

Images of Native Americans
A Background Visitor Study for the
National Museum of the American Indian

INSTITUTIONAL STUDIES



Smithsonian
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IMAGES OF NATIVE AMERICANS

**A Background Visitor Study for the
National Museum of the American Indian**

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with the assistance of

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Abstract

This report summarizes a background study conducted for museum staff planning the American Indian museum on the National Mall in Washington, DC. Through interviews with visitors in three galleries on the National Mall (in the National Museum of American History, the National Museum of Natural History and the Arts & Industries Building), researchers identified attitudes towards and experiences with Native Americans.

Three results stand out: First, although most visitors have had some minimal contact with contemporary Native Americans, either in their home state or through travel, imagery of the past dominated their responses. This past is characterized by visitors as a period in which Native Americans had freedom of movement, had control over their destiny, and lived in harmony with nature. This peaceful existence was destroyed with the arrival of the Europeans.

Second, current Indian life is seen as grim, except in those cases where Native Americans have fully assimilated into urban environments. Implicit is an assumption that traditional life and values can only be maintained on reservations. At the same time, reservations are associated with poverty, alcoholism, unemployment and poor health care. Casinos are seen as both positive and negative elements in the reservation setting.

Third, visitors would like the new museum to emphasize aspects of Native life and culture that are unique or different from their own. They are most interested in religion and values, arts and crafts, daily life, and cultural preservation. Visitors are primarily interested in presentations about the past, although they do express some interest in the present. Those who see Native culture continuing into the present seem to assume that practices are not time-dependent. Overall, visitors have only a cursory familiarity with Native philosophy, history or current conditions. Very few express strongly held beliefs or positions about Native Americans.

Acknowledgments

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This report reflects the skills and expertise of present and former staff members in the Institutional Studies Office (ISO). Andrew Pekarik and Adam Bickford helped design the study and Stacey Bielick trained interviewers to collect the data. Adam completed an initial analysis of the survey data. Steve Smith helped with the subsequent survey data analysis. Kerry DiGiacomo and Charles Vogl, an ISO intern, coded substantial portions of the transcribed interview data and assisted with its analysis. Sheryl Rivlin, a contractor, skillfully transcribed hours of taped conversations with visitors.

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I. Background

Introduction

In the autumn of 2002, a major new museum – the National Museum of the American Indian (NMAI) – will open on the last available site on the National Mall, east of the Air and Space Museum. The museum will join the 12,000 square feet of exhibition space in the renovated Alexander Hamilton US Customs House in New York City and the Cultural Resources Center in Suitland, Maryland. Together, these locations will serve as the new homes for the collections of the Museum of the American Indian, Heye Foundation.¹

As part of the planning for its exhibition spaces, the staff of NMAI asked the Institutional Studies Office (ISO) to conduct several studies. The first study explored visitor responses to the initial exhibitions at the Alexander Hamilton US Customs House in New York City.² The second study, whose results are reported in this document, investigated the visitors' attitudes toward Native Americans as background for future presentations in Washington.

In this second study, ISO was asked to address the following general questions:

- What images of American Indians do visitors bring to the Smithsonian?
- What kinds of information do visitors have about American Indians?
- What personal experiences with American Indians or Native culture do visitors recall?
- What would visitors like to see in the new museum on the Mall?

The remainder of this section summarizes the study's methodology and describes the visitors we interviewed. The next two sections present our findings; the last section is a discussion of the results; the appendices provide supplementary data.

1 On October 30, 1994, as part of the agreement transferring the collections to the Smithsonian Institution, the National Museum of the American Indian opened the exhibition space in the renovated Alexander Hamilton US. Customs House, New York City.

2 For the results of the first study, see Pekarik, A. J., Ziebarth, E. K., & Doering, Z. D. (1996). *Connecting with Native Voices: Visitor Impressions of the Gustav Heye Center , National Museum of the American Indian* (Report No. 96-1). Washington, DC: Smithsonian Institution.

Methodology

Data for this study were collected through a series of personal interviews conducted between May 17 and June 8, 1997. Data were collected at three locations:

1. at the rotunda exit of the *Stories of the People* exhibition in the A&I Building;
2. outside of the entrance to *A More Perfect Union* exhibition on the third floor of the National Museum of American History (NMAH); and
3. at the exit of the Pacific Cultures hall, near the "Tapa Man," in the National Museum of Natural History (NMNH).

A total of 225 interviews were completed, approximately one-third in each location. The overall response rate was 82%.

Each interview was divided into three sections: the first collected basic demographic information, the second assessed previous contact with the American Indian community, and the third explored the visitor's imagery of Natives and thoughts about exhibits in the new museum.³ The third portion of each interview was tape recorded in its entirety, transcribed and coded for analysis.⁴ Interviewers used a question outline which ensured that the same topics were discussed with each visitor and covered in a similar order. Using this approach, interviewers encouraged visitors to talk freely about their experiences and ideas.

The Visitors

The visitors whose opinions and behavior are described in this report are representative of museum audiences at the three interview locations and closely resemble Smithsonian visitors overall.⁵ Visitors were about equally divided between men and women, and three-fourths lived in the United States but outside the Washington, DC area. They were primarily Caucasian, and more than half were making a repeat visit to the Smithsonian. Over three-quarters of all respondents mentioned seeing exhibitions about Native Americans in museums and over half had visited a reservation at some point in their lives. (Their backgrounds and experience with Native Americans are elaborated in Section III.)

Although selected by means of scientific sampling methods, the visitors we interviewed may differ, in ways that we do not realize, from the overall population of Smithsonian visitors by virtue of having made a decision to pause at exhibitions dealing with cultural materials.

³ See Appendix E. Questionnaire and Methodology.

⁴ Content analysis was aided by the use of QSR NUD*IST, version 4, a computer program for coding, searching, and interpreting non-numerical, unstructured data. Weighted percentages were calculated using SAS.

⁵ See Doering, Z. D. & Bickford, A. (1997). *Visitors to the Smithsonian Institution: A Summary of Studies*. (Report No. 97-3). Washington, DC: Smithsonian Institution.

In the interpretation, we emphasize a range of visitor opinions and behaviors. Wherever possible, we refer to the percentage of visitors who gave a particular response. These percentages should be used with caution. Since the data come from open-ended interviews, the number of people who mentioned a particular theme is not necessarily equal to the total number of people who accept that idea as true. For example, although 26% of visitors noted that Native Americans in the past were "free" or "happy," we cannot conclude that the other 74% felt differently. If we had asked them directly, perhaps many more visitors would have agreed. The percentage of mentions should be used as a guide to the prominence of a particular idea within the thinking of the group as a whole, not as a measure of its acceptance within the group. Some ideas stated by only a handful of visitors can be given greater weight when they are consistent with the overall image presented in these interviews.

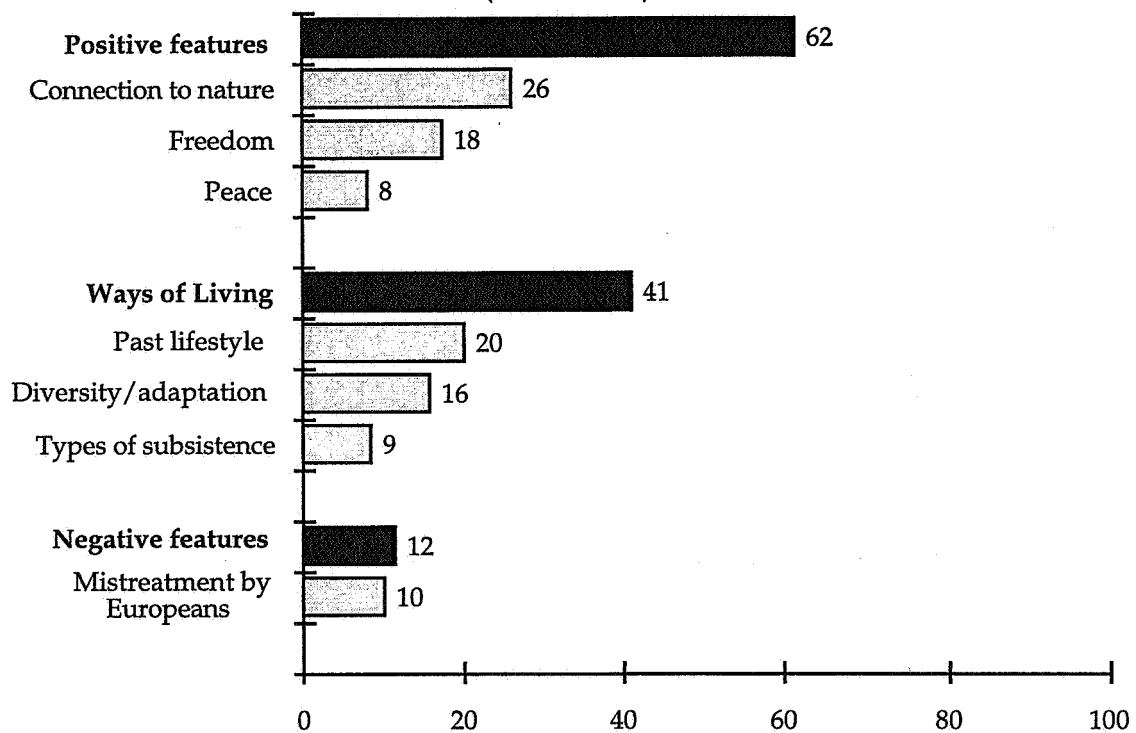
II. Results: Visitor Opinions

Visitors were not directly questioned about their attitudes toward Native Americans.⁶ But in the responses to general questions about Native life in the past and present, their attitudes and opinions are quite transparent. With some variation, we found a consistent story about the Native past, how it is played out in the present, and visitors' views of what might be emphasized in the new museum.

Reflections on Past Native American Life

Visitor comments about the past were overwhelmingly positive. Three out of every five respondents (62%) mentioned either images of Native closeness to nature, freedom, the peaceful past, or related sentiments as elements of Native life in the past (see Figure 1).

Figure 1
Major Themes in Visitors' Reflections on Past Native American Life*
(In Percent)



*Dark bars include sub-categories and count each respondent once. E.g., 41% of respondents made a comment about "Ways of Living," including 20% who emphasized past lifestyle, 16% who noted aspects of diversity/adaptation and 9% who focused on types of subsistence. Since some visitors made a comment that can be classified under more than one category, the sum of the sub-categories may not equal the summary category.

Source: Appendix D, Table 1.

⁶ See Appendix C for a selection of representative interviews.

A recurrent theme in describing the idyllic past of Natives is that they were "free" and "happy." This theme emerges in comments made by about one-quarter (26%) of the visitors. Happiness arose from an ability to roam freely, control over tribal destiny, closeness to nature, and a lack of friction with other tribes. There is a recognition that life involved enduring hardships and some fighting with other tribes; nevertheless, it was far superior to the present state. "I think they had a wonderful life. They were free, lived for the day. Of course, they had some problems, but I think they were very happy people." (ID 015)⁷ (For additional quotations on this topic, see Appendix B, Section 1.)

One in ten visitors mentioned that this idyllic world was disrupted by Europeans: "I think they were more free and peaceful people. Basically, the Europeans came over and took the land and took everything from them." (ID 007) (Additional quotations in Appendix B, Section 2).

Closeness to nature is a major component of the peaceful pre-European existence: "I think they lived very peaceful lives. They lived off the land, and they treated the land well, and they treated it with respect." (ID 067) (Additional quotations Appendix B, Section 3). This theme, i.e., closeness to nature, occurs in one out of every five discussions (21%).

An occasional respondent stated that, while the basic lifestyle has not changed, it is more restricted now: "Very free, I mean probably they're living now not much different than that really, but they really had the freedom, they did what they wanted to do." (ID 095).

A few respondents (3%) directly compared the present unfavorably to the past. One quotation, in particular, seems to sum up the attitudes visitors expressed towards the Native American past and present:

They lived like they should have, free, and now they're dominated and they're told what they can do and every move they can make, whether they can live or die really, because they stick them someplace 50 miles from no place. If you get sick you have to die. There's no way to get to any physician or hospital, so that's what I mean by it's very degrading, because they have no means for anything.

ID 121

(Additional quotations in Appendix B, Section 4).

The image of a peaceful, idyllic past is occasionally interrupted by suggestions of violence. A few respondents (6%) mentioned inter-tribal wars or acknowledged a range of communities, including some warlike ones: "Some of them were very peace-loving. Others were more warfaring. Those in the Middle West and I think the West were more prone to warfare. I think those right around here

⁷ A few demographic characteristics of each respondent are in Appendix A. Refer to Appendix B for additional examples of each point, in the same order as the main text.

[Massachusetts] were more prone to just sort of settling, and moving, and hunting and fishing." (ID 259) (see Appendix B, Section 5).

Some respondents (7%) raised notions of violence and conflict as a way of contrasting their own views or casting doubt on what they see as common misperceptions. Past Native American life, in other words, was probably not as violent as some people think. (see Appendix B, Section 6).

Ultimately, images of peace dominate over images of war. Even a man from California who began with a negative, violent image of the pre-contact period concluded that the Europeans had destroyed an idyllic past:

Respondent: They were very warlike, very warlike. They took each other's land and killed each other's people. That's just the way they were. That was just the way they lived. That's just the way it was. Like the Sioux Indian was originally from Minnesota was it? They came to the Dakotas and beat on whoever. I think it was the Pawnee or the Arapaho or somebody, threw them out and then they occupied the Dakotas, but there weren't even natives of the Dakotas. They were from Minnesota, so that's just the way it was. And then they're free. They live wherever they want to. They're nomadic. Other than that, I don't know too much about their cultures, except what I read or see on TV.

Interviewer: Are there any specific thoughts or images that come to mind as far as anything specific other than what you mentioned?

Respondent: You know what comes to mind when I think about the American Indian is that old poster. It's a drawn picture of the Indian sitting on a pony with his head hung over a cliff, kind of holding his head down, looking over the empty land. And I think of that old Indian chief, what's his name on that TV commercial where he's – I guess it's about 15, 20 years ago, they showed a commercial on TV with all the traffic and the trash floating by. He was standing on a hill with a tear coming out of his eye. "Messed up my native land." Other than that, because I don't have much contact with them or whatever.

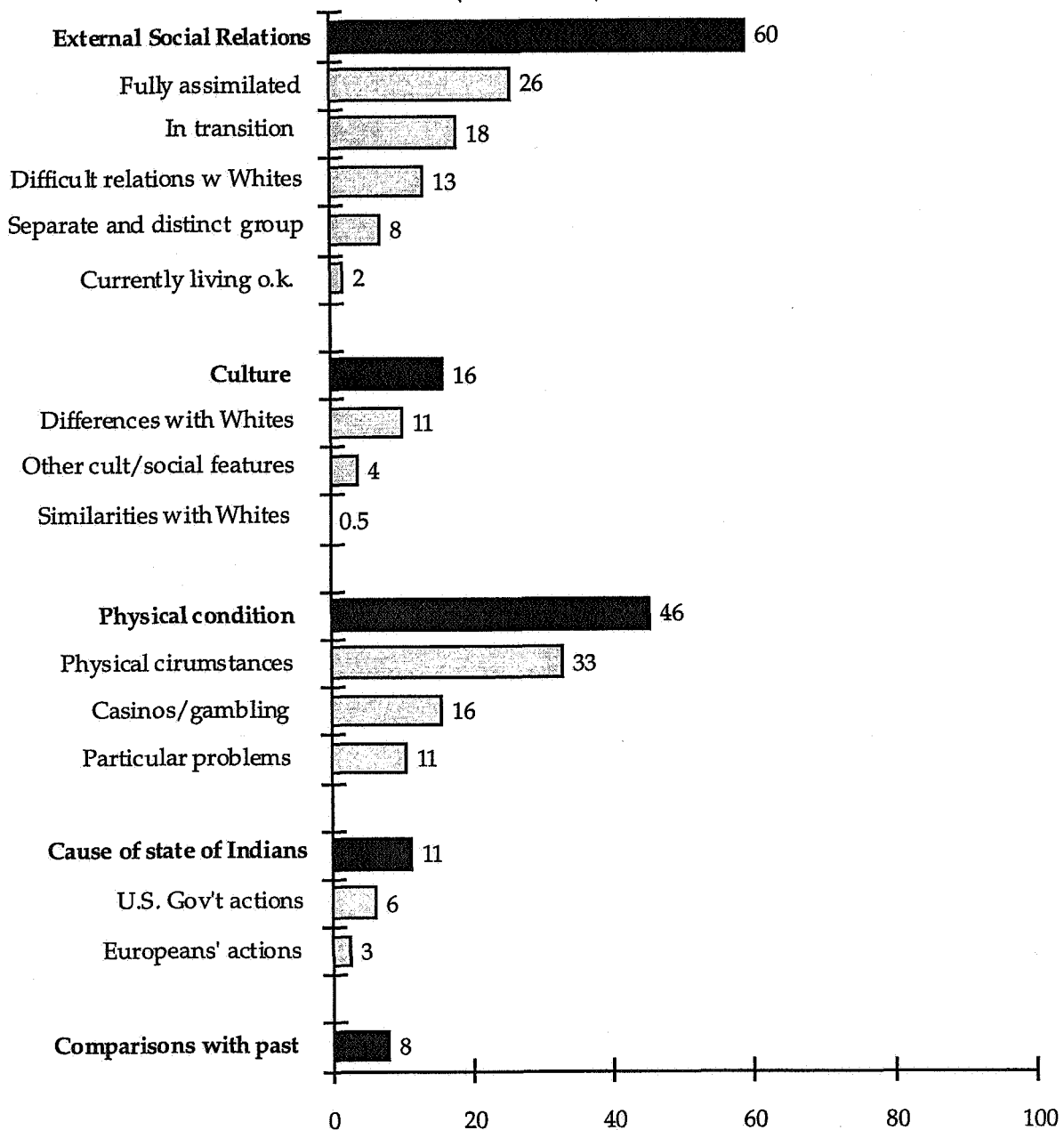
ID 138

Comments on Present Native American Life

In discussing the present, visitor comments were much more diverse and presented considerably less idyllic images than their descriptions of the past. About six out of every ten visitors remarked on the nature of the relationship between Natives and the dominant society (Figure 2). One-fourth described Indians as fully assimilated and successful, while others talked about them as either in transition (18%) or still a distinct and separate group (8%).⁸ "Interesting, very, a distinct culture from others. Lots of history and cultures, very traditional." (ID 151).

⁸ None of the respondents mentioned a prominent Native American.

Figure 2
Major Themes in Visitors' Reflections on Present Native American Life*
(In Percent)



**Dark bars include sub-categories and count each respondent once. E.g., 11% of respondents made a comment about "Cause of state of Indians," including 6% who emphasized US Government actions and 3% who noted European actions. Since some visitors made a comment that can be classified under more than one category, the sum of the sub-categories may not equal the summary category.
Source: Appendix D, Table 1.

Contemporary Indians are seen as poor and oppressed. Indian culture is considered to be destroyed, partially destroyed, under assault, or in the process of being re-discovered. In contrast to the "happy" world of pre-contact times, current Indian life is harsh and is almost always defined as reservation life. Individual Indians who have fully assimilated are assumed to have left reservations for better physical or economic conditions.

Reservations are strongly associated in visitors' minds with poverty and alcoholism, as well as unemployment and poor health care. Reservation life is characterized in negative terms, such as "degrading", "horrible", and "desperate".

Casinos are sometimes seen as positive elements in the reservation setting, although there are remarks about problems with gambling as well as expressions of resentment towards Indians not paying taxes on the profits. There are hints that visitors do not view casinos as fitting into Native culture and traditions.

Only a few visitors describe racism against Indians. Difficult relations with Whites are primarily described by visitors in historical terms (13%), or with reference to mistaken or inadequate government policies.

It is also clear that while visitors acknowledged the general positive value of Indian culture, especially in contrast to contemporary non-Indian ways, they had difficulty integrating these images with what they perceived as current Native life.

This summary glosses over many of the nuances inherent in the individual comments. As a way of adding texture to these observations, these points are illustrated with quotes and are discussed in greater detail below.

Separateness. One in twelve visitors indicated that they saw Natives as a separate and distinct group. Most people who identified Indians as a distinct group, however, thought of Natives only in terms of living on reservations and not participating in the American lifestyle. These visitors also attribute the image of a separate society to actions by the majority society:

They're sort of like forgotten in this country. They live their own life and it's a very quiet life. Occasionally you hear something from them, but mostly they live a sort of I think a secluded life in this society. ID 004

(See Appendix B, Section 7).

At the same time, other visitors (18%) talked about American Indians as partially assimilated, but beginning to re-claim their lost heritage. These visitors often saw Indians on reservations as being a separate group, while other Natives participated more in the mainstream society:

Based on what I know? I think they have a tough time, because I think that we've created a lot of dependencies and expectations for subsidies through the federal government and I think what that – there are a lot of rules and regulations having to do with staying on the reservation. There are things that are given to people that are on the reservation if they can prove that they were this percent Indian and that sort of thing. We really are basically holding those people back from being able to develop on their own, because there's so many free lunches. Although, it seems to me that that's maybe changing some, that people are becoming more – that Indian people are becoming more independent and more self-sufficient.

ID 017

(See Appendix B, Section 8).

In discussing the new museum, one visitor observed:

I guess I would like to see how they were able to balance off the past. A lot of them have gone back to find the richness of their past. Balance that off with living in a very urban, one society. I think that will be real interesting to see how they're – the older ones are not doing so well. The younger ones – the older ones are just saying this is fine. This is how it was. The younger ones are trying to figure out what they want to do. Do they want to adopt non native customs or do they want to go back? I think that's with every ethnic group, but this is a particularly interesting one, because there are so many in the Southwest.

ID 057

Some visitors (11%) articulate the difficulties inherent in partial assimilation:

Difficult, challenged, sort of split and that's I guess a split meaning wrestling with historical identities and appropriate ways to blend those into their lives. Struggling also with pressures not to adapt or to – the adapt side from getting working jobs and being accused by their friends or families of giving in to the white man's ways.

ID 162

(See Appendix B, Section 9).

Fully assimilated Natives were described as "regular" people, like "you and me" (26%):

Based on what I know, I would assume the majority of them have assimilated into the regular population. I don't know any real Indians to give you an idea, but I would assume they're just like anybody else.

ID 041

(See Appendix B, Section 10).

This young woman, a Native American from New Hampshire, was clearly proud of her family:

Very successful for the most part. I have a cousin who today is a doctor. Most of my relatives have gone on to college. I think people live a pretty fruitful life and are aware of what they have and value that.
ID 060

A few visitors acknowledged that even fully assimilated Natives had cultural values that were either regional or specific to Native groups: "I think they're just the same as any other people. They just have more religious beliefs than most people. They take them to heart. They really do." (ID 203). Or, as this woman from Louisiana indicated:

Respondent: Just like anybody else. I know some that are I guess more focused on their heritage than the average Caucasian. Some of them are still very family oriented, but that's very common in Louisiana for anybody to be family oriented.
Interviewer: So that's more of a cultural thing, Southern cultural thing as opposed to American Indian thing?
Respondent: That doesn't seem, they're not in any way to be out of the ordinary.
ID 189

Relationships with Whites, mentioned as "difficult" by 13% of the visitors. One in five visitors noted that Whites have taken away Native Americans' rights:

It looks sad, not necessarily bad. It just seemed like a sad way for the Native Americans to wind up in our country after having been here first and having had the white man push them into reservations and relegate them to second class citizens.
ID 058

(See Appendix B, Section 11).

Physical Conditions. The difficult and degraded physical conditions of Native life, specifically on reservations, was a theme in almost half (46%) of the conversations. Reservations were described as having the worst living conditions in the nation, substandard housing conditions, little medical care, and high rates of unemployment: "Less than the American norm, much more poverty. Much more unemployment, lots of early death, things like that." (ID 201). For many, the link between living conditions and social problems was self-evident. A few respondents said that more could be done to better the condition of Indians. (Additional quotations in Appendix B, Section 12).

Only one respondent described urban poverty:

Generally they're living at or below the poverty line. It's hard to describe. I started to say, there's been a real disintegration of communities, but at the same time, the only two urban groups I know is the Oakland group and Toronto I guess, what's up there. And even though it is in some ways almost Hispanic, there is still a family culture. There still is a lot of alcoholism. There's generally low skilled, unskilled work, low paying and all of the social problems that go along with poverty.
ID 076

Unlike most respondents, this man from Pennsylvania was reluctant to generalize about present Native life. Nevertheless, in the end he saw poverty as the common theme:

I think it's too complex to describe simply. There are so many different people and living so many different ways. You have Native Americans that have bingo and gaming parlors and have become instant millionaires and you still have people living in ghettos in the center of Minneapolis and suffering with all the problems out over the years. And the difference between a North Dakota Indian and a Southwestern Indian is dramatic. And the same thing would be true for Southeastern. I think it's too broad a range to describe other than poverty which seems to be a serious issue.
ID 094

In discussing Native life in the present, casinos were generally seen as an element in the economic struggle on the reservations. About 16% of visitors made specific references to casinos and/or gambling.

The ones living on reservations with casinos are prospering. That's my impression. The ones that have more casinos and the ones that don't have casinos perhaps are not prospering. They're in some poverty.
ID 036

There are, however, some questions about who benefits from the casinos:

Respondent 2: It would be very interesting to see what they're doing with all the casinos they're opening and how are they spending that money to benefit –
Respondent 1: And who's actually getting that money.
Respondent 2: Yeah, who's actually benefiting from the new casinos and they're popping up everywhere.
ID 053

In addition, there are visitors who made remarks about gambling problems, as well as expressions of resentment towards Indians not paying taxes on the profits.

Well, I know that they're trying to take back some of the land. I know that they have been in difficulties in the past. I think that they deserve somewhat more attention than we've given them in the past. I think the fact that they're getting a bit expert at not paying taxes on the gambling money is outrageous. It's too much money doing [inaudible]. We gave them the property and that's a little bit – I'm concerned about that.
ID 027

Casinos were described by some (5%) as a negative element in Indian life, a potential danger: "The casinos I think are actually a downfall for them. They're giving them free money to just to get – I have problems with it. Well most people do. You can't get too free on money. If it comes free, you throw it away." (ID 095) (Additional quotations in Appendix B, Section 13).

Casinos were also viewed positively (by 3%), as means for Native Americans to improve their condition, both economically and socially. Casinos were also thought to offer a path toward mainstream assimilation:

Well again, probably the only two impressions I would probably have would be difficulties in living on a reservation and the casino culture, particularly in the upper Northwest or even the upper Midwest. So they're managing to find a niche somehow in the commercial sector I guess. That's about it. It's pretty limited.
ID 222

(See Appendix B, Section 14).

Alcoholism and drugs were identified as Native American social problems by nearly one in ten visitors. This respondent acknowledged that other groups also suffer from alcoholism:

Oh I would say the same thing about them as about some of the Irish in our culture. They have a weakness for alcohol, but a lot of the rest of us do too. Other than that, I respect them, because in most cases, they have a realistic attitude about life and they're not foolish. They're basically serious and they're happy. Some of them are happy as much as anybody else, but I like their life, outlook on life. It's more realistic. Some of them are very angry, and I guess I don't blame them. In a sense, I would say I don't know if we can preserve those cultures or not. My forefathers left a culture and I don't speak German now. And so if they want to preserve their culture, actually that's okay.
ID 220

Visitors frequently saw alcoholism as one element of poverty, in both the reservation and urban settings.

Respondent: Pathetic.
Interviewer: What makes their lives that bad? What brings that image to mind?
Respondent: Well, I just don't think that they know how to function in our society and we've kept them kind of repressed. Educationally, I don't think they have very many opportunities. Now if they intermarried, I think that changes it, but if we're talking about pure blooded Indian that's on a reservation. It's poverty and alcoholism.
ID 043

A young Canadian man made the distinction between integrated Natives, presumably in urban settings, and those facing problems on reservations:

Respondent: The majority of the lives are similar to or the same as every other North American. But there still is a large number that live on reserves, that there's still a lot of unrest and problems.
Interviewer: Are you aware of any particular problems that they're facing?
Respondent: I don't know if the American is the same situation as the Canadian, but the quest for self-government is a big issue, as well as drug and alcohol abuse and poverty on the reserves are still a problem.
ID 262

For many respondents (19%), poverty and alcoholism were considered to be detrimental to the maintenance of Native culture⁹ :

From what I've heard, that there is lots of poverty, and lots of alcoholism, and they want to keep their culture and their heritage strong, yet they don't have the opportunities to do that. I don't really know.
ID 225

(See Appendix B, Section 15).

In commenting on the present lives of Natives, some visitors (11%) cited cultural differences with Whites, especially in relation to nature:

⁹ This percentage includes those visitors who discuss alcoholism and drugs on the previous page.

Respondent: Different, they like to follow what they believe in. I think they like to follow what they were taught a long time ago, not what we're taught now, like the Amish kind, of like maybe. They like believe different, like nature and Wicca and stuff like that. I don't know.

Interviewer: What thoughts or images come to mind when you think of American Indians today?

Respondent: Horses, pottery, long hair.

ID 104

(See Appendix B, Section 16).

Specific Direction for the New Museum

We also asked questions about what aspects of past or present Native life would interest visitors in a new Indian museum. These responses reveal what visitors think is important or special about Indians. The responses should not be taken literally as indicators of what actually might interest people in a new Indian museum. In answering, visitors were reflecting upon their past experiences with exhibits about other cultures, their preconceptions about what are typical 'museum topics,' and their experience with the Smithsonian museum in which they were interviewed.

The answers to the museum content question have a generic flavor, especially those dealing with "history" and "daily life." The answers are bland and show few signs of imagination. Because the question was difficult, the answers center on what visitors know and feel comfortable with.

When we look across the answers, we find specific aspects that make Indians unique or distinctive in the visitors' minds. These aspects comprise five main topical categories: religion/spirituality, arts/crafts, social structure, history, and daily life. Aside from history, visitors were equally interested in these categories either in the past or in the present. Those who wish to see culture continuing into the present seem to assume that these practices are not time-dependent, i.e., that they are the same in both past and present. This perspective contradicts the statements about present-day life that generally assume that the culture has changed radically into the present.

A minority of visitors (5%) express a skeptical attitude towards their previous information sources, especially the media. They are interested in "the truth," and are conscious of the ways it may have been distorted or left incomplete in TV, movies, textbooks and other sources. At the same time, they seem to feel that it is possible to present such a whole truth.

A few respondents (3%) either explicitly addressed the issue of perspective or 'voice' in the new museum or felt that the museum was primarily for Natives. A young Native American woman from New Hampshire responded:

I'd like to see more Native people involved with the museum as interpreters working in the museum itself. I think it brings another dimension to the museum where you have actual people who are from the reservations who have access or know people that are on reservations today or have had in the past. It brings a realism to it that people today just don't – they see cowboys and Indians and movies on television and it gives them one idea of how the Indian people are. It's not... It's Hollywood. As my mother would say, it's the Hollywood Indians.
ID 060

(See Appendix B, Section 17).

Very few visitors (2%) felt that what they wanted to know, or what would interest them, might not be appropriate for a museum:

I think I would like – this is going to be a weird off the wall deal, but I would like to know more about the reality of how their society works. My impression is that women are the stabilizing force in their society right now and I don't have any idea what happens to a lot of the men. Most of the people I know are men. They seem to be okay, but there's an awful lot of drugs and alcohol and stuff like that, at least there's a lot of rumors. It seems a huge problem and there's some genetic lack of tolerance for those kinds of things. That would be fun to know. I don't know whether that's a museum thing. I don't know if that's a logical thing for a museum, but that's something that has always interested me is how does their society really work?
ID 017

(See Appendix B, Section 18).

A women from Massachusetts, visiting with a family member, saw her experience with another museum as a model. Listen to her and her companion:

Respondent 1: What has happened to the culture.

Respondent 2: What has happened to their language. There's a wonderful Native American museum I did go to in Pennsylvania this past winter. It was a two-room treasure chest of just their Native and it traced the last Indian of the tribe.

Interviewer: In Pennsylvania?

Respondent 2: Pennsylvania. It's two rooms and it had this woman and it talked about how she remembered it. She died when she was pregnant, how she remembered when she was a little girl and then how they were cruelly kicked off the reservation, and how people bought the land and they ended up being moved to the Midwest. And she went back home to see what it looked like, but that was beautiful, because it traced one person's life. Perhaps that might be a nice way of doing it.

Interviewer: The past?

Respondent 2: The past and the present, the last Indian, or maybe just doing daily life of an Indian, different tribes maybe and different time periods.

Interviewer: So maybe what aspects of a person's life?

Respondent 1: How they lived. Actually, I think even though kids aren't the only people that go to museums, everyone can learn better, as if they were a little kid and perhaps trace a little child's existence. How they learned, how they grew up and what they did.

Interviewer: In the past and the present?

Respondent 1: In the past and present and what experiences they had. What life cycle events they had to go through and a lot of hands on stuff too, because museums do that now anyway.

ID 030

To one person, open displays were interesting: "They had, in the other museum it was more or less everything is set up that you can walk into it and walk around it, instead of being behind glass." (ID 260). Another advocated comparison and contrast:

Respondent 1: Actually, I think the best way to display American Indian life is to have parallel exhibits of what used to be their traditional lifestyle. And what are the current living conditions and see what has been conserved, what has changed.

Interviewer: So compare and contrast, right in the museum?

Respondent 1: Exactly, and be able to have a following of the history to better understand what the current situation is.

ID 197

Several visitors mentioned the US Holocaust Memorial Museum:

The entire history and what they are doing, what they were the 300 years before and what happened after the Europeans came into the USA and how was the transition period, how they were doing. We would like to know if it's something like the Jews, their Holocaust Museum. Until we saw the Holocaust Museum, we didn't know. I mean we knew that they were persecuted, but the degree of persecution.

ID 063

Some visitors grappled to think of something for the new museum that was different from their experience. For example:

Respondent 1: I'm not sure. Weaving is interesting, but basket making and weaving and the different types of it is – it's a bit overdone and this is what you've already got.

Interviewer: You mean in museums?

Respondent 1: Yes. I've seen it and great examples of it and people do need to see it, but I'm not sure what kinds of new approaches should be made. Something showing trade routes, of course I've seen that displayed in Wyoming and other places already. Any ideas?

Respondent 2: Cliff dwelling stuff is pretty neat and various out in the open adobe structures and underground sorts of things.

Respondent 1: Those underground houses in Arizona along the Grand Canyon are kind of interesting. What goes on in a kiva, yeah. I don't know what goes on in some of those ceremonies that the Navajos are doing that for the most part. Or you could really do one or a cutaway of what goes on inside. That would be great. And people are interested in that. I guess Navajos still have those. We don't have to do any peyote or anything if you make it realistic.

Interviewer: What was that?

Respondent 1: We don't have to do any peyote to make it realistic.

ID 111

The Museum and the Media

Visitor reflections and observations were generally presented as their own; some acknowledged sources. Books, school and the movies were the basis for information about the past; observation, friends or the mass media for information about the present. The few times when museums were mentioned, it was with a sense that they were more authoritative than other sources, e.g., "...but from what I've been learning in museums and stuff, it's different than what has been portrayed on TV about them." (ID 109).

The media were specifically mentioned by 10% of the respondents. Most generally, these people recognized that their images of the Native past comes from Western

films (seen either as movies or TV re-runs) and that images of the present come from news sources.

The imagery of the savage, the teepee dweller, and the Indian (bad guys) vs. the cowboys (good guys) is directly attributed to film: "When I was growing up, there were the cowboy and Indian movies and shows ... Indians were almost bad guys." (ID 017). These sources were mentioned by 6% of visitors; almost all of them challenged these images of the past: "I always thought that they were savages because of the movies, but when this one particular movie had come out, [it] showed that they were normal people as we are..." (ID 221).

In six percent of the conversations, there was agreement that news sources (television, papers, documentary movies) present a more realistic picture of Native Americans today. Some visitors admit that the news concentrates too much on the negative news (poverty, alcoholism, fighting for land rights) than on positive human interest stories:

...We looked at some negative ones, just the coverage of the poor Indian or alcoholism, and the cheese and those programs and the federal government involved with them. And it's such a negative aspect of them and they have such a heritage and such a...

ID 206

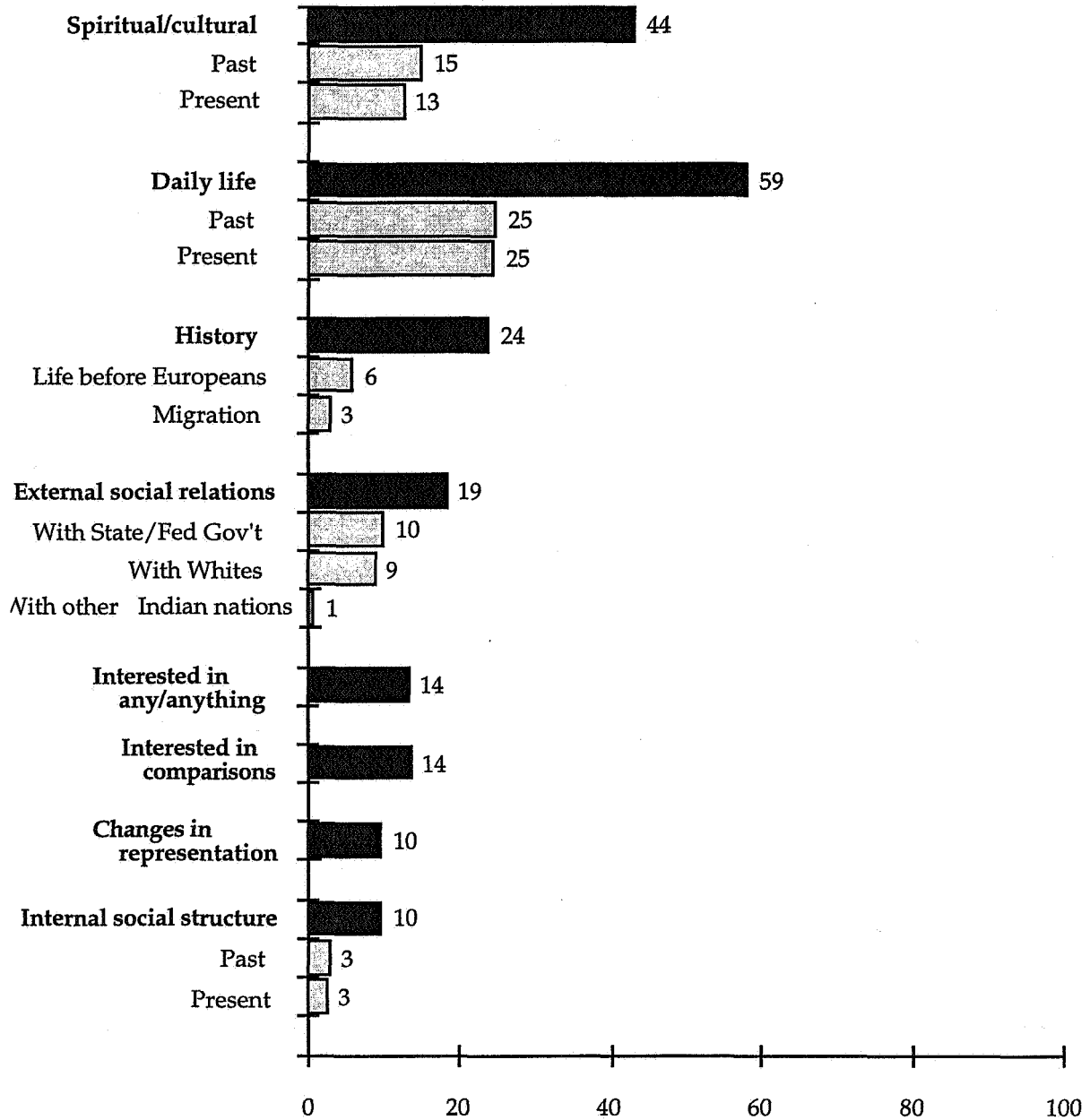
(See Appendix B, Section 19).

Distinctive Features of Native Americans

As mentioned earlier, the discussion of the new museum raised those aspects that make Indians unique or distinctive in the visitors' minds. They comprise five main topical categories: religion/spirituality, art/craft, social structure, history, and daily life.

Religion/Spirituality. Almost half of the visitors (44%) noted that the new museum should emphasize a spiritual component. In part, this reflects a general attitude that sees a spiritual approach to everyday life as characteristic of Native American culture. For about a third of these visitors (15%), the emphasis was on the spiritual component in the past; others were thinking about the present (12%). The word "religion," while showing up less frequently in the comments (10%), was used as a blanket term not only for customs, ceremonies, beliefs and myths, but also the for relationship between Indians and the environment, and a spiritual dimension generally. Clearly, there is a sense that traditional spiritual beliefs are what set Indians most apart, aside from specific social and cultural practices, and the production of certain types of artifacts.

Figure 3
Major Themes in Visitors' Discussion of the New Museum*
(In Percent)



*See note below Figure 1.
Source: Appendix D, Table 1.

As we have seen, visitors view both the Native American past and present through the moment of contact and conflict with Europeans and the tensions and struggles it created. In discussing the spiritual beliefs of Natives, we hear from a few respondents (3%) that before Europeans arrived Indians enjoyed religious freedom: "They probably had a better lifestyle than they have now in terms of their spirituality." (ID 280) (Additional quotations Appendix B, Section 20). Since then, Indians are thought to have kept these religions alive through ceremony and tenacity.

Their spiritual framework involved beliefs different from those of other Americans; Native beliefs are strongly associated with nature:

They [were] used to being in nature and now everything's so, with technology and everything. I guess they must not like it with technology so advanced that – I don't know. In a way they would like it because they have a better life, but they were so used to nature and it's almost like their God and everything.

ID 021

(See Appendix B, Section 21).

When visitors used the word "religion", it was with little elaboration and an expression of general interest: "I guess the two that I'm most interested in are religion and art, so I guess I would focus on those two." (ID 094)

Some visitors would like to see religious practices today: "I guess how much of their culture and their religion they still practice today considering all of the influences of modern society." (ID 117)

Only two respondents expressed an interest in medicine men, although additional interest was expressed in medical practices (see "Daily Life" discussion, below).

The visitors who were interested in spirituality/religion were setting this aspect of Native culture apart from their own, and did not appear interested in making connections to their own religious structures.

Cultural Artifacts. Even museums with small collections have generally presented Native American materials. It is not surprising that one in eight (13%) mentioned Indian arts and crafts, either as part of describing Native life (4%) or as something of interest in the new museum (9%). However, the visitors provided very little elaboration. The comments do not encompass a wide range of objects. Artifacts are sometimes mentioned as being a part of daily life for Natives, a form of cultural expression and identity, and a vehicle for cultural transmission. The visitors seem to have assumed that jewelry, pottery and other crafts are part of the 'signature' of Native Americans.

I'd like to learn about their pottery, and their crafts, and how they made that, and why it was so important, and how they got all of the materials for it.

ID 006

(See Appendix B, Section 22).

While most respondents thought of Indian arts and crafts as either belonging to the past or as integral to reservation life, one women from Idaho was curious about the role of art and culture in urban settings:

...I think the politics of it is very interesting. I guess I'd be interested to know about that. And also the art and the culture, and how it affects every day city dwellers and that kind of thing.

ID 084

Visitor interest in the transmission of cultural values included the transfer of artistic skills and aesthetic values: "I'd like to learn more of how they again passed on their skills to their children, like the basketweaving, some of the crafts. I'd like to know how that was taught to their children." (ID 099). A man from Connecticut said:

Contemporary, I don't know. It's hard to say. I see a lot of – I go to the Southwest a lot, a lot of Native American stuff there in terms of artifacts and whatnot, crafts. I'd like to know basically how they're maintaining the seeds of their culture. How they're maintaining that type of spirituality in art. How they're maintaining an awareness to the young about all of that. That would be really curious to me.

ID 234

Reflecting awareness of current museum practices, some were looking for a "how-to" or a demonstration:

...Wonderful, I think it would be wonderful to have dance, the exhibits of the dances and to maybe have some people actually doing crafts, actually showing how pottery is made and how corn was ground. I mean to learn a little bit more about their every day existences, rather than just a static exhibit, to actually have demonstrations of how things went.

ID 137

Others looked for what's authentic in the comparison of old and new:

Mostly the artwork or things like how they do their jewelry, their things, go to the store sometimes, you see Indian type jewelry, things. How they make it. How they have designed it. Where is that all coming from instead of their own art, so it's I think some of the old tradition is probably there and that part probably has not been lost. It's hard to say where they've tailored it to just like you see old Japanese art and modern Japanese art, they have certain styles the same, but at the same time you see what's new and what's old.

ID 164

Contemporary crafts were also of interest:

I'm kind of interested in art stuff, so like that. What are the new sorts of artifacts the Indians make with the like beadwork or basketry, masks, whatever like that. That would be kind of neat or what's life like on a reservation? What are some of the advantages, disadvantages of reservation life? And like what steps are being taken to preserve their ancient heritage? Things like that?
ID 258?

An occasional respondent envisioned the new museum as focusing more on the Native role in contemporary society, rather than displaying the "usual stuff:"

[Interested in...] their role in the modern American society, to what extent they're integrated and how they see themselves fitting into American society going into the new millennium. Stuff like that I think would be interesting rather than just the usual stuff of [inaudible] out artifacts and so on.
ID 024

While interest in objects was high, only three visitors explicitly made reference to either literature or music: "I would like to see more of the art, the culture of contemporary American Indians, and their writings. I'm not aware of any contemporary writing of American Indians." (ID 246).

Social Structure/Government. One in ten visitors saw the museum as presenting ideas about the internal structure of Native society, both past and present. The language used was quite sketchy and the topics centered around government, laws, and family relations, e.g., "Maybe the laws surrounding their culture, the laws and how they have affected their culture as new laws have been made for them." (ID 020).

There is an expressed interest in how Native government "really works," how it is affected by various external laws. A few respondents mentioned gender roles: "What the wives did compared to what the husbands did, how the lifestyle was. How children were treated." (ID 007). (For additional quotations see Appendix B, Section 23).

History. About one in four visitors (24%), almost as an automatic response, answered that they wanted the museum to deal with history. This is not surprising as interviewing took place near exhibitions with historical content. For some history meant learning additional details, for others it meant the chronology of the Indian story (accompanied by maps) and information about migration.

Visitors make a distinction between the pre-contact period and the present: "I'd like to see what it was like when we first came over here and how did they live before

civilization as they call it swept across the country." (ID 062) (Additional comments in Appendix B, Section 25). Those visitors (6%) who wanted to learn more about pre-contact history had their own views of what transpired: "I certainly don't want to see any slaughters. I like to see them in their habitat and, not in the habitat meaning like animals, but in their pre-European, but I'd like to see them in lush valleys." (ID 068).

A small group (3%) expressed interest in migration across the continent: "I suppose just general history. And also, I just think it would be interesting to see sort of maps of things like migration because of things like invaders. Like where different tribes were forced to move, that kind of thing. Like they, I don't know, moved between states, that kind of thing." (ID 233). (For additional quotations see Appendix B, Section 24).

Visitors did not specify any events they wanted to understand better, nor did they name any historic figures. In general, they had their own outline of the story and wanted to see it represented in the new museum.

Daily Life. The interest in the daily life of Natives in the past centered around subsistence – diet, tool making, weapons, clothing, and living off the land without technology – a life "... before they had electricity and they lived in their sod homes or their teepees." (ID 127).

I'd like to know about the beginning. I know a pretty lot about it as far as having read about it, and watched it and all that's been exposed to it to some extent first hand. Probably some intricacies of the tribal life. How they were nomadic in nature, why they moved. The details of what it was like to live in the cold winters. How they survived through the harsh winters through the summers, no air-conditioning, no heat. ...
ID 058

(See Appendix B, Section 25).

Interests in seeing daily life in the new museum were expressed by one-fourth of the visitors. In discussing them, only two visitors mentioned leisure-time activities. One said, "I would say what they did in their free time, sports, athletics. I guess that's pretty much it." (ID 261). And the other said: "I'd love to see how they lived and their tools, their clothing, their kitchens, what they did for entertainment, average life." (ID 214).

In the context of discussing an interest in the past, several respondents pointedly indicated that they found the past far more interesting than contemporary conditions: "Contemporary, I think it would be kind of boring." (ID 111).

Conversations about daily life in the present (25%) tended to be couched in general terms, with respondents basically interested in what the lifestyle/activities of contemporary Natives, how they live, and their occupations: "Yeah I would like to see a description of what many of them do in life today, because I don't think people understand that. I never took time to think of what they do. I just assume that they do things that the rest of the population generally do." (ID 009). Some visitors (6%) talked about Native foods and food preparation as interesting topics for the new museum.

Visitors (5%) also expressed an interest in Native approaches to medicine ("...I'd like to see more on herbal healing." ID 234) as well as in current health conditions:

R1: Well I'm a physician. I'm interested in health care issues and some of the peculiar health care problems of American Indians and the health plight of Indians, not just on the reservations, but all across the country I think would be especially interesting to me.
ID 272

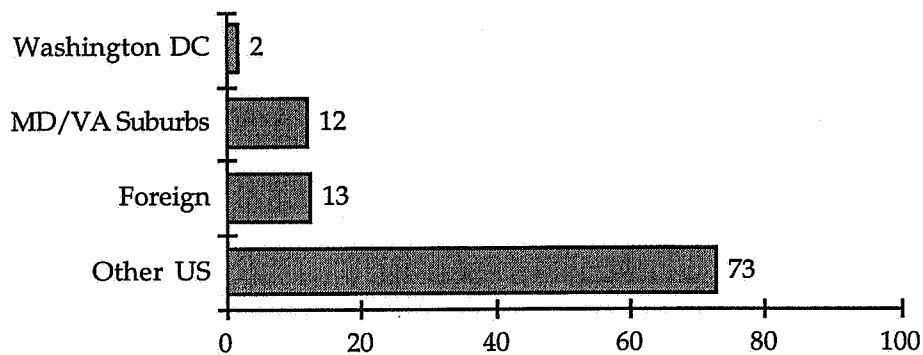
(See Appendix B, Section 26).

Visitors who mentioned present daily life were especially interested in cultural transmission: "How they're maintaining their heritage; how they're raising their children to appreciate and respect their heritage. How they're surviving on the reservations other than the casinos." (ID 019). They also felt there was a need to show differences between reservation and urban life "I guess it's just their lives now, the people that are still on the reservations, what are they doing and what motivates them now as opposed to the people that have gone out into mainstream America." (ID 046). Two percent of the visitors expressed a specific interest in language preservation.

III. Results: The Visitors and Their Experience

The visitors we interviewed were about equally divided between men and women. Their average age is 39 years.¹⁰ They ranged in age from 13 to 83 years. Seventy-three percent of the visitors live in the United States but outside the Washington DC Metropolitan area (see Figure 1). The rest were about equally divided between those who were visiting Washington from a foreign country (13%), and those who live locally (14%).

Figure 4
Residence of Visitors, NMAI Study
(In Percent)



Source: Appendix D, Table 2

The audience is very well-educated; two out of every three visitors (64%) over the age of 25 have at least a college degree, and about one-fourth have graduate degrees. The majority (60%) were making a repeat visit to the museum where they were interviewed. Among United States residents, the majority (81%) identified themselves as White or Caucasian, followed by African Americans (8%), Asians (4%), Hispanics (4%) and American Indians (2%).

Comparing these visitors to a profile of Smithsonian visitors shows that they are generally the same.¹¹ The main difference is in the racial and ethnic distribution: we interviewed fewer Caucasians in this study and more African Americans, Hispanics and American Indians. In part this difference may reflect the locations of the interviews.

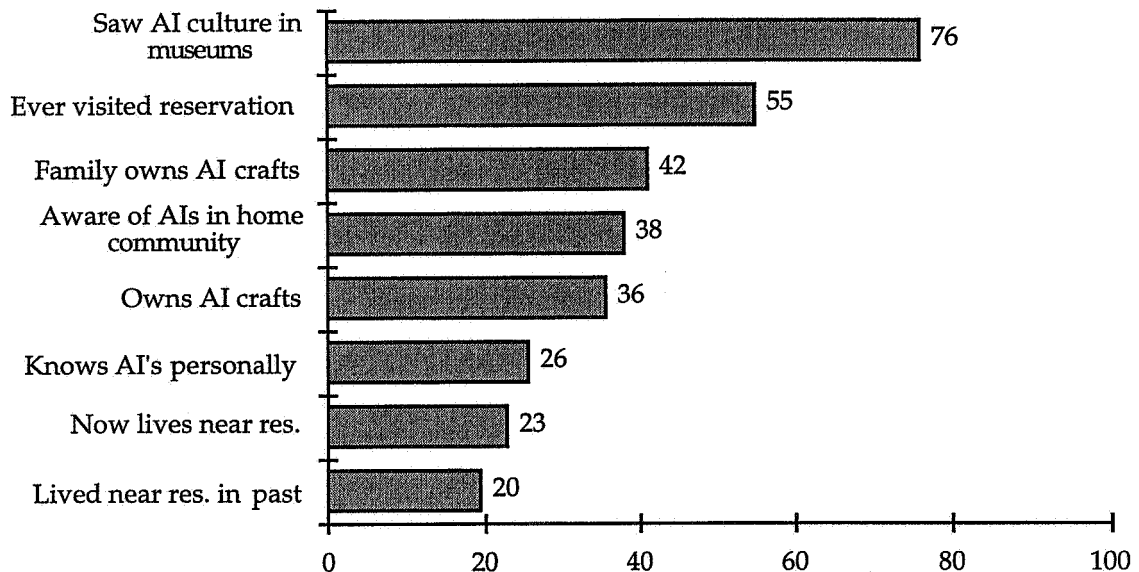
¹⁰ Average = 38.8, Standard Deviation (SD) = 13.3.

¹¹ The Smithsonian visitor profile data was taken from four year-long studies of NASM, NMAH, NMNH and the Freer and Sackler Galleries conducted in 1994. The data discussed here was collected in NMAH and NMNH in May, 1994. See Doering, Zahava D. and Adam Bickford. (1997). *Visitors to the Smithsonian Institution: A summary of studies*. Washington DC.: Smithsonian Institution Institutional Studies Office. Report 97-3.

Contact with American Indians

The data allows us to describe the kinds of contact visitors have had with American Indian culture and communities (see Figure 2).¹² The most common type of contact, understandably, was through museum exhibitions. Over three-quarters of all respondents mentioned seeing such exhibitions. Of these respondents, about one-fourth (24%) said they had previously seen exhibitions about American Indians in Natural History museums and an additional one-fifth (20%) mentioned history museums as the venue. The rest either mentioned museums without a specific topical area, e.g., general subject community museums (23%) or were not sure of the museum type. Thirty-five percent of these museums were outside the respondent's home state while one-fifth were local.¹³ Some respondents mentioned multiple museums (13%), while a few (2%) mentioned NMAI in New York.

Figure 5
Visitor Contact with American Indians (AI's)
(In Percent who Mentioned each Item)



*res. = reservation

Source: Appendix D, Table 3

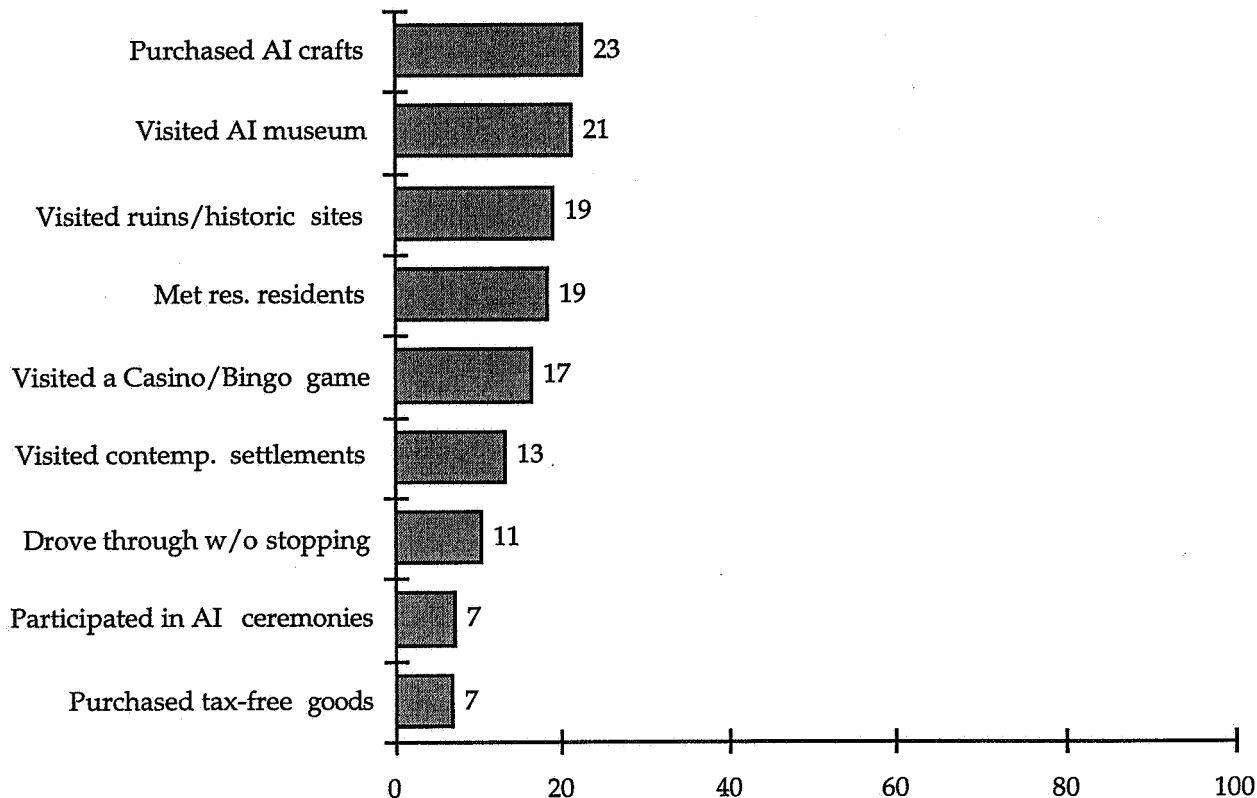
Over half of all visitors said they had ever visited an American Indian reservation (55%). Those who had visited were asked when the last visit took place and what

¹² Eight questions were used to measure contact with, and awareness of, American Indians: whether respondents currently live near an American Indian reservation or settlement, whether they were aware of American Indians living in their community, whether they ever lived near a reservation or settlement, whether they ever visited a reservation or settlement, whether they own American Indian crafts or artifacts, whether anyone in their family owns American Indian crafts or artifacts, whether they have seen exhibitions about American Indians in museums, and whether they personally know any American Indians. The percentage of respondents who answered "yes" to each question is reported in Appendix D, Table 2.

¹³ Data on file. The rest of the respondents could not readily recall the museums' locations.

they did during that visit.¹⁴ Half of these visits occurred in the last three years; some visits had taken place over thirty years ago.¹⁵ While on reservations, nearly four out of ten individuals purchased American Indian crafts, visited a museum, ruins or historic sites (see Figure 3). Meeting reservation residents or visiting a casino or a bingo game were also commonly reported activities.

Figure 6
Visitor Activities on Native American Reservations
(In Percent of All Visitors who Mentioned each Item)



Source: Appendix D, Table 3.

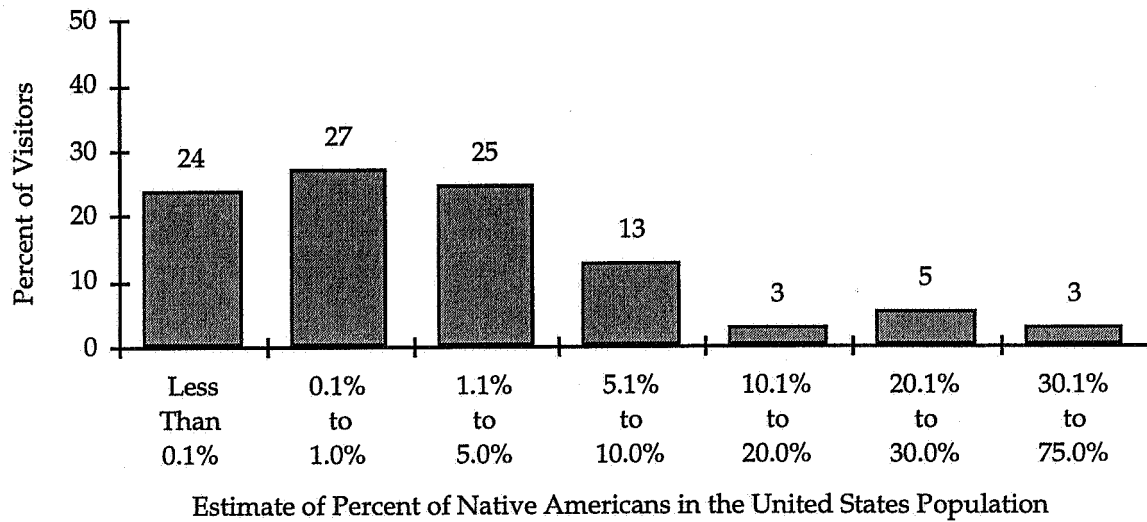
About one-fourth of the visitors (25%) indicated that they personally knew Native Americans. The most common contexts for knowing American Indians was through work (8% of all respondents), school (6%) or through a family connection (6%).

Half of the visitors estimated the percentage of Natives in the American population to be less than 1%, while one quarter gave estimates between 1% and 5%; the remaining quarter gave higher estimates (see Figure 7). The wide ranging estimates of the percentage who live on reservations reflect minimal knowledge of the present-day American Indian community (see Appendix D, Table 5).

¹⁴ Respondents were given a list with nine choices, and they were free to choose as many activities as they wished. See Appendix D, Table 3.

¹⁵ Data on file.

Figure 7
Percent of Native Americans in the United States Population:
Visitor Estimates



Source: Appendix D, Table 4.

IV. Discussion

On the whole, the mental images of Native Americans conveyed by visitors are superficial and do not include strongly held beliefs and opinions. The moment of contact is the lens through which Native Americans are perceived. Before contact, Natives had considerable freedom of movement, exercised control over their destiny, and lived happily in harmony with nature. Native culture is epitomized by respect for nature.

Primarily as a result of media presentations, current Indian life is seen as grim and characterized by poverty, considerable alcoholism and other social problems. It is acknowledged that some Native Americans have fully assimilated into urban environments. Implicit in these conversations is an assumption that urban life is incompatible with maintaining traditions and Native cultural values. These can only be maintained on reservations.

What do these results, and others woven throughout the text, mean for the new museum? What does this study suggest for the planning process? We see the museum as facing a number of challenges:

Past vs. Present. A major challenge for the new museum is bridging the chasm between the imagery of the Native past and perceptions of the present. Visitors recognize a cultural relationship between the Natives of the past and their reservation descendants. As we saw, a few are even interested in understanding how the culture is transmitted. Yet, lurking in the background is the implication that American Indians in the past were more deserving of respect and admiration. One respondent made this explicit when discussing what he wanted to see in the new museum:

Respondent: How they're preserving their culture, and how they might use their past abilities to cope with their environment in today's world.

Interviewer: Any specific aspects of their culture that you'd like to learn about?

Respondent: Yeah, I'd like to know about how they were comfortable with their environment. How they were able to cope with those things in the past and why they can't do that now.

ID 172

Native American Culture Today. A second challenge is helping visitors to recognize the presence of a strong Indian culture in America today. While visitors acknowledged a general value to Indian culture, especially in contrast to contemporary non-Indian ways, they had difficulty integrating these images with what they perceived as current Native life.

Artifacts. A third challenge lies in the presentation of Indian cultural artifacts. Visitors are familiar with arts and crafts either from museum displays or from their

personal lives. In presenting all cultural materials, there will be a need to stress the relationship between culture and objects, both in its past and present manifestations.

Continuity and Change. There is a challenge in showing both continuity and change in Native philosophy and life. Many visitors who see Native culture continuing into the present appear to presume that such practices are not time-dependent, but rather they are static.

Connections. Finally, there is a challenge in showing visitors that there are similarities between Native philosophy, beliefs and practices and their own. Visitors would like the new museum to emphasize aspects of Native life and culture that are unique or different. Yet, we know that for the museum experience to be most meaningful, visitors need to connect presentations with their own world views, experiences, and feelings.

Overall, we have seen that visitors have only a cursory familiarity with Native philosophy, history or current conditions and that their beliefs or positions about Native Americans are superficial. In many ways, this should be perceived by the museum as good news. Strongly held positions and firm beliefs are nearly impossible to modify – especially in the course of a brief museum visit. The visitors who come to the new museum will come with considerable curiosity and good will. They will be quite amenable to hearing the Native voice.

Appendix A.

Selected Characteristics of Interviewed Visitors

This appendix is based on the interview data (see Questionnaire in Appendix D). Columns 1-7 are self-explanatory. Column 8 is the response to Q.12, "Do you personally know any American Indians?" Column 9 is based on Q.3, "Do you currently live near an Indian reservation?" Column 10 is based on Q. 6, "Have you visited any American Indian reservations or settlements?"

1	2	3	4	5	6	7	8	9	10
Interview ID	Location	Gender	Age	Racial/ Ethnic ID	Education	Residence	Know	ResLiv	ResVis
1	A&I	Female	36	Caucasian	HS Graduate	Virginia	Yes	No	No
2	A&I	Female	40	Caucasian	Bachelors	Ohio	No	No	No
3	A&I	Female	36	Caucasian	Advanced Deg	MD/VA Suburbs	No	No	Yes
4	A&I	Male	63	Caucasian	Bachelors	MD/VA Suburbs	No	No	Yes
6	A&I	Female	28	Caucasian	Bachelors	Ohio	No	No	No
7	A&I	Male	25	Caucasian	Bachelors	Pennsylvania	No	No	No
9	A&I	Male	58	Caucasian	Bachelors	New York	No	No	Yes
10	A&I	Male	54	Caucasian	Some Coll	California	No	Yes	Yes
11	A&I	Male	32	Caucasian	HS Graduate	North Carolina	No	Yes	Yes
12	A&I	Male	71	Caucasian	Bachelors	New York	Yes	Yes	Yes
13	A&I	Male	24	Caucasian	AA/JR Coll	Pennsylvania	Yes	No	No
15	A&I	Male	49	Caucasian	Bachelors	Sweden	No	NA	Yes
16	A&I	Male	17	Caucasian	Some HS	New Jersey	Yes	No	No
17	A&I	Male	53	Caucasian	Bachelors	Oregon	Yes	Yes	Yes
18	A&I	Female	29	Caucasian	Some Coll	MD/VA Suburbs	No	No	No
19	A&I	Male	34	Caucasian	AA/JR Coll	MD/VA Suburbs	No	No	No
20	A&I	Female	19	Caucasian	Some Coll	Illinois	No	No	No
21	A&I	Female	20	Hisp/Latino	Some Coll	New Jersey	No	No	No
23	A&I	Female	43	Caucasian	HS Graduate	New Jersey	No	No	No
24	A&I	Male	36	Caucasian	Bachelors	Ireland	No	NA	No
25	A&I	Female	55	Caucasian	Some Coll	Colorado	Yes	Yes	Yes
26	A&I	Female	43	Caucasian	AA/JR Coll	New Jersey	Yes	No	No
27	A&I	Female	61	Caucasian	HS Graduate	New York	No	Yes	Yes
29	A&I	Female	36	Caucasian	Advanced Deg	Idaho	Yes	No	Yes
30	A&I	Female	53	Caucasian	Advanced Deg	Massachusetts	No	No	Yes
31	A&I	Female	34	Amer Ind	AA/JR Coll	Maryland	Yes	No	Yes
32	A&I	Male	38	AfrAm/Bl	Advanced Deg	California	No	No	No
33	A&I	Female	65	Caucasian	Some Coll	Delaware	Yes	No	No
34	A&I	Female	22	Caucasian	Some Coll	Ohio	No	No	No
35	A&I	Female	44	AfrAm/Bl	Bachelors	Michigan	.	Yes	Yes
36	A&I	Male	44	Caucasian	Advanced Deg	California	No	Yes	Yes
37	A&I	Male	22	AfrAm/Bl	HS Graduate	Alabama	Yes	No	Yes
39	A&I	Female	26	Asian/Pac Is	Bachelors	New York	No	No	No
40	A&I	Male	31	Caucasian	AA/JR Coll	Virginia	Yes	Yes	No
41	A&I	Male	23	Caucasian	Some Coll	Texas	Yes	No	Yes
42	A&I	Female	66	Caucasian	Bachelors	California	Yes	No	Yes

ID	Interview		Age	Racial/		Education	Residence	Know	ResLiv	ResVis
	Location	Gender		Ethnic	ID					
43	A&I	Female	52	Caucasian		Some Coll	MD/VA Suburbs	Yes	No	Yes
44	A&I	Female	24	Caucasian		Bachelors	MD/VA Suburbs	No	No	No
46	A&I	Female	33	Caucasian		Bachelors	Missouri	No	No	Yes
47	A&I	Female	42	Caucasian		Some Coll	Pennsylvania	Yes	No	No
48	A&I	Female	38	Caucasian		Some HS	New Jersey	No	Yes	No
49	A&I	Male	49	Caucasian		Bachelors	Illinois	Yes	No	Yes
50	A&I	Male	34	Asian/Pac Is		Advanced Deg	Kentucky	No	No	Yes
51	A&I	Female	37	Caucasian		AA/JR Coll	Kansas	No	No	Yes
53	A&I	Female	54	Caucasian		Advanced Deg	Indiana	No	No	No
54	A&I	Male	37	Caucasian		HS Graduate	South Carolina	No	Yes	No
55	A&I	Male	40	Caucasian		Bachelors	Colorado	Yes	Yes	Yes
56	A&I	Female	55	Caucasian		Advanced Deg	Pennsylvania	No	No	Yes
57	A&I	Male	47	Caucasian		Bachelors	Arizona	Yes	Yes	Yes
58	A&I	Male	48	Caucasian		HS Graduate	New Jersey	No	No	Yes
60	A&I	Female	37	Amer Ind		Some Coll	New Hampshire	Yes	No	Yes
61	NMAH	Male	27	Caucasian		Bachelors	MD/VA Suburbs	No	No	Yes
62	NMAH	Female	46	Caucasian		HS Graduate	Michigan	No	No	Yes
63	NMAH	Male	37	Asian/Pac Is		Advanced Deg	India	No	NA	No
64	NMAH	Male	18	Caucasian		Some HS	Pennsylvania	No	No	Yes
66	NMAH	Male	44	Caucasian		Some Grad	Maine	Yes	Yes	Yes
67	NMAH	Female	36	Caucasian		Some Coll	California	Yes	No	No
68	NMAH	Female	47	Caucasian		Advanced Deg	Nevada	Yes	Yes	Yes
69	NMAH	Female	30	Caucasian		Bachelors	South Carolina	No	No	No
71	NMAH	Female	14	Caucasian		Pre/Grade Sch	California	No	No	Yes
72	A&I	Female	66	Caucasian		AA/JR Coll	Wisconsin	No	Yes	Yes
74	A&I	Female	60	Hisp/Latino		Some Coll	California	Yes	Yes	No
75	A&I	Female	37	Hisp/Latino		Some Coll	California	Yes	No	Yes
76	A&I	Male	55	Caucasian		Advanced Deg	California	Yes	No	Yes
77	A&I	Female	39	Caucasian		Bachelors	Virginia	Yes	No	Yes
78	A&I	Male	70	Caucasian		Bachelors	D.C.	No	No	Yes
80	NMAH	Female	40	Caucasian		HS Graduate	Kentucky	No	No	No
82	NMAH	Female	31	Caucasian		Bachelors	Virginia	No	No	Yes
83	NMAH	Female	58	Caucasian		AA/JR Coll	Idaho	No	No	No
84	NMAH	Female	24	Caucasian		Bachelors	New York	Yes	No	No
86	NMAH	Female	54	Caucasian		Advanced Deg	Vermont	Yes	No	Yes
87	NMAH	Female	37	Caucasian		AA/JR Coll	New Jersey	No	No	No
88	NMAH	Male	19	Caucasian		HS Graduate	Colorado	Yes	Yes	Yes
89	NMAH	Male	29	Caucasian		Advanced Deg	Germany	No	NA	No
91	A&I	Female	21	Asian/Pac Is		Bachelors	Virginia	Yes	No	No
92	A&I	Female	22	Asian/Pac Is		Bachelors	Massachusetts	No	No	Yes
93	A&I	Male	45	Caucasian		Some Coll	Nevada	Yes	Yes	Yes
94	A&I	Male	49	Caucasian		Advanced Deg	Pennsylvania	Yes	No	Yes
95	A&I	Male	62	Caucasian		AA/JR Coll	Iowa	Yes	Yes	Yes
96	A&I	Male	49	Caucasian		Bachelors	Michigan	Yes	Yes	Yes
97	A&I	Female	41	Caucasian		Some Coll	Pennsylvania	No	No	No

ID	Interview Location	Gender	Age	Racial/ Ethnic ID	Education	Residence	Know	ResLiv	ResVis
98	A&I	Female	37	Caucasian	Some Coll	West Virginia	No	No	No
99	NMNH	Female	27	Caucasian	Bachelors	Maine	No	No	Yes
100	NMNH	Female	26	AfrAm/Bl	Advanced Deg	New York	Yes	No	No
101	NMNH	Male	34	Asian/Pac Is	Bachelors	India	Yes	NA	No
102	NMNH	Male	18	Caucasian	Some HS	Michigan	No	Yes	Yes
103	NMNH	Female	40	Caucasian	Some Coll	Michigan	No	Yes	No
104	NMNH	Female	14	Caucasian	Pre/Grade Sch	Ohio	Yes	No	Yes
107	NMNH	Male	64	Caucasian	Some Grad	Washington	Yes	Yes	Yes
108	NMNH	Female	30	Hisp/Latino	Advanced Deg	Washington	No	Yes	No
109	NMNH	Male	33	AfrAm/Bl	Advanced Deg	Pennsylvania	No	No	No
110	NMNH	Male	34	Caucasian	Bachelors	Turkey	No	NA	No
111	NMNH	Male	52	Caucasian	Some Grad	Oklahoma	Yes	No	Yes
112	NMNH	Female	45	Amer Ind	AA/JR Coll	North Carolina	Yes	Yes	No
113	NMNH	Male	27	AfrAm/Bl	HS Graduate	D.C.	No	No	No
115	NMAH	Male	17	AfrAm/Bl	Some HS	California	No	No	No
117	NMNH	Male	39	Caucasian	Bachelors	Wisconsin	No	No	Yes
119	NMNH	Female	14	Caucasian	Some HS	Ohio	No	No	No
121	NMAH	Female	83	Caucasian	HS Graduate	Ohio	No	No	Yes
122	NMAH	Male	24	Asian/Pac Is	Bachelors	China	Yes	NA	Yes
123	NMAH	Female	17	AfrAm/Bl	Some HS	California	No	No	No
124	NMAH	Male	42	Caucasian	Advanced Deg	USSR (former)	Yes	NA	No
125	NMAH	Male	79	Caucasian	AA/JR Coll	California	Yes	No	No
126	NMAH	Female	45	Caucasian	Bachelors	Pennsylvania	Yes	No	Yes
127	NMAH	Female	39	Caucasian	Bachelors	Arizona	No	Yes	No
128	NMAH	Male	52	Caucasian	HS Graduate	Missouri	Yes	No	Yes
129	NMAH	Female	48	Caucasian	Some Coll	California	Yes	Yes	Yes
130	NMAH	Male	42	Caucasian	Bachelors	Pennsylvania	No	No	No
131	NMAH	Male	17	Caucasian	HS Graduate	Sweden	No	NA	No
132	NMAH	Male	62	AfrAm/Bl	Advanced Deg	Virginia	No	Yes	Yes
133	NMAH	Male	14	Caucasian	Some HS	Oklahoma	No	No	No
134	NMAH	Female	22	Hisp/Latino	Some Coll	Texas	No	No	Yes
136	NMAH	Female	27	Asian/Pac Is	Advanced Deg	Rhode Island	No	No	No
137	NMAH	Female	46	Caucasian	Bachelors	New York	Yes	No	Yes
138	NMAH	Male	48	Caucasian	Some Coll	California	Yes	No	Yes
141	NMAH	Male	56	Caucasian	Advanced Deg	California	Yes	Yes	.
143	NMAH	Female	25	Caucasian	Bachelors	Oklahoma	Yes	Yes	Yes
145	NMAH	Male	40	Caucasian	Advanced Deg	Texas	Yes	No	No
146	NMAH	Male	39	Caucasian	Some Grad	Michigan	No	No	No
148	NMAH	Male	32	Caucasian	Some Grad	Ohio	No	No	No
149	NMAH	Male	43	Caucasian	Some Grad	Virginia	No	No	Yes
150	NMAH	Female	39	Asian/Pac Is	Some Coll	Hawaii	No	No	No
151	NMAH	Male	14	Hisp/Latino	Some HS	Texas	No	No	No
154	NMAH	Fem.	26	Caucasian	Advanced Deg	New York	Yes	No	Yes
155	NMAH	Male	40	Amer Ind	Some Coll	Texas	No	No	Yes
156	NMAH	Female	30	Caucasian	Advanced Deg	Alabama	No	No	No

ID	Interview		Age	Racial/		Education	Residence	Know	ResLiv	ResVis
	Location	Gender		Ethnic	ID					
157	NMAH	Male	46	Caucasian		Bachelors	Connecticut	No	No	No
158	NMAH	Female	24	Caucasian		Bachelors	D.C.	Yes	No	Yes
160	NMAH	Female	18	Caucasian		Some Coll	Michigan	No	No	No
161	NMAH	Male	65	Caucasian		Advanced Deg	Vermont	No	No	No
162	NMAH	Male	42	Caucasian		Advanced Deg	Utah	Yes	Yes	Yes
163	NMAH	Female	27	Caucasian		Bachelors	South Carolina	No	No	Yes
164	NMAH	Male	36	Caucasian		Bachelors	D.C.	No	No	No
165	NMAH	Male	24	Caucasian		Bachelors	Australia	No	NA	Yes
166	NMAH	Male	26	Caucasian		HS Graduate	Pennsylvania	No	No	No
167	NMAH	Female	58	Caucasian		Some Grad	North Dakota	Yes	Yes	Yes
169	NMNH	Female	34	Caucasian		Bachelors	MD/VA Suburbs	Yes	No	No
170	NMNH	Male	32	Caucasian		AA/JR Coll	Tennessee	Yes	No	No
171	NMNH	Female	48	Caucasian		HS Graduate	North Carolina	No	No	Yes
172	NMNH	Male	40	Caucasian		Some Grad	Texas	No	No	.
173	NMNH	Female	35	Caucasian		Some Coll	New Hampshire	Yes	No	Yes
174	NMNH	Female	52	Caucasian		HS Graduate	Massachusetts	No	No	No
175	NMNH	Female	42	Caucasian		Some Grad	MD/VA Suburbs	Yes	No	No
177	NMNH	Male	65	Caucasian		Advanced Deg	Virginia	Yes	No	Yes
178	NMNH	Male	33	Caucasian		Bachelors	Connecticut	No	Yes	Yes
179	NMNH	Female	27	Caucasian		Bachelors	North Carolina	Yes	No	Yes
180	NMNH	Female	40	Caucasian		HS Graduate	Virginia	No	No	Yes
181	NMNH	Female	28	Caucasian		Advanced Deg	MD/VA Suburbs	Yes	No	No
182	NMNH	Female	32	Hispanic/Latino		Bachelors	Pennsylvania	Yes	No	Yes
183	NMNH	Male	41	.		Bachelors	MD/VA Suburbs	Yes	No	No
184	NMNH	Female	19	Caucasian		Some Coll	Wisconsin	No	No	No
185	NMNH	Female	53	AfrAm/Bl		Some Coll	Colombia	Yes	NA	No
186	NMNH	Male	46	Caucasian		Some Coll	Idaho	Yes	Yes	Yes
188	NMNH	Male	20	Asian/Pac Is		Some Coll	MD/VA Suburbs	Yes	No	No
189	NMNH	Female	29	Caucasian		Bachelors	Louisiana	Yes	Yes	Yes
190	NMNH	Female	44	Caucasian		Bachelors	Pennsylvania	No	No	No
191	NMNH	Male	46	Caucasian		Bachelors	Texas	Yes	No	Yes
192	NMNH	Male	37	Caucasian		Advanced Deg	Jordan	No	NA	No
193	NMNH	Male	53	Caucasian		Advanced Deg	MD/VA Suburbs	Yes	No	No
195	NMNH	Female	30	Caucasian		Some Coll	New Jersey	No	No	Yes
196	NMNH	Male	40	Caucasian		Bachelors	Texas	Yes	No	No
197	NMNH	Male	29	Hispanic/Latino		Some Grad	Mexico	Yes	No	No
198	NMNH	Male	25	Caucasian		Some Grad	Colorado	No	No	No
199	NMNH	Male	44	Caucasian		Advanced Deg	Virginia	Yes	No	Yes
200	NMNH	Female	45	Caucasian		Some Coll	Pennsylvania	No	No	No
201	NMNH	Male	45	Caucasian		HS Graduate	MD/VA Suburbs	No	No	Yes
202	NMNH	Male	45	Caucasian		AA/JR Coll	Virginia	No	No	No
203	NMNH	Female	17	AfrAm/Bl		Some HS	Texas	Yes	No	Yes
204	NMNH	Female	13	Caucasian		Pre/Grade Sch	North Carolina	Yes	No	No
205	NMNH	Male	36	Caucasian		Some Coll	Canada	No	NA	No
206	NMNH	Male	49	Amer Ind		Some Grad	Georgia	Yes	No	Yes

ID	Interview		Age	Racial/		Education	Residence	Know	ResLiv	ResVis
	Location	Gender		Ethnic	ID					
207	NMNH	Female	34	Amer Ind	Some Coll	Indiana	Yes	No	No	
209	NMNH	Male	23	Caucasian	Bachelors	MD/VA Suburbs	No	No	No	
211	NMNH	Female	18	AfrAm/Bl	HS Graduate	Texas	No	Yes	No	
212	NMNH	Male	65	Caucasian	HS Graduate	Florida	No	Yes	Yes	
214	NMNH	Female	59	Caucasian	Some Coll	Georgia	No	Yes	No	
215	NMNH	Female	24	Hisp/Latino	Bachelors	Texas	No	No	Yes	
216	NMNH	Female	40	Caucasian	Advanced Deg	Pennsylvania	Yes	No	No	
218	NMNH	Female	34	Hisp/Latino	HS Graduate	New Mexico	Yes	Yes	Yes	
219	NMNH	Female	39	Caucasian	Some Coll	Pennsylvania	Yes	No	No	
220	NMNH	Male	67	Caucasian	Advanced Deg	Oregon	Yes	Yes	Yes	
221	NMAH	Male	65	Caucasian	AA/JR Coll	New York	Yes	Yes	Yes	
222	NMNH	Male	35	Caucasian	Advanced Deg	MD/VA Suburbs	No	No	Yes	
223	NMAH	Female	53	Caucasian	AA/JR Coll	Pennsylvania	No	Yes	No	
224	NMAH	Male	29	Asian/Pac Is	Bachelors	Delaware	Yes	No	No	
225	NMAH	Fem.	31	Caucasian	Bachelors	Texas	Yes	No	Yes	
226	NMAH	Female	37	Caucasian	Bachelors	Arkansas	No	No	Yes	
227	NMAH	Male	42	Caucasian	Advanced Deg	Pennsylvania	No	No	Yes	
228	NMAH	Male	14	Caucasian	Some HS	South Dakota	No	Yes	Yes	
229	NMAH	Female	46	Caucasian	Some Grad	Spain	Yes	NA	No	
230	NMAH	Fem.	44	Caucasian	Advanced Deg	Illinois	No	No	No	
231	NMAH	Female	20	Caucasian	HS Graduate	Massachusetts	No	No	No	
233	NMAH	Female	20	Caucasian	Some Coll	Colorado	Yes	Yes	Yes	
234	NMAH	Male	41	Caucasian	Advanced Deg	Connecticut	Yes	Yes	No	
236	NMAH	Male	54	Caucasian	HS Graduate	Wisconsin	No	No	.	
237	NMAH	Male	62	Caucasian	Advanced Deg	MD/VA Suburbs	Yes	No	No	
238	NMAH	Female	40	Caucasian	Bachelors	Pennsylvania	No	No	No	
239	NMAH	Male	22	Caucasian	AA/JR Coll	Tennessee	Yes	Yes	Yes	
240	A&I	Male	26	Caucasian	Some Coll	Virginia	No	No	No	
241	A&I	Female	44	Caucasian	Advanced Deg	Canada	No	NA	No	
243	A&I	Male	36	Caucasian	Advanced Deg	New York	No	No	Yes	
244	A&I	Male	24	Caucasian	Bachelors	D.C.	Yes	No	No	
245	A&I	Male	24	AfrAm/Bl	Some Grad	MD/VA Suburbs	No	No	Yes	
246	A&I	Female	48	Caucasian	Some Grad	New York	Yes	No	Yes	
247	A&I	Male	26	Caucasian	Some Grad	New York	No	Yes	Yes	
248	A&I	Female	60	Caucasian	Some Coll	Vermont	Yes	No	No	
249	NMNH	Female	23	Caucasian	Bachelors	Connecticut	No	No	Yes	
252	NMNH	Female	39	Caucasian	Advanced Deg	Washington	No	No	Yes	
254	NMNH	Female	40	Caucasian	Bachelors	New Hampshire	No	No	No	
255	NMNH	Male	31	AfrAm/Bl	Some Coll	New Jersey	Yes	No	No	
256	NMNH	Fem.	13	Caucasian	Pre/Grade Sch	South Carolina	Yes	No	No	
257	NMNH	Male	42	Asian/Pac Is	Advanced Deg	New Jersey	No	No	No	
258	NMNH	Male	18	Caucasian	Some Coll	Nebraska	No	No	No	
259	NMNH	Female	38	Caucasian	Advanced Deg	Massachusetts	Yes	Yes	Yes	
260	NMNH	Female	27	Caucasian	Some Coll	Pennsylvania	Yes	No	No	
261	NMNH	Male	36	Caucasian	Advanced Deg	Virginia	Yes	No	Yes	

Interview		Racial/							
ID	Location	Gender	Age	Ethnic ID	Education	Residence	Know	ResLiv	ResVis
262	NMNH	Male	32	Caucasian	Advanced Deg	Canada	Yes	NA	.
263	NMNH	Male	45	Caucasian	Bachelors	North Carolina	Yes	No	Yes
264	NMNH	Female	33	AfrAm/Bl	BachelorS	Georgia	Yes	No	.
265	NMNH	Female	57	Caucasian	HS Graduate	California	No	No	Yes
268	NMNH	Male	49	Caucasian	Some Coll	Kansas	Yes	No	Yes
269	NMNH	Female	28	Caucasian	Bachelors	MD/VA Suburbs	Yes	No	Yes
270	NMNH	Male	46	Caucasian	Bachelors	Florida	Yes	Yes	No
271	NMNH	Male	62	Asian/Pac Is	Advanced Deg	India	No	NA	.
272	NMAH	Male	41	Caucasian	Advanced Deg	Georgia	No	No	Yes
273	NMAH	Female	56	Caucasian	Advanced Deg	Nebraska	No	Yes	No
275	NMAH	Male	24	Caucasian	Bachelors	MD/VA Suburbs	No	No	No
277	NMAH	Female	22	Caucasian	Bachelors	Florida	No	No	Yes
278	NMAH	Male	50	Caucasian	Some Coll	Pennsylvania	No	Yes	No
280	NMAH	Female	46	Hisp/Latino	Advanced Deg	Alabama	Yes	No	No
281	NMAH	Male	32	Caucasian	Advanced Deg	MD/VA Suburbs	Yes	No	No
282	NMAH	Female	29	Caucasian	Some Grad	D.C.	Yes	No	Yes

Appendix B
Additional Quotations

To make the main text easier to read, only a few quotations from visitors are used to clarify the main points. A more extensive sample of quotations can be found in this Appendix. The order of this Appendix follows the sequence of the main text.

Section 1

In the past Native Americans were free and happy.

26% of visitors

R: It was peaceful. ... Well, there was no one around to bother them.
ID 016

R: Probably a lot happier. They probably did very well.
Interviewer (Int.): Do you have any suggestions as to why they might have been happier?
R: It's freedom, because they were here first.
ID 209

R: Oh I think that they lived together. I think they had a lot of freedom in terms of being able to roam or do those sorts of things. I think they were pretty innovative in terms of adapting to and surviving and being able to use the things that were there. I guess that's -- my sense is -- my general impression is they're more boxed in now and restricted to certain places, whereas before they had the ability to go anywhere they wanted to.
ID 017

R: Nomadic. Probably a very difficult life hunting for your living and living near the margin I would think, but free, certainly free to do whatever they pleased.
ID 042

R: Very naturally, I guess, in harmony with the surroundings is the impression of the stories that I've heard. They mastered their surroundings, were at peace with it, in balance.
ID 003

R: I think they lived a very peaceful, happy coexistence with nature and utilized their hunting skills, and used every part of the animal to exist. And I think they were very creative people.
ID 270

R: Very different, probably much better, roaming the land and better at peace with nature and the American scene.
ID 281

Section 2

Europeans disrupted this idyllic world.

10% of visitors

R: Being able to be free, with the land. I mean they lived off the land basically until we came over here. That's the way I feel about it. They lost everything they had pretty much.

ID 040

R: Lots of them [lived] quite happily, but when they were interfered with, it was pretty much the end of their culture as they knew it. We relocated them. We did everything to them. I mean I guess we thought we were doing it for their betterment, but I don't think they saw it that way.

ID 031

R: Before Europeans, I think they were very happy, more in touch with the land and more natural. [inaudible] would be happier if we lived like that.

ID 056

R: Well, they were free without the white people coming and taking their land.

ID 071

R: A lot better.

Int: Can you elaborate on what's normal or what's better?

R: Well, they didn't have to put up with a lot of white man trash. They were freer, they roamed. They had their own land.

ID 077

R: Happier than we did or happier than they did after we arrived.

Int: What maybe if you had to think about what their life was like, how would you describe it?

R: If we never came? ... It probably would have been pretty much the same as it was before we got here. They probably would have evolved into something

R2: They'd have less disease. One of the things that we brought was disease.

R: They probably would have continued to evolve. I don't know where their evolution started as far as day one, where they were when we arrived but --

ID 058

Section 3

Before Europeans came, Native Americans were close to nature.

21%

R: I guess I think of them as being just really close to nature and careful about things and peaceful until they were driven away.

ID 062

R: Comfortably with their environment. They were happy people. That would be my description. They were a happy people who are no longer happy.

Int: Based on the environment?

R: Right, they were able to cope and survive comfortably.

ID 172

R: I think their life was generally a good life. It was hard, but then it was all over the world at that time, but they had a balance and they had a culture, and ...

ID 072

Section 4

The past was better than the present.

3%

R: I think that their communities flourished and they didn't have the problems that they're facing today back then. Obviously, they didn't have the modern conveniences that they do that we brought, but I think that they were probably a happier people before we came and disrupted their lives.

ID 043

R: Well certainly, they had access to more land and they were more free to pursue their practices and there weren't all the handicaps that they have today, that a lot of people have today because of so called progress.

ID 167

Section 5

There was inter-tribal conflict in the past. Some tribes were war-like.

6%

R: They lived a primitive lifestyle, but it was pure. I think it was good for them. They interacted a lot with nature. They worship their religion. They take care of their people. They work hard for their food. They have wars in between, but I think that they lived a relatively peaceful life.

ID 050

R: I think that they lived very well. I think that they respect, they had family units. They had communities. They hunted. It wasn't war, I guess there were a few warlike tribes, but most of them lived in harmony with their surroundings and they lived in peace and flourished. I think they did very well.

ID 137

R: Lived in tribes that were generally fairly contentious and competitive. It's the California and the West Coast Indians who tended to have more resources and were not warlike at all from what I read. The Plains Indians were aggressively competitive, Southwest Pueblo Indians my impression is were living in a fairly

peaceful, productive state until the Plains Indians started sweeping in. And I'm unfamiliar with the Northeast Indians.

ID 076

R: They were like free and they didn't have to worry about anything except other tribes having like a battle. Survival of the fittest, like the best tribe was the one that stayed on top.

ID 115

R: Well, they were warriors. They were all warrior clans and very segregated, their wives were the beasts of burden and men were the bucks who didn't do much around the camp, women's work and men brought home the bacon and that's just about it.

ID 125

Section 6

The Native American past may have been less violent than some people think.

7%

R: Before Europeans came? I'm imagining that it was probably, it was a society. It was a culture, a well established culture with its own set of norms and values, and ways of doing things, and systems, economic system. And ways of inculcating the young, educating and so on. It was an established society. There's a lot of -- well even in our old Western movies, it was subjugating the savages and all that kind of thing. Those kinds of -- if anybody still bought -- I'm sure a lot of people still buy that white perspective, but I think it's most likely just a society.

ID 241

R: I think that I guess stereotypically, they were one with the earth or whatever. Of course they were probably fighting amongst tribes and stuff like that or the different sects of Indians, but other than that I think they're pretty cool.

ID 134

R1: Probably more peaceful [in the past]. They didn't have to fight for their land or anything.

ID 034

R1: I think that aside from their occasional battles, people saw something they did pretty well and were probably very happy.

ID 055

R1: Oh I think they lived very well. They certainly had a wonderful code of ethics in their way of living. And most of them were not a fighting or savage people that were fighting all the time. They had a wonderful philosophy.

R2: Lived off the land and obviously they didn't have much money, but they didn't need money.

R1: And with the Europeans coming in, they lost their culture, which is a marvelous marvelous thing to have, terrible to lose.

ID 074

R1: I don't know, the way TV portrays them is being like savages, war people and from what I've -- I haven't encountered any, but from like the knowledge of what I've been reading about them, they're very crafty, very knowledgeable of their history. But I would like to learn more about them.

ID 109

R1: Well they had more or less tribal life, the disparate tribes kind of fought each other on occasion, had peace on occasion. That type of living.

ID 198

R1: ...very free people and just who lived with nature and not the violent kind that has been projected. According to what I've known, most of what has been projected has been like a violent nature. I don't believe that. Some of it may be true.

ID 122

Section 7

Native Americans today are a separate and distinct group.

8%

R: Very different and probably sad, because they're restricted if they're going to live on their reservations. It's pretty much what the government has given them and what they can do and they still tell them what they can and can't do with their land.

ID 011

R: The only image that come to my mind is things I see commercialized about their poor conditions on reservations.

R2: They are unassimilated into the culture for sure. They have not blended like Italians and Germans and all those other, even Afro Americans, they have assimilated like they --

ID 053

R: I would think that they try to stick to their basics and when they do live on the reservations and try to live as much as they can in the old ways.

ID 048

R: Interesting, very, a distinct culture from others. Lots of history and cultures, very traditional.

ID 151

Section 8

American Indians are partially assimilated. All but a few say that Native Americans are beginning to re-claim their lost heritage.

18% of visitors

R: I would think that they are trying to better themselves in various different ways. They are blending into the blue collar segment of the country. They've helped themselves quite a bit with the aid of the casinos in California where I live. I hope that they don't deprive them of that life, because there's a lot of jobs and stuff that's been created by that. That's about it.

ID 010

R: Impoverished, kind of stripped of identity. People taking advantage of them.

Int: Any positives on the side of American Indian life?

R: I think that in the Southwest there's a strong movement to pass on some of the rituals, some of the ceremonies, to keep some of the spirit alive. I don't think you have that in the Midwest.

ID 049

R: Some of them are trying hard to fit in. Some of them are trying hard to go back to the reservation and understand why they ended up this way.

Int: What really makes it hard, based on your experience, for them to move into the new society, into contemporary American life?

R: I just don't think they fit. They don't know where they belong, especially in the Southwest where there's a lot to remind them of their past.

R: ...I guess I would like to see how they were able to balance off the past. A lot of them have gone back to find the richness of their past. Balance that off with living in a very urban, one society. I think that will be real interesting to see how they're -- the older ones are not doing so well. The younger ones -- the older ones are just saying this is fine. This is how it was. The younger ones are trying to figure out what they want to do. Do they want to adopt non-native customs or do they want to go back? I think that's with every ethnic group, but this is a particularly interesting one, because there are so many in the Southwest.

ID 057

R: The ones that are blended in with the American culture are pretty much Americanized and there's a certain portion that seem torn between two worlds.

Int: Those people who are kind of torn between two worlds, do you see them better off than the people who are Americanized or worse off? Or does it make a difference?

R1: I don't think it generally makes a difference.

ID 066

R: American Indian is of course a Native American and living on the reservations in a very protective milieu, a community supported by the federal government. Outside of that, there are some who are just like everybody else, have moved up and have places in the world just like every other majority and minority. And then there are some who are really I think in the lower echelon. I

think they're represented in every part of our community -- every part of our citizenry.

ID 078

R: Mixed, they're at opposite extremes. There are some very poor who seem hopeless and there are others who are skilled professionals. I don't know any Indians in between, but they seem to be -- what my knowledge of Native Americans is that when we defeated and suppressed them, they're a very difficult culture to get to come back up. Whereas we white Americans, if we're defeated in something, we get up off our knees and start in again. Native Americans have a difficult time with that, culturally. That's my opinion. That's what I've learned I should say.

ID 107

R: I don't know much about the poor red man living in poverty on the reservations. I've got some experience with the Yuma Indians and the ones who are still on the reservation are in rather sad condition. They've been wards of the state and eat too much and work too little, which has been unfortunate. The Apaches that I've met, on the other hand, are fairly prosperous and industrious sort of folks. The Cherokees of course are pretty well integrated into the rest of society and I don't know, there's no distinction, except for them being darker. Their culture is mostly gone. The ones that are integrated are fairly well integrated and have lost a lot of their cultural identity. And I remember 50 or so years ago, that it was not considered cool to be part Indian. People didn't make a big thing of it, and now when it is, lost the identity and lost whatever culture it was that could have been handed down for us part Indians. And so it's been assimilated.

ID 111

R: They try to hold onto their heritage, but also try to acculturate, what's that word? Assimilate to the modern day culture, but they still hold on very much to their history.

ID 154

Section 9

There are difficulties in partial assimilation

11%

R: Well, I would say they are, most of them [inaudible] from modern occidental civilization. They find it hard to reconcile their cultural traditions and background with the way that modern society is structured. So I see them being pushed aside.

ID 197

R: You mean the American Indians who live on the reservations?

Int: I think in general, both reservations and non-reservations.

R1: I think they have like dual existences that they try to preserve their culture on their reservations, yet they also want to be part of our culture.

ID 214

R: I guess like currently, I think that it's hard for them to like try to keep their culture alive. I think that probably, I don't know if there's a good place to do it, whether it's on a reservation or actually out in society. They're struggling to keep almost a lost culture.

ID 184

R: Difficult, challenged, sort of split and that's I guess a split meaning wrestling with historical identities and appropriate ways to blend those into their lives. Struggling also with pressures not to adapt or to -- the adapt side from getting working jobs and being accused by their friends or families of giving into the white man's ways.

ID 162

Section 10

Native Americans are fully assimilated.

26% of visitors

R: I think they live relatively like you and I do in the nineties. I don't think they keep a lot of their rituals anymore from what I understand, the reservations and stuff seem to be more poverty stricken than the rest of the United States. That's about all.

ID 034

R: Just regular Americans, just regular people. I don't really think of them any different.

Int: So there's nothing about their lives or anything that you would describe or -?

R: No, I think they just live like the rest of us.

ID 080

R: I'd say they're just an average American citizen.

Int: Are there any thoughts or images that come to mind?

R: They consider themselves a minority group, so they act as a minority group would act. I consider them as an American citizen.

Int: When you say they would act as a minority group would act, is there, what exactly, can you explain a little more about that?

R: Well, I think each little group in America has their own major concerns, major battlegrounds and they advocate for their own needs.

Int: Are there any issues that come to mind?

R: Rights, usually a lot of it's around rights and property.

ID 084

R: They're very, they've melted into normal living or they're not really too much into their culture anymore.

ID 075

R: Well, based on the fact that I went to school with some American Indians, I'd say they're just like typical Americans. I wouldn't say that they're any different. Some of them might have the knowledge of their culture. I think they're typical.

Int: Can you describe typical?

R: I think the same interests, tastes as far as fashion, things like music or lifestyle, it would be the same.

ID 099

R: What types of images? Images of today, okay well a variety of images. I would see some American Indians as just part of just like some Irish, some are American, Scottish, African-American, whatever, that they're being part of America in general. And they're as much a vital part of that as any other part. I see some just like with any other ethnic group, who are sitting back and saying, "Give me, because of what your great-grandfather and great-grandmother may have done to my great-grandfather and grandmother." And I think there are some who are being politically active in that way saying, "You owe us," and I don't think that's right. I don't think it's right with other ethnic groups either who would do that. We didn't or I didn't. Get past it.

ID 146

R: That's kind of an all inclusive -- the same as they would any other race I suppose. The majority of them are unidentifiable. You wouldn't dream that they are Indians. These two that I know are just as -- you would think they were just anybody. They don't go around with feathers in their hat or anything, but --

Int: So no distinguishable traits or anything like that.

R: This one that just got out, he wears his hair long. Sometimes he braids it. He's proud of his Indian heritage. He likes to live up to it as much as he can. He loves to do things about it.

ID 125

Section 11

Whites have taken away Native American rights.

21%

R: Based on what I know? I think they have a tough time, because I think that we've created a lot of dependencies and expectations for subsidies through the federal government and I think what that -- there are a lot of rules and regulations having to do with staying on the reservation. There are things that are given to people that are on the reservation if they can prove that they were this percent Indian and that sort of thing. We really are basically holding those people back from being able to develop on their own, because there's so many free lunches. Although, it seems to me that that's maybe changing some, that

people are becoming more -- that Indian people are becoming more independent and more self-sufficient.

Int: What makes you think that? Have you been reading something?

R: Well, it's just a lot of the people that I've met seem to be taking charge, more interested in taking charge and less dependent. Seems to me like there's a lot of pride coming back, about -- this is a two sided thing. They go to the reservation sometimes to receive some entitlements, but at the same time, I think when they get there, there's a lot of -- there's some building of pride in the culture and some pride in the differences, instead of trying to completely adapt and completely mold to our culture. I think there's some pride in trying to maintain some of the old traditions, so I think that's positive. There are an awful lot of people that are really really poor and it seems like that a lot of the safety nets that have been built have really backfired. I don't know if that's what you're looking for.

ID 017

R: Pretty degraded, they're a proud nation, but they're not allowed to be proud anymore. They're degraded, because we've taken all their rights and privileges away from them and they live so demeaningly [inaudible]. The reservation living is nothing from the literature that I've received. There's not much at all. They're a very desperate people, really.

ID 121

R: They have it awful. They have been truly mistreated from the get go. I think they deserve everything that's coming to them. I don't think they should be on reservations. I think they deserve a whole lot more than a lot of minority people have it. I truly believe that the Indians get. And they should get a whole lot more. I think they should get better housing. I think they should get better schools, better opportunities of education. I believe that more emphasis should be put on the Indian culture. It should be exposed more than what is.

ID 180

Section 12

The physical conditions of present-day Native American life are very bad.

46% of visitors

R: Pathetic.

Int: What makes their lives that bad? What brings that image to mind?

R: Well, I just don't think that they know how to function in our society and we've kept them kind of repressed. Educationally, I don't think they have very many opportunities. Now if they intermarried, I think that changes it, but if we're talking about pure blooded Indian that's on a reservation. It's poverty and alcoholism.

ID 043

Int: So what type of images come to mind when you think of the reservations?

R: Poverty and dirt floor houses or whatever, inadequate facility and all that kind of stuff.

ID 096

R: I think they had like I picture them in my mind being on reservations with no electricity in the middle of nowhere, shacks or something.

ID 133

R: I think that they're a lot depressed. There are --

Int: Do you mean emotionally or economically?

R: Economically, they're yeah. The African Americans talk about how their feeling of being repressed and that they are minorities and the American Indians, they don't have anything on the American Indians. To me, they're the one people that are truly repressed.

ID 229

R: I don't think their quality of life is as good. I know they're still considered like poor people.

R2: They're discriminated against.

R: They don't get a lot of the same benefits and stuff as other minority groups I think.

ID 158

R: Horrible, absolutely horrible. The Indians that I've seen, especially on reservations are poor, untended, uncared for, education is horrible. Kids, I saw kids running around in the winter wearing few clothes, pitiful. We do better for a hell of a lot of other people.

ID 012

Section 13

Casinos are a potential danger to Native American culture.

5%

R: From what I know, especially Indians that are living on reservations tend to, like, almost like dysfunctional. They're still suffering the repercussions of all the stuff that's happened to them and all of the neglect that -- especially on the reservations, neglect from the government or whatever. Alcoholism is high and then this whole thing with the casinos and everything. They're trying to I guess make their place in society better by doing all this stuff. That's kind of controversial because it is gambling and whatever. Other than that, other than the stuff that you just hear, I don't know a whole lot because we don't live anywhere near and I've never been there, to anyplace. And then other than people you see on TV, like actors or whatever, which are usually -- they're just like us here. Of course they have their own culture just like I have my own culture, we all have. And then probably whether or not they spend an extra effort to retain that culture. I'm not sure either, because I know that's real important.

As a Mexican American, I'm really conscious of my heritage and my culture and I want to retain that as much as possible. And I assume they are too, but then again with everything happening with the reservations and with them and everything, I don't know whether they do or not anyway. I'm just kind of rambling on and on. I guess that's all I have to say.

ID 134

R: They're probably getting better, but they're still not -- some parts of the United States are deplorable like in the Dakotas, Oklahoma. Where the casinos are, they're getting better, but I don't know if it's good. If it's -- sometimes it's destroying their culture, because they're spending all their time doing that and not maintaining their culture, but it's also giving them money for some of their schools and medical clinics and things like that, so there's both good and bad. That's what's happening in Wisconsin, but I still think they're second class citizens in many places. I still don't think they're treated right by the federal government.

ID 072

R: I guess the best way I'd describe it is that they've had their land taken away from them and it's pretty sad. What's happened to their lifestyles as a result, I think there's a lot of gambling and drugs that takes place just to cope with the pressures that they're experiencing. Feeling ostracized in their own country really.

ID 238

R: Oh disadvantaged, victimized, sort of lost. I think that the reservations removed the American Indian culture from mainstream. I also think that broken would be another adjective I'd use, because the culture was so decimated by people trying to push their values on them that it took away the strength that they had within their cultures. I think that the casino movement is really a bad thing. I think it brings an element that even further removes them from their traditional cultures or values that made their culture strong, so --

ID 252

Section 14

Casinos are a way for Native Americans to improve their material conditions.

3%

R: Oh I think we ought to highlight the civilization, the paths of course of how they evolved.

Int: But as far as today's culture is concerned, you mentioned about the gambling.

R: Well, on the positive side, how they've been able to get back into their own terms and take care of themselves and take care of the tribes.

ID 149

R: I think they got a raw deal as far as land, and I think by the casinos that they may be able to help themselves.

R2: They probably were forgotten for a long time, and they were here first, and they've been forgotten for ... We just didn't consider them after they put them on reservations and that was the end of it.

ID 171

R: Based on what I know, they're relatively low income, minority, and that there's probably a small percentage that are getting an education and being able to get jobs off the reservation, but there's probably not a whole lot of chance for a good job on the reservation unless they go work for the casinos or something like that.

ID 117

R: Frankly, I mean I know that now they tried to build them casinos to generate some income for the tribes and there are other people who don't live on the reservations who just leave and go to universities or whatever.

ID 198

R: I'd like to see like the more modern day stuff like how they live and about the gambling casinos and on the reservations, how the reservations are now and that kind of stuff. And how the way they lived now relates to how they used to live as far as the culture, dress and how their houses are and how they keep house and stuff like that.

ID 185

R: Well let's see what we know. We know some of them live on reservations. We know some of them make a lot of money in gambling and beyond that I really don't know how they're interspersed amongst the population. I'm in favor of [inaudible].

ID 009

R: I think there's probably a big debate going on in most of the native homes that I know in terms of -- a debate between material pursuits and a historical closeness to the earth. Meaning, there was a debate between casinos and maintaining a more simple life and that's happening on most of the reservations that I know. As far as the folks that aren't in reservations. I think they've pretty much been assimilated.

ID 234

Section 15

Poverty and alcoholism are detrimental to Native culture.

19%

R: Difficult, high unemployment, I'm thinking of those living on reservations. Issues with alcoholism and gambling casinos. I know that's terrible, but how about you?

R2: That's horrible, I'm sorry.

R: No, but I mean they have a very rich culture, but in terms of modern society, I think they're running into some problems.

ID 259

R: Well, I understand that those on reservations kind of have a tough time of life and so forth, but --

Int: Are you aware of any particular problems?

R: I've heard of problems of alcoholism and trying to retain their culture yet trying to be part of the Western civilization.

ID 268

R: From what I've heard, that there is lots of poverty, and lots of alcoholism, and they want to keep their culture and their heritage strong, yet they don't have the opportunities to do that. I don't really know.

ID 225

Section 16

Native Americans have cultural differences with Whites.

11%

R1: The [past] style of life was perfect for them, for their culture and their style of life fits to each other. But presently our scientific technology world maybe it's a little bit [inaudible] difficult for them to live in this world.

ID 124

R1: Well, I think they're smarter about the environment than we ever were and people from Europe were. I think that they had respect for the earth and the plants and the animals. I respect that and I think we could learn from them, the environmental sort of wisdom that they had about preserving land, taking land as sacred, because it is sacred.

ID 137

Int: What did you learn about American Indians through these individuals? To what extent did your interaction with them give you insight into American Indian culture, history, things like that?

R1: I would say that in some cases we were trying to do some things that, I realize there's sort of a rhythm and sort of an Indian way about timing. If the chief decides this week's going to be for fishing, a lot of people have to go fishing and they can't do some of the things that might have been on the calendar. I think that's one of the things I learned about the cultural differences. We seem to be a lot more tied to commitments and schedules and they seem to be running a sort of parallel track there.

ID 017

Section 17

A Native perspective is important in the new museum.

3%

R1: Well, I would hope that you would bring a lot of Native American Indians themselves in to help with the museum and that you would bring people from as many different cultures, because when you say Native American, the cultures are very very diverse, so I would hope that you would try to encompass as many of those diverse cultures as you could and I would try to get as many individual Native Americans to come in, not only as resource people with exhibits, but to help facilitate the museum.

ID 167

R1: I guess I would like to hear a Native American voice very strongly as to what sorts of things they feel are important for their cultures and where they would, what their interest in doing and being and --

ID 162

R1: Maybe their religion, their faith and things like that -- you're making me think too hard. Maybe about the family structure, about the fighting, the history.

Int: When you say fighting do you mean?

R1: I think they should include as much as they can in the museum. It's specifically for American Indians, but maybe focus on aspects that haven't been touched on more like more personal things than sort of the things in history books. Even if maybe the history books were wrong and maybe they could find evidence of that.

ID 020

R1 [from Canada]: I think for me, I wouldn't want it [political and the legal dimensions of life] whitewashed. I think the truth needs to be told. I think that it would be remiss of people to put up a pretty exhibit without looking at and exposing the effects of racism. I'm saying this, I'm just fresh from coming from the Holocaust Museum and that's, you don't come out of that place. How do I put this? It exposes a very real evil, but it exposes it so that it doesn't happen again, so that people can learn and get beyond that and become more human. So it seems to me that an exhibit shouldn't merely romanticize, but also portray, but also it seems to me it shouldn't be through white eyes. Like the people who put something like that together, the input should come from the communities of aboriginals themselves, the Native Americans themselves and people who perhaps speak with a critical maybe less popular voice. Because I think people want to think, "Rah rah this is a great country and if you're not cutting it, it's your fault." I think that it ought to have some real realistic input that's both positive, but also the negative side.

ID 241

Section 18

Some interesting issues may not be appropriate for the museum.

2%

R1: ...You know that's what we see all the time [artifacts]. Maybe what we need to see is a little bit more of what -- you hear about. What you hear about, especially in Albuquerque is the abuse of alcohol and Gallop and all of that. There's got to be some of the causes of that. What causes that problem? That might be it. I mean it's not something you'd put in a museum.

ID 196

R1: No, I don't know. It would be a lot of, today I mean, the way things go today, everybody blames everything on everybody else. It's your fault, my fault, your fault, your fault, so unless it's fact, I'd like to hear what's going on in their lives today. Their percentage of education, who gets educated. Who doesn't. Who's literate, who isn't and what percentage of their you know. And what they're lacking in funds or whatever, because we have immigrants coming from Mexico and all over who come in here and all of a sudden, boom they're dependent on the United States and they get just about any damned thing they want. What about the American Indian? That's what I want to know. But of course you can't put politics in a museum. You can't, you have a debate, you'd have a fist fight in front of the display or whatever. But that's things I'd like to know, because these immigrants come in and they get everything for free just about. The American Indians still suffer, so that's my thought on that.

ID 138

R2: Like the customs, dances. I think that's why it's most, you see less of [it in] the museums, because usually it's like a live show or something.

ID 182

Section 19

Visitors recognize the media role in information about Indians.

10% of visitors

R1: [discussing new museum]: We know what we thought we learned in grammar school and all that's stuff. It was all pretty honest. When I was growing up, I'm 53. When I was growing up, there were the cowboy and Indian movies and shows and it was still kind of like the Indians were almost bad guys. And a lot of that's changed through the years. There seems to be now, well gee our culture beat up on the Indians and took things away from them that really belonged to them and that sort of stuff and so it's almost reverse from how it was then. But just the facts.

ID 017

R1: I know virtually nothing about them. There aren't too many in Ireland, so my depth of knowledge is confined to what I've seen on the Western movies and I wouldn't use that as a basis.

ID 024

R1: Probably [lived] in the open, hunted, fished, what you see on TV I guess, that kind of thing.

ID 032

R1: What is the truth, the factual stuff and not what they portray to us in movies and things like that, not stereotypical I guess.

ID 047

R1: Their way of life I guess, just how they lived. You could see it on TV. I don't know how much of it to believe.

ID 048

R1: Well, the news shows the beat up areas, the run down areas.

Int: Do you think that's a complete picture or are there other things otherwise?

R1: It might be.

ID 061

R1: They just lived in camps and roamed the prairies, shoot the buffalo. I watch lots of movies. That's about all.

ID 82

R1: Well, see the thing about it though, the majority of what I've learned about American Indians is I've been through museums and I haven't done any extensive reading on them, but from what I've been learning in museums and stuff, it's different than what has been portrayed on TV about them.

ID 109

R1: Okay, I think it's important there that there would be [in the new museum] more truth in terms of what was done history-wise as opposed to Western movies, movie making and portrayals we get there. I think that there was honor among them just as there was honor among some of the white people.

ID 146

R1: I think that they're ill treated. I don't know what more I could say.

Everything that you see on TV is always the negative part of it, and I don't think that's right. How 'bout the casinos, what we stole from them, they're taking back legally. I think it's legal anyway.

ID 221

Section 20

Europeans interfered with religious freedom of Native Americans.

3%

R1: They probably don't get to practice their religion as freely as they'd like.
ID 018

R1: They were allowed to set their own course, their own destiny. They were allowed to practice their own religion and live life the way they wanted to. They didn't have the disease and the corruption we brought.
ID 019

Section 21

Native American spiritual beliefs are different from those of other Americans and are strongly associated with nature.

4%

R1: As an anthropology person, so I would have to say that American Indians pretty much -- what's the best way of saying it? They've been forced off their land. They have highly different beliefs, high rates of alcoholism among their people. Their cultural beliefs conflict a lot with ours. And because of the fact they don't have land anymore, it's destroyed their culture.
ID 044

R1: They lived all different kinds of ways...

R3: And the spiritual.

R1: The outdoor formations.

R3: A spiritual belief. Each one may be different, but they had a --

Int: A system of beliefs.

R1: Yeah.

R3: A religion, and I think Europeans definitely didn't think they did.

R1: No.

R3: And much higher intelligence than they were given credit for.

ID 175

R1: [Present] horrible. They [were] used to being in nature and now everything's so, with technology and everything. I guess they must not like it with technology so advanced that -- I don't know. In a way they would like it because they have a better life, but they were so used to nature and it's almost like their God and everything.

ID 021

R1: Their spirituality. ...Just in general, how they tied life, and nature, and the birds and trees and everything, all the rest. I think it's phenomenal.

ID 043

R2: [Interested in] the religion, their closeness to nature, the spiritual aspect I guess is what I'm trying to say.

Int: Would you be interested in knowing about that contemporary aspect as well? Maybe how it's used?

R1: Certainly.

ID 056

R1: Primitive, I think we all were primitive at that time. I guess the ingenuity of the Europeans when they came over was more advanced and I think the Indians are more of a religious, or perceptually, more of a religious. Is more in touch with the earth, with the wind, with the sun than Europeans.

ID 046

Section 22

Native American cultural artifacts are interesting.

17%

R1: ... I love their arts. I love the Navaho jewelry. Nevada has a great repository of turquoise, really hard turquoise, so we always traded with the Navaho and the Zunis and I love the beaded work of the [inaudible] Indians. I really like their crafts and I like their storytelling. I think that's wonderful to have available, the creation myths.

ID 068

R1: ...I don't know anything from the West Coast or the West; from the Southwest the crafts are phenomenal. As a matter of fact I just saw somebody do something at the Museum of Women in the Arts - are finally bringing in Indian, the Southwest pottery.

ID 076

R1: I'd like to see their craft, how they made it, how they found the things to make it and their clothes. How they made their clothes and dyed them and stuff.

ID 160

R1: Their arts and crafts and I'm very much into music myself. I like their artistic tradition as well as their community tradition and the things that created strong cultural ties in the beginning.

ID 272

R1: Well, I would certainly like to know more about the medicine people. I would like to know more about their spiritual lives. And I'd like to know more about the music and about their, the native plants and how they were stewards of their resources in the past. I would like to know all of those things, because I think there's a lot that we can learn from them.

ID 167

Section 23

The new museum should deal with social structure, incl. government, laws, gender and family relations

10%

R1: I think I would like -- this is going to be a weird off the wall deal, but I would like to know more about the reality of how their society works. My impression is that women are the stabilizing force in their society right now and I don't have any idea what happens to a lot of the men. Most of the people I know are men. They seem to be okay, but there's an awful lot of drugs and alcohol and stuff like that, at least there's a lot of rumors. It seems a huge problem and there's some genetic lack of tolerance for those kinds of things. That would be fun to know. I don't know whether that's a museum thing. I don't know if that's a logical thing for a museum, but that's something that has always interested me is how does their society really work

ID 017

R2: Government on the reservation, how their government works, the separate government.

R1: Right, yeah what she's saying. The government, how things are doled out for them. Do you know what I mean?

R2: The funding.

R1: Yeah their programs for like how much. You don't hear much about the amount of stuff that they're given, financial aid and different welfare programs.

ID 158

R1: I think more about their religion. I just want to know more of just family life, how they took care of their children.

ID 123

R1: Maybe how they evolved from when they started in America and how they modernized throughout the years, that kind of thing, like agriculture and things like that. ...Foods they ate, how they hunted. What the wives did compared to what the husbands did, how the lifestyle was. How children were treated.

Int: So you'd like to learn about these kinds of things in their past. What about contemporary issues? Would you like to know about the same kind of things?

R1: Yeah I would think so, just like what the American Indians do now, like how many of them actually still practice the religions and if they're still alive.

ID 007

R1: Their religion, I think more about the religion, religions I suppose it would be. Their division of labor and the fact that sometimes women were in charge of some of these tribes or they had a lot of control, which I think people don't know. And then as the white man came, what happened to them. I think that's important.

ID 072

R1: I think it would be interesting to see the culture today compared to how it was back then as far as if they still do a lot of the things that we think of Indians as doing. Do they still have that? Are they still, do they still have the tribes and they still follow a lot of that stuff that they did so many years ago or have they become more Americanized?

ID 163

R1: ... And their society present, social structure, then present living standard, so then people ought to see how they are living. What they are doing. What they believe and what they want for becoming streamline with the other people.

ID 271

R1: All of it I suppose.

Int: What would you find interesting?

R1: I think probably how the culture has been affected by sort of mainstream American culture. How they've interacted with each other.

R1: ...I guess, society, how the society worked I suppose. Yeah, their values, just culture I guess.

ID 275

R1: Their togetherness with family and nature and everything that surrounded them that people today I don't believe are very aware of at all. I think people are too materialistic and take a lot of things for granted. Many people don't, even still today don't [inaudible].

ID 060

Section 24

The new museum should deal with history.

24%

R1: I think there will be an interest in just seeing how they lost everything they had. That's the tragedy of it. I guess to an extent that would be of interest.

ID 024

R1: I think the past life is very interesting and their story is very interesting, so that's what I want to know.

Int: Anything in particular like for instance say the food?

R1: The food, their costume, the way they live, their culture, their social hierarchy.

ID 039

R1: I'd like to learn about their history, but I'd also like an emphasis on the fact they're more similar than different, that they've got I think a wonderful ethnic culture that I would like to learn more about.

ID 056

R1: Their wars I read a couple of articles, but I don't know how scientific are they. Basically where they come from and how they got here, where they settled and move around and how many tribes there and what they do primarily. I don't know.

ID 050

R1: The entire history and what they are doing, what they were the 300 years before and what happened after the Europeans came into the USA and how was the transition period, how they were doing. We would like to know if it's something like the Jews, their Holocaust Museum. Until we saw the Holocaust Museum, we didn't know. I mean we knew that they were persecuted, but the degree of persecution.

R2: The extent, the effect.

R1: The aspect of the persecution that although most of the European countries and the United States sympathized with them, no one was ready to really help them in the crisis. I mean if you could.

Int: So you want to see the whole scope.

R1: The whole story and what they were doing and their origin here in America. Then that would be really, really informative.

ID 063

R1: Let's see, well I think I would like to learn more about after the Europeans, how they adapted. How they were forced to live on these reservations, just more about that.

ID 100

R1: I think their past is more interesting. I think they lost a lot over the years. Just everything in their past I think is interesting, their way of life, how they did everything for themselves -- hunted and made their own clothes and all that kind of stuff.

ID 158

R1: From their beginning way of life and I wouldn't like to see what we got done to them. I think it's bad and I don't think we should portray it. Well I shouldn't say that, but I just feel bad about it. I think they got the raw end of the deal.

R1: ...Basically well, I don't even know if it would be something, but how they evolved, where they really did come from or how it all happened. If they migrated from another country or from another continent to here basically as far back as --

ID 221

R1: I suppose just general history. And also, I just think it would be interesting to see sort of maps of things like migration because of things like invaders. Like where different tribes were forced to move, that kind of thing. Like they, I don't know, moved between states, that kind of thing.

ID 233

Section 25

Display related to daily life would be of real interest.

59%

Past (25%):

R1: Something that says what they ate, like the food. I think that's about it, because I've seen how they did, like they caught like animals and stuff like that. I guess how they worked.

ID 021

R1: That's a tough one. It's interesting the way they used to live and the actual culture, and what they used to do and how they used to survive off of the land and stuff like that without all the modern technology.

ID 040

R1: I'd like to know about the beginning. I know a pretty lot about it as far as having read about it, and watched it and all that's been exposed to it to some extent first hand. Probably some intricacies of the tribal life. How they were nomadic in nature, why they moved. The details of what it was like to live in the cold winters. How they survived through the harsh winters through the summers, no airconditioning, no heat. I really don't know the details of that, but...

ID 058

R1: Just I guess I would be interested, just interested in how they live and they used to live and the different things that they did to survive. What they ate and just I think it's interesting that, I think it's amazing that they lived off the land without the technology that we have today. I think that's pretty amazing. I would like to see how they just did different things. I'd be real interested in maybe -- the tribes that lived in Mexico, and South America, and Central America, because there are some amazing things that have happened there without technology. The temples that they built and things I think are incredible with what they did it with. Even today, that would be incredible.

ID 086

R1: Definitely that the way they lived their life almost in detail before settlement by people from England, what do you call us who came and sawed into their lands and built some houses and stuff like that. And possibly others that have achieved in today's society, ones that have actually broken out of the reservation actually, possibly amalgamated with society in some respect and achieved anything. He doesn't have to be famous just something decent like, give it a personal touch.

ID 165

R1: I'd want to know about their culture, in the sense that how they did -- on a day-to-day basis how they did things. What were their customs, traditions, things like that. It could be concise and to the point.

Int: What helps to make the exhibit concise and to the point?

R1: I think I shouldn't have said that should I?

Int: No it strikes me as an interesting comment. What would be an example?

R1: A blurb on one of these displays is not enough. It's not enough. Maybe something pictorial where you can watch something really quick, a little skit, that does it.

ID 245

R1: Yeah I guess how they lived with nature and how they - their religions and how they lived off the land and stuff like that.

ID 268

Past more interesting:

R1: American Indian life, I think I'd be interested in what they did in the past and their culture and their beliefs and that sort of thing, but I'm not sure that I would find it interesting contemporary.

Int: You mentioned the word beliefs, what kind of beliefs are you interested in knowing about?

R1: I'm thinking of their religion, compare it to their religious practices.

ID 042

R1: Contemporary, I think it would be kind of boring. Well, most of the Indians that I know are fairly boring sort of just normal every day people. I guess, but they're not doing Indian sorts of things. The relation between the Zunis and the Hopis in Arizona might be interesting and their sheep herding ways. Of course, I'm not sure how their sheep herding differs from the non-Indian sheep herders. It's quite a bit the same.

Int: You mentioned that they're not doing Indian sorts of things. What do you conceptualize as Indian sorts of things?

R1: Okay, sheep herding is an Indian sort of thing. It's one of their traditional things. It's, I guess sheep are European, but I don't know any Indians who have ever killed a buffalo. And let me see, none of them that I know raise corn. I don't know of any of them who are into archery. So my Indian friends don't do that.

ID 111

R1: I think their past is more interesting. I think they lost a lot over the years. Just everything in their past I think is interesting, their way of life, how they did everything for themselves -- hunted and made their own clothes and all that kind of stuff.

ID 158

Feelings:

R1: How they lived. How they handled this environment, their feelings, how they lived as part of nature. The new museum, maybe experience their knowledges, their experiences....

ID 124

Present (25%)

R1: How they're doing. Are they doing okay? Are they being treated well? Are they being given the same opportunity as everybody else? What are we doing about the alcoholism among the Indians?

ID 043

R1: Just their survival, how they've been able to make it through so far and what made them survive and what's made them change over time.

Int: Any particular issues you would want to see them address about American Indian life or American Indians today?

R1: Today? I'm sure there's something. I guess it's just their lives now, the people that are still on the reservations, what are they doing and what motivates them now as opposed to the people that have gone out into mainstream America.

ID 046

R1: I guess I would like to know what kinds of traditions do they keep alive today. I mean how do they pass on some of those traditions from a long time ago to people today. I guess that's what I'm curious to know. If that's still kept alive, maybe how life on a reservation is. I don't know really much about that, what do they do that's different? Why do they have reservations? That's really what I think should be knowing.

ID 99

R1: I just think it would be good to show that they have progressed from the reservation and they're not all alcoholics and have problems. That they can hold their places in our society.

ID 191

R1: I think it's important to know what, to portray what some of the real issues that seem to be associated with American Indian culture is. You get a lot of focus on what they do and a lot of vocalization on their style and their life, but I don't know if that

represents anything or not. And I would like to get a feel for what it really represents.

ID 237

R1: I guess how they're managing now with the changing environment. How they feel about the environment issues. How about new technology? I don't know if they're staying up with that. How they're coping. How they stay competitive. How are they earning a dollar now?

ID 244

Section 26

The new museum should address health and medicine

5%

R1: I guess things about reservation life and life. Things like health problems or that kind of thing. How they managed to live separately, but within the United States, because I know there's different governmental rules, but exactly how that all works.

ID 233

R1: Well I'm a physician. I'm interested in health care issues and some of the peculiar health care problems of American Indians and the health plight of Indians, not just on the reservations, but all across the country I think would be especially interesting to me.

ID 272

R1: I'd be interested in their medicine and their folklore.

ID 033

R1: Their medicine, their medicine.

Int: Anything specific about their medicine or just the customs or --

R1: Just the way they treat with herbs and plants and things like that.

ID 192

R1: I've learned enough first hand from most of my -- but I'd like to see more on herbal healing. I'd like to know more about some of the rituals in terms of understanding their view of the medicine wheel and aspects of that.

ID 234

Appendix C
Selected Interview Transcripts

A complete set of transcripts on which this report is based is on file with the Project Office [Karen Fort, Exhibition Project Manager] of the National Museum of the American Indian. In this appendix, we include ten transcripts that exemplify some of the major themes in the discussion.

The headers below each identification number are:

Location: A&I, NMAH or NMNH

Gender: Male or Female

Age

Race/Ethnicity

Level of Education

Residence

ResLiv = Currently lives near reservation or NoResLiv if not.

ResVis = Has ever visited a reservation or settlement or NoResVis if not

The open-ended questions asked by interviewers were:

Do you personally know any American Indians? (KNOW?)

Based on what you know, how would you describe Americans and their lives today? (CURRLIVE?)

How do you think they lived in the past, before Europeans arrived in North America? (PASTLIVE?)

As I mentioned earlier, the Smithsonian is planning to build a new museum of the American Indian here on the Mall. What aspects of contemporary American Indian life would you like to learn about in the new museum? (CURRMUS?)

What aspects of past American Indian life would you like to learn about in the new museum? (PASTMUS?)

ID 017

017 A&I Male 53 Caucasian Bachelors Oregon ResLiv ResVis

KNOW? You do. How did you come to know these individuals?

R1: Work.

Int: What did you learn about American Indians through these individuals? To what extent did your interaction with them give you insight into American Indian culture, history, things like that?

R1: I would say that in some cases we were trying to do some things that, I realize there's sort of a rhythm and sort of an Indian way about timing. If the chief decides this week's going to be for fishing, a lot of people have to go fishing and they can't do some of the things that might have been on the calendar. I think that's one of the things I learned about the cultural differences. We seem to be a lot more tied to commitments and schedules and they seem to be running a sort of parallel track there.

CURRLIVE?

R1: Based on what I know? I think they have a tough time, because I think that we've created a lot of dependencies and expectations for subsidies through the federal government and I think what that -- there are a lot of rules and regulations having to do with staying on the reservation. There are things that are given to people that are on the reservation if they can prove that they were this percent Indian and that sort of thing. We really are basically holding those people back from being able to develop on their own, because there's so many free lunches. Although, it seems to me that that's maybe changing some, that people are becoming more -- that Indian people are becoming more independent and more self-sufficient.

Int: What makes you think that? Have you been reading something?

R1: Well it's just a lot of the people that I've met seem to be taking charge, more interested in taking charge and less dependent. Seems to me like there's a lot of pride coming back, about -- this is a two sided thing. They go to the reservation sometimes to receive some entitlements, but at the same time, I think when they get there, there's a lot of -- there's some building of pride in the culture and some pride in the differences, instead of trying to completely adapt and completely mold to our culture. I think there's some pride in trying to maintain some of the old traditions, so I think that's positive. There are an awful lot of people that are really really poor and it seems like that a lot of the safety nets that have been built have really backfired. I don't know if that's what you're looking for.

Int: I don't know either.

R1: So that's my impression.

PASTLIVE?

R1: Oh I think that they lived together. I think they had a lot of freedom in terms of being able to roam or do those sorts of things. I think they were pretty innovative in terms of adapting to and surviving and being able to use the things that were there. I guess that's -- my sense is -- my general impression is they're more boxed in now and restricted to certain places, whereas before they had the ability to go anywhere they wanted to. They didn't have -- even the medicine that the white people had back then. I'm sure a lot more people died than had to of sicknesses, of cuts and scrapes, and blood poisoning and things.

Int: Based on the interactions with individuals that you know in the Oregon and Washington areas, what's the sentiment with regard to maybe the less freedom to roam or freedom to pursue that say more traditional lifestyle?

R1: I don't know that I've ever really discussed that.

Int: Does it come across as a big concern?

R1: Not anymore. Well, that's an entitlement too, kind of. They seem to be making, trying to use the resources that have been restricted for them, like the reservation resources. They seem to be trying to make the best use of those resources almost like we would if we were considering it to be property, so I don't see as much of a fight over -- an ability to go out and just camp out wherever you want to even though it's private land owned by some one else as much as I see them adapting more to our culture and saying, "Okay these are our trees here. We're going to log this 40 acres and get the best price we can for it." So they're adopting some of our values.

CURRMUS?

R1: I think I would like -- this is going to be a weird off the wall deal, but I would like to know more about the reality of how their society works. My impression is that women are the stabilizing force in their society right now and I don't have any idea what happens to a lot of the men. Most of the people I know are men. They seem to be okay, but there's an awful lot of drugs and alcohol and stuff like that, at least there's a lot of rumors. It seems a huge problem and there's some genetic lack of tolerance for those kinds of things. That would be fun to know. I don't know whether that's a museum thing. I don't know if that's a logical thing for a museum, but that's something that has always interested me is how does their society really work?

Int: Are you when you say work also maybe interested in the roles -- you said women, male.

R1: Sure.

Int: Women, male roles?

R1: Sure.

PASTMUS?

R1: I think the stuff that's on display here is what I really, It's hard to answer, because I don't know. We know what we thought we learned in grammar school and all that's stuff. It was all pretty honest. When I was growing up, I'm 53. When I was growing up, there were the cowboy and Indian movies and shows and it was still kind of like the Indians were almost bad guys. And a lot of that's changed through the years. There seems to be now, well gee our culture beat up on the Indians and took things away from them that really belonged to them and that sort of stuff and so it's almost reverse from how it was then. But just the facts.

Int: Just the actual facts.

R1: I don't think you need editorial stuff. What really happened is kind of interesting. I think you do a good job here.

ID 021

021 A&I Fem. 20 Hisp/Latino Some Coll New Jersey NoResLiv NoResVis

KNOW?

R1: No.

CURRLIVE?

R1: Horrible. They used to being in nature and now everything's so, with technology and everything. I guess they must not like it with technology so advanced that -- I don't know. In a way they would like it because they had a better life, but they were so used to nature and it's almost like their God and everything.

PASTLIVE?

R1: I think it was peaceful.

Int: What do you think maybe was different?

R1: Technology of course, machinery. They didn't have any machinery. I think their life was more peaceful even though they worked hard, but I think they liked living like that.

CURRMUS?

R1: Something that says what they ate, like the food. I think that's about it, because I've seen how they did, like they caught like animals and stuff like that. I guess how they worked.

Int: What aspects would you be interested in knowing about the present day 1997 lifestyle?

R1: Where are they? Are they still existing and what are they doing? Do they like how technology has advanced now? Do they think it was better for them? Is it better for all of us or did it make it a bad thing?

ID 023

023 A&I Fem. 43 Caucasian HS Graduate New Jersey NoResLiv NoResVis

KNOW ?

R1: No.

CURRLIVE?

R1: Based on what I know, I would assume the majority of them have assimilated into the regular population. I don't know any real Indians to give you an idea, but I would assume they're just like anybody else.

Int: Do you know of any things they're doing well right now?

R1: Running the casinos is the only thing I know about them, running the casinos in Connecticut and stuff, but other than that, I haven't got a clue. I think they're making money out of that. I think.

PASTLIVE?

R1: I think it was simple and I don't know. I mean I assume that they just lived a simple life and that they ... I don't know.

CURRMUS?

R1: I don't know. I have no idea. Again, I assume that most of them are living just like everybody else is. I don't -- I guess whatever their culture is today, if they still keep their customs and that kind of stuff I guess.

Int: That might be interesting to you?

R1: Yes, but basically I would assume there's not a lot of that left. I don't know.

PASTMUS?

R1: The same kind of stuff you have here. I don't know anything different, just the way that they did live, but specific things, I haven't a clue.

ID 037

037 A&I Male 22 AfrAm/Bl HS Graduate Alabama NoResLiv ResVis

KNOW ?

R1: No. Well, relatives said they had grandfathers and grandmothers.

Int: Did you ever get to spend any time with them or did you get to know them at all?

R1: No.

CURRLIVE?

R1: I would say I guess they're doing all right. I don't know.

Int: Have you heard anything recently about them or the last time you were at the museum, did you hear any sort of topics of discussion?

R1: It's kind of hard. I don't know that much. I can't remember.

PASTLIVE?

R1: They lived good, they way they hunt for their food and their way of life I guess.

CURRMUS?

R1: Hunting life, hunt and how they cook and stuff. How they made their food and stuff like that.

PASTLIVE?

R1: Oh I thought that was --

Int: Present day, what would you like to know?

R1: I don't know. I'll have to think on that one. I don't know.

ID 058

058 A&I Male 48 Caucasian HS Graduate New Jersey NoResLiv ResVis

KNOW?

R1: No.

CURRLIVE?

R1: Sad only from what little I know about it, which is not too much and what I've heard and what I've seen down in say Arizona.

Int: It looks bad.

R1: It looks sad, not necessarily bad. It just seemed like a sad way for the Native Americans to wind up in our country after having been here first and having had the white man push them into reservations and relegate them to second class citizens.

PASTLIVE?

R1: Happier than we did or happier than they did after we arrived.

Int: What maybe if you had to think about what their life would be like, how would you describe it?

R1: If we never came?

Int: Yeah, just in the absence of us here.

R1: It probably would have been pretty much the same as it was before we got here.
They probably would have evolved into something --
R2: They'd have less disease. One of the things that we brought was disease.
R1: They probably would have continued to evolve. I don't know where their
evolution started as far as day one, where they were when we arrived but --

CURRMUS?

R1: Off the top of my head --

R2: Everything.

R1: I wouldn't even know where to begin. Where they stand today, how the public
perceives them. How they perceive themselves in American society. Since you
said only 25 percent live on reservations, obviously whatever information I've
heard and read about is kind of leading me down a completely different direction
indicating more are living on reservations, stuff like that.

PASTMUS?

Int: You mentioned somewhat of their movement across the country.

R1: I'd like to know about the beginning. I know a pretty lot about it as far as having
read about it, and watched it and all that's been exposed to it to some extent first
hand. Probably some intricacies of the tribal life. How they were nomadic in
nature, why they moved. The details of what it was like to live in the cold winters.
How they survived through the harsh winters through the summers, no
airconditioning, no heat. I really don't know the details of that, but --

Int: In Arizona it gets pretty hot right?

R2: Yeah.

R1: No, Arizona is always hot.

ID 060

060 A&I Fem. 37 Amer Ind Some Coll New Hampshire NoResLiv ResVis

KNOW ?

R1: Yes I do.

Int: How do you know them?

R1: I'm related to them.

CURRLIVE?

R1: Very successful for the most part. I have a cousin who today is a doctor. Most of
my relatives have gone on to college. I think people live a pretty fruitful life and
are aware of what they have and value that.

PASTLIVE?

R1: Better than they do today.

Int: In what aspects, in professions as you were saying?

R1: Just life in general. They didn't have the hardships that they endure today because
of the white progress that has come into the United States and to the Americas, for
that matter. I think people survived and were more fulfilled in their lives, because
they didn't have to rely on a government to take care of them. They took care of

themselves and they'd do that generation after generation. That was always handed down and I think a lot of that's been lost.

R2: I think generally they had more leisure time.

R1: I don't know that that's necessarily true, because they constantly worked to survive, so I don't know that they had leisure time.

R2: It would be a different definition of leisure.

R1: Yeah.

CURRMUS?

R1: I'd like to see more native people involved with the museum as interpreters working in the museum itself. I think it brings another dimension to the museum where you have actual people who are from the reservations who have access or know people that are on reservations today or have had in the past. It brings a realism to it that people today just don't -- they see cowboys and Indians and movies on television and it gives them one idea of how the Indian people are. It's not... It's Hollywood. As my mother would say, it's the Hollywood Indians.

PASTMUS?

R1: I think their ideas and their instinct for survival, depending on what region they lived in.

R2: Togetherness.

R1: Their togetherness with family and nature and everything that surrounded them that people today I don't believe are very aware of at all. I think people are too materialistic and take a lot of things for granted. Many people don't, even still today don't [inaudible].

Int: So it could almost be a contemporary aspect, as well.

R1: Exactly.

ID 096

096 A&I Male 49 Caucasian Bachelors Michigan ResLiv ResVis

KNOW?

R1: My wife is supposedly part Indian, so I don't know. She's like a great great grandmother, great I don't know, something like that.

CURRLIVE?

R1: Well, just from what I've seen, I'd say that some of them have gotten a pretty raw deal as far as how they live on the reservations and the facilities they have to tolerate and all that kind of thing. It doesn't look like a very nice lifestyle to me.

Int: So what type of images come to mind when you think of the reservations?

R1: Poverty and dirt floor houses or whatever, inadequate facility and all that kind of stuff.

PASTLIVE?

R1: Whatever kind of, they had teepees or they had adobe. They had whatever kind and maybe it wasn't appealing to us, but that was their thing.

CURRMUS?

R1: Contemporary, I guess my interest in any Indian lifestyle would be how it used to be, not how it is today.

PASTMUS?

R1: I'm just always interested in looking and seeing how, whatever they get, sustain themselves and that kind of thing. How they brought home the bacon or whatever.

ID 102

102 NMNH Male 18 Caucasian Some HS Michigan ResLiv ResVis

KNOW?

R1: No.

CURRLIVE?

R1: What I've heard from most teachers, people I guess is that they have a very high suicide rate, a very high alcoholic rate, alcoholism. I don't really know any personally, so I don't want to say specifically. It seems like a lot have gotten away from the traditional values, like have been Westernized, Americanized.

Int: How do you feel about that? Good thing, bad thing?

R1: It's too bad that like the white man, the European kind of drove them out of their own community, their own settlement I think.

PASTLIVE?

R1: Fairly primitive, being very resourceful I guess with everything they planted and their food gathering. I don't know if they were very advanced really, like speaking, they spoke languages, but I don't know if they really had much of a reading, writing system. Warfare, I guess I've heard about wars, but I don't know much about that.

Int: Wars among?

R1: Between the nations.

CURRMUS?

R1: I guess where they lived throughout the US before the white man kind of like drove them into settlements, reservations basically. Basically how their lives were before they actually had to be on reservations I guess.

Int: And you had mentioned some things earlier about things that teachers told you about alcoholism or poverty. Would you like to learn anything about that in their lives today?

R1: Yeah, see I guess how they were affected by being thrown onto this land, being fairly restricted but except I don't know how restricted it is anymore. I can see casinos now. It sounds like they have some unlimited fishing.

Int: Unlimited fishing?

R1: I've heard they can net, use nets and stuff compared to like me who can just use fishing like when I catch like one or two trout, they can use netting and stuff supposedly. I don't know.

Int: You mentioned specifically you wanted to learn how they lived in the past. Is there anything specific that you want to learn about?

Int: Not especially, no.

ID 134

134 NMAH Fem.

22

Hispanic/Latino Some Coll

Texas

NoResLiv ResVis

KNOW?

R1: No.

CURRLIVE?

R1: From what I know, especially Indians that are living on reservations tend to, like, almost like dysfunctional. They're still suffering the repercussions of all the stuff that's happened to them and all of the neglect that -- especially on the reservations, neglect from the government or whatever. Alcoholism is high and then this whole thing with the casinos and everything. They're trying to I guess make their place in society better by doing all this stuff. That's kind of controversial because it is gambling and whatever. Other than that, other than the stuff that you just hear, I don't know a whole lot because we don't live anywhere near and I've never been there, to anyplace. And then other than people you see on TV, like actors or whatever, which are usually -- they're just like us here. Of course they have their own culture just like I have my own culture, we all have. And then probably whether or not they spend an extra effort to retain that culture. I'm not sure either, because I know that's real important. As a Mexican American, I'm really conscious of my heritage and my culture and I want to retain that as much as possible. And I assume they are too, but then again with everything happening with the reservations and with them and everything, I don't know whether they do or not anyway. I'm just kind of rambling on and on. I guess that's all I have to say.

PASTLIVE?

R1: I think that I guess stereotypically, they were one with the earth or whatever. Of course they were probably fighting amongst tribes and stuff like that or the different sects of Indians, but other than that I think they're pretty cool.

Int: Are there any specific thoughts or images that come to mind?

R1: Yeah, I mean just like living off the land and going with the buffalo or whatever. If they were in buffalo country or whatever probably, I don't know where it is. Yeah doing that sort of thing, I guess more from where I am, they're more agricultural I guess probably. Staying, not moving around too much, because they're not depending on cattle so much I guess. They're a lot more like more gathering, a hunting and gathering and farming I guess.

CURRMUS?

R1: I guess maybe just the everyday life of someone on a reservation. Like how is it different like going to school on a reservation and I mean do they work on a

reservation? Do they go off the reservation to work, social aspects on a reservation and then like how people who don't live -- American Indians who are not part of the reservation thing, how do they feel about that sort of thing, like do they -- were they once on a reservation? Did they not want to be there anymore? You know what I mean? That sort of thing. Pretty much everything since I obviously know nothing.

PASTMUS?

R1: Maybe just like the differences between the tribes. You really don't get to know about well this is with the Cree Indians or they're really about this and they really hated the Comanches or whatever. I don't know, maybe more about the separate individual I don't know I guess you'd call it tribes or whatever. I don't know with the Indians. And yeah and also if they are painted stereotypically -- if we all think that they lived this way or whatever, what I just said and they didn't, then that would be better. I mean they like talk about it, I mean like stereotypically they paint it as some people who are "da da da da" do this and whatever, and that's not exactly like things are.

ID 185

185 NMNH Fem. 53 AfrAm/Bl Some Coll Colombia NA NoResVis

KNOW?

R1: Yes.

Int: How did you come to know them? Are they acquaintances or relatives?

R1: Acquaintances.

CURRLIVE?

R1: Just like we are, the ones that I know work hard, good job, decent home, productive citizens.

PASTLIVE?

R1: Real rough and primitive, I would say very, they had a hard life it seemed from what I could understand. And from what I can understand now, they still have a hard life.

Int: In what sorts of areas or how so?

R1: Discrimination and poverty, yeah discrimination and poverty.

CURRMUS?

R1: I'd like to see like the more modern day stuff like how they live and about the gambling casinos and on the reservations, how the reservations are now and that kind of stuff. And how the way they lived now relates to how they used to live as far as the culture, dress and how their houses are and how they keep house and stuff like that.

PASTLIVE?

Int: So would it be the same things?

R1: Basically the same things to see the progression maybe.

Appendix D.
Supplementary Tables

Table 1
Coding Structure and Results*

Percent	Definition
1. American Indians in the Present	
<u>59.5</u>	<u>External social relations</u>
7.5	Separate and distinct group
18.2	In transition, partial assimilation, reclaiming lost heritage
26.1	Fully assimilated, "just like us"
13.3	Difficult relations with Whites / have suffered at hands of Whites
1.8	Currently living okay
<u>16.2</u>	<u>Culture</u>
10.5	Cultural differences with Whites
0.4	Cultural similarities with Whites
4.1	Other cultural/social features
<u>45.6</u>	<u>Physical condition</u>
33.0	Physical Circumstances (e.g., poverty, on- off-reservations)
10.8	Mention of particular problems (e.g., drugs, drinking)
1.7	Daily life activities/occupations
15.5	Casinos/gambling
1.5	Making use of available resources
<u>11.3</u>	<u>Cause of State of Indians</u>
6.4	Actions of U.S. Government
2.6	Actions of Europeans
<u>8.0</u>	<u>Comparisons with past</u>
3.3	Negative comparison
3.1	Positive comparison
1.0	Loss of freedom/Liberty to practice rituals/Self determination

(cont.)

Table 1 (cont.)
Coding Structure and Results*

Percent	Definition
2. American Indians in the past	
<u>61.6</u>	<u>Positive features</u>
17.6	Freedom
8.4	Peace, no conflict
14.9	Connection to nature
8.3	Primitive people
2.5	Relations to Wilderness (e.g., survival, sustenance living)
1.9	Spiritual connections to nature
<u>11.8</u>	<u>Negative features</u>
10.4	Mistreatment by Europeans
<u>41.2</u>	<u>Ways of Living</u>
8.7	Types of sustenance (e.g., hunting, trapping, fishing)
20.4	Past lifestyle
15.9	Diversity/Adaptation to circumstances
3. Areas of interest, past or present	
<u>9.7</u>	<u>Internal Social Structure and Politics</u>
3.0	Past
2.7	Present
0.5	Gender relations
1.4	Family relations
<u>43.5</u>	<u>Spiritual/cultural</u>
15.2	Past
12.9	Present
<u>58.6</u>	<u>Daily life/occupations</u>
25.0	Past
24.9	Present
1.6	Health/Medical situations

(cont.)

Table 1 (cont.)
Coding Structure and Results*

Percent	Definition
<u>24.3</u>	<u>History</u>
2.9	Migration to the Americas
6.2	Life before Europeans
<u>18.5</u>	<u>External Social Relations</u>
1.0	With other Indian Nations
9.2	With Whites
10.2	With State/Federal Government
9.6	Changes in representation/"The Truth" (e.g., cowboys and Indians)
13.2	Interested in everything/anything
<u>13.8</u>	<u>Interested in comparisons</u>
3.8	Comparison between Reservation and Mainstream
10.1	Comparison between Past and Present
<u>26.3</u>	<u>Don't Know/No Opinion</u>
20.0	Don't Know
5.4	No Opinion
0.0	Unwilling to Answer
5.6	Not Interested

*Underlined entries include sub-categories and count each respondent once. E.g., 16.2% of respondents made a comment about "Culture," including 10.5% who emphasized differences with Whites, 0.4% who noted similarities and 4.1% who discussed other cultural/social features. Since some visitors made a comment that can be classified under more than one category, the sum of the sub-categories is either equal to or greater than the summary category.

Table 2
Demographic Characteristics from the Smithsonian Visitor Profile
and the NMAI Study Sample
(in Percent)

	Smithsonian Visitor Spring Profile*	NMAI Study Sample**
<u>Gender</u>		
Male	52.4	50.7
Female	<u>47.6</u>	<u>49.3</u>
Total	100.0	100.0
<u>Age</u>		
12 to 19†	14.5	5.9
20 to 24	8.8	9.8
25 to 34	18.5	24.6
35 to 44	24.8	27.8
45 to 54	14.6	18.8
55 to 64	9.7	8.5
65 and Older	<u>9.0</u>	<u>4.6</u>
Total	99.9	100.0
<u>Residence</u>		
Washington DC	2.4	2.0
MD/VA suburbs	9.7	12.2
Other US	80.1	73.2
Foreign	<u>7.8</u>	<u>12.7</u>
Total	100.0	100.1
<u>Race/Ethnicity (U.S. Residents)</u>		
Caucasian/White	87.8	80.8
Minority	12.2	19.2
<i>African American</i>	5.0	8.3
<i>Asian American</i>	5.3	3.9
<i>Hispanic/Latino</i>	1.2	4.3
<i>Native American</i>	0.7	2.7
<i>Other</i>	<u>0.0</u>	<u>0.0</u>
Total	100.0	100.0

(cont.)

Table 2 (cont.)
Demographic Characteristics from the Smithsonian Visitor Profile
and the NMAI Study Sample
(in Percent)

	Smithsonian Visitor Spring Profile*	NMAI Study Sample**
<u>Educational Attainment (Age >= 25)</u>		
Less Than H.S. Graduate	0.8	0.4
H.S. Graduate	15.3	9.0
Some College/AA	21.9	27.2
Bachelor's Degree	36.7	35.2
Advanced Degree	<u>25.2</u>	<u>28.3</u>
Total	99.9	100.1
<u>First/Repeat visit to the Smithsonian</u>		
First	27.7	39.5
Repeat	<u>72.3</u>	<u>60.5</u>
Total	100.0	100.0

* Data collected in May, 1994 at NMAH and NMNH. See Doering, Z. D. & A. Bickford. (1997). Visitors to the Smithsonian Institution: A summary of studies. Washington DC: Smithsonian Institution Institutional Studies Office. Report 97-3.

** Data collected May 17, 1997 to June 8, 1997 at the Arts and Industries building, NMAH and NMNH

†Visitors younger than age 12 were excluded from the NMAI sample.

Table 3
Visitor Contact with Native Americans
1997 NMAI Study

Question	Percent "Yes"	
<u>Type of Contact:</u>		
Q9 Saw American Indian culture in museums	76.2	
Q6 Ever visit reservation	55.1	
Q8a Respondent's family owns American Indian crafts	41.5	
Q4 Aware of American Indians in home community	38.3	
Q8 Respondent owns American Indian crafts	36.0	
Q12 Know American Indians personally	26.0	
Q3 Currently live near reservation	23.4	
Q5 Ever live near reservation	19.7	
<u>Activities on American Indian Reservation</u>	<u>Of 55.1%</u>	<u>Of</u>
	<u>who Visited</u>	<u>Total</u>
Q7c Purchased American Indian crafts	41.1	22.6
Q7f Visited an American Indian museum	38.9	21.4
Q7g Visited ruins and historic sites	35.0	19.3
Q7h Met reservation residents	33.7	18.6
Q7d Visited a Casino or Bingo game	30.2	16.6
Q7e Visited contemporary settlements	24.5	13.5
Q7a Drove through without stopping	19.5	10.7
Q7i Participated in American Indian ceremonies	13.5	7.4
Q7b Purchased tax-free goods	12.9	7.1
<u>Context for Knowing American Indians</u>	<u>Of 26%</u>	<u>Of</u>
	<u>who Know</u>	<u>Total</u>
Do not personally know		74.0
Work	30.0	7.8
School	22.5	5.8
Family	23.1	6.0
General association outside AI community	13.6	3.5
Friend/Social Contact	9.7	2.5
Contact w/AI Community (e.g., at Pow Wows)	<u>1.0</u>	<u>0.2</u>
Total	100.0	99.9

Table 4
Respondent Estimates of the American Indian Population*

Percent of Respondents	Percentage Estimate	Lower Bound	Upper Bound
24.0	Less Than 0.1%	0	250,000
27.2	0.1% to 1.0%	250,000	2,500,000
24.7	1.1% to 5.0%	2,750,000	12,500,000
12.6	5.1% to 10.0%	12,750,000	25,000,000
3.0	10.1% to 20.0%	25,250,000	50,000,000
5.3	20.1% to 30.0%	50,250,000	75,000,000
<u>3.1</u>	30.1% to 75.0%	75,250,000	187,500,000
99.9	Total		

*Based on U.S. population of 250,000,000

Table 5
Respondent Estimates of American Indian Population
Living on Reservations

Percent of Respondents	Percentage Estimate	Lower Bound	Upper Bound
18.7	Less Than 0.1%	0	1,960
2.1	0.1% to 1.0%	1,960	19,600
5.1	1.1% to 5.0%	21,560	98,000
5.5	5.1% to 10.0%	99,960	196,000
7.1	10.1% to 20.0%	197,960	392,000
13.4	20.1% to 30.0%	393,960	588,000
5.8	30.1% to 40.0%	589,960	784,000
18.8	40.1% to 50.0%	785,960	980,000
4.9	50.1% to 60.0%	981,960	1,176,000
4.3	60.1% to 70.0%	1,177,960	1,372,000
8.9	70.1% to 80.0%	1,373,960	1,568,000
4.6	80.1% to 90.0%	1,569,960	1,764,000
0.8	90.1% to 100%	1,765,960	1,960,000
100.0	Total		

Appendix E

Methodology and Questionnaire

Overall Design

Data for this study were collected in personal interviews with Smithsonian visitors at three locations: at the rotunda exit of the *Stories of the People* exhibition in the A&I Building, outside of the entrance to *A More Perfect Union* exhibition on the third floor of NMAH, and at the exit of the Pacific Cultures hall in NMNH (near the "Tapa Man"). The survey sample consisted of 275 interviews conducted between May 17 and June 8, 1997. Approximately one-third of all interviews were conducted in each location.

For this project we used a "continuous sampling" technique, a special procedure developed for sampling a mobile population.¹ We used teams of two or three people (one to select respondents for interviewing plus one or two interviewers) to conduct the study. The interviewing was restricted to voluntary visitors, age 12 or older; i.e., individuals clearly leaving the museum as part of a group were not intercepted.

Visitor cooperation with the study was average to high; a total of 225 interviews or 83% of intercepted visitors completed interviews.

Preliminary Interviews. In preparation for this study, taped interviews were conducted with at least 35 visitors at A&I, NMAH and NMNH. As a result of these interviews and consultation with NMAI staff, we identified the major topics for the main study.

Main Study Interviews. Interviews were conducted on two weekends and three weekdays between May 17 and June 8, 1997 at the three locations. Interviews were not conducted over Memorial Day weekend since the holiday might have altered the usual Smithsonian audience and influenced the data collection. For example, veterans may be more likely to visit the Mall for Memorial Day ceremonies. A total of 225 interviews were completed. These intercepted individuals represent a population of about 2,150 visitors to A&I, 1,350 to NMAH and 4,500 visitors to NMNH, a total of 8,000. In appreciation for their cooperation, respondents were given a notecard or poster from a previous NMAI exhibition.

Each interview was divided into three sections: the first collected basic demographic information, including age, residence, education and gender. The second section assessed contact with the American Indian community, including visits to reservations. The third section explored the visitor's imagery of Natives and thoughts about exhibits in the new museum. The third portion of each interview was tape recorded in its entirety, transcribed and coded for analysis.² Interviewers used a question outline

1 The procedure and its rationale are described in Z. D. Doering, A. E. Kindlon and A. Bickford, *The Power of Maps: A Study of an Exhibition at the Cooper-Hewitt National Museum of Design*. Report 93-5. (Washington, D. C.: Smithsonian Institution, 1993).

2 Content analysis was aided by the use of QSR NUD*IST, version 4, a computer program for coding, searching, and interpreting non-numerical, unstructured data. Weighted percentages were calculated using SAS.

which ensured that the same topics were discussed with each visitor and covered in a similar order. Using this approach, interviewers encouraged visitors to talk freely about their experiences and ideas.

The questionnaire also included a section for recording administrative information. This included the time, date and location of the interview, and the reason, if applicable, that an interview was not completed (e.g., Smithsonian employee). An interviewer training manual was developed for the study.³

Sample Design and Selection

Interviews were conducted every other day and, within each day, there were three interviewing sessions per day (10:45 AM-12:15 PM, 1:15-2:45 PM, and 3:15-4:45 PM).⁴

Sample selection followed procedures established by ISO for its studies. Within each time interval selected for the survey, a team leader, or "counter," used a mechanical counter and a stop watch to keep track of the number of persons exiting (or entering) the exhibition within 15 minute intervals. The counter also identified the visitors to be intercepted, whenever an interviewer had completed one interview and was ready to begin the next.⁵ For logistical and technical reasons, interviews were not conducted with members of school or tour groups. Thus, our data pertain to "voluntary visitors."

Data Preparation and Coding.

The questionnaires were reviewed in the office to ensure that the data file included the appropriate information for weighting the data.

The taped portion of the interview was professionally transcribed and the text was coded in NUD*IST (version 4), a computer program for text analysis.

Completion Rates and Response Bias

Table E below summarizes the results of the field work. As shown, 17 percent of people intercepted refused to participate in the survey. While some refusals were due to language difficulties, the majority of refusals were for "other" reasons (e.g., visitors in a hurry, not wanting to detain companions, etc.).

To check for possible bias in the interview study, we compared separate demographic characteristics available for both the visitors who completed interviews and the visitors

3 General interviewing instructions were based on Institutional Studies, *A Manual for Interviewers*. Prepared for the 1988 National Air and Space Survey. Report 88-3. (Washington, D. C. : Smithsonian Institution, 1988). The general instructions and question-by-question specifications for this study are available from the Institutional Studies Office.

4 The schedule is on file, ISO.

5 This method of selecting a sample keeps the interviewers fully occupied, compared to an equal interval selection method; the counter is essentially incorporating a self-adjusting selection interval.

who refused for any reason (from observations). These include, residence, age, gender, and racial/ethnic identification, and interview location.

There were few statistically significant differences by interview location. In all but one instance, the differences between the respondents at each location are small enough to ignore. The one variable that did have a statistically significant difference by location was visiting a Casino or Bingo game; about twice as many respondents in NMNH reported this activity, compared to respondents in A&I and NMAH. However, we decided to ignore this difference and describe the entire NMAI sample as representatives of a single population.

Table E
Results of Data Collection
 (in percent)

	N	%
<u>Disposition, All Visitors</u>		
Interviews	225	81.8
Non-Interviews, Visitors	47	17.1
Non-Interviews, Not eligible	<u>3</u>	<u>1.1</u>
Total	275	100.0
<u>Non-Interviews, Visitors</u>		
Refusal, Language Difficulty	13	27.7
Refusal, Other Reason	<u>34</u>	<u>72.3</u>
Total Non-Interviews	47	100.0
<u>Response Rate</u>		
All Eligible Visitors	272	82.7

			ID
--	--	--	----

		Interviewer
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Count _____

NMAI 1997 Background Study

Hello. My name is _____. I work for the Smithsonian and would like to ask you a few questions to help us prepare for the future Museum of the American Indian here on the Mall.

1. Is today your first visit to the Smithsonian?

- Yes No

*2. Where do you live? [City and State]

- Washington, D.C. Foreign GOTO Q6.
 MD/VA suburbs
 Other U.S.

_____	state/ctry				city				

IF U.S. RESIDENT:

3. Do you currently live near an American Indian reservation? [CLOSE ENOUGH TO DRIVE TO]

- Yes ASK Q3a. No GOTO Q4.

3a. Which reservation or settlement do you live near?

_____ GOTO Q6.

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4. Are you aware of American Indians living in [CITY NAME] area? ^{q3ares}

- Yes No

5. Have you ever lived near an American Indian reservation? [CLOSE ENOUGH TO DRIVE TO]

- Yes ASK Q5a. No GOTO Q6.

5a. Which reservation or settlement did you live near?

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^{q5ares}

6. Have you visited any American Indian reservations or settlements? [CLOSE ENOUGH TO DRIVE TO]

- Yes ASK Q6a/b. No GOTO Q8.

6a. Which reservation(s) or settlement(s) did you visit?

6b. When was your most recent visit?

--	--	--

^{q6bwhen}

7. Which of the following things did you do on any of your visits to a reservation? [SHOW CARD] [MARK ALL]

--	--

extral

- A. Drove through without stopping
 B. Purchased tax-free goods (e.g. gas, tobacco)
 C. Purchased American Indian crafts
 D. Visited a casino or Bingo game
 E. Visited contemporary settlements
 F. Visited museum
 G. Visited ruins or historic sites
 H. Met/spoke with reservation residents
 I. Participated in American Indian ceremonies

8. Do you own American Indian crafts or artifacts?

- Yes No

8a. Does anyone in your family own any American Indian crafts or artifacts? Yes No

American Indian ancestry volunteered? Yes No

9. Before today, have you seen anything about American Indians in museums? Yes ASK Q9a. No

9a. In what kind(s) of museum(s)? (history, natural history, local museum, etc.)

--	--

 q9a _____

10. The population of the United States is about 250 million. Of these people, how many do you think are American Indian?

[2 m/1%]

		.	
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^{q10US}

11. To the best of your knowledge, what percentage of American Indians live on reservations?

.[5m/25%]

		.	
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^{q11res}

In this part of the interview, so I don't have to take notes, I am going to use a tape recorder if that is okay with you? [ALSO RECORD Q12 ON SURVEY SHEET].

12. Do you personally know any American Indians? Yes No

12a. How did you come to know them?

--	--	--	--

^{q12how}

13. Based on what you know, how would you describe American Indians and their lives today?

What thoughts or images come to mind?

14. How do you think they lived in the past, before Europeans arrived in North America?

What thoughts or images come to mind?

15. As I mentioned earlier, the Smithsonian is planning to build a new museum of the American Indian here on the Mall. What aspects of contemporary American Indian life would you like to learn about in the new museum?

16. What aspects of past American Indian life would you like to learn about in the new museum?

I'm going to shut the tape off now and I just have a few more questions about you.

20074



***17. Who are you here with today?**

- Alone
- One other adult
- Several adults
- Child(ren)
- Adult w/child(ren)
- Adults w/child(ren)
- Group of teens
- Tour group
- School group

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q6avisa

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q6avisb

--	--	--

q6avisc

--	--	--

q6avisd

- a f k
- b g l
- c h m
- d i n
- e j

18. What is your occupation?

--	--

occup

19. What is the highest level of education you have completed?

- Pre/grade school
- Some HS
- HS graduate
- Assoc./Jr./Technical
- Some college
- Bachelor's degree
- Some graduate study
- MA/Ph.D./Professional

***20. What is your age?**

--	--

age

***21. What is your cultural/racial/ethnic identity?**

- African Am/Black
 - Asian/Pacific Islander
 - Caucasian
 - Hispanic/Latino
 - American Indian/Native
 - Other _____
- Which Nation? _____

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nation

***22. Mark Gender:** Female Male

STATUS:		Reason for refusal/inelig.	
<input type="radio"/> Interview		_____	
<input type="radio"/> SI staff/contractor		_____	
<input type="radio"/> Ineligible		Location	
<input type="radio"/> Refusal: Language		<input type="radio"/> A&I	<input type="radio"/> NMAH <input type="radio"/> NMNH
<input type="radio"/> Refusal: Other			
Session	Segment	Shift	
	<input type="radio"/> 1 <input type="radio"/> 4	<input type="radio"/> 10:45-12:15	
	<input type="radio"/> 2 <input type="radio"/> 5	<input type="radio"/> 1:15-2:45	
	<input type="radio"/> 3 <input type="radio"/> 6	<input type="radio"/> 3:15-4:45	

