

the pueblo. They would prefer to see all members of the pueblo live there and commute to their jobs, but on the whole understand that this is not possible. A few are aware that a continuation and strengthening of current trends will lead to the end of traditional pueblo life, and regretfully accept this as inevitable. Most, however, do not seem aware of the long-range consequences.

The positive attitude toward education of the Santa Clara Pueblo is indicated not only in their statements regarding it, but in the school enrollment figures. Nearly all eligible children have been enrolled in the Head Start program. In the age range sixteen-twenty-one there are a total of three high school dropouts compared to five high school graduates who are expected to enter college in September 1966. The contrast with the northern reservations is striking: the long-term town dwelling pattern that provides the Pueblo Indian with a background of discipline and cooperation, and the ability to see clearly the reward for the long period of work required, doubtless being among the pertinent factors.

The reluctance of the individual to stand out from his tribesmen, noted in connection with the rejection of potential opportunity to advance in employment, is also clear in the school systems. The pueblos, children and adults, are embarrassed if public attention is given them, whether for outstanding achievement or failure. The children who is criticized or praised in class withdraws emotionally. He may, with the understanding approval of his family, actually drop out. Cooperation in the school is valued and considered appropriate. Cooperation on homework and tests is considered right; refusal to help someone in need is wrong, however this may be judged by the teacher.

The Tewa have a linguistic problem in that most children do not learn English until they begin school. In fact, the first year in the BIA school is often devoted to learning sufficient English so that the child may begin the ordinary school program the following year. In the few families in which there has been intermarriage with non-Tewa-speaking Indians, Spanish, or Anglos, the children speak English as their first language. At Santa Clara, however, such cases are still few. The spoken English of the older children and adults is a noticeably different dialect from standard American English. The linguistic experiences at home and in the pueblo are not helped by the heavy Spanish accent of the majority of residents and teachers in the adjoining town of Española where the Santa Clara children attend high school, and where they may attend the elementary school. One factor in the enthusiastic adoption of the Head Start program is connected with the opportunity of the children to learn English before entering school.

While the positive attitude of the people of Santa Clara toward education may be gratifying to interested observers some of the consequences are disadvantageous in terms of Pueblo welfare. The higher the degree of education and skill, the less is the probability that the individual will be able to find employment nearby and the greater the probability that he will be forced to move elsewhere. The individuals most needed for leadership and guidance, and who have the most to contribute to a society undergoing rapid and drastic social change are those who generally leave. No specific statistics are available on the demography of Santa Clara, but there are reasonable grounds for believing that absentees are largely in the twenty-fourty-five age category. Ortiz (in "Project Head Start in an Indian Community," 1965) provides statistics from neighboring San Juan that indicate still more critical emigration of this age group and hence a more clear cut problem of leadership. The availability of commuter employment in the Santa Clara area has prevented the emigration of many of the better educated from becoming critical.

Above all, the people of the pueblo want employment opportunities on the reservation itself, or within commuting range. To that end they have initiated programs to bring increasing numbers of tourists to the reservation, and are continuously considering other possibilities. New Federal programs that offer any prospect of utility are eagerly examined, to the extent that they can be understood. It is impossible to overstress the desire of the people of the pueblo to have employment opportunities within commuting distance of the pueblo.

(4) *Political Structure.*—The present four-party organization of Santa Clara's political structure owes its origin to events which began in the latter part of the 19th Century. Certain members of the Winter moiety advocated a separation of religion from secular activities. They objected, in particular, to pueblo officials designating the specific days for planting and harvesting, arguing that this should be a matter for family decision. Participation in the maintenance of the irrigation system should not be mandatory upon all, but only upon those owning lands