

firm there. A few Santa Clarans are employed in Española, but the small and relatively undeveloped status of that community does not provide, as yet, abundant opportunities. Almost all of the employed are in unskilled or semi-skilled work. Of the 150-200 enrolled members of the Santa Clara Tribe who do not live in the pueblo, most have left because of employment opportunities elsewhere, superior to those available locally. Many of these are the young adults, the loss of whom is particularly important. In a few cases, a high degree of education and specialization has prevented employment nearby (e.g., one Santa Clara tribesman is professor of anthropology at the university of an adjoining state).

Actual statistics are almost impossible to gather, but Ortiz' 1964 study of Tewa commuting works employed at Los Alamos provides information of the importance of that community to the area economy. As of 1 August 1963, fifty-three residents of Santa Clara, representing forty-five households, were employed in Los Alamos; of these, thirty-one were male and twenty-two female. The median age of those employed was forty, and almost all had been employed since the immediate post-war period. There has not been significant expansion of this labor market. The women were employed as maids in private homes in Los Alamos. The men were employed as janitors, custodians, guards, building craftsmen, machinists, and the like. Very little opportunity for employment is present on the reservation proper.

The number of persons employed gives only a slight indication of the total economic effect of that employment. Income at Santa Clara goes not only to the support of nuclear households, but to extended family households in many cases, as well as to the support of aged kinsmen and other close relatives in need. The pattern of generosity within the kin group does not appear to have significantly lessened in recent times.

Other traditional attitudes affect economic activities. Ortiz (Tewa Commuters: A Study in Industrialized Effects, n.d., p. 13) writes in connection with employment attitudes:

"... one final factor of importance regarding their place in Los Alamos remains. This is the fact that those Tewas who are in occupational slots which will permit them to advance rarely do so, by conscious choice. The examples presented were all from those employed by the LASL (Los Alamos Scientific Laboratory), since the AEC (Atomic Energy Commission) total is negligible, and the ZIA (a private corporation responsible for the 'housekeeping,' i.e., maintenance, engineering, etc., for the AEC and LASL) employees and maids are in rigid occupational roles which permit them little or no opportunity for advancement. The husband of one husband and wife unit, who has unusual artistic talent, was informed by the personnel office that he could advance to a position of greater responsibility if he would put forth the extra effort of which he was certainly capable. He indicated he was happy to remain right where he was. Another young veteran who also performed his duties almost flawlessly, was confronted with the same choice and with the same results. Others who have shown unusual promise have been offered the opportunity to go away for advanced training, at the expense of the LASL. With no known exceptions, these offers have been rejected. One of them remarked to me: 'I don't want to have to boss anyone.'"

(3) *Education*.—In connection with employability, it is pertinent to touch upon the contemporary education system and the Santa Clara Pueblo attitudes toward education—its goals and purposes.

The BIA maintains an elementary day school at the pueblo, of modern design and with modern facilities. Santa Clara children may attend the BIA school or the public school in Española, less than two miles away. Secondary education is provided in the Española school system. Advance training is available for those desiring it and capable of performing the required tasks. A BIA school in Santa Fe provides education in arts and crafts, and those who complete the two-year program successfully may be sent to appropriate colleges (e.g., one Santa Clara student may be sent to Paris). Collegiate education is available at the University of New Mexico and at the various state colleges. A number of Santa Clara high school graduates have taken advantage of the vocational training schools also available.

The attitude of the adults of Santa Clara toward education is positive, but tinged with regret. They believe that education is good and necessary to enable the children to live in the modern world, but are regretful that a high degree of education and specialization almost requires that the successful individual leave