?” The refrain that was heard over and over again was that the government fails to show *respect* to the Indian Nations and that they feel *ignored* as a result.

This vitriolic attitude is one that reveals how many of “the people” (a name many Indians call themselves) feel about the government and, in many cases, how they feel about “white” people. I encountered one person who would not speak to me at all even though he/she was an instructor at the university and was frequently in the library. When I inquired about it, I was told that he/she did not like whites and that eventually he/she may warm up to me, but, not to expect anything. This is another example of the sort of “closed ranks” attitude that some indigenous people displayed to me when I first began my study. Gradually they began speak to me, but only when I had shown that I was not partial to some people whom they considered lazy and irresponsible, in other words, not part of that group. This is another instance of collectivism, only this time combined with the tenants of conflict race theory.

Yet another way of looking at collectivism and individualism is to look at

tribalism. In his article *There is No Alternative to Tribalism*, Denny Gayton (2006), states that one of our failures as a Western civilization is our way of consistently fragmenting life in order to understand it. Our sciences, arts, philosophies, and religions are discussed in “externalistic-reductionist-mechanisms” and are to be taken as the final word on the universe” (p. 151):

So even before having any discussions with scientists or professionals in any Western field unless the Indian can place the entire discussion into whatever technical jargon characterizes the academic field then no one will listen to what they have to say. (Gayton 2001, p. 151)

Educators, like Western scientists, tend to compartmentalize information in the same manner and fail to take into account the fact that “there are just no words in North American Indian languages for art, philosophy, religion, or science” (Gayton, 2001, p. 115).

How then can universities and libraries work on teaching a people that have a difficult time with the fragmentation of the whole? The majority of students at Haskell come from a tribal background and are, from birth, taught to think in a collective perspective. Instead of seeing things in compartmentalized terms, they look at the whole. When asking for reference help or other help they need the holistic point of view. When talking about a need for information, they must have a broader perspective than is generally presented by western librarianship. Librarians are taught to conduct reference interviews to get at the root of what the individual truly wants or needs. However, in the case of Indian students, this may not be the best way to approach a reference query.

For example, a student told me that he/she could not find anything on Indian Law.

I asked what exactly he/she was looking for and the answer was vague, “You know, just how we are supposed to be treated.” I had no idea what he/she was talking about until I spent more time talking and finally understood that what he/she wanted was a book on history, not law. However, even this did not answer the question, and we searched for some time before I finally found a book about old treaties from the 1800’s. This was close enough for the student but still did not help much. “Haven’t you got anything about how Indians are supposed to follow the laws?” “What laws, I asked?” “You know the laws...”. Eventually, I took the way out that many reference librarians do, and I sat him/her down with a ton of books and let him/her do the research. Later in the day, I saw the same student reading and went over to ask if he/she had found an answer to his/her question. He/she held up a book about Indian spirituality, smiled, and said yes.

In thinking about this encounter I see the evidence of tribalism clashing with the compartmentalization of Western thinking. How, then, can we expect the Haskell students to understand why the library often fails to meet their needs when, even if they articulate those needs, we are in danger of misinterpreting them? One way is to hire librarians who are tribalistic in their thinking and who have not had that trained out of them by Western thought education processes. Another way is to learn how to think from a more holistic perspective and not be so quick to adapt the attitude of reductionism.

From one point of view, that of the Westerner, we seek to make things more explainable by reducing the logic. From the point of the Indian, they seek to make things more explainable by encompassing them in the whole. As the author Gayton (2001) says in his article:

It is easy to see that when the Indians of the Standing Rock and Turtle Mountain

reservations in North and South Dakotas were taught various sciences (by the whites) it was pronounced by the chief as not bad or untrue, but simply inadequate. (p. 164)

Theme Three-Liminality

Victor Turner was an anthropologist who espoused the theoretical concept of symbolic anthropology. For this study one specific section of his work, liminality, is applicable. Liminality originally had its roots in the Latin *limen* (threshold), a term used by Van Gennep (1960) to describe the middle phase of rites of passage. For the students at Haskell schooling is one of the most significant rites of passage in their lives. Many of them come from all over the country and often from reservations, and many Indian families pin their hopes for the future on the education of their children.

Turner (1969) took the term liminality from the work of Arnold Van Gennep (1960) who first used it to describe the phases of rites of passage. Van Gennep postulated that there were three phases. During the first phase he said that people withdraw from their social group. In the second phase, which is called the liminal one, they begin to move to another status, and, finally in the last phase, they rejoin society. Between the first and third phases the liminal phase exists as a sort of limbo. This is a time when a person has not yet moved into the next stage and is characterized by a lack of social status (Van Gennep, 1960).

Turner (1969) took the work of Van Gennep further and enlarged upon the liminal phase. He suggests that the first phase is a symbolic action comprised of a separation from one area of a person's life in preparation to enter another. It is the second phase, that of the liminal, that he emphasizes as a midway phase. The last phase is when the

person has completed the symbolic action of separation and is ready to enter the next phase of his/her life. This is a completion phase.

At Haskell the students have had to leave their previous lives, whether at reservations with their families, or just living with their families in towns and cities, to enter into university life. This period of time between leaving their homes and emerging back into the mainstream of life is the key liminal phase. This phase can last for many years for students. They are “betwix and between” their “new status, roles, and responsibilities” in life (Turner, 1986, p. 41).

It is this precise time, defined by Turner (1986) as “a complexity of interwoven processes,” which represents “a striving after new forms and structures, a gestation process” (p. 42). This is characterized by social and symbolic rites that may involve “seclusion, humiliation and ordeals” as well as the “stripping of normal distinctions and the lowering of the (person’s) status” (Turner 1969, p.61). Interestingly enough, Turner (1969) saw this stage as being more important to tribal and early agrarian cultures. Thus it was his perception that such a stage is more likely to emerge in a collective culture as an official rite of passage. In a more individualistic society this stage tends to associate liminality as more concerned with calendrical, biological or social structural rhythms (Turner, 1969).

Those people who are together in the liminal phase tend to merge into a *communitas*, which is a fairly unstructured community that is united by an intense feeling of solidarity, community spirit, and togetherness. Thus the community shares this phase of the rite of passage together and bonds in a manner that often lasts for a lifetime although most of the people involved may have never met each other previously and may

never meet again. It is this bond that is formed that represents a symbolic passage for those involved.

Interviews, Observations and Liminality

This symbolic passage is fairly common for many university students, and most of us have friends that we met at college who shared our fears, joys, and triumphs. These people often represent bonds that could be closer than family bonds in some cases. Those bonds bespeak of the impact of the liminal phase in our lives. At Haskell the students experience the same liminal phase; however, due to their collective nature they tend to look for relationships that can help ease them into the society.

The university understands this and has many activities that stress university pride and respect. The feeling of family is very strong in this environment and, while doing participant observation, I experienced it many times in the library and at the university. When I first began my observation, people were friendly, but very cool until I pitched in and worked with them. When I noticed that they needed creamer for their coffee, I bought it along with some sugar and experienced a much more inclusive attitude among the staff and student helpers. Everyone helps everyone else and that is expected within the collective.

One good example of this is reflected at the beginning of the semester when textbooks are obtained from the library. When the semester begins students pay their fees and carry their receipt and class schedule over to the library to get their books. That means that almost 900 students have to pick up their textbooks within four or five days. This is traumatic for both the students and library personnel and especially for new students.

As mentioned previously, as students come through the door they have to get in a line to have their university ID updated with a sticker, have their receipt checked, and hand over their schedule to the library staff who are at the table. Then their schedule is carried to the back room where staff members, student workers, and volunteers pull the books. Then the books are placed in piles to be checked out for each student. When their name is called they present their updated ID and are told to check their books for problems and note them. Since the texts are checked out each year, some of them are in very bad shape and students who fail to note problems will have to pay for damage when they turn them in at the end of the semester.

Students who have done this before know what is expected and know what to do; however, new students can easily become offended or upset if they have problems. The idea of “face” is one that is very strong in the Indian community and to lose face through embarrassment in some way is critical. This step is the beginning of the liminal phase that students must endure. Respect and pride have a great deal to do with losing face and, although other people may appear to not pay attention when this happens, they all notice it and will remember it in the future. While participating in this activity I pulled books for students, checked them out, and did a myriad of other needed tasks. On many occasions, I saw students who had gotten in the wrong line and were told to go to another one, and their embarrassment was obvious. Some students walked out and indicated that they would be back later. Sometimes the other students with that person made fun of him/her in a joking manner. Joking is very important in the Indian culture, as is how the person who is the target takes the joke. Sometimes other students who may have witnessed their friends’ confusion and embarrassment were vocal about their error,

sometimes saying that they were stupid, couldn't read the signs, or weren't paying attention.

At first I thought that this was cruel, but then I realized that this is part of the liminal phase, and in a collective society, this is a rite of passage. As Turner (1969) has indicated, it is a social and symbolic rite that can involve "seclusion, humiliation and ordeals" as well as the "stripping of normal distinctions and the lowering of the (person's) status" (Turner, p. 45). How the person reacts is important as well. Some students just joked back and were accepted right away. Those who walked away or were embarrassed were a source of whispered conversation, and decisions were made about them on the spot: "she can't take a joke," "now I know how he/she is a -(tribal name) so what do you expect." Later in the semester I would see the same student come to the library with the same people who were teasing him/her and they would be friends.

In terms of library usage, the liminal phase appears to be akin to torture when students need help to locate something in the library and have to ask for help. Standing a few feet from the circulation desk, two or three students would push on each other whispering "you ask" and "no, you ask." I observed the library staff allowed them the time to make up their minds instead of standing up and offering to help. This is a form of *respect*, allowing people to work out their problems without butting in or bothering them. It is also a sign of a collective society.

As an observer I had to learn this the hard way and still have problems with it today, but that is okay; I am, after all, "only a white woman who knows no better." I have accepted this reality as my liminal experience.

During the interviews many students expressed pride in their library in terms of it

being a “great place to study” or “having the Indian Collection” or seeing “books that are relevant to Indian culture.” All of the students appreciated the fact that the library stocks the tribal newspapers from as many tribes as possible. They also enjoyed the issues of magazines such as “Indian Leader” or “Native Times” that the library carries. They indicated that being able to “touch home” in this manner helped them be away from home. In the interviews students expressed a longing for their homes; some students showed me photos from home, others took me to the computers to show me photos of where they came from. They all missed their families, their own food, and customs. They happily recounted stories from home and told me about their tribe and expressed the desire to go back home after they were done and work on the reservation or near their homes.

In order to cope with this lonely life, they joined groups or participated in activities with great enthusiasm. The computer lab at the library was always full of students e-mailing home, and, in fact, that is one of the first questions that many of the freshman ask, “can I use the computer to e-mail my family?”

Most of the library staff are very involved with the students and student groups, even though they may have graduated years ago. Haskell seems to attract alumni back, especially if they live in the area, and many of the staff and faculty members graduated from Haskell and some even worked in the library as students. They have a strong feeling of pride and loyalty to the university and to the library. And they know how difficult it is for the new students and strive to help them adjust. Many times I observed staff going out of their way to help students plan meetings, serve on committees, make sure the library had a room for club meetings, and even provide refreshments for them when

needed. They participated in campus events, helped build a float for the homecoming parade, and provided candy for the students to throw from the float.

The liminal phrase is one that can be difficult and daunting, especially when a person is so attached to his/her family and home environment. Indian youngsters can be much more attached to these factors than white children are because of the collective nature of indigenous people in America and, thus, the liminal experience is often difficult for the Haskell students. Self-determination is a strong value and often seen as a type of bravery for those students who leave their homes and families to change their lives. These students earn the pride and respect of their peers, family, and tribal groups.

CHAPTER 7

MEETING THE MISSION AND VISION STATEMENTS

Mission Statement

The mission statement of the university is that:

Haskell Indian Nations University, a land grant institution, is to serve members of federally recognized American Indian and Alaska Native nations as authorized by Congress and in partial fulfillment of treaty and trust obligations. With student learning as its focus Haskell embraces the principles of sovereignty and self-determination through a culturally based holistic lifelong learning environment that promotes and upholds respect, rights, and responsibility. (Haskell Catalog, 2005, p. iv)

The part that the library plays in this statement is the mandate to serve the student population with learning as a focal point. As stated previously, what is especially important is the idea that student learning embraces the principles of sovereignty and self-determination within a culturally based environment. Thus, the students need to learn how to function within their own culture utilizing the rules and principles of sovereignty as the criterion within their educational and learning environment.

The “principles of sovereignty” is a key phrase within the mission statement. As indicated earlier, according to the American Indian Policy Center sovereignty implies that “American Indian tribal powers originate with the history of tribes managing their own affairs”(2002, p. 1).

In the 1970’s, author Vine Deloria (in Warrior, 1995) was asking “what nationalism, self-determination, and group sovereignty could really mean in the world of

lived experience” (Warrior, 1995, p. 88). Deloria felt strongly that American Indian communities had to take charge of their own destinies and that they had to mobilize in order to bring the problems of Indians to the forefront of both American politics and its people. On the other hand, he was worried that reservations would become embroiled in their own battles and that the tactics of Black Power movements would have an effect on Indian politics (Warrior, 1995).

Deloria was correct and the result was that the large numbers of Indians on reservations and Indian lands never understood the problems. Only small numbers were drawn to the ranks of change in Indian politics, and these were militant and confrontational people that did not necessarily have the backing of their own people. However, even this small number served to somehow inspire other Indians to understand that change could take place (Warrior, 1995).

Deloria (in Warrior, 1995) understood that the “U.S. government, through discrimination and through its historical legislation—its treaties, amendments, or statutes—recognizes the presence of a discrete racial, cultural, and religious groups within its borders.” Furthermore, the “ostensible goal of that explicit acknowledgment—is to somehow violate the integrity of the groups and move them into the mainstream of individual rights” (Warrior, 1995 pgs.90-91). This, Deloria maintains, is the “quicksand of assimilationist theories which destroy the power of the group to influence its own future” (p. 91). This is a vital point when it comes to education of American Indians.

Sovereignty, Deloria (in Warrior, 1995) contends, is the path to freedom for the Indian population. However, it is of vital importance that American Indians recognize that sovereignty “requires constructive group action rather than the demands of self-

determination. The responsibility which sovereignty creates is oriented primarily toward the existence and continuance of the group” (p. 91).

The task, then, that Haskell has determined in its mission statement is stating that, on one hand, “as student learning as its focus Haskell embraces the principles of sovereignty” and, on the other hand, encourages “self-determination through a culturally based holistic lifelong learning environment that promotes and upholds respect, rights, and responsibility” (Haskell Catalog, 2005, p. iv). How then does the constructive group action, recommended by Deloria, figure in this statement? It may be that through the educational community this may be accomplished and specifically through the library, as the learning center of the university, that it can be manifested.

When Deloria (in Warrior, 1995) stated that it is through this principle of sovereignty freedom lies, he implies that “American Indians have to go through a process of building community and that that process will define the future” (p. 91). Based upon what I have observed in the Haskell, community and the intellectual community of the library, I agree with Deloria. The library personnel seek to build community with their interactions within Haskell and I believe they perceive that part of building community is to supply that community with the knowledge and information that it needs to make decisions for their future. Students are the future for American Indians.

The combination of tradition and new knowledge is a part of the library; however, we cannot build community, nor freedom, with just books. What is needed is the public interface between the old and the new so students have a learning environment that upholds their community and heritage as well as their right to learn. Students who enter the library need to have the assurance that the library is staffed with people who are

dedicated to helping them find the information so vital to their learning processes. In addition, the staff must have the resources and knowledge to aid them in the pedagogical process.

It was made clear to me that the library currently does not have either the staff or resources vital to this process. The library online computers are, for the most part, unavailable due to a lack of instruction. They are not accessible anywhere except in one spot in the library, are limited to four online catalogs with one main search engine, have a need for passwords each time a student uses them, and even lack a comfortable place to sit down and do research. Students must stand at tall tables to use them, which also means that they are inaccessible to handicapped students.

Additionally, the consortium of which the library is a member is not as responsive as they could be pertaining to problems. For example, currently the search engine ProQuest is only available on two of the four computers that the students have to use for research in the library. Furthermore, in order to reach the card catalog the student must go through the Kansas City Public Library catalog and designate that they are searching in the Haskell library catalog. Unless they have help it is very difficult to understand. Students frequently complain that they cannot find the catalog since they are confused when the Kansas City Public Library catalog comes up and they believe they must have made a mistake.

Once they do access the catalog, students complain about how difficult it is to find books or research materials. The staff is not trained well enough to help, especially when a long term or complicated search is needed in order to locate items. The students need a search engine, but they are frequently unaware of the search engine and try to find what

they need in the catalog. This can be a source of frustration for students, staff, and faculty and they have often complained about this to the librarians.

The system also has a law and legal research resource (HEIN Online), but only the staff has the password and if students wish to access it they must ask for help. But, this is not a problem since the students are not aware it exists. Many of the students complained about the lack of legal documents in the library and were not aware of this database.

The staff is wonderful; however, there is no reference librarian on duty and no reference desk. The staff has no reference training but must take time from their other duties to help students find what they need. Their lack of reference training, which could easily be rectified with workshops or mentoring programs, does not allow them to understand or access the vast amount of resources available to the trained reference librarian. None of the standard reference volumes are available to either the staff or students; they are inaccessible in the former librarian's office. To further complicate matters, this means that the faculty on the campus do not have access to reference service at all. Many faculty members have told me that they bypass the library altogether and go to the Kansas University library when they need information.

The lack of outreach to the academic community also means that a considerable portion of the collection of books in the library is woefully outdated and useless when it comes to research. When working with a faculty member in the business section one afternoon I and the faculty member emptied half of the shelves of books that needed to be culled from the collection due to their age and outdated methodologies.

One of the student's comments during the interviews was that there are no updated books in his/her areas of interest. Students wanted books reflecting their studies,

books for research, and other materials. Many remarked about the lack of current fiction, new American Indian books, art, and poetry books. Collection development is badly needed and should be placed on a priority list, although there are many more problems that need to be addressed.

The newspapers from the different tribes and geographical locations around the United States are a boon to the library. All of the persons interviewed read them, and they are very popular. These certainly help when it comes to providing the “culturally based holistic lifelong learning environment” mandated in the mission statement. Students also read the newspapers from the part of the country where their friends come from and learn about those tribes as well as their own.

The fact that Haskell itself has over 150 different tribes attending the university also ensures a diversity of students. It contributes to a holistic learning environment. In conducting participant observation in the library, I overheard many students during registration exchanging stories about what part of the country they had come from and their tribal group. The staff has posters of as many tribes as possible on the walls, and often the students point out each other’s tribe and talk about their habits and beliefs.

There are many excellent academic journals available in the library; however, since the paraprofessional has had not training in cataloging journals, most of the journals go unused because faculty and students are not even aware that they exist. The video collection is fairly extensive and is cataloged; however, it is shelved in the office behind the circulation desk. As a result, patrons cannot see what the library offers and therefore the video collection is unavailable unless one of the staff or student workers recommends a film.

Members of the paraprofessional staff of the library are great when it comes to supporting and encouraging students because they are active within the student organizations. For example, one of the paraprofessionals is a co-sponsor for the Haskell Intertribal Culture Club, a member and associate of the Haskell Alabama, Coushatta, Creek, Euchee, and Seminole Club (also called the ACCES Club). In addition, he/she serves as a board member for the Haskell Cultural Center and Museum. In this position he/she helps make decisions regarding what is culturally appropriate to display. This person is also a tribal elder, and as such he/she is respected by the students and helps them as much as possible. Another paraprofessional staff member teaches a class on the campus, hosts a radio show for and about Indians, and produces a television show for the university.

The paraprofessionals help the students find meeting places within the library and work with the groups on a regular basis. So the portion of the mission statement which mentions “promoting and upholding respect, rights, and responsibility” is partially fulfilled by a dedicated and caring paraprofessional staff who support and encourage the students to uphold their rights and responsibilities as part of the Haskell community.

The most critical phrase in the mission statement is “with student learning as its focus.” This phrase is highlighted on the website of the university (<http://www.haskell.edu/haskell/mission.asp>) and therefore of great importance. Additionally, this phrase falls in the middle of the mission statement thus making student learning the focal point of sovereignty and the support of the American Indian community.

The library, as the Academic Support Center (its official title), therefore, has the

burden of supporting the academic community in terms of sustaining and nurturing the learning process. This is a problem when the library is not fulfilling this by allowing its collection to erode, not properly educating its staff in order to serve the community, and not nurturing the learning process.

Distinctiveness of the Mission Statement

A discussion of Haskell's mission statement should be augmented with information about the unusual nature of the declaration. Haskell's mission statement is one that is very specifically targeted to the Indian population. In contrast to this targeted statement is one that is used by Tuskegee University whose population is all Black. The Tuskegee statement does not mention color or race at all; their mission is as follows:

Focus on education as a continuing process and lifelong endeavor for all people. Provide a high quality core experience in the liberal arts. Develop superior technical, scientific and professional education with a career orientation. Preserve, refine and develop further the bodies of knowledge already discovered. Discover new knowledge for the continued growth of individuals and society and for the enrichment of the University's instructional and service programs. Develop applications of knowledge to help resolve problems of modern society. Serve the global society through the development of outreach programs that are compatible with the University's mission. Engage in outreach activities to assist in the development of communities as learning societies. (2007, Internet Site)

Like Haskell, Tuskegee University is also a land grant institution, like Haskell, that currently has 3000 students enrolled, all of whom are Black. Additionally, Haskell's hiring policy states that there is an Indian preference when considering people for

employment. This means that when two candidates present identical qualifications and one is Indian and one is not, then the decision may easily be made to hire the person who is Indian and deny the person who is not of Indian blood employment (2006, personal conversation with an administrator).

I make this distinction clear in an effort to clarify the difference between Haskell and other universities. This difference is a result of the history of American Indians in America and the fact that they are under the dominion of the Bureau of Indian Affairs of the Federal Government of the United States. They are the only population in the United States who has this unique status. The vision statement also reflects this singular position.

Vision Statement

The projected university vision statement written for the year 2008 indicates that Haskell as:

...the premier national intertribal university (it) empowers American Indian and Alaska Native scholars for leadership and service to sovereign first nations and the world by virtue of its excellent academic programs and research, creative activities, and culturally diverse student experiences.” (Haskell Catalog, 2005, p. iv)

The library is an information arena that is inextricably tied to the obligations of the university. In order to strive towards meeting the vision statement it must align itself with the goals and vision of the university. To this end a complete self-evaluation is needed and should be accomplished by a library committee appointed by the new director. It is suggested that the committee be composed of university faculty,

administration, library staff, and university students. Strategic planning should be undertaken with specific needs and goals stated at the beginning of the planning. The planning process should be ongoing until solutions are found to meet the needs of the library and thus, the university.

Suggestions for Change

To begin with, a person skilled in information sciences specific to university libraries should be utilized to help plan better computer access. The library web page, the catalog, the online resources, as well as student access to the library database (from their dorms) should be investigated. In addition, there should be a way to print searches made on the four library computers—there is only one printer attached to these computers, and it is in the computer lab. Thus, if students wish to print out materials they have to walk to the back of the room to the computer lab, notify the person at the computer desk to put paper in the printer, run back and order the computer to print their document, and then go back to the lab and pay for any copies over the allotted free copies.

The library fails to meet handicapped standards in many areas, and this should be addressed as well. A person from ADA should be asked to make recommendations to better serve that portion of the student population. The circulation desk is too high and the online computers are not accessible to students in wheelchairs. Grants or other funding may be available to make the changes needed to accommodate the necessary standards.

Networking with other tribal libraries should be initiated as well as networking with the Kansas University library system, especially since there is an exchange of students between the two schools. Also, a policy and procedure for the donation of books

from other libraries and patrons needs to be established and enforced by the library.

Written policies and procedures for library staff need to be updated as well as job descriptions. A formal method of evaluation of all staff members is in place but needs to be maintained along with employment records. Student workers should also have updated policies and procedures manuals as well as job evaluations on a timely basis. Records should be kept of students who were, or are, employed along with a description of their jobs and their start and end dates so recommendations can be made if needed for future employment.

The copy machine in the library frequently breaks down. During the time that it is down there is only one other copier in the library and that is in the computer lab. The staff uses the same copier for their documents as the students. It is suggested that the library look into a leasing agreement with a copier company instead of buying another machine. The cost of such machines is prohibitive, and they are outdated within three years. With a three-year renewable contract the library will be able to negotiate terms and ask for regular maintenance as well as toner and paper which may, in the long run, prove more cost effective.

Students who use the computer lab complain that they are only allowed five free copies of their papers or research. When they print them from the computer they must pay a nickel for each additional copy. Other universities have found sources to help with the cost of paper including student organizations on campus who donate a part of their earnings towards buying paper or supplementing the cost.

Finally, the procedure of handling textbooks for the entire university community should be reviewed in detail. Students should not have to go to the business office to pay

fines on library books or textbooks. The students would greatly benefit if the library had funds to handle fines as well as change for the copy machine and vending machines; however, it is understood that this would be a violation of federal law. Therefore, it is suggested that a desk and computer be set up at the registration site so students can be notified before they register that they have fines or overdue books. Furthermore students should not have to wait hours to get their textbooks; so perhaps, a system of pre-registration should be suggested to the university administration so textbooks can be pulled in advance.

The storage and maintenance of the textbooks should be built into the library budget and special funds set aside to hire extra help during registration and the end of the semester when the staff is exceptionally busy.

Finally, faculty should be made aware of the importance of turning in their textbook orders well ahead of time since all of the textbooks need to be processed in order to be ready for checkout by the students. Such small changes would help to reduce the problems at the beginning of the semester.

The strategic planning committee should look into the following:

- Grants for the library in order to help with the financial burden of new equipment needed in the library;
- Leasing copiers;
- Training a staff member or librarian to conduct classes or workshops on how to use the library for both students and faculty;
- The establishment of a slush fund for the circulation desk to handle fines and change;

- Training for the staff as well as membership in library associations that can aid them in networking and learning;
- Solutions to solving computer problems;
- The updating of library documents necessary to the administration of the library;
- The possibility of becoming a document depository or sharing documents with another university for student use;
- A more efficient way to handle the textbooks;
- A full inventory of the academic journals and their usage;
- The promotion of the library on the campus;
- And, finally, how to be proactive on the campus.

Haskell University holds a unique position in the United States as well as the academic system, and the library is the intellectual heart of the university. The library needs to reflect the high academic standards set by the university and its mission and vision statement. The new director who has recently (as of this writing) been hired is excited by the challenges presented by the recommendations made in this document and this study of the library. I am confident that she and her excellent staff will work hard to fulfil the mission and vision statement of the university and fulfil the potential inherent in Tommaney Library.

Summary and Research Questions

The idea behind this study was to target specifically Haskell's Tommaney Library and learn whether or not it met the mission and vision statement of the university. In order to study this issue, I began with the following overarching questions:

1. How do the library personnel assist the students in their use of the library for research and education?
2. Does the library staff participate in any manner to help students learn in a culturally based holistic learning environment that promotes and upholds respect, rights, and responsibility?
3. How does the library ensure that it meets the mission statement of the university?
4. How does the library work towards meeting the vision statement of the university?

In order to answer these questions the following had to be considered as part of the study: a) how the library conducts collection management, selection, and development; b) the monitoring of materials usage; c) how the library director utilizes the directive of the academic vision to make policy decisions in the library; d) the social interaction of the library with the students and their needs; and e) how the library educates the students in their use of the facility and its resources. Understanding these issues will help inform the research questions

The first question: How do the library personnel assist the students in their use of the library for research and education?

This question deals with how the library personnel interprets the vision and mission statements, in order to find this out, a number of different facets of the library had to be studied over a length of time. In the last section of the first question it was asked how the library assisted the students in their use of the library for research and education; the answer to this question is that it does very little to aid the students in their education at this time. The ability to conduct research in Tommaney Library at Haskell is minimal, at best, due to the lack of library personnel trained to help students.

Furthermore, there is a lack of accessible print resources. The staff tries their best to meet this directive, but, aside from a lack of training, they do not have the time nor the resources needed to assist the students in accomplishing their educational tasks.

The second question: Does the library staff participate in any manner to help students learn in a culturally based holistic learning environment that promotes and upholds respect, rights, and responsibility?

Since the university and the library are located on federal Indian owned land and all of the students are American Indian, the counter question may be how are they to learn in a holistic environment there is very little exposure to other cultures on the campus and in the library? The library does supply a very holistic collection that from a cross-cultural point of view represents all of the different races and religions. Part of the collection is dedicated to American Indians, but that is a small part of the collection. Due to the fact that the library is located on a campus dedicated to American Indians, the learning environment is culturally based and it does encourage the respect, rights, and responsibilities by enforcing the library rules and regulations.

The third question: How does the library ensure that it meets the mission statement of the university?

Due to the fact that the director and her only librarian left the university library suddenly and have not responded to queries about the collection, or library, this researcher believes that the former director did not strive towards meeting the mission. The evidence of that is shown in the lack of collection development, lack of staff training, little interfacing with the university at large, scarce interaction with the students, and the poor condition of the library and library materials overall.

The fourth question: How does the library work towards meeting the vision statement of the university?

The answer to that question is that, presently, it is not working towards meeting the portions of the vision statement which addresses the area of research as a portion of the academic program. Research activities within the library are severely limited due to the strictures presented by the lack of adequate computer services, reference librarians, and resources.

In order to answer the questions I looked at how the library conducted collection management and monitored materials usage. Collection development in terms of academic library guidelines was almost non-existent. The director and librarian had no interaction with the administration or faculty in terms of fulfilling the needs of the students' educational demands; neither did they encourage an advisory board to help in this area. The collection is woefully outdated and in need of weeding since neither this nor an update has taken place in more than nine years. Materials usage figures are kept by a paraprofessional, and only select figures are available such as the gate count. There is no idea as to which department of the university is using what materials and/or what materials need to be considered for replacement.

I also looked at how the director utilized the directive of the academic vision to make policy decisions. It became obvious to this researcher that there was very little accomplished towards this goal. Policy decisions seem to have been random, and the director has administrated discipline to the paraprofessional staff on occasions when they failed to meet his/her expected desires. The staff was full of stories about misguided ideas and temperament concerning their supervisors. The students in the library were

unaware of the director and the librarian and when questioned about them they believed the paraprofessional staff to be the director and librarian.

This brings us to the question of the social interaction of the library concerning the students and their needs. The paraprofessional staff fulfilled these directives. Each of them worked hard to help students whenever possible and to make the library a welcoming place. They have shown a willingness to belong to, or help with, student organizations and demonstrate school spirit at all times. On the other hand, neither the director nor the librarian attended school events or showed an interest in the students.

In her analysis of ritual discourse, Cecilia Salvatore (2000) indicated that this is a “formal discourse that is ritualized and takes place in formal institutions” (p. 123). Salvatore (2000) maintained that such discourse takes place in a library and that people are “mindful of appropriate behavior and appropriate rituals in formal institutions that are for the most part; part and parcel of the colonial experience” (p. 123). This is very true of Haskell, perhaps because of its own colonial experience and in answer the need for both professional and social interaction between the library staff and the students. The paraprofessionals went out of their way to make the library a welcoming place by abiding by the appropriate rituals of behavior, whereas the director and librarian did not. The paraprofessionals met the needs of ritual discourse, thus, the students trusted them to meet their information needs.

Finally, the question as to whether or not the library educates the students in their use of the facility and its resources can be answered in almost the same manner. The paraprofessionals tried their best to conduct bibliographic instruction and library tours; however, their lack of library training hampered them in doing an adequate job.

Nevertheless, the students did learn something about the library and how to conduct research due to the dedication of the staff. All of the students who were interviewed expressed thanks to the paraprofessionals for the help that they had given them in the past.

Overall, the library currently does not meet the mission statement, nor does it strive to meet the vision. Essentially, the lack of viable communication on all levels is the underlying cause of the problems. Now that there is a new director as well as a new librarian, it is this researcher's point of view that the new administration will strive to change this as soon as possible. Tommaney Library at Haskell has many positive aspects; it has a dedicated staff, a wonderful space, and much potential. This, combined with the Haskell community of students, staff, and faculty, can mean that the library has the capability to be one of the best libraries within the American Indian Nations.

Recommendations for Further Study

Haskell's Tommaney Library is currently in a state of flux as is the university itself. The combination of a new university president, new library director, and librarian is an indicator of changes to come. It is, therefore, recommended that a follow-up study be conducted a year from now. Currently, the library industry as a whole is undergoing a long-term transition, and no one really knows how libraries will define their roles for the future. Thus, they must:

...carefully evaluate and reposition staff resources to best support changing areas of focus. In order to make informed staffing allocations libraries must first clarify the direction of the change desired and then provide strong leadership to direct the change using a well-constructed process for planning and guidance. (Higa, et al.,

Nevertheless, the students did learn something about the library and how to conduct research due to the dedication of the staff. All of the students who were interviewed expressed thanks to the paraprofessionals for the help that they had given them in the past.

Overall, the library currently does not meet the mission statement, nor does it strive to meet the vision. Essentially, the lack of viable communication on all levels is the underlying cause of the problems. Now that there is a new director as well as a new librarian, it is this researcher's point of view that the new administration will strive to change this as soon as possible. Tommaney Library at Haskell has many positive aspects; it has a dedicated staff, a wonderful space, and much potential. This, combined with the Haskell community of students, staff, and faculty, can mean that the library has the capability to be one of the best libraries within the American Indian Nations.

Recommendations for Further Study

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Tommaney Library is in a unique position as one of the only four year academic libraries in the United States that is located at a university devoted to the education of American Indians. As such, the university should make the most of its position by redesigning the services and marketing them to both the campus population and that of other universities. Because it has a large collection of American Indian books, it is a valuable resource for additional libraries and academics, however this collection is unknown to everyone except the university personnel. There are few libraries with collections of indigenous texts, and the Tommaney Library has an opportunity to become known as a site for scholars to study the Indian population in America.

Further studies would strengthen the reputation of the library, especially if the collection of Native American authors and books continues to expand. A growth in the collection, as well as research opportunities, would also enhance the reputation of the university. Such a growth would also mean that the library would truly fulfill the mission statement of Haskell by creating an academic milieu that is “a culturally based holistic lifelong learning environment that promotes and upholds respect, rights, and responsibility” (2007, University Website) of all American Indians. The growth of the library is irrevocably tied to the mission and vision statement of the university, and its leaders should strive to both fulfil and surpass the expectations and ambitions of the faculty and staff at the school. Finally, it is clear that the library must remain an adaptable and malleable environment that is consistently open to future change.

Conclusion

There has been little theory written to address populations that consist of American Indians. The bulk of theoretical works assume that all people think and behave

alike. Such an ideological approach is racism in disguise, although, for the most part it is a result of the Eurocentric and ethnocentric point of view that tends to prevail in conceptual thought today.

In actuality, American Indians do not behave or even think in a uniform manner adaptable to the Eurocentric theoretical framework that currently dominates academic reasoning. As a matter of fact, the very use of the group noun “Indians” denies the person-hood of more than 500 different nations that exist in America. That being said, one must address the indigenous population as a collective with the possibility of individualism present at all times. A broad spectrum statement such as Indians “think that life is all real—all of it. The personal, the spiritual, the supernatural, the ‘cosmic,’ the political, the economic, the sacred, the profane, the tragic, the comic, the ordinary, the boring, the annoying, (and) the infuriating” (Moore, 2003, p. 311) is one that takes into account both the collective and individual.

Understanding the thought process of the indigenous Americans is very difficult for most people, and Americans tend to project their own stereotypical images on them or they ignore the fact that they are still very much alive and thriving. One of the reasons for the misunderstanding is the compartmentalization of current American thought as opposed to Indian thinking. For example, “To Native thinkers the mythic is not a trick of the human mind but a pulsating fact of existence as real as a village, a trailer court, a horse, a spouse, or a tradition is real” (Allen, 2003, p. 311). In the prevailing popular mindset, the mythic is something that is relegated to either religion or superstition. It is this schism of thinking that is essentially foreign to the majority of the mainstream population in America.

The idea of a library is in itself alien to Indians and one that was introduced when assimilation existed as a mandate for all indigenous peoples of America. This mandate is still in place, and libraries are judged by qualifications set by the American Library Association and the American Educational system. In many instances, it is a case of trying to fit a round peg into a square hole; one must expect to shave something off to make it fit properly. What has been shaven off in many cases is the ideology of American Indians.

Indigenous American thought, holistic in form and philosophy, is opposed to the white ideology of segregation and the impulse to impose a catalog upon every item in the known universe. No one has any idea of what an Indian library would look like if Indians were encouraged to build a place that stores information for use; however, this author suspects that it would encompass a wholly different system of arrangement.

Currently, a reflection of the confusion and cultural collision exists at Tommaney Library at Haskell. The fact that there are two separate collections with two separate reference collections is proof of this quandary. There is an Indian Collection and an Indian Reference Collection along with a regular collection and regular reference collection (which no one is brave enough to call the whiteperson's collection).

Although the library strives to meet the mission statement as well as the organizational standards of educational institutes and those of library and information science, there are some deficiencies that may not be entirely attributable to the previous administration. The difference in thinking may account for some of the perceived problems.

However, one may look at this from a more holistic point of view since it is

indeed fortunate that the thought processes of Indians is different than that of white Americans. The indigenous peoples possess flexibility in thinking that is needed in the library and information science field today. Giesecke and McNeil (2004) indicated the following:

To survive in the continuously changing information environment, libraries must find ways to become agile, flexible organizations. Rigid rules, entrenched bureaucracies, and stable hierarchies will not help these organizations survive new technologies, tight budgets, competition, and changing expectations of patrons and users. Stifling bureaucracies can result in employees who are unmotivated, lack the skills needed to adjust to changes, are content to follow orders, lack problem solving skills, and develop an us vs. them mentality.

To advance, libraries need to move away from being knowing organizations that emphasize one best way to do things by following rules and regulations. They need to move past being understanding organizations where organizational culture and values dominate decision-making so that change is unlikely to occur. They need to advance past thinking organizations that emphasize fixing and solving problems without questioning why the system broke.

Instead, they must become organizations that create a climate that fosters learning, experimenting, and risk taking. Instead of emphasizing command and control processes, libraries need to adopt strategies that will help the organization move forward and develop proactive responses to change. They need employees who appreciate change, accept challenges, can develop new skills, and are

committed to the organization's mission, goals, and objectives. (p. 54)

Tommaney Library is in itself an example of how indigenous thinking can collide with that of the old Eurocentric idea of a library. However, when one considers a library a learning organization as espoused by Peter Senge (1990) then the changes that must take place in Haskell's library become the need to integrate the mission statement with the aspect that addresses learning as stated on the Haskell website: "With student learning as its focus Haskell embraces the principles of sovereignty and self-determination through a culturally based holistic lifelong learning environment" (Haskell Website, 2007).

The learning organization is one that "is an organization skilled at creating, acquiring, and transferring knowledge and at modifying its behavior to reflect new knowledge and insights" (Giesecke and McNeil, 2004, p. 54). In such an organization it is essential that "the exchange of information between employees" is utilized in order to "create new ideas and knowledge and continuous improvement" (p. 54).

One way to accomplish this is to expose all of the staff and administration to networks of other indigenous libraries across the world. From the Indian perspective the exchange of information is what drives the intellectual and cognitive development of their people, and at Tommaney Library this absence is one that is keenly felt among the staff and administration. As a collective people the Haskell population needs the consistent input of others from their culture. By adding networks, both machine and human, the library will progress in a way that could eventually be thought of as the cultural survival of our irreplaceable indigenous people and their knowledge.

The perspective of library science is one that is limited to Western theory and ideals. It would greatly benefit that venerable field if new theoretical frameworks were

developed—ones that encompass the collective thinking paradigm. This is a challenge that Indigenous librarians throughout the United States and the world will have to meet in order for the field of Library and Information Science to consider itself inclusive of all peoples. The microcosm of that exists within Tommaney Library at Haskell University, and in order to fully meet the mission and vision, statements a new model must be designed and utilized for the patrons of the library.

The library has the ability to serve as a cultural literature repository, a learning organization, and as a network for American Indians if the administration and librarians are strong enough to meet the challenge of innovation.

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INFORMED CONSENT DOCUMENT

The Department of School of Lib. & Info. Science at Emporia State University supports the practice of protection for human subjects participating in research and related activities. The following information is provided so that you can decide whether you wish to participate in the present study. You should be aware that even if you agree to participate, you are free to withdraw at any time, and that if you do withdraw from the study, you will not be subjected to reprimand or any other form of reproach. Likewise, if you choose not to participate, you will not be subjected to reprimand or any other form of reproach.

The purposes of the research study are to determine the following:

1. How does the library assist the tribal constituents in interpreting their need of a library?
2. Do they participate in any manner to help prepare graduates to assume leadership position in the twenty first-century world? Why or why not? And, if so, how?
3. How does the library ensure that it meets the academic vision and mission statement of the university?

In order to answer these questions the following will have to be considered as part of the study: a) how the library conducts collection management, selection, and development; b) the monitoring of materials usage; c) how the library director utilizes the directive of the academic vision/mission statement to make policy decisions in the library; d) the social interaction of the library with the students and their needs.

Benefits from this study are as follows:

The expected aim of this ethnographic study is to explore how Tommaney Library interprets the academic vision of the university. It is anticipated that this research will help serve the university and library personnel by determining if the statements within the Haskell University vision statement are being met. In addition, the study will enable the library director to gain a different perspective on the services that the library offers as well as student use and participation. Furthermore, the study should help in ascertaining how further funding could help improve the library services and assist in detecting subsequent needs within the organization.

Another outcome of this research will be information relative to how the library aids Haskell's students by preparing graduates to assume leadership positions in the twenty-first century world. As part of this, the identification of the tribal constituents and their needs should become evident. Finally, it is expected that this research will be relative to collection management, selection and development, and documentation of how the first four-year American Indian University library operates. The results should aid in further research and development of indigenous libraries in the future and thus benefit the Library and Information Sciences community. Ultimately, it is hoped that this study will assist in the recognition of the incredibly diverse and rich cultural resources within the indigenous population of America as well as their needs in information.

Research will be conducted mainly through participant observation with some interview procedures and document inspections. It is anticipated that this research project will be completed by September 2006.

"I have read the above statement and have been fully advised of the procedures to be used in this project. I have been given sufficient opportunity to ask any questions I had concerning the procedures and possible risks involved. I understand the potential risks involved and I assume them voluntarily. I likewise understand that I can withdraw from the study at any time without being subjected to reproach."

Camela Davis
Subject

2-17-06
Date

Parent or Guardian (if subject is a minor)

Date

Consent Form

Dear Haskell Student,

You are being asked to participate in a research study examining your perceptions of Tomaney Library, its services and impact on your educational goals at Haskell University. The goal of this research is to study to how the library fulfills the vision and mission statement of the university. The information gathered may be included in a doctoral dissertation. Specifically, you will be asked to participate in a focus group, which will take approximately two hours of your time.

If you agree to be a part of this research I ask that you sign this consent form allowing said research to proceed. Please note, however, that even if you agree to participate you are free to withdraw at any time without penalty. Your participation is solicited, but strictly volunteer. Also, note that all student information is strictly confidential and will be kept in a locked file cabinet accessible only to the researcher. In no way will your responses be able to be identified, as you will be assigned a coded number known only to the researcher.

Do not hesitate to ask any questions about the study. Be assured that you name will not be associated in any way with the research findings. If you have any questions or concerns please feel free to contact my faculty chair or me.

Sincerely,

Susan Zuber-Chall
Principal Investigator
Emporia State University

Dr. Linda Lillard
Faculty Chair of Committee
School of Library and Information Science
Emporia State University
Emporia, KS 66801

Subject agreeing to participate.

Date signed.

A copy of this consent form is available on request.

information should be outlined here.) Yes

14. Are there any possible emergencies which might arise in utilization of human subjects in this project?
Yes No (If yes, details of these emergencies should be provided here.) NO

15. What provisions will you take for keeping research data private? (Be specific.)
All participants will be coded with numbers for interactions. No names will be identified without the written permission of the participants. Further all data and informed consent statements will be kept in a locked file cabinet accessible only to the principle investigator.

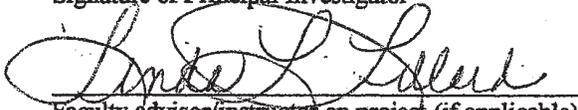
16. Attach a copy of the informed consent document, as it will be used for your subjects.

STATEMENT OF AGREEMENT: I have acquainted myself with the Federal Regulations and University policy regarding the use of human subjects in research and related activities and will conduct this project in accordance with those requirements. Any changes in procedures will be cleared through the Institutional Review Board for Treatment of Human Subjects.


Signature of Principal Investigator

Feb 14, 2006

Date


Faculty advisor/instructor on project (if applicable)

Feb 20, 2006

Date

9. Describe how the subjects are to be selected:

Only subjects who work, study, or use the library will be used in the research all of these subjects are American Indians. The staff and faculty of the library will be the primary subjects of study and the students who use the library facilities will be the secondary subjects. The secondary subjects will be asked to participate in interviews in the latter half of the study. A convenience sample will be utilized because the investigator must use naturally formed groupings as participants in the study since only students who use the library can be selected. From this group students will be solicited by offering a reward for participation in the study. A list of students will be generated and assigned random group numbers in order to ensure several separate groups of participants.

10. Describe the proposed procedures in the project. Any proposed experimental activities that are included in evaluation, research, development, demonstration, instruction, study, treatments, debriefing, questionnaires, and similar projects must be described here. Copies of questionnaires, survey instruments, or tests should be attached. (*Use additional page if necessary.*)

Procedures for formal data collection are threefold. Interviews will be conducted in two ways: first in face to face individual interviews with the library staff and secondly in focus groups with students who use the library. Interviews with library staff will be conducted over several weeks time in small increments and all interview questions will be open-ended. In the focus group interviews students will be asked to identify their perceptions of the library, its' services, and education presented by the personnel. An open-ended questionnaire will be used for the groups and assigned random numbers will identify all students. Finally, data analysis will be conducted which includes all the documents pertaining to the library operation, its history, and past annual reports. Questionnaires will be designed in the later part of the study and will be submitted at a later date since this investigator will be conducting a participant observation and will need to complete that stage in order to design the questionnaires appropriately. Participant observation is the informal means of data collection and indicates that the investigator will be working in a volunteer capacity at Tommaney Library and observing the rules, regulations, and conduct of the library staff and students regarding library usage. From these initial observations a questionnaire will be constructed. Permission from Haskell University and the library director has been completed at the date of this writing and a background investigation of the investigator (a requirement for all federal institutions) has been conducted by the Bureau of Indian Affairs (BIA) and this investigator has passed the background check.

11. Will questionnaires, tests, or related research instruments not explained in question #10 be used? Yes No (*If yes, attach a copy to this application.*)

Yes, they will^{be} submitted at a later date since the participant observation section must be conducted in order to design the questionnaires appropriately. Estimated time of questionnaire submission is Spring of 2006.

12. Will electrical or mechanical devices be applied to the subjects? Yes No (*If yes, attach a detailed description of the device(s) used and precautions and safeguards that will be taken.*): NO

13. Do the benefits of the research outweigh the risks to human subjects? Yes No (*If no, this*

Received
MAR 2 2006
R & G Center

8/04

For R&G Use Only	Date approved _____
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APPLICATION FOR APPROVAL TO USE HUMAN SUBJECTS

This application should be submitted, along with the Informed Consent Document and supplemental material, to the Institutional Review Board for Treatment of Human Subjects, Research and Grants Center, Plumb Hall 313F, Campus Box 4003.

- 1. Name of Principal Investigator(s) (Individual(s) administering the procedures): **Susan Zuber-Chall**
- 2. Departmental Affiliation: **School of Library and Information Science, Emporia**
- 3. Person to whom notification should be sent: **Susan Zuber-Chall**

Address: **2004 SW Lincoln , Topeka, KS 66604** Telephone: **785-234-8541**

4. Title of Project: **Tommaney Library at Haskell Indian Nations University: An Ethnographic Study**

5. Funding Agency (if applicable): **Some funding from the School of Library and Information Science at Emporia**

6. This is a dissertation **YES** thesis _____ class project _____ other _____

7. Project Purpose(s): **The purpose of this project is to study the role of Tommaney Library at Haskell University in order to determine how the personnel fulfil the mission and vision of the university. This project seeks to identify how the library assists the tribal constituents in interpreting their need of a library, to understand how the library may help in preparing graduates to assume leadership positions in the twenty first-century world, and to comprehend how the library meets the academic vision of the university. As an ethnographic study this project will enhance the culturally relativistic view that is needed in today's society in order to contribute to the improvement of library and information science education by articulating the treatment of ethnic minorities and their needs. This study will aid in the education of library science students in the future by creating an understanding of the cultural norms, morals, and behaviors of American Indians. Moreover, the Tommaney Library will benefit from the study as it will aid them in their assessment of library services and their student patrons.**

8. Describe the proposed subjects: *(age, sex, race, or other special characteristics, such as students in a specific, class, etc.):* **The proposed subjects are the director, staff, and students who work for Tommaney Library and students who use the library. Subjects may be any age or sex, however, their race will be that of Indigenous Americans who are the population of both students and staff at Haskell University.**



1200 Commercial
Emporia, Kansas
66801-5087

620-341-5351
620-341-5909 fax
www.emporia.edu

GRADUATE STUDIES AND RESEARCH
RESEARCH AND GRANTS CENTER
Campus Box 4003

April 5, 2006

Susan Zuber-Chall
SLIM
2004 SW Lincoln
Topeka, KS 66604

Dear Ms. Zuber-Chall:

Your application for approval to use human subjects, entitled "Tommaney Library at Haskell Indian Nations University: An Ethnographic Study," has been reviewed. I am pleased to inform you that your application was approved and you may begin your research as outlined in your application materials.

The identification number for this research protocol is 06094 and it has been approved for the period 3/5/06 - 3/4/07.

If it is necessary to conduct research with subjects past this expiration date, it will be necessary to submit a request for a time extension. If the time period is longer than one year, you must submit an annual update. If there are any modifications to the original approved protocol, such as changes in survey instruments, changes in procedures, or changes to possible risks to subjects, you must submit a request for approval for modifications. The above requests should be submitted on the form Request for Time Extension, Annual Update, or Modification to Research Protocol. This form is available at www.emporia.edu/research/docs/irbmod.doc.

Requests for extensions should be submitted at least 30 days before the expiration date. Annual updates should be submitted within 30 days after each 12-month period. Modifications should be submitted as soon as it becomes evident that changes have occurred or will need to be made.

On behalf of the Institutional Review Board, I wish you success with your research project. If I can help you in any way, do not hesitate to contact me.

Sincerely,

A handwritten signature in cursive script that reads 'Robert Stow pf'.

Dr. Robert Stow
Chair, Institutional Review Board

pf

cc: Linda Lillard

An Equal Opportunity Employer

Informed Consent Form

Dear Haskell Student,

You are being asked to participate in a research study examining your perceptions of Tomanney Library, its services and impact on your educational goals at Haskell University. The goal of this research is to study how the library fulfills the vision and mission statement of the university. The information gathered may be included in a doctoral dissertation. Specifically, you will be asked to participate in a focus group, which will take approximately two hours of your time.

If you agree to be a part of this research I ask that you sign this consent form allowing said research to proceed. Please note, however, that even if you agree to participate you are free to withdraw at any time without penalty. Your participation is solicited, but strictly volunteer. Also, note that all student information is strictly confidential and will be kept in a locked file cabinet accessible only to the researcher. In no way will any of your responses be able to be identified, as you will be assigned a coded number known only to the researcher. In addition, any participants in this research project should be over the age of 18 years in order to participate, by signing this document you are asserting that you are over 18.

Please do not hesitate to ask any questions about the study. Be assured that your name will not be associated in any way with the research findings. Should you have any questions or concerns please feel free to contact my faculty chair or me.

Sincerely,

Susan Zuber-Chall, PhD Candidate
Principle Investigator
Emporia State University
785-234-8541

Dr. Linda Lillard,
Faculty Chair of PhD Committee
School of Library and Information Science
Emporia State University
1-800-552-4770

Subject agreeing to participate

Date signed

Questionnaire for faculty at Haskell Indian Nations University for the purpose of investigating how well the university library is meeting the university mission and vision statement.

Mission Statement

The mission of Haskell Indian Nations University, a land grant institution, is to serve members of federally recognized American Indian and Alaska Native nations as authorized by Congress and in partial fulfillment of treaty and trust obligations. With student learning as its focus, Haskell embraces the principles of sovereignty and self-determination through a culturally based holistic lifelong learning environment that promotes and upholds respect, rights, and responsibility.

Vision Statement

Haskell Indian Nations University, the premier national intertribal university, empowers American Indian and Alaska Native scholars for leadership and service to sovereign first nations and the world by virtue of its excellent academic programs and research, creative activities, and culturally diverse student experiences.

Questions:

1. What do you use the library for? (research, recreational reading, meetings, etc.)
2. Have you ever brought a class in to conduct research?
3. How often do you use the library? Daily? Weekly? Monthly? Seldom? Never?
4. What sort of books are you interested in finding within the library? For yourself and for students?
5. Are you aware of the tribal newspapers and if so do you read them? Have you ever used them for a student assignment or research? If so, which ones?
6. Are you aware of the magazines/periodicals and do you ever use them for your classes? If so, which ones? Why?
7. Do you use other resources within the library and if so, what are they?
8. Have you had a class or workshop on using the library? Have you brought your students over for such a class?
9. If you or your students have had a class or workshop on library usage how would you rate such a class on a scale of 1-5; five being the worst?
10. The library uses an online catalog for their holdings, do you use this to find what you need? Do you ever have any problems finding the information that you need or want?
11. Do you feel that the library takes an active role in education at Haskell? If so, how? If not, what would you like to see the library doing?
12. What do you think that the library should be doing that it is not doing? How will this help students in meeting their educational goals?
13. Do you feel that the library clearly represents and upholds the rights and responsibilities of the American Indian population?

Questionnaire for staff at Haskell Indian Nations University for the purpose of investigating how well the university library is meeting the university mission and vision statement.

Mission Statement

The mission of Haskell Indian Nations University, a land grant institution, is to serve members of federally recognized American Indian and Alaska Native nations as authorized by Congress and in partial fulfillment of treaty and trust obligations. With student learning as its focus, Haskell embraces the principles of sovereignty and self-determination through a culturally based holistic lifelong learning environment that promotes and upholds respect, rights, and responsibility.

Vision Statement

Haskell Indian Nations University, the premier national intertribal university, empowers American Indian and Alaska Native scholars for leadership and service to sovereign first nations and the world by virtue of its excellent academic programs and research, creative activities, and culturally diverse student experiences.

Questions:

1. What do you use the library for? (checkout books, meet friends, use the computer, etc.)
2. How often do you come to the library? Daily? Weekly? Monthly?
3. What sort of books are you interested in finding within the library? Books for recreational reading, research, etc.?
4. Do you read the tribal newspapers? If so, which ones?
5. Do you read the magazines? If so, which ones?
6. Do you use other resources within the library and if so, what are they?
7. Have you had a class or workshop on using the library? If not, would you want one?
8. The library uses an online catalog for their holdings, do you use this to find what you need? Do you ever have any problems finding the information that you need or want?
9. Do you feel that the library takes an active role in education at Haskell? If so, how? If not, what would you like to see the library doing?
10. What do you think that the library should be doing that it is not doing? How will this help students in meeting their educational goals?
11. Do you feel that the library clearly represents and upholds the rights and responsibilities of the American Indian population?

Questionnaire for students at Haskell Indian Nations University for the purpose of investigating how well the university library is meeting the university mission and vision statement.

Mission Statement

The mission of Haskell Indian Nations University, a land grant institution, is to serve members of federally recognized American Indian and Alaska Native nations as authorized by Congress and in partial fulfillment of treaty and trust obligations. With student learning as its focus, Haskell embraces the principles of sovereignty and self-determination through a culturally based holistic lifelong learning environment that promotes and upholds respect, rights, and responsibility.

Vision Statement

Haskell Indian Nations University, the premier national intertribal university, empowers American Indian and Alaska Native scholars for leadership and service to sovereign first nations and the world by virtue of its excellent academic programs and research, creative activities, and culturally diverse student experiences.

Questions:

1. What do you use the library for? (study, checkout books, textbooks only, meet friends, use the computer, etc.)
2. How often do you come to the library? Daily? Weekly? Monthly?
3. What sort of books are you interested in finding within the library? Books for class, recreational reading, research, etc.?
4. Do you read the tribal newspapers? If so, which ones?
5. Do you read the magazines? If so, which ones?
6. Do you use other resources within the library and if so, what are they?
7. Have you had a class or workshop on using the library? If not, would you want one?
8. Do you use the computers to do research?
9. The library uses an online catalog for their holdings, do you use this to find what you need? Do you ever have any problems finding the information that you need or want?
10. Do you feel that the library takes an active role in your education at Haskell? If so, how? If not, what would you like to see the library doing to help you?
11. What do you think that the library should be doing that it is not doing? How will this help you in meeting your educational goals?
12. Do you feel that the library clearly represents and upholds the rights and responsibilities of the student population?

10m. of page 2 the application: drugs, cooperating institutions, security measures and post-project plans for tapes, questionnaires, surveys, and other data, and detailed debriefing procedures for deception projects.)
Not requesting funding.

Submit one complete application to HINU Office of Institutional Research and Sponsored Programs -IRB, Haskell Indian Nations University, 155 Indian Ave., Lawrence, Kansas 66046 for U.S. Mail. Be sure to include consent forms, questionnaires, and other applicable supporting documents.

Project Title: Tomanney Library at Haskell Indian Nations University: An Ethnographic Study	
10. Please answer the following questions with regard to the research activity proposed: (Please answer "YES" or "NO.") If answering YES, be sure to provide details on the abstract and consent form.)	
Does the research involve:	
No	a. drugs or other controlled substances?
No	b. payment of subjects for participation?
No	c. access to subjects through a cooperating institution?
No	d. substances taken internally by or applied externally to the subjects?
NO	e. mechanical or electrical devices (e.g., electrodes) applied to the subjects?
No	f. fluids (e.g., blood) or tissue removed from the subjects?
No	g. subjects experiencing stress (physiological or psychological)?
No	h. deception of subjects concerning any aspect of purposes or procedures (misleading or withheld information)?
No	i. subjects who could be judged to have limited freedom of consent (e.g., minors, developmentally delayed persons, or those institutionalized)?
No	j. any procedures or activities that might place the subjects at risk (psychological, physical or social)?
(Check all that apply for letter "k.")	
Yes	k. use of interviews, surveys, questionnaires, audio or video recordings?
No	l. data collection over a period greater than one year?
No	m. information pertaining to participant's physical or mental health will be collected or will be a factor considered for participation.
Yes	n. a written consent form will be used? NOTE: HINU IRB makes the final determination on waiver of consent form.
11. Approximate number of subjects to be involved in this research:	

PAGE 3 HINU IRB #

Complete the following questions on this page. Please do not use continuation sheets.

12. Project Purpose(s): **In order to fulfil the requirements of a PhD program a dissertation must be completed.**

13. Describe the proposed subjects (age, gender, race, or other special characteristics). **Proposed subjects are the students, staff, and faculty at Haskell Indian Nations University.**

14. Describe how the subjects are to be selected. Please indicate how you will gain access to, and recruit these subjects for participation in the project. That is, will you recruit participants through word-of-mouth, fliers or poster, newspaper ads, public or private membership or employee lists, etc. *(If subjects are to be recruited from a cooperating institution, such as a clinic or other service organization be aware that subjects' names and other private information, such as medical diagnosis, may not be obtained without the subjects' written permission.)*
Subjects who work in the library and who are observed using the library will be asked if they would be interested in being interviewed for the dissertation. Other subjects will be faculty members who will also be asked if they would like to participate.

PAGE 4 HINU IRB #

15. Submitted abstract to funding agency of the proposed procedures in the project (must be complete on this page). (The abstract should be a succinct overview of the project without jargon, unexplained abbreviations, or technical terminology. Here is where you must provide details about "YES" answers to items under question 10a. through

UNITED STATES DEPARTMENT OF INTERIOR**BUREAU OF INDIAN AFFAIRS**

Haskell Indian Nations University

Office of Institutional Research and Sponsored Programs

Institutional Review Board

155 Indian Ave

Lawrence KS 66046-4800

IN REPLY REFER TO:

Institutional Review Board

8 September 2006

Susan Zuber-Chall

2004 SW Lincoln

Topeka KS 66604

HIRB # H0000033

The Institutional Review Board (IRB) has given an expedited IRB review to your research project application

H0000033 - "Tomanney Library at Haskell Indian Nations University: An Ethnographic Study

and approved this project under the expedited procedure provided in section III.E.3.(c) of Haskell's Assurance Policies, 45 CFR 46.110 (f) (7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. As described, the project complies with all the requirements and policies established by the University for protection of human subjects in research. Unless renewed, approval lapses one year after approval date.

Because your project does not involve deception, OIRSP IRB does not require a debriefing statement.

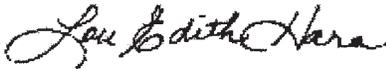
1. At designated intervals until the project is completed, a Project Status Report must be returned to the OIRSP office.
2. Any significant change in the experimental procedure as described should be reviewed by this Committee prior to altering the project.
3. Notify OIRSP about any new investigators not named in original application. Note that new investigators must take the online tutorial at www.research.ukans.edu/tutor.

<http://stumail.emporia.edu/gw/webacc/lw4uw4Va2us9io2Kq7/GWAP/AREF/1?action=Att...> 7/10/2007

4. Any injury to a subject because of the research procedure must be reported to the Committee immediately.
5. When signed consent documents are required, the primary investigator must retain the signed consent documents for at least three years past completion of the research activity. If you use a signed consent form, provide a copy of the consent form to subjects at the time of consent.
6. If this is a funded project, keep a copy of this approval letter with your proposal/grant file.
7. A formal report or document(s) and/or data will be sent to the Haskell Cultural Center for historical record keeping purposes.

Please inform OIRSP when this project is terminated. You must also provide OIRSP with an annual status report to maintain OIRSP approval. Unless renewed, approval lapses one year after approval date. If your project receives funding which requests an annual update approval, you must request this from OIRSP one month prior to the annual update. Thanks for your cooperation. If you have any questions, please contact me.

Sincerely,



LouEdith Hara

Institutional Review Board Committee Chair

cc: F. Gipp

<http://stumail.emporia.edu/gw/webacc/lw4uw4Va2us9io2Kq7/GWAP/AREF/1?action=Att...> 7/10/2007

I, Susan Zuber-Chall, hereby submit this dissertation to Emporia State University as partial fulfillment of the requirements for a doctoral degree. I agree that the Library of the University may make it available for use in accordance with its regulations governing materials of this type. I further agree that quoting, photocopying, or other reproduction of this document is allowed for private study, scholarship (including teaching) and research purposes of a nonprofit nature. No copying which involves potential financial gain will be allowed without written permission of the author.

Susan Zuber-Chall

Signature of Author

August 8, 2007

Date

Tommaney Library at Haskell Indian
Nations University: An Ethnographic Study

Title of Dissertation

D. G. Cooper

Signature of Graduate Office Staff Member

8-10-07

Date Received