

past culture. And the children don't seem to be interested.)

Martin: It's not by me that the first thing you've got to teach them is history about the Choctaws themselves. They've got to find out that they just wasn't here today. They were here some time back, and these different occasions that has happened to be where he is now. Once he finds out and gets interested in these kind of things, then, he is going to start doing other things and looking into other things like your traditional ways. So, I believe, to make the person feel that he is a person of a group that has historical significance, I think, that's where you're going to start building your pride. Even though the history with American government has been poor, this is what we can build on. (I sense this is a tremendous significant point, that is, being made by Indian people all over the country; and this certainly pleases me very much to see this and get the interpretation. Their bridging now what they've been prohibited from bridging by domination from the government. And the government is giving them an opportunity to participate and to call some of the shots in their program. And they're saying, "Tell us or help us train our youngsters and revive the cultural patterns that have existed to tie us together." So often and too many times, I think the Indian has been lost between the dominant culture and their own culture, and couldn't go back.)

Frank: Well, in many cases the Indians as a tribal group, maybe, do not understand how to deal with the Federal Government--the various regulations that they have to go through. But this is where you're going to make the changes between tribal government and U.S. Government relationship, with assistance. If the government wants to help us, then, we've got to know what we want to do to help ourselves, you see. So, if the