

Fort Worth Lecture Foundation, Inc.

Course of Lectures

1976-1977



Fort Worth, Texas

The Fort Worth Lecture Foundation, Inc.

The Fort Worth Lecture Foundation was organized and incorporated in March, 1935, in order to arrange a series of distinguished lectures each year. It is managed by a Board chosen from its own members. All funds are used to present the outstanding personalities in the fields of literature, education, current affairs, and the arts.

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FORT WORTH LECTURE FOUNDATION, INC.

Presents

COURSE OF LECTURES

1976-1977

October 14, 1976 William Hood

"CIA Today and Tomorrow"

Mr. Hood began his intelligence career in World War II, serving in the OSS. He has been with the CIA since its formation, serving in many European countries as well as in the United States; his insights into secret intelligence operations are keen and accurate.

November 18, 1976 Clare Hollingworth

"A View of China Today and Tomorrow"

Resident correspondent in Peking for *The Daily Telegraph* of London since 1967, Clare Hollingworth has a long and distinguished record of foreign reporting. Beginning in 1939 she has covered news in Poland, the Balkan states, Turkey, the Middle East, Africa, Vietnam, Australia and the Far East.

January 13, 1977 Robert Bennett

"The American Indian — His Past, Present & Future"

With forty years experience in Indian Affairs, and former Commissioner of Indian Affairs, Mr. Bennett, a native-born American Indian, is eminently qualified. He is sensitive to Indian needs and has enhanced their pride, dignity and integrity.

February 10, 1977 Henry Butler

"City Within a City — Metropolitan Opera"

With wide experience in directing operas, in addition to being a librettist, Mr. Butler brings fascinating insights into the backstage life and workings of the Metropolitan Opera.

March 10, 1977 Russell Kirk

"Decadence and Renewal in American Education"

A man of many talents, Dr. Kirk is author, educator, columnist, editor and friend to leading national figures. For two decades he has been in the thick of intellectual controversies; he has been described as one of America's leading thinkers.

April 21, 1977 Gerard Piel

"A Round Trip to 2000 A.D."

Mr. Piel's concern is with the interface between science and society. Writer and educator, educated in history and economics, he deals with science and technology from the lay point of view. He is a bridge-builder between two cultures.

The Fort Worth Lecture Foundation has presented these famous people:

Cindy Adams	Mrs. Mark Ethridge	Dr. Henry C. Link	Richard K. Rush
Dr. Mortimer J. Adler	Clifton Fadiman	Donald B. Louria	William L. Ryan
Dr. Ruth Alexander	Prince Farman	Claudia de Lys	Harrison E. Salisbury
Dr. Ricardo Alfaro	Luiz de Faro	Col. Sidney F. Machbir	Dr. Mary Sandall
Rt. Hon. Alfred	Morris Fishbein	Nila Magidoff	Princess Paul Sapieha
Cleveland Amory	Louis Fischer	Dr. Charles H. Malek	Woodrow Wilson Sayre
Roy Chapman Andrews	Rosita Forbes	Dr. Thomas Mann	Jerald Schecter
Louis K. Anspacher	Don Freeman	Erika Mann	David Schoenbrun
Dr. Richard Armour	Dr. John H. Furbay	Robert Manning	Maurice Schumann
The Honorable Ellis Arnall	Paul Gallico	Isaac F. Marcossou	Bill Schustik
The Earl of Arran	Frank Gervasi	Lord Marley	John Scott
Hanson Baldwin	Dr. Harry D. Gideonse	Catherine Marshall	Alexander Scourby
Grace Holmes Barbey	Edmund Giesbert	William Moulton Marston	Ernest Thompson Seton
Stephen Barber	Gerassimas Gigantes	Elsa Maxwell	Suzanne Silverscruys
Ernesta Drinker Barlow	Oliver St. John Gogarty	Anne O'Hare McCormick	Cornelia Otis Skinner
Joseph C. Bauer	Boris Goldovsky	Dr. Kenneth McFarland	Carleton Smith
Mr. John Beaufort	Cynthia Gooding	Richard McLanathan	Howard Sochwek
Robert Bellaire	Lieut. General Sir John	Hon. Andre Michalopoulos	Sigmund Spaeth
Anthony Wedgwood Benn	Bagot Glubb	Allen A. Michie	Ginette Spanier
George Biddle	Dr. Bernard Goldman	Drew Middleton	Godfrey Sperling, Jr.
Smiley Blanton, M. D.	Kumar Goshal	Leland Miles	Dr. Walter Starkey
Colonel R. V. C. Bodley	Dr. Herbert Graf	Gladys Miller	Harold Stassen
Paul Boesch	Grand Duchess	Hugh Miller	Adelaide Stedman
Louis Bomrich	Marie of Russia	Dr. Robert Millikan	Gertrude Stein
Margaret Bourke-White	John Temple Graves	Raymond Moley	Dr. Peter J. Steincrohn
John Mason Brown	Dr. B. G. Gross	Sydney R. Montague	Leland Stowe
Robert Brunn	Dr. Karl Gruber	Vincent Monte-Sano	William H. Stringer
Reid Buckley	Ernest Gruening	Helen Wills Moody	John Strohm
Dr. Albert Burke	Dr. Tom Haggai	Napier Moore	Walter Sullivan
John Caldwell	Richard Haliburton	Edward P. Morgan	Dr. Han Suyin
Joe Callaway	Jeanne Pierre Hallet	Harry Morgan	James W. Symington
James Calvert	John G. Hangin	William Morris	Howard Taubman
Fortuna Calvo	Bertita Harding	Malcolm Muggeridge	Dr. Francis Taylor
Canadian Players	Betty Jo Hawkins	Judge Charles F. Murphy	Henry J. Taylor
Henry Seidel Canby	Dr. Victor B. Heiser	Norman Nadel	Bruce Thomas
Lord Caradon	Marjorie Hillis	Madame Rajan Nehru	Lowel Thomas, Jr.
John Roy Carlson	Maurice Hindus	John Peer Nugent	Jim Thorne
Hodding Carter	Frances Homer	Dr. Nicholas Nyaradi	Countess Alexandra Tolstoy
Bennett Cerf	Dr. Harlan Hatcher	Archduke Otto of	Edward Tomlinson
Winston Churchill, III	Lady Molly Huggins	Austria-Hungary	Seymour Topping
Sir Charles Arden-Clarke	William Bradford Huie	Pierre van Paassen	Lady Cynthia Tothill
Harold Clurman	Patricia Hurley	Isabel de Palencia	Amy Vanderbilt
Mr. Dwight Cooke	Dr. Robert M. Hutchins	Ambassador Richard	Leslie Waller
Dr. Peter Comanduras	Princess Ileana	C. Patterson	Nora Waln
Duff Cooper	Bariness Ishimoto	Frances Perkins	Ally Wassil
Michael Cope	Princess Jeanne	Virgilia Peterson	Edward Weeks
Thomas Craven	Stanley Johnston	Kevin P. Phillips	Orson Welles
Robert Cromie	Irene Kampen	Ernest Pisko	Dr. Gerald Wendt
John Crosby	Dr. Robert Kazmayer	Walter Pitkin, Jr.	Franz Werfel
Carl Crow	Judge Camille Kelly	Mrs. Edith Platzer	Don Whitehead
Ely Culbertson	Anthony Kershaw	Dr. Daniel A. Poling	Tom Whitney
John Cuniff	Lord Kilbracken	Princess Rudivoravan	Dr. Albert Wiggam
Eve Curie	Helen Kirkpatrick	of Siam	General Wm. H. Wilbur
Salvadore Dali	Hon. Arthur Bliss Lane	Count Byron De Prorok	Thornton Wilder
Paul Dallwig	Gordon Lange	Claude Rains	Duncan Williams
E. M. Delafield	Mr. William Lawrence	Earl Ravenal	Miss Anne Wilson
Carl Van Doren	Robert E. Lee	Col. W. Stewart-	Henry C. Wolfe
Lloyd C. Douglas	Fulton Lewis	Roddie, C. V. O.	Alexander Woolcott
Roscoe Drummond	Sir Wilmott Lewis	General Carlos Romulo	Admiral H. E. Yarnell
Dublin Players	Fulton Lewis Jr.	Mrs. Franklin D. Roosevelt	Soo Yong
Elizabeth Dunn	Dr. Willy Ley	Nicholas Roosevelt	Blanche Yurka
Charler J. Duveen	Hubert Liang	John McCook Roots	Read Admiral
Martin Ebon	Frank J. Liddy	Alexander Rorke, Jr.	Ellis M. Zacharias
Robert Elegant	Dorothy Liebes	Frank W. Rounds	U.S.N. (Ret.)
Angna Enters	Ernest K. Lindley	Hobart Rower	Geogor Zierner

Editorial

In each month of (FOUR WINDS) there will be a guest editor from the Albuquerque area. This issue's Guest Editor is Mr. Robert L. Bennett. The former Commissioner for the Bureau of Indian Affairs. Presently, he is consultant on American Indians. Mr. Bennett is a Oneida tribe from Wisconsin.

Native American Youth

Native American youth are at the crossroads of trying to adjust between their concepts of tribal traditions and culture and individual rights under their tribal government which are protected by the Indian Civil Rights Act. This poses a real dilemma for Native American youth when there is either apparent or real conflict between their rights and tribal traditions, culture and sovereignty.

Whatever their decision in this conflict, it is important that Native American youth be encouraged to select fields of training so that they will be equipped with the technical knowledge to protect and manage the resources necessary for the survival of the Native American society. This is the recommendation of the National Tribal Chairmen's Association, which I share. The National Tribal Chairmen's Association also states that while tribal leaders of the past have protected the Native American society so that it still survives, the future is going to depend on the development of Native American youth as tribal leaders, who soon will have the responsibilities of leadership.

Native American youth, therefore, should prepare themselves for the challenges of the future and not frustrate themselves by dwelling on the history of the past which cannot be changed. Their youthful energies should be used in the agonizing search for social justice and the development of an identity based upon tribal culture, traditions and history. This is what it is all about.

Robert L. Bennett
Consultant on American Indians



Activities

The Oscar Howe Gallery, established by the IIS and named for the famed Sioux Artist, is located in the W.H. Over Museum and serves as a display area for Indian exhibits.

In cooperation with the W.H. Over Museum, the Institute sponsors and maintains the David W. Clark Ethnological collection of Sioux artifacts.

Consulting with and assisting Indian and non-Indian leaders in matters pertaining to Indian affairs.

Providing educational and training conferences and symposiums for officials administering Indian programs.

Compiling a campus library of Indian-related publications and other materials.

Assisting American Indian cultural societies in their efforts to perpetuate the finest elements of the traditional Indian culture.

Objectives

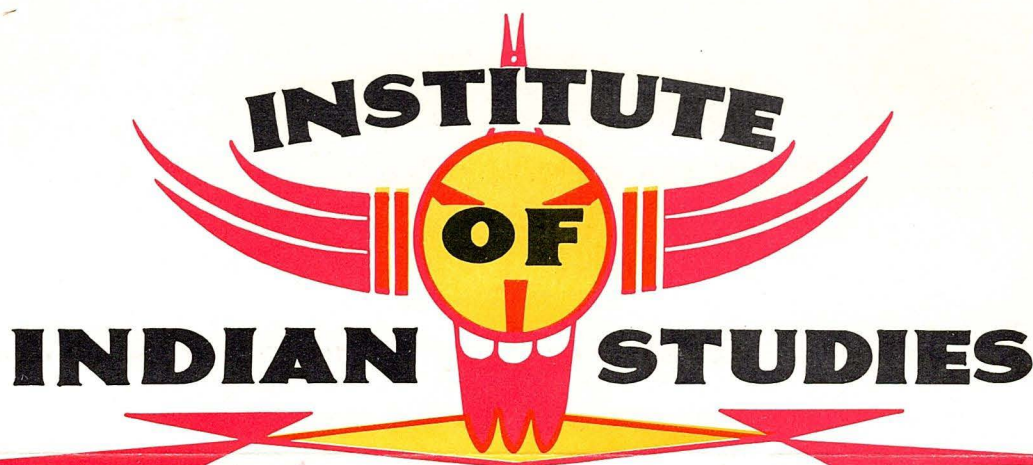
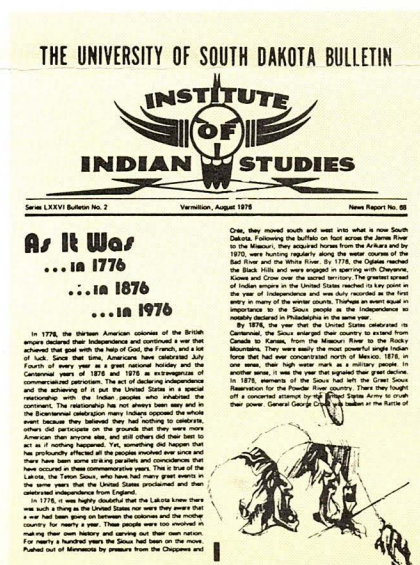
The principle objectives of the Institute include rendering service, supervising research studies, and the dissemination of information. Specifically, the goals are:

- (1) Service: To render service to the Indian people, private interested groups and governmental agencies in matters related to the life and welfare of Indians.
- (2) Research: To conduct and encourage research into the various phases of Indian life and problems.
- (3) Information: To serve as a central agency for the collection and dissemination of information pertaining to Indian life and problems.

Publications

The Institute of Indian Studies Newsletter is published quarterly (February, May, August, and November) with a mailing list of approximately 1,300.

It includes news items concerning the activities of the Institute and information of general interest to the Native American people of our State and neighboring areas. The IIS maintains a campus library of Indian related documents and materials and also available is a publications list of books, papers, brochures and pamphlets either for sale or loan through the Institute.



"For the first time in this century, the Indian people have rediscovered themselves as a great people and have begun to reestablish cultural and historic identity. We are on the way once again to full command of our future."

— Robert L. Bennett, Commissioner - - 1968

The Institute of Indian Studies office serves as the focal point in the planning, advice, and the coordination of University resources within the University, tribal groups, federal and state agencies, and those concerned with the welfare and education of the Native American people. A major direction in the University's policy is to place personnel of Indian descent in both academic and leadership roles. Employment policies within the Institute provide for the search of Indian talent where position vacancies occur even though final selection is made by necessity in accordance with the Civil Rights Act of 1964 as amended.

Mr. Cato W. Valandra, Rosebud Sioux, from St. Francis, South Dakota, assumed the position of Director, Institute of Indian Studies, January 3, 1977. Mr. Valandra will be happy to assist in any way possible to accomplish the goals of USD and its commitment to the Indian people of our state.

The projects for which the Institute has direct responsibility are:

Ella C. Deloria Project — An expressed commitment on the part of the Dakota Indian Foundation is to cooperate with The University of South Dakota in the collection, preservation and maintenance of the Dakota Indian heritage. The contract provides funds for an Ella C. Deloria Chair in Sioux Language and Culture, the development and publication of the Deloria research materials and the teaching of the Sioux language and transmission of the Indian heritage, language and culture to students.

Student Services/Academic Coordinator — It is the purpose of this office to provide personal and academic assistance to needy students. This includes student accounting and monitoring, career guidance, recruitment, admissions and financial aids. This office is also the coordinating body for Indian academic programs.

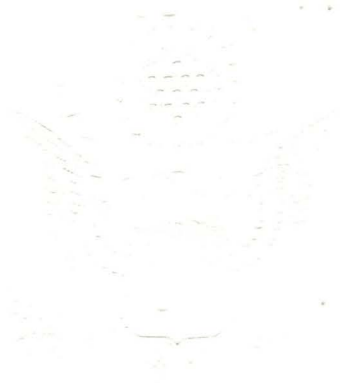
Upward Bound Project — A federally funded program designed to provide selected students from low income families an opportunity to attend college.

In addition to the above, all USD Indian programs and grant proposals are funnelled through the Institute of Indian Studies office.



HOME OF THE
INSTITUTE OF
INDIAN STUDIES

Named for the Sioux Indians who called themselves Dakota, meaning friend.



*The Republican Party of New Mexico
Requests the Pleasure of Your Company at
Dinner With The President
of the United States of America*

*Saturday the Thirteenth of March, Nineteen Hundred Seventy Six
at Seven O'Clock
Grand Banquet Hall, Convention Center, Albuquerque, New Mexico*

RSVP

*The Bi-Centennial Lincoln Day Dinner
J.A. Bonnell, Chairman*

Fact Card and Reply Envelope Enclosed

This program is sponsored by the United Native American Student Association and the Committee on American Indian Studies. Funding for the program came from the University Committee on Lectures, the ISU Government of the Student Body, Barnes Publishing (Cedar Rapids), and the Iowa American Revolution Bicentennial Commission.



For additional information:

Gretchen Bataille
Ross 245
Iowa State University
Ames, Iowa 50011
515-294-4502 or 515-232-8658

LuAnn Barnes
United Native American Student Association
Room 35, Memorial Union
Ames, Iowa 50011
515-294-7935 or 515-232-4457

Books and artwork, some for sale, will be on display in Rooms 205-206. There will also be displays from education associations.

Leonard Young Bear's work will be exhibited in the Pioneer Room April 3rd - April 30th; Michael Naranjo's work will be at the Brunnier Gallery, Scheman Continuing Education Building during April.

Archaeological and anthropological exhibits can be viewed in East Hall.



The entire program is free and open to the public. No advance registration is required; you may attend all or part of the program.



United Native American Student Association
Room 35, Memorial Union
Iowa State University
Ames, Iowa 50011

AMERICAN INDIAN PERSPECTIVES ON THE BICENTENNIAL



Memorial Union
Iowa State University
Ames, Iowa
April 23, 24, 1976

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FRIDAY
APRIL 23, 1976

10:30 - 11:30 Registration
Memorial Union

11:45 - 1:00 Robert L. Bennett
Campanile Room (Oneida)

**"Indian Self-Determination--
Reality or Myth"**

Mr. Bennett is the director of the American Indian Law Center, University of New Mexico, and former Commissioner of the Bureau of Indian Affairs.

(Go through the cafeteria line in the Cardinal Room between 11:30 and 11:45 and bring your lunch to the lecture.)

1:10 - 3:00 Film: Treaties Made--
Pioneer Room Treaties Broken

Discussion Group I: "Who Owns
the Land?"

Aldred Dupris (Sioux)--Environmental
Protection Program, Cheyenne River
Reservation

Reinhard Friedrich--Realtor, Ames
Reuben Snake (Winnebago-Sioux)--American
Indian Center, Sioux City

3:10 - 5:00 Film: How the West Was
Pioneer Room Won--And Honor Lost

Discussion Group II: "Certain Unalienable
Rights"

Robert Coe (Lower Brule Sioux)--Meteor-
ologist, Marseilles, Illinois
James Davis--Assistant Attorney General,
Des Moines
Jewel Slick (Sioux)--American Indian Project,
Des Moines

**RICHARD THOMPSON MEMORIAL
LECTURE**

8:00 Louis Ballard
Pioneer Room (Cherokee-Quapaw)
"Native American Resources in the
Performing Arts"

Dr. Ballard is a composer, music educator, and
author.



THE FIRST AMERICANS

*In 1883 the last of the buffalo herds
were killed. The Indian tribes of the
west were facing starvation. The
Indian was less a symbol of freedom
than of extinction. His choice was to
fight to the death or surrender to a
culturally alien power.*

*The abstract ideals of the Declaration
of Independence and The Constitution
seemed to have no meaning to Indians.
There was no freedom to kill the
buffalo or happiness to hunt in fenced
prairies. In violent struggle there was
at least a chance for bravery and self-
sacrifice. For survivors the 20th
century meant dressing like the
nation's majority and working in
factories and offices. Movies and
television perpetuated stereotypes of
the "savage"--noble and cruel, yet the
old skills endured and were revived.
Indian art, traditional and modern, has
become more popular. In that art we
may discover the strengths of Indian
civilization and draw upon it for the
next 200 years of American history.*

*"The American Experience"
Smithsonian Institution*



SATURDAY
APRIL 24, 1976

10:30 - 12:00 Film: Broken Treaty
Pioneer Room at Battle Mountain

10:30 - 12:00 Activities for Children
Rooms 205-206 ---sponsored by the
YWCA, The Black Cul-
tural Center, and the
United Native Amer-
ican Student Associa-
tion.

Harvey and Bertha Davenport (both Mes-
quakie) will share Indian arts and experiences
with the children.

1:00 - 3:00 Film: Lament of
Pioneer Room the Reservation

Discussion Group III: "Growing up
in America"

Jody Durnin (Mesquakie)--Student,
South Tama High School
Carl Hamilton--Vice President for Information,
ISU, and author of "In No Time At All"
Duane Mackey (Santee Sioux)--Operation
Success, Sioux City

3:00 - 3:15 Coffee Break

3:15 - 5:00 Discussion Group IV
Pioneer Room "Hyphenated Americanism"

Zora Devrnja--English Department,
Iowa State University
Irene Munoz--Migrant Education Programs,
Muscatine
Eugene Rave (Winnebago)--Student,
University of Iowa
Linda Walter--Graduate Student,
Iowa State University

7:00 - 10:00 Native American Pow
Sun Room Wow -- Moderated by
Ben Bear (Mesquakie) -
Student, Iowa State
University.



ONWARD HASKELL

Onward Haskell, Onward Haskell!

This is our war cry.

Keep the good old name before you;

Never let it die.

Onward Haskell, Onward Haskell!

Fight for the dear old school

Fight! Indians, fight for H.I.'s

Dear old name.

1976

Commencement

Exercises

Friday, May 21

9:30 A.M.

Haskell Indian Junior College
Lawrence, Kansas



GRADUATES

* Graduated December 19, 1975 ** Graduated July 25, 1975

*Anquoe, Allen
Antonio, Esther
Arviso, Eddie
*Ahshapanek, Carol
Baker, Wes
Barber, Lavina
Barnett, Dennis
Barstow, Rozlind
Battese, Russell
*Beaks, Avallon
Beartrack, Donald
Begay, Clara
Begay, Nellie
Begaye, Louise
Begaye, Marianne
Belle, Renalda
*Blue Back, Ernie
Bointy, Joseph
Boston, Teddy
Botone, Thomas
*Bremner, Lavina
Brewer, Olen
*Brown, Patricia
Brown, Robert
**Bunch, Joe
Butler, Sandra
Byington, Timothy
Carlson, Kathy
Carpitcher, Arthur
Cesspooch, Judy
*Cheromiah, Paula
Cheromiah, Phillip
Chinana, Rose
Clark, Damon
Coachman, Franklin
Coffey, Kaye
Cooper, Gary
Cornelius, Helen
Cosen, Mary
Crossett, Susan
Cusher, Eddie
Dallas, Wayne
Daney, Michael
Davis, Darrell
*Deere, William
*Deerinwater, Steve
Degand, Dennis
Degand, Gregory
Deigai, Mark
Deloria, Dorsey
*Devine, Billy
Doctor, Leonard
*Doud, Kenneth
Duryea, Betty
Earl, Karen
Early, Tracy

Enos, Adrienne
Falcon, Mann
Francisco, Leo
**Freeman, Odette
*Gracia, Clyde
Geronimo, Rosie
Gladstone, Bryan
Goklish, Vernadale
Gonzales, Benedict
Goodbird, Eddie
Gorman, Cecelia
Graves, Victoria
Greene, Barbara
Hale, Phillip
*Hale, Roy
Hargett, Dahl
Harlan, Lemuel
Harry, Michael
Harjo, Betty
*Hathale, Marina
Heavy Runner, Iris
Henry, Jean
*Henry, Laura
Herman, Ronald
*Holiday, David
Honawa, Milton
Hornett, Charles
Hothouse, Tony
Hummingbird, James
*Ingram, Roy
Jackson, Loretta
Jackson, Michael
James, Jesse
Jessepe, Nora
Jimboy, Buna
Jimerson, Herman
Jimmy, Gillespie
Johnson, Charles
*Jones, Allen
Jones, Susie
*Jose, Mary
Kalka, William
Keah-Tigh, Margaret
Keith, John
Kelley, Charlene
Kenton, Leroy
Kenton, Mavis
Kie, Lourdes
**Kills Pretty Enemy, Dale
Kreipe, Joseph
Kreipe, William
Lahi, Michael
Lahi, Muriel
*Lea, Kenneth
Lee, Sherri
Leekela, Gloria
Lewis, Rosalia

Littlejohn, Louzett
Littlejohn, Mike
Lomahaitewa, Raymond
Longee, Pearl
Lopez, Anlene
Lopez, Bernita
Lopez, Stewart
Lucei, Karen
**Lujan, Christian
**Lupe, Regina
*Lynch, Karen
Martinez, Galen
Martinez, Leroy
Martinez, Sheila
Matt, Doris
**Mendez, Josephine
Mermejo, Susie
Miller, Enoch
*Mitchell, Kenneth
Morris, Olalah
*Morgan, Malcolm
Mote, Alberta
Narcomey, Valerie
Nez, Denneson
*Nish, Richard
Noon, Martha
Nozie, Kenneth
One Road, Marlee
Ortega, Oliver
*Owle, Catherine
Padilla, Phillip
Patneade, Blaine
Patneade, Georgia
Paxson, Darlene
Pedro, Angus
Pettigrew, Carisa
Phillips, Audrey
Phillips, Caroline
*Pinto, Jane
Platero, Steve
Polacca, Sylvia
*Ray, Flora
Redhouse, Martha
*Reynolds, Barney
*Reynolds, Elwood
*Rhodes, Margaret
Riding In, Dorna
Rolland, Carolyn
Root, Charles
Ross, Stanley
Rowland, Joan
Russell, Cody
St. Cyr, Michele
St. Germaine, Roger
Salt, David
Sanchez, Haven
Sanchez, Martin

*Schumacher, Clifford
*Scott, Benjamin
Scott, McDaniel
Shopteese, Delilah
Shopteese, Irving
*Shorthair, Anna
Simon, Alvin
Shutnick, Donna
Smith, Anthony
Smith, Lula
Snow, Lewis
Soloman, Diana
*Spaude, Linda
Spencer, Pearl
Starr, Idella
**Stoneroad, Patricia
Stroud, Donna
Svitak, Dorothy
Svitak, Michael
Tapaha, Mary
**Tarbell, Robert
Taylor, Ahnawake
*Taylor, Karen
Thomas, Deborah
*Thomas, Rosie
Thompson, Beverly
Thompson, Catherine
Thompson, Edward
Thompson, Lloyd
*Thunderbull, Everett
Trickey, Kim
Troutman, Jerry
Tubby, Edwin
Tubby, Rose
Tuhro, Melvin
Turner, Marion
Waldon, Muriel
Walks, Thomas
Walters, Clifford
Werito, Cecilia
*Wermey, Donald
*Wermey, Thomasine
Wesley, Vernelle
White, Samuel
Whitebear, Maynard
Whitehorse, Carl
Whitman, Doriann
Williams, Elizabeth
Williams, Regina
Willie, Marie
Wilson, Tony
Wisdom, Glen
Yazzie, Barbara
Yazzie, Phillip
Yellowfish, Lawrence
Youngbird, Doreen
Youvella, Louis

PROGRAM

Processional Chimes

Mr. Raymond Farve
Music Instructor, Piano

Indian War Dance Song

Pomp and Circumstance

Edward Elgar
HIJC Band, Fred Shields, Director

Indian Flag Song

Invocation

Reverend Harry Folsom
United Indian Methodist

Word of Welcome

Introduction of Platform Guests

Mr. Wallace E. Galluzzi
President

Outstanding Alumnus Awards

Mr. William Coleman
President, Haskell Alumni Association

Hazel Poling Sid Carney

Introduction of Valedictorian and Salutatorian

Mr. Wallace E. Galluzzi

Ahnawake Taylor—Valedictorian Joseph Kreipe—Salutatorian

Introduction of Speaker

Mr. Wallace E. Galluzzi

Commencement Speaker

Mr. Robert Bennett
Former Commissioner, Bureau of Indian Affairs

Special Music "Somewhere"

By Leonard Bernstein
HIJC Band, Fred Shields, Director

Certification and Presentation of Candidates

Dr. Bill J. Burgess
Dean of Instruction

Awarding of Degrees

Mr. Phillip Martin
Chairman, Haskell Board of Regents

School Song "Onward Haskell"

Audience, Graduating Class—Stand
HIJC Band

Fanfare and Recessional

Departure music by James D. Ployhar
HIJC Band

Bennett For Leadership, Cooperation and Aggressiveness

Commencement Address
Haskell Indian Junior College
May 21, 1976

By
Robert L. Bennett
(Haskell, 1931)

History shows that we have been beset by pioneers, soldiers, missionaries, politicians, bureaucrats, do-gooders and now, of late, by self-styled experts, we are still here more prominent than ever before in the conscience of America. I think it should be made clear that we are not turning our backs on our friends and we welcome new friends—we know who our real friends are and we are appreciative of what our real friends have done for us. But, we are asking our friends now to join us in this new day when we will lead and they will follow. After all, isn't this what it is all about? Let us all recognize and be happy that the day we have been working, hoping, and even praying for is here—when our own leadership will lead, our voices will speak out, and our hopes and aspirations will be respected.

You hear of the many demands being made by various segments of society in this country, but we have only one real demand—respect. Respect for what we are and not for what some think we should be. Respect for our property as private and not as public domain. Respect for the right we have to decide our own destiny.

It always has been a fact of life that whenever society deems it has something "good" for itself then it can hardly wait to pass this "good" on to use, whether it is wanted or not: In earlier times, as the result of the "good" of education, we lost most of our religion, our languages, and our ways of life. You might ask why we now support education. It is for the same reason it was opposed; namely, to protect a way of life. We now realize that if we are to survive as a people we must be educated.

It is distressing that many people are developing their interest in us to "purge" themselves of "guilt" feelings which, after it passes, will leave us to our own resources. It is important, therefore, that tribal goals and programs and the progress that is being made become a part of the institutions of America now so that when society has "purge" itself of its guilt feelings about us and gone on to other things; our goals and priorities will be woven into institutional fabric of our now pluralistic nation.

We recognize that to achieve our destiny, we need leadership of the highest quality, cooperation of the highest degree, and an aggressive voice which is saying we will no longer be pawns subject to the whims of people in and out of Government—some who are seeking to make all Indian people after their own image or, worse yet, trying to be Indians themselves.

I think it is important to make one thing clear and that is while many people feel they have not helped enough, the fact is they may have helped too much. I say this because often the helpers seek to substitute their own judgment for that of Indian people as what is best. Today, however, is a new day when we stand resolute on the following premises: (1) We know the problems we face better than anyone else—many of these problems not of our own choosing; (2) We want a chance to solve our own problems in our own way with our own leadership, and we will; and (3) It is recognized that technical help is needed but that help should be of our own choosing and on our own terms.

The sense of what we are saying, I believe, is that we will no longer allow our destiny to be determined by others or by the past. We are conceiving a new idea of ourselves, imagining our reality in our own terms. As people, we possess a great natural endowment, resources of spirit, intelligence, and an instinct that have only just begun to be recognized and appreciated. Those intangible resources and the potential they represent, more than any other factors, will determine what Indian people will become.

I think it is important that all of us be concerned with the long haul of human development and not be diverted to panaceas particularly by the new discoveries of Indians and those who have discovered just recently that they are Indians. We should depend on the understanding, guidance, and support of Indian leadership if we seek to be helpful to each other.

We are what we are because of what is in their minds and hearts. Equality is no aspiration because we just want to be who we are. We do seek, through participation with all of society here in this great country, an opportunity for a viable economy, a stable society and political voice. This is our homeland and surely there just be a place here for us of our own seeking and choice.

We glory in our pride and dignity of which we must always cling and we would rather do without than destroy what we have within. Therefore, we will not seek goals if the cost is too high because we love their Indian world. Decay sets in only if we accept the philosophy that something is owed us for the past, no matter how bad it has been. So, we must maintain the courage of our convictions, the strength of our traditions, and that spirit of Indianhood which has always been our greatest blessing.

Real Indian identity is tribal and not racial. Tribal identity transcends any other feelings one might have about himself. One's feelings about himself grows out of his own tribal relationship, culture and traditions—all of which contributes to understanding of what being an Indian means.

Those knowingly or unknowingly set themselves above the Tribe or ignore the tribal concept are contributing to the deterioration of the very concept they espouse and that is to our tribal society, traditions, and their own identity. The Tribe stands as the last bulwark against the inroads being made against Indian life. The Tribe stands in a position of independence and serves the direct needs of human lives in their efforts now, as in the past and will in the future, for the long and enduring struggle to obtain opportunities which will better our lot as Indian people. We should not have to be defending ourselves even from each other, from actions which will hasten the day when we will be just another minority, devoid of all of traditions and culture as tribal people and the special recognition and commitment to Indian tribes from the Federal Government.

As the forces of change are at work all over the world and our communities are no longer isolated from the rest of society because of the communications media, Indian youth are in turmoil over what you see and hear. This turmoil is good if it is founded on the real issues of today. One of the realities for young Indian people is that we must learn to live in two worlds so as not to become the victims of both. My concern is that you not become diverted in your quest for a meaningful place in society by those elements and individuals who, on their own ego trips, are attempting to find their identity by tearing apart the fiber of tribal lifeways and who see this period of change as a means of achieving leadership through lawlessness. You should not use your youthful energies to burn yourselves out in strife and destruction as some are doing but rather you should use these energies in the agonizing search for social justice. You need to look forward with goals in mind and not backward in anger. To look backward in anger would only perpetuate discontent, because historical events cannot be changed, and it provides no basis for revival of Indian spirit and takes up the energies which are needed to build a better future.

As adults, we need to appraise our relationship with you before we find ourselves in treacherous waters—before passion replace reason—before slogans replace issues—before carrying of signs replaces carrying of pride and dignity. We owe you our best efforts because we look to you for the fulfillment of our dreams. You are our prime resources of vitality and new ideals and our greatest and most precious legacy.

We need to establish communications with you. We need to create an environment for you to speak out with a sense of responsibility and not of futility. We need to provide a forum in which you can make their voices heard in public issues. We need to talk and listen to each other with mutual respect and a desire for understanding and we need to feel comfortable in this dialogue. While we do not need always to agree with you, we need to understand what you are saying. We need to think and communicate in realistic terms based upon a sincerity of our feelings toward each other. We need to face life in our times and not in times past. We need to draw upon the past but not rest upon it. By keeping Indian heritage a living thing.

You are coming on very strong in large numbers—better educated and more sophisticated who can be a positive force in strengthening their tribal heritage. This is the challenge. Indian tradition and culture did not provide a place for the young person because one went from child to man or child to woman. Wisdom was related to age and silence among the young was a virtue. But, because your minds have been stimulated by education and new experiences more than ever before, you want to know "why?" and we need to answer.

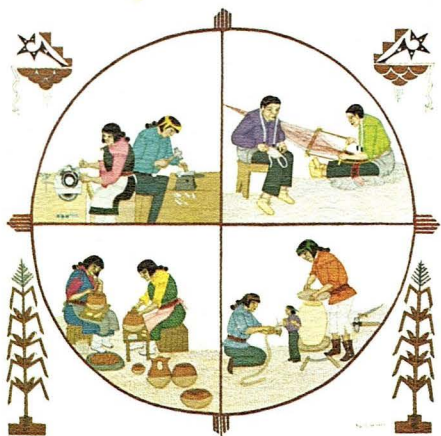
You possess everything to build a wholesome and healthy personality. You have a heredity in which you can take pride. You come from an environment for which you are being prepared to cope, and you will realize that you alone must accept responsibility for how you respond to the situations that you will be confronted with in daily life. This is what life is all about. You will have to accept your heredity, cope with your environment and say to yourselves, "Now that shall I do about me." You must find and know yourselves if you are to help yourself or anyone else. So, we need to provide you with the sources of strength, we need to help you see life in proper perspective and develop values around which to build your lives. We need to take you into our confidence and give you the recognition you so desperately want and need. We need to provide you a means by which you can see that you will derive a sense of fulfillment. We must start now because today is already too late for some—tomorrow will be too late for others, but happily there is still time for most of you. This we must do and we must do it in the spirit which can be best described by the following:

I sought my Great Spirit and He alluded me.

I sought my inner soul and that I could not see.

But when I sought and found my brother,

Then, I had all three.



grand opening

nineteen hundred and seventy-six

The Governors of the New Mexico Pueblos,
Officers of The All Indian Pueblo Council
and Board of Directors
of the Indian Pueblo Cultural Center
cordially invite you
to attend
The Grand Opening
of the Indian Pueblo Cultural Center

12th & Menaul, Albuquerque, New Mexico
August 28th, 1976
Opening Ceremonies 2:00 p.m.

Arts and Crafts Fair
10:00 a.m. to dusk
August 28 & 29th

INDIAN PUEBLO CULTURAL CENTER



SOUTHERN UTE TRIBE

Tribal Affairs Building

IGNACIO, COLORADO 81137

Phone 563-4525

September 10, 1976

Mr. David N. Burch, Chief
National Indian Training Center
P. O. Box 66
Brigham City, Utah 84302

Dear Mr. Burch:

Yesterday Mr. Bob Bennett and Mr. Ray Penttila completed a two day Basic Management and Supervision Course for middle managers of the Southern Ute Indian Tribal staff.

Feedback I have received about the subjects covered and the quality of the presentation reflects noteworthy credit on your staff. You have reason to be proud of Mr. Bennett and Mr. Penttila for the highly professional manner in which they have represented your agency.

Please convey to Mr. Bennett and Mr. Penttila my personal thanks for their contributions toward improving the attitude and work performance of our staff.

Sincerely,

Leonard C. Burch, Chairman
Southern Ute Indian Tribal Council

LCB:GMK:mc

R'ced NITC

SEP 15 1976



THE LYNDON BAINES JOHNSON LIBRARY

AUSTIN, TEXAS 78705

September 21, 1976

Mr. Robert L. Bennett
604 Wagon Train, S.E.
Albuquerque, New Mexico 87123

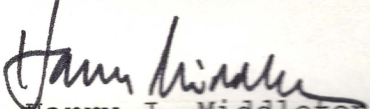
Dear Mr. Bennett:

This is a quiet week at the LBJ Library, after the excitement of the symposium. But before the echoes fade, I want to voice my thanks to you for your participation.

It was a memorable event, and, I believe, well worth the doing.

Mike Naeve will be in touch with you concerning such mundane matters as finances. I have reserved to myself simply the lofty assignment of this expression of gratitude.

Sincerely,

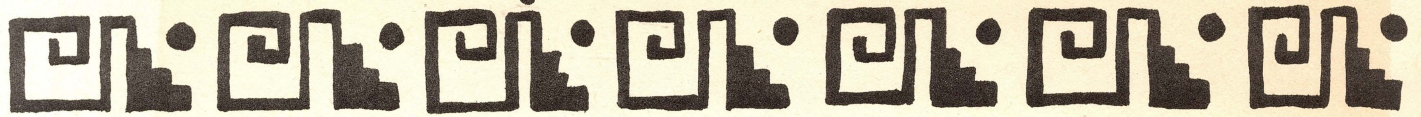

Harry J. Middleton
Director

*The University of Texas at Austin
The Lyndon Baines Johnson Library*

ROBERT L. BENNETT
CONSULTANT

UNITED NATIVE AMERICAN STUDENT ASSOCIATION

Iowa State University, Memorial Union, Ames, Iowa 50010



May 3, 1976

Robert L. Bennett
604 Wagon Train SE
Albuquerque, New Mexico 87123

Dear Mr. Bennett:

Thank you for your participation in "American Indian Perspectives on the Bicentennial." We continue to hear many favorable comments about the program and we appreciate your contributions.

Sincerely,

Gretchen Bataille
LuAnn Barnes

Gretchen Bataille
LuAnn Barnes