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INDIAN AGRICULTURE IN THE WESTERN STATES--A TRAINING LABORATORY
FOR AGRICULTURAL TECHNICIANS OVERSEAS BOUND

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In the Eleven Western States there are agricultural resources at the disposal of many agricultural educational institutions that are, for the most part, being ignored as a potential educational facility for training agricultural technicians overseas bound. These little-used agricultural instructional facilities are the Indian reservation lands and their inhabitants which have varied and interesting cultural characteristics. These lands consist of over 62,000 square miles, an area larger than the State of Iowa (Table 1). There are over a half million acres irrigated on these trust lands which is an area twice the size of the Salt River Project in Arizona (Table 2). There is an Indian population of 195,420 people living on or adjacent to these reservations with another 60,700 living away from the reservations (Table 1). This gives a total population in the Eleven Western States of over a quarter of a million people, representing almost 100 different tribes.^{1/}

Why is the Indian agriculture of the Western States and the Indian people associated with this agriculture such an important educational and instructional resource facility for colleges and universities of the West?

1. U. S. agriculture faces perhaps the greatest challenge it has ever faced because the world is aware of our agricultural revolution which gives a ray of hope for its starving and undernourished people.
2. We must assume the responsibility of sharing with the world our technological revolution in agriculture, or be prepared to meet the cost of the consequence.
3. Whether we like it or not, the agricultural extension services of our universities have become worldwide and will likely continue to expand.

What are we doing to meet this challenge? As one looks at our Nation's experience in handling the problems of our own indigenous population, one wonders how well prepared we are to extend our extension activities around the world. Many scholars feel that all we have to do is sell all of these various cultures our economic and social approach and the problems of hunger and need will vanish. Over the years this has been the main objective of our policy towards the American Indian and how well have we succeeded? Even though this policy has been more or less vigorously pursued for the American Indian over the past one-hundred to two-hundred years, the Indians have not been assimilated, except perhaps where they have been the benefactors of tremendous economic windfalls and/or where non-endogamous marriages have become prevalent, and frequently these two factors contributing to assimilation have been simultaneous. Yet after all of this time and background experience, there are many highly recognized scholars who still feel that the only solution for the American Indian is for him to become assimilated into the main stream of the American culture.

^{1/} United States Department of the Interior, United States Indian Population and Land, 1962, Bureau of Indian Affairs, Washington, D. C., March 1963.

One cannot deny that our culture and our economic way of life has had an impact upon the Indian culture. Even on the most remote reservations the pickup truck has almost brought to extinction the team and wagon. And, TV antennae "decorate" the roofs of many adobe sandwich houses of the Southwest. Yet the medicine man remains; the use of peyote seems to increase without benefit of the radio and TV commercials. In 1961 a personal survey was made in a Maricopa Indian community near Phoenix, and this study indicated that almost all of the families would like a higher level of living and that they would be interested in adult education programs to increase their farming and technical arts skills. Such attitudes as these would indicate that the Maricopa Indians were ready for assimilation, but then they were asked if they would like to return to any of the traditions of their forefathers, and most replied that they would. With this response, they were then asked what tradition they would most like to return to and without exception they indicated that their first and foremost preference was the tradition of working together. They were then asked why they didn't now practice this tradition. They gave varied answers, but the most prevalent answer was that Christianity had separated them (this reason was given by both the Christian and non-Christians), or that they had gone away to the white man's schools and that the "almighty dollar" and the white man's ways had disrupted or destroyed their much-prized tradition.

Perhaps this disruption of this old tradition is an indication that the assimilation process is slowly but surely taking place and perhaps this is a correct assumption. But, if it is taking place, it is very slow and has become very demoralizing for the Maricopa Indian people for they are in a state of frustration trying to select "correct" values, thus creating an apathetic situation and a loss of motivation. No doubt the assimilation process is slowly taking place, but they are stubbornly resisting many aspects of it. For example, in the early 1950's, a small group of Maricopa, all high school graduates and in their forties, decided that they were going to revive the tradition of working together, and they organized a cooperative farm. This venture was not endorsed by all members of the community and it has been a rough social and economic battle over the years, but the organization still survives. In 1961 an attempt was made to see how acceptable the cooperative was in the community and to find out what kind of farming institutional arrangements the Indian people really wanted. To ascertain their preference in this matter, five alternatives, which would represent both the Indian and the non-Indian culture, were selected. They were then asked to indicate their preference of alternatives in the order of importance. The alternatives were as follows: (1) farm as an individual farmer; (2) lease to white farmers; (3) lease to the Indian cooperative in the community; (4) organize a new cooperative or corporation for farming; and (5) create an organization where the Maricopas would all work together and share equally. The alternative that received the greatest number of first votes was the fifth alternative with the number one alternative being next. And most of those who picked the number one alternative as their first choice selected the fifth alternative as their second choice. To check their consistency in these value judgements they were asked later in the questionnaire whether they would like to be the most successful farmer in the community or whether they would like to see others equally successful. To this, every Maricopa interviewed replied that he would like to see the others in the community equally successful. At the end of the questionnaire, they were asked how a white man would want to farm if they lived in the Maricopa Colony and all replied that the white man would want to farm individually or have a large corporation farm.

To confirm the Indian's appraisal of the white man's set of values, the above questions were asked of students taking classes in agricultural economics and as

one might easily guess the Indian appraisal of the white man's values was verified. But how well does the average white man, the student, or the university professor know the Indian values of those with whom he will be serving overseas?

It would appear that if universities are going to continue their involvement in training and assigning people for overseas assignments, they might consider a program of utilizing Indian reservations as part of their training program, for the foresighted students planning overseas careers in agriculture. Such an experience and training would give them an awareness of cross-cultural values and the problems associated with the introduction of technological change in a cross-cultural setting. It would also be hoped that such training programs could be organized in such a way so that beneficial results could be experienced by the Indian people. Too often universities in using human laboratories for training their specialists have considered the human beings they practice on in much the same light as a guinea pig. A recent article in The New Republic touches on this in the following remark: "How ironic it is that as medical students learn from, while treating, low-income patients, there is little reciprocal learning in the other direction. In the slums, many residents are pitifully ignorant of disease and of the working of the human body. Hospitals could, in the act of expansion, set up small clinics which could also become schools for health."^{2/} If universities were to use Indian reservations as training laboratories, for technicians overseas bound, such laboratories and clinics should also become schools for Indians.

It is felt that the universities in the Eleven Western States have some unique resources at their convenient disposal for training technicians who will be working with people in other cultures, and they should be utilized. Governmental agencies such as AID, and the Peace Corps; the universities; and other organizations frequently have difficulty finding agricultural people having the rare combination of technical skills and cultural appreciation and understanding that is so essential for meeting the agricultural challenge in foreign lands, and it would appear that a mutually beneficial program could be worked out with the Indian people to help meet the challenge.

^{2/} Colebrook, Joan, "People of the Slums" II-The Backyards of Academia, The New Republic, pp. 17 and 18, June 29, 1963.

TABLE 1. INDIAN POPULATION AND INDIAN LANDS IN THE ELEVEN WESTERN STATES

States	Indian Population ^{1/}			Acreage of Indian Lands Held in Trust on Indian		
	On and	Adjacent to	Off	Reservations by United States Government ^{2/}	Reservations by United States Government ^{2/}	Reservations by United States Government ^{2/}
	: Reservations:U.S.: Population:U.S.: % of: Indian	: Reservations:U.S.: Population:U.S.: % of: Indian	: Reservations:U.S.: Population:U.S.: % of: Indian	: Reservations:U.S.: Population:U.S.: % of: Indian	: Reservations:U.S.: Population:U.S.: % of: Indian	: Reservations:U.S.: Population:U.S.: % of: Indian
Arizona	81,924	1,463	83,387	19,257,179	266,836	19,524,015
New Mexico	52,188	4,067	56,255	5,708,279	84,121	5,792,400
Montana	20,566	615	21,181	1,662,891	3,636,609	5,259,500
Washington	11,220	9,856	21,076	1,831,496	714,654	2,546,150
California	8,861	30,153	39,014	475,473	77,771	553,244
Utah	4,885	2,076	6,961	2,048,004	68,666	2,116,650
Nevada	4,168	2,513	6,681	1,062,643	80,260	1,142,903
Idaho	4,134	1,097	5,231	400,425	390,584	791,009
Wyoming	3,758	262	4,020	1,760,115	127,562	1,887,677
Oregon	2,305	5,721	8,026	477,934	195,318	673,252
Colorado	1,411	2,877	4,288	767,981	5,021	773,002
Eleven Western States	195,420	60,700	256,120	35,412,420	5,647,382	41,059,802
Rest of Nation	171,759	95,712	267,471	3,242,932	5,501,214	8,744,146
Total U.S.	367,179	156,412	523,591	38,655,352	11,148,596	49,803,948

Source: ^{1/} United States Indian Population and Land, 1962, Indian Affairs, Washington, D. C., March 1963.
^{2/} Land Use Inventory and Record Report 50-1, United States Department of the Interior, Bureau of Indian Affairs, Division of Resources, January 1961.

TABLE 2. LAND USE OF INDIAN RESERVATION LANDS IN THE ELEVEN WESTERN STATES^{1/}

States	Open Grazing	% of: U.S.	Commercial: Timber	% of: U.S.	Non- Commercial: Timber	% of: U.S.	Other Wild Lands	% of: U.S.	Dry Farmed	% of: U.S.	Irrigated: U.S.	% of: U.S.	Irrigable: But Dry	% of: U.S.	Other Non- Agricultural: Uses	% of U.S.
Arizona	13,406,737		1,118,382		3,430,965		1,330,447		38,813		145,584		None		53,087	
New Mexico	3,161,758		578,553		1,768,711		203,766		9,600		48,111		None		21,901	
Montana	3,546,477		570,167		274,218		47,392		696,266		67,798		25,104		32,078	
Washington	661,533		1,618,988		93,530		26,467		30,118		93,388		1,236		20,890	
California	247,578		104,029		26,914		143,858		5,691		17,011		62		8,101	
Utah	884,603		35,142		637,195		507,595		1,790		44,686		None		5,639	
Nevada	956,653		None		31,030		125,832		None		28,082		None		1,306	
Idaho	514,233		57,707		54,820		14,657		99,461		41,651		None		8,480	
Wyoming	1,468,017		257,703		100,782		29,897		None		30,776		None		502	
Oregon	245,771		353,986		2,200		20,005		49,313		1,313		100		564	
Colorado	445,087		27,341		290,111		None		None		7,626		None		2,837	
Eleven Western States	25,538,447	82%	4,721,998	87%	6,710,476	87%	2,449,916	89%	931,052	51%	526,026	98%	26,502	96%	155,385	74%
Rest of Nation	5,793,845	18%	705,513	13%	1,001,517	13%	295,623	11%	883,236	49%	10,125	2%	1,050	4%	53,237	26%
Total U.S.	31,332,292	100%	5,427,511	100%	7,711,993	100%	2,745,539	100%	1,814,288	100%	536,151	100%	27,552	100%	208,622	100%

Source: ^{1/} Land Use Inventory and Record-Report 50-1, United States Department of the Interior, Bureau of Indian Affairs, Division of Resources, January 1961.