Educational and Family Conditions that Affect Post-High School Plans of Intermountain Navajo Seniors

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EDUCATIONAL AND FAMILY CONDITIONS THAT AFFECT POST-HIGH SCHOOL PLANS OF INTERMOUNTAIN NAVAJO SENIORS

GEORGE PATRICK LEE

1970
EDUCATIONAL AND FAMILY CONDITIONS THAT AFFECT POST-HIGH SCHOOL PLANS OF INTERMOUNTAIN NAVAJO SENIORS

by

George Patrick Lee

A Seminar report submitted in partial fulfillment of the requirements for the degree of

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UTAH STATE UNIVERSITY
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1970
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It seems appropriate, too, to pay a tribute to the Intermountain School Library staff for their cooperation and help.

Finally, I extend my appreciation to my sweet wife, our children and both my natural and foster family for their patience and cooperation.

George Patrick Lee
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CHAPTER I

INTRODUCTION

Graduation from high school has become the accepted educational goal for most Americans and stands as the minimum requirement not only for higher education but also competitive positions in the employment market. The general public, the government, business, industry and education have great interest in the plans and decisions of high school graduates.

The proportion of high school graduates attending college is steadily increasing. College attendance is related to economic and occupational status as well as to cultural, family and educational status. These many conditions not only set limits and provide opportunities which directly affect the decisions of students; they also affect attitudes and expectations and these values are the means through which social conditions determine the decisions and choices of students. For any given student a single condition may determine his decision. A student whose family strongly opposes college may fail to attend college in spite of all other conditions. For no single group of students will any primary condition be isolated; and in any group one can expect to find a complex of conditions related to post-high school decisions. Ralph F. Berdie and Albert B. Hood (1965) stated:
The forces influencing the decisions of the boys and girls are complex and present a puzzle of causal relationships... whether or not a high school graduate attends a college depends in large part upon the home from which he comes. The attitudes of the family toward things related to education, as shown by the books and magazines in the home, the community organization in which the family is represented and the education of the parents, are perhaps even more important than the family's financial resources. Children learn from their parents attitudes that may determine whether they want to attend college. Obviously if more qualified high school graduates are to attend college, any program of action must take into consideration the influence exerted by the family. (Berdie and Hood, 1965, forword)

The average high school graduate is restricted in opportunities to find a job that promises any kind of a future. Job opportunities require certain specialized aptitudes that many do not possess and are available to only a few. Opportunities for on-the-job training are rare. Many young men enter military service immediately after graduating from high school with the hope that after release, when they are older, attractive jobs will be available to them. Many young women marry immediately after graduation and solve, or at least postpone, the problem of choice. An increasing number of young persons, however, are attending college because it has become almost inevitable that they should do so. They have not really made a choice, nor have their families chosen; they have simply taken the only road that seems to offer any probability of leading to some kind of fulfillment. Yet, on the other hand, the educational status of Indian youth isn't so bright. Senator Edward M. Kennedy, Chairman of Indian Education Subcommittee wrote:
The average educational level for Indian children under Federal supervision is five school years—and the Indian dropout rate is twice the national average. Only 18 percent of the students in Federal Indian schools go on to college, against a much higher national average. And only three percent of these Indians graduate. The BIA spends only $18 per year per child on textbooks and supplies—compared to a national average of $40. (Kennedy, June 1970, p. 36)

In 1959, the Bureau of Indian Affairs reported a dropout rate of 60 percent among Indian high school students. Owens, Bass and Selinger (1968) in a recent comparison of Northwest and Southwest Indian dropout studies had the following figures with available national dropout rates. The national dropout rate in grades eight through 12 was 27 percent as compared to 48 percent for Northwest and 39 percent for the Southwest area. The national dropout rate in grades nine through 12 was 23 percent as compared to 40 percent for the Northwest and 31 percent for the Southwest.

Although Indian completion of high school lags behind the national level, comparison of Indian dropout rates with those previously reported for Indians indicates a rapidly improving picture. On the whole, the percentage of Indian youths completing high school has risen in comparison to the estimates available for the past and at a fairly rapid rate.

No doubt there is still a deep concern for the high school dropout although dropouts are decreasing as a percentage of the population. Yet an equally important and valid concern is what happens to the student once he does graduate from high school. At that point in life when a student graduates from high school, he is faced with making critical decisions about a future career. Unless he has been educated to make decisions
and has been given the necessary knowledge on which to base these decisions, he may choose wrong or unrealistic goals. His education should have provided him with self-direction, creativity, and flexibility. Thus his education should have been directed to increasing maturing in decision making.

Statement of The Problem

The status of Indian Youth is of particular interest here--particularly Navajo student seniors at Intermountain Boarding School. This study was made for the purpose of obtaining background information that would elicit generalizations as reasons for post-high school plans of Intermountain Navajo seniors. The conditions affecting their decision to attend college, get a job, or seek further vocational training are many. For purposes of convenience, only the educational and family conditions were studied. Conditions within the educational area included the following: (1) general description of Intermountain school and students; and (2) a brief Analysis of Navajo Education and its history and its highly varied far-flung federal schools which affects the students' retardation; transfer and mobility. Conditions within the family included the following:

(1) Matrilineal extended Navajo family.

(2) Home environment and socioeconomic status.

(3) Some important cultural factors.
statements were either changed or omitted to meet the students' level at Intermountain. The second aspect involved a review of the literature. The search of the literature, other than the occasional study more concerned about the high school graduate who continued on to college rather than with all high school graduates, is almost barren. The literature is completely barren when the subject is narrowed to what happens to a high school graduate in the post high school period if he is an American Indian. This is a minority group whose problems and frustrations are truly numerous since for the most part its members are from a land based culture with its own languages and heritage and, above all, its own distinctive set of cultural values which the culture of the white man has modified but has been unable to destroy or replace.

Despite the absence of specific literature, references to a few selected studies having relevance to the study, were presented for the purpose of providing background information that elicited some generalizations as to post high school plans of Intermountain Navajo seniors.
CHAPTER II

GENERAL DESCRIPTION OF NAVAJO EDUCATION, INTERMOUNTAIN SCHOOL AND ITS STUDENTS AND SOME CULTURAL FACTORS OF NAVAJO FAMILY

General Description of Navajo Reservation And Its People

The Navajo is the largest Indian tribe in the United States today. With a fast growing population estimated at two and a half percent increase annually and a total population of 262,265 (Bylund, 1970) excluding those living off the reservation in neighboring cities or distant cities in other states such as Chicago, Los Angeles, Denver, and San Francisco.

The present Navajo reservation has approximately 16,000,000 acres spread over the three states of Northwestern New Mexico, Northeastern Arizona and Southeastern Utah. At least four separate kinds of topography are observable--flat, alluvial valleys, rolling plains, rocky plateaus or mesas and the chuska mountain range above 7,500 feet (Kelly, 1961). Warm, arid desert climate prevails. Annual rainfall is less than 12 inches and vegetation is sparse. In the mountain region pine, oak, aspen, fir, lakes and meadows are found. In other areas pinon, juniper, sagebrush, and native grasses dot the land. About 15 percent of the reservation is barren and useless because of inaccessibility (Young, 1961). Agriculture and livestock are the important economic pursuits. Most of the Navajo families have one of the following or all-sheep, goats, cattle, and horses. Navajos still continue to raise some portion of their food: supply-corn, squash, beans, and melons.

Most of the population is scattered in remote areas without electricity or other utilities. There are no large cities within the reservation. The
concentrations of people are in the subagencies of the reservation—Shiprock, and Crownpoint, New Mexico, Window Rock, Chinle, Tuba City and Kayenta Arizona. In these areas are found clinics, schools, and a variety of businesses and other services. They are the administrative areas and have grown in recent years.

Industry on the reservation has brought about many employment opportunities to the Navajos. The present modern sawmill in Navajo, New Mexico is a large lumber enterprise. General Dynamics in Fort Defiance, Arizona and Fairchild Semiconductor in Shiprock, New Mexico employs almost all Navajos.

With the organization of Tribal government and Tribal services, many Navajos have found job opportunities working for their own people. Another source of employment has been the Bureau of Indian Affairs. Navajos have been employed in numerous capacities working with land, forests, schools, administration and other positions. Bilingual and bicultural Demonstration Schools such as Rough Rock and Navajo Community College have employed many Navajos.

Federal programs such as Office of Navajo Economic Opportunity and Bureau of Reclamation employ a number of Navajos. Chain stores like Fed-Mart has employed many Navajos.

In addition to these, numerous Navajos are working in trading posts, cafes, service stations and in a variety of business establishments on their reservation.
Even though many jobs have opened up, the greater part of the Navajos still depend on subsistant farming, herding livestock, silversmithing, rug-weaving and seasonal work (railroad, potato and fruit picking--off the reservation).

**General Description of School and Special Characteristics of Its Students**

Intermountain School entered the off-reservation program in 1951 and is the largest coeducational boarding school operated by the Federal government through the Bureau of Indian Affairs with over 2,000 enrollment every year. Initially all the students were Navajos but in recent years students from other Indian tribes have been admitted. The school is located in northern Utah at Brigham City.

The facilities now used by Intermountain school were originally built by the United States Army during World War II and operated under the name Bushnell General Hospital. By 1946, the need for Bushnell Hospital had begun to pass and the Army declared it a surplus. In view of the critical shortage of facilities for Navajo education, it was proposed that the hospital be converted into a boarding school for Navajo boys and girls rather than for it to continue idle or be torn down. Intermountain School opened its doors to Navajo pupils in January of 1950.

Intermountain School presently offers a compensatory education program in a non-graded elementary department and a vocationally-oriented high school. All students attending Intermountain are enrolled at their local communities by Navajo Area Education Officials on the following
criteria:

1. Must be $1/4$ or more Indian blood.
2. Must be on Navajo Tribal Census rolls.
3. Must be three or more years retarded scholastically.
4. Must be twelve years of age or older.
5. Must come from areas where facilities of public or federal day schools are unavailable or be referred by welfare as being neglected.

Intermountain students have had a very limited social and cultural experience outside the reservation and have adjustment problems to the accepted social mores of the dominant culture. Before attending school, they have spent all their time in homes which have taught them Navajo traditions. Due to recent impacts of the dominant culture, a significant number have experienced a complete breakdown of parental standards and guidance, while others are deeply cemented with the Navajo values of harmony with nature, present orientation, co-operation, and Navajo concept of time. They have experienced extreme poverty. They have acquired values from other cultures which are frequently in opposition to the culture of the Navajo. This has resulted in personal frustration, guilt feelings, broken homes, excessive drinking, delinquency, sporadic attendance in school, and mobility between varied schools. When these things do happen the student often either becomes a dropout or falls behind in school (retardation).

Their parents have had little or no schooling. The language spoken at home is Navajo. They have little contact with books except at
school. They have not had educated fathers with steady jobs. They have not been motivated by the attainment of greater material luxuries nor attainment of higher education. Their lack of experience in having money has resulted in a lack of understanding of budgeting and wise purchasing.

Because of the parents' short-term concept of school attendance and their lack of schooling, they have not assumed responsibility for encouraging their children to attend or stay in school.

Bylund (1970) said that the students have been from 0 to 12 years in sporadic attendance in schools--public, mission, or Bureau schools. An individual student may have attended as many as nine schools, including Intermountain. Most of the students went through one or more of the several on and off-reservation schools which will be described later. It's quite uncommon for a student to advance through the normal grade to grade progression at any one particular school. Their mobility and transfer from one school to another is typical of Indian students in Bureau schools.

Charles Owens and Willard P. Bass in their Southwest study wrote:

It is felt that movement between types of schools may be more indicative of adjustment problems. The fact remains, however, that mobility, between or within school types, creates problems and is undoubtedly one of the underlying bases for dropouts. That many Indian students are subjected to multiple transfers should be seriously considered in the planning of future programs of education. (Owens and Willard, 1969, p. 8)

Alphonse D. Selinger also noted similar circumstances. In his Northwest Indian study, he said:
There is a relatively high frequency among Indian students of shifting from one school to another. Thirty-one percent of the interviewed high school graduates transferred from one high school (grades nine through 12) to another at least once prior to high school graduation. There is strong reason to suspect the frequency of transfer is even higher among the Indian high school dropout population. Where the student initiates the shift from one school to another, the reason probably is associated with his attempt to adjust to problems arising from interpersonal relationships. Shifting to another school is one way of avoiding stressful situations by backing off from problems and taking the lines of least resistance. Where the transfer of a student to another school is on the recommendation of school authorities, the shift is prompted by the belief that a change of setting may well have a beneficial effect upon the behavior of the student. At the very least, the problem student now has become the problem of another school. (Selinger, 1968, p. 44)

He went on and noted that one out of four of the high school graduates in the northwest repeated a grade and one out of five repeated a failed subject in the 570 subjects studied. Evidently, a repetition of grades and subjects is a major factor in deciding whether a high school graduate continues formal education beyond high school. Obviously, future prospects are not to bright for those who do not continue education or training beyond high school graduation. They can look forward to jobs rapidly becoming fewer in number which do not require any particular skill and for which wages are low. These jobs tend to be non-permanent in nature.

Hilgard Thompson in her study for causes of students not returning to BIA high schools recorded:

By far the largest number of cases 272 or 43% are in the category of those who transferred or moved their residence. It is probable that a large portion of these cases were bona fide transfers and that the students attended the entire year in some
other school although we can be sure that some of these may have transferred to another school. It may be that Indian students do an abnormally large amount of moving about among Federal, public and mission schools and between reservation and non-reservation schools. (Thompson, 1959, p. 17)

Herbert A. Aurbach and Estelle Fuchs with Gordon McGregor in their research on national status of Indian education have written much about transfers and mobility about Indian students. They said:

Because responsibility for the education of Indian youth is distributed between three types of agencies; Federal, state, public and private, uniform data concerning school attendance, school persistence and rates of school leaving prior to graduation at the twelfth grade are difficult to obtain. The complexity of data collection is further compounded by a high degree of school transfers. These frequently take place between different types of schools or between schools in different states. A considerable amount of transfer between types of schools occurs. Thus a total sample of 1217, the BIA enrolled 204 at the eighth grade level but eventually accounted for a total of 240; private schools enrolled 89 and eventually accounted for 63; public schools enrolled 924 and later accounted for 914. (Aurbach, Fuchs, and McGregor, 1970, p. 53 and 58)

The students who come to Intermountain have diversified school backgrounds. Many shifted from other schools; others retarded scholastically and a large number are over age in their grade. As a result they have not acquired the skill of using the English language for the communicative purpose of listening, speaking, reading, writing and for ordering their thought processes so they can learn through the English language. Problems in speaking and writing English have been noted. Most students' learning problems stem from difficulties with the English language and a lack of experience which would aid them in relating to the
goals of their educational program. There are some with additional handicaps in learning ability and these involve emotional, sight, and hearing loss. They have problems which are emotionally disturbing to them but are often unable to discuss these problems because of language difficulty and the difficulty in finding a listener with time and understanding of their needs.

They fail to understand the goals of their educational program and therefore lack motivation to achieve these goals. Their experiences have not cultivated in them a high occupational and educational aspiration level. They prefer group effort toward achievement of goals rather than individual success which sets one a part from the group.

The organization of the curriculum within the school has changed as the composition of pupil enrollment has changed. The school utilizes the Special 5-year Navajo Educational Program which will be covered later on in the study. Students in this program are usually given certificates instead of diplomas upon graduation. A diploma is awarded if the student is in the regular program. In every case the aim has been to help the pupil complete his school program by the time he is 18 or a little older but not before.

In the early years of the Special Program students who were 14 years of age or older were given priority in enrollment. But as the pressure for facilities was reduced, an increasing number of 12-13 year olds were enrolled. L. Madison Coombs wrote:
Intermountain school soon availed itself of the opportunity to establish 6-year and 8-year special programs in addition to the original 5-year sequence. Pupils who entered the program at 12 or 13 even without prior schooling could usually be held in school for six years. The typical pupil in the 8-year program would have attended school earlier somewhere else for varying lengths of time. While he was at least four years retarded he was usually at about second grade level academically and could bypass the beginning year. The extra time afforded by the 6 and 8-year programs has been used mainly to strengthen the pupils academic and social learnings. The last two years of each sequence, whether five, six or eight years, stress vocational preparation, although academic and social learnings continue. (L. Madison Coombs, 1962, p. 104)

In more recent years Intermountain School has initiated another program to meet the special needs of Navajo education. This so-called "accelerated regular program" takes such pupils who are at least two but not more than three years retarded age wise, who will be 13 years old by January of the following year. It attempts to give them the normal fourth, fifth and sixth-grade work in a maximum of three years time and in less if it is possible. It aims at overcoming their social, academic or other handicaps so that they may complete 12 years of schooling by age 20 or 21. Some will be eligible for post-high school training, others will take vocational training during their last two years in the comprehensive high school program. Kenneth E. Anderson, in his research on the educational achievement of Indian children said:

Those who are uninformed or misinformed about the problems of Indian education are often critical when they learn that Navajo youngsters are a year or two behind the grade level expected of white children of the same age. Those who find Indian Bureau schools devoting a large part of the first year to the acquisition of a useful and functional English vocabulary consider it strange that the teaching of reading is usually delayed to the second year.
Similarly new Indian service teachers coming from public schools at first wonder why it is that the Bureau of Indian Affairs does not advocate close adherence to those courses of study commonly accepted and advocated for the public schools of the states in which the Bureau of Indian Affairs operates. (Anderson, 1953, p. 3)

Robert Young (1961) while working for the Navajo Tribe wrote:

Reared in the reservation environment, nearly all Navajo children enter school without the ability to speak the English language. Thus the first year in school is devoted primarily to the development of a basic speaking knowledge of the language of instruction, in conjunction with the learning of concepts pertaining to non-Indian culture. In view of the fact that children generally enter the first grade at the age of six, the Navajo child is automatically one year retarded at the beginning of his school career if the national age-grade standards governing the public schools on a nation wide basis are taken as the point of reference. (Young, 1961, p. 20)

Because of retardation, late school entrance, irregular school attendance, and mobility between schools the pupils are overaged. Aurbach, Fuchs and McGregor in their study of national American Indian education found that a high percentage of Indian children are overaged in their grade. In their study, among other things, they found the following:

(1) overaged pupils do not achieve as well in basic skills (spelling, reading, arithmetic and language) and have a higher dropout rate.

(2) late entrance into school may result in retardation and consequent lack of achievement.

(3) overage increases with number of years.

(4) half the pupils were overage in the first grade. By the sixth grade this proportion had increased to 75 percent.
(5) Fourteen percent of children in grades 1-8 are at or below their expected age compared with 59 percent for state public schools and 52 percent for mission schools.

(6) In federal schools 45 percent are at least one year above expected age and 41 percent are two years above the expected age.

(7) Overage increases with length in school so that in federal schools in grades 9-12, 29 percent are one year above expected age and 57 percent are two years above the expected age for those grades.

(8) Overage is greater in off-reservation schools. In grades 1-8, 41 percent of the children in on-reservation schools are two years or more above grade level compared with 59 percent in off-reservation schools. At secondary level this difference is much greater. 36 percent of the students in grades 9-12 are two years or more above expected age in on-reservation schools, 69 percent in the off-reservation schools.

(9) In boarding schools 48 percent of the children in grades 1-8 are two years above expected age compared with 36 percent in day schools, 66 percent of those in grades 9-12 are two years above expected age compared with 33 percent in day schools.

(10) In higher grades children who are above age in the federal day schools or public schools move into BIA off-reservation boarding school system.

Overage suggests a more tolerant policy on the part of the BIA in retaining secondary students as compared with public schools. Overage is typical of BIA schools including Intermountain.
In 1869, under U. S. Grant a national policy to expedite the Christianization of Indians was inaugurated. It recommended the allotment of religious and educational work to various religious denominations. In 1870, in keeping with the policy, the educational work with the Navajo Tribe in Arizona and New Mexico was turned over to the Presbyterian Board of Missions. And in the 1870's and 1880's a continuing but feeble effort was made toward educating the Navajos. A teacher, Miss Charity Gaston, was employed and a school was constructed at Fort Defiance, Arizona with a policeman to force attendance. Navajo agent, John Bowman, reported that the agency had been unsuccessful in obtaining a competent school staff. The children would come and stay a day or two, get some clothes and then run away and go back to their hogans. He went on to report that he had adopted a plan of having one of the police in attendance and if any of the children left without proper permission he promptly brought them back.

In later years school attendance became compulsory and there was a very strong negative attitude between the Navajo people and school administration over school attendance. Robert Young (1961) reported:

... the school attendance of Indian children became compulsory and thereafter it became the custom to use the police to locate school age children and place them in school. Frequently, parents hid their children from the police or voluntarily sent only the sickly and the weak, retaining the strong at home. Implementation of the compulsory attendance law almost precipitated violence in the fall of 1892 when agent Dana Shipley was besieged in a trading post by a force of Navajos under the leadership of a man known as Black Horse. (Young, 1961, pp. 10-11)

Ruth Underhill (1956) wrote:
The agents, told to go out and collect children under the compulsory education rule, did their best—the terrified children were taken to Fort Defiance and from there shipped to Fort Lewis or its successor, Grand Junction. The agent did not know who the children's parent's were, nor did the children know how to notify them. Old men now tell how they were in school three years and their parents thought them dead. Again and again boys escaped and made their way back through the snow-covered mountains to their home in Navajo land. An old Navajo policeman has told how when word was received that some child had escaped, he would take his horse and search through the snowy mountains. He once found a boy dead and several times found boys starving and with fingers and feet frozen. (Underhill, 1956, pp. 204-205)

The Navajos' resistance to education continued. They were content to live in their own primitive world. Enlarging their flocks, building a new hogan and living in the open peacefully were more inviting to them than getting a white man's education. Underhill (1956) again wrote:

... to read the reports of the hard-working and usually desperate agents, one would gather that the Navajos were unteachable louts, utterly unfit for schooling. So had been all the peasantry of Europe only a few centuries earlier. Picture a group of eager benefactors descending on the cheerful English peasant of the twelfth century. Would it have occurred to any of them that activities, divided between small field and small hut, would be helped by reading and writing? The English peasant was left to find his way toward education through long centuries, while the England around him slowly changed from a land of farmers to one of traders and manufacturers. Not until an industrial revolution drove him and his like to the cities did the English peasant and those that would benefit him begin to think about education. The Navajo was living in a world quite as primitive as rural England in the twelfth century. He was content in it and after the return from Fort Sumner, even blissfully content. His picture of the future meant the building of a new hogan, the enlarging of his fields and flocks and then a peaceful life in the open much like the life before Sumner days. His children, of course, would be with him, doing their needful share of work and learning the ways of the Navajos. (Underhill, 1956, pp. 197-198)

During the 1900's, schools were constructed on the reservation, some on boarding school basis and others on day school arrangement. In addition
some Navajo students attended off-reservation schools constructed for purposes of Indian education, in the 1880's and 1890's. (Sherman Institute-California, Carlisle - Pennsylvania, Chamawa-Oregon). These and other off-reservation boarding facilities were constructed to serve the educational needs of a variety of Indian Tribal groups, operating on the assumption that success depends upon separating the Indian child from parental influence and from his reservation environment. However, the Navajos still desired their children to learn the educational process carried at home; that of teaching the children the traditional techniques of agriculture and stock raising, the legends and other practices of Navajo culture. Ability to write and read a foreign language and assume the ways of a foreign people was not attractive to them. They did not see formal education as a pre-requisite to a successful adaptation into the dominant culture.

So, returning now to 1868, the Navajo, their four-year imprisonment over, went back to their ancient home. At the end of the ten-year period referred to in the treaty, no school had been established, except for the unsuccessful effort at Fort Defiance. Not one Navajo child was in school. Forty years later, only ten percent of Navajo school children of school age were in school and as late as 1945, less than one-third were enrolled in any kind of school. According to the Bureau of Census, as late as 1950, it was found that the average length of schooling for adults over 25 years of age had been less than one full year and adult illiteracy was between 80 and 90 percent. The thing the Navajos wanted most was to be left alone and to live life as they had known it. Despite what may have been arranged to in the
treaty, the Navajos saw little value for them in the white man's education.

L. Madison Coombs (1962) noted:

Every society has its own ways of educating its young for the responsibilities which will devolve upon them in adulthood--the Navajo no less than others. Only in our complex highly developed societies have we found it necessary to formalize this with the school as a separate institution. On the other hand, since the Navajo were not pressing for teachers and schools and were staying peacefully on the reservation the government was by no means concerned with facing the issue. This was particularly true in the light of the enormous physical difficulties of transportation, construction and finding water. No public conscience was goading Americans to do something about the education of Navajo children. (Coombs, 1962, p. 3)

A number of catalyst events occurred which provided major impetus upon education for the Navajo. They included the following:

(1) **The Meriam Report was issued in 1928.** Among other things it criticized the practice of sending Indian children to boarding schools far from their homes and called for the establishment of day schools on Indian reservations so that children might live at home while attending school. The report had profound effect upon Indian education after 1928. A Special 5-year Navajo Educational Program was formed as a result of the report.

(2) **Social and Economic Pressures.** Decade of the 1930's was a bad time for nearly everyone; the Navajo was no exception. Young (1960) stated:

It was not until the mid-1930's, as an aspect of the social and economic revolution that commenced during that period in the reservation area that serious thought was given to necessary expansion of the education system serving the Navajo Tribe. (Young, 1961, p. 12)

(3) **Population explosion.** L. Madison Coombs revealed:

One of the factors that contributed to a condition of educational crisis on the Navajo reservation by 1946 was an explosion of
population, especially of school age children. The Navajo, like most other underdeveloped societies have had a high birth rate which incidently, is still rising. In recent years it has run close to 50 percent higher than that for general population. In earlier and more primitive times an excessively high rate of infant mortality tended to offset the high rate. But as better medical care and health practices have had their effect, the population has soared. While the infant mortality rate among the Navajo is still about three times that of general population, it has decreased sharply and the death rate for Navajos in other age groups has been lowered greatly also. (Coombs, 1962, p. 4)

When the Navajos returned from Fort Sumner in 1868 their total number was about 9000. By 1945, it was about 61,000 of whom more than 20,000 were of school age. By 1958 they totaled above 85,000 which included more than 30,000 of school age. By 1969, according to H. Bruce Bylund, (1970) the Navajo area population was 126,265. This does not include Navajos living off the reservation.

(4) World War II. L. Madison Coombs (1962) indicated that the World War had profound effect upon the Navajo. He said:

For all their isolation the Navajo were affected by the war in the most profound ways. All Indians are citizens of the United States and have been so since 1924. As such, they were subject to military selective service. Besides the Navajo, like other tribes, responded magnificently by voluntary enlistment. In all 3400 young Navajo men were in military service before the war ended. A dozen Navajo girls joined the Women's Army Corps. An interesting sidelight is the use the military made of Navajo marines as "code talkers." These bilingual young men transmitted messages in their native tongue—a "code" which the Japanese were never successful in breaking. However, in spite of the fine war record of Navajo youth, many were rejected for military service because they were non-English speaking and illiterate. This was a shocking blow to the Navajo. They had not understood before how important the English language and literacy skills could be to them. The 3400 who did serve, however, were sent to all parts of the world and met all kinds of people. Never before had the Navajo ranged so far from home. They
began writing home to their parents and to young brothers and sisters about the urgent importance of going to school and getting an education which would fit one for living in the modern world. (Coombs, 1962, p. 5-6)

(5) The Special 5-year Navajo Educational Program. By 1946 only 6,000 Navajo children between ages 6-18 were in school and an estimated total of 18,000 were not. The job at hand in 1946 was to provide an educational program for the 18,000 Navajo children who were not in school. They were for the most part, totally inexperienced in the major culture of the nation. They were not knowledgeable about a number of things which most American children know almost from babyhood. They could neither read, write or even speak the English language. Young (1961) said:

... most of them had never been away from their reservation home and they were seriously retarded with reference to schooling, that unless they could receive some modium of education quickly, they would be destined to enter life untrained for successful competition with their more fortunate fellow citizens. They could not, as young men and women on the threshold of adulthood, hope to enter school as conventional beginners; a special educational program, based on special curricula and involving special educational techniques was required. (Young, 1961, p. 43)

The following is a very short outline of the Special 5-year Program.

1. Emphasis Throughout the 5 years on:
   a. Good health
   b. Social adjustment
   c. Desirable attitudes
   d. Good work habits
   e. English and basic academic learnings
2. **Vocational Emphasis on:**

1st year: Proper use and care of simple hand tools.

2nd year: Handyman skills, useful on or off reservation.

3rd year: Experiences leading to choice in vocation.

4th year: Development of special skill.

5th year: Perfecting and gaining speed in production.

L. Madison Coombs stated four basic goals of the original Special Program. They were: (1) the program would encompass five years of instruction for each Navajo youth, (2) the beginning pupils would all be 12 years of age or older, would be non-English speaking and illiterate, and without school experiences; (3) the program would aim at three things.

a. To help the Navajo youth develop those social habits, skills, understanding and values which would permit him to live effectively in non-Navajo culture.

b. To help him acquire the basic skills of using numbers and of speaking, understanding, reading and writing the English language which he would need in living and earning a livelihood in the non-Navajo world.

c. To teach him a marketable vocational skill with which to make a living and support a family after graduation.

(4) instruction would be in both the Navajo and English language. They would need the emotional support of their own language in the early stages of their education. It was decided to employ young men and women who had been to school and who had a degree of proficiency in both languages. These teacher- interpreters would work under the direction of qualified teachers.
Thus the Special 5-year Educational Program was born at Sherman Institute in Riverside, California in 1946 for 290 Navajo youngsters ages 12-18 who were the first pioneers in the program. The program was vocational oriented and in the subsequent years after 1946 other boarding schools entered the Special Program. By 1954 the original program was modified in many ways to meet the special requirements of a student body of which not all members were as seriously retarded as the earlier pioneer groups. Specialized training was instituted for some segments of the student body to overcome less serious forms of retardation and to take their place in regular school programs; others still required a special accelerated curriculum.

In 1950 Congress authorized an estimated twenty-five million for school construction purposes. The act known as The Long Range Act provided for school facilities on the Navajo reservation to accommodate ultimately all school age children on a boarding or day basis; provision for elementary and vocational education of Navajo children aged 13-18 who had not attended school previously or who were 3 or more years retarded (Special Navajo Program); provision of high school opportunities on and off the reservation as required; and the transfer of responsibility for the education of Navajo and Hopi children to the public school system.

Both Robert Roessell Jr. (1960) and Robert Young (1961) reviewed the various Navajo schools as follows:

(1) **Off-Reservation Boarding Schools.**

These are boarding schools operated and controlled by Federal government through Bureau of Indian Affairs located off the reservation.
Such schools were built in the 1880's and 1890's. Intermountain entered off-reservation schools in 1951.

(2) **Off-Reservation Mission Schools.**

These are schools operated and controlled by religious denominations located off the reservation.

(3) **Off-Reservation Public Schools.**

These are public schools which are located adjacent to the Navajo reservation and which have entered into contractual agreements with the federal government to accept Indian students with all or a portion of the costs to be paid by the federal government through a program called the Johnson O'Malley Act. In addition, a number of Navajo students reside in federal dormitories, operated by the Bureau of Indian Affairs, and attend the local public school. These are called Bordertown or Peripheral town dormitories. The L. D. S. (Mormon) church operates a program called Indian Placement Program through which numerous Navajo students attend off-reservation public schools in several states.

(4) **Reservation Boarding Schools.**

These schools are operated and controlled by the Bureau of Indian Affairs and are located on the reservation. At such a school the Navajo child remains during most of the year and in fact the school is his home during the school year.

(5) **Reservation Community Schools.**

These are schools operated and controlled by the Bureau of Indian Affairs which are smaller in enrollment and physical facilities than the regular reservation boarding schools. In this way the child is able to attend
school closer to his home community. At such a school many Navajo
children return to their homes over the week-end. The famed Rough
Rock Demonstration School is of this type; only the school is locally
controlled by Navajos.

(6) Reservation Day Schools.

These are day schools operated and controlled by the Bureau of
Indian Affairs where the Navajo children come to school in the morning
and return home after school. The children either walk or are transported
by bus. Day schools are limited in enrollment because of the need for the child to go home every night and roads are not adequate for all-weather
bus routes.

(7) Reservation Mission Schools.

These schools are located on the Navajo reservation and are operated
and controlled by various religious denominations.

(8) Reservation Public Schools.

These are public schools located on the reservation and controlled
and operated by local boards of education. At this time the number of
public schools on the reservation are limited.

(9) Reservation Trailer Schools.

These schools are operated and controlled by the Bureau of Indian
Affairs and located on a final basis in isolated communities. If sufficient
community support for education and enough children are enrolled, then these temporary trailer schools are converted into permanent facilities.
The trailer school consists of living quarter trailers for the school employees and other additional trailers for classrooms and kitchen. These schools can be moved from location to location as conditions warrant.
Some Important Cultural Factors of the Navajo Family

One is aware of obvious differences among Indians. One cannot deny linguistic socio-political and religious differences among Indian groups. Contact with whites has added other differences. No American Indian lives the way his forebears lived at the time of contact. Some groups have persisted relatively unchanged but all have been subject to modification--some more, some less. Some Indians no longer speak their language; others are partially bilingual; others completely so. Yet with all this diversity there are common elements which may be found among virtually all Indian groups. Part of those similarities arise from an essentially common heritage. Although Indians no longer live in the aboriginal past, some of those deeply rooted tribal characteristics persist among them today. They are factors which inhibit their adjustment to the highly stratified, competitive industrial dominant society. Such Indians are the Navajos. The Navajos is one of the least acculturated tribes.

There is much concern with the social and cultural environment in which Navajo children are raised. The writer, therefore, would like to point out some of the common characteristics of this background--particularly those aspects of the background relating to the socialization process. Some of these common features of Navajo society and culture are relevant to education.

Perhaps it would be well to mention the language first. The Navajo language is perhaps the most crucial--for linguists and psychologists all
recognize that much of our thinking and our concept formations are the products of the language we speak as our first language—even though other languages may be acquired in later life. The Navajo population still speak their native tongue, in most cases their first language, English being an acquired language, usually imperfectly learned. Since language and thought are so intricately bound, we cannot expect the Navajo who grows up speaking a language so utterly different from English to think and act in the same way as a person who speaks English and is a product of American culture. All languages are adjusted to the society and culture of its speakers. The Navajo language is adjusted to its culture, thus it is not as highly complex as that of other cultures in the United States. Therefore, adjustment to the dominant American society and culture means mastery of another language as well. But achieving linguistic facility in English alone is not the answer. The learning of another language and another culture is likely to result in emotional disturbance.

The first six years of life of a Navajo child is highly permissive. The child grows up with a large number of relatives. No one places any rules or restrictions on the movements of the child. It is permitted to explore its environment freely. Of course there are a few things to be broken. Navajos do not value property as much as whites; furniture and possessions are not elaborate nor expensive. Toilet training and weaning, likewise takes place in unstructured and permissive environment. Both are gradual processes, the child setting the pace with only gentle guidance
from parents and relatives.

The environment in which the child is reared is closely coordinated with the kinship system. Traditional Navajo society has an extended and matrilineal system. Matrilineal meaning the descent is on the mother's side. Extended referring to a social group of clan consisting of near relatives in addition to the mother and father and their children. Males when they marry move in with the wife and her family (matrilocal).

There is no doubt that different traditions of descent influences the psycho-social relationship between members of families in matrilineal and patrilineal societies. Roessel observed the patrilineal emphasis on American society on the father's role as family head and in Navajo society, the matrilineal emphasis with the mother as the family head. There are large numbers of substitute relatives in the Navajo extended household. The child is surrounded with constant love and attention to the point he becomes accustomed to numerous relatives around. The Navajo child when identifying another child as his "brother" or "sister" may not mean the same thing that the non-Indian means when he uses the term brother. The Navajos use relationship terms toward all blood kin too but they do not limit their relatives along strictly biological lines. The mother's sisters are also called "mother," and the father's brothers are also called "father". If a child refers to the mother's sister or father's brother as "mother" or "father" the relationship to that mother's sister or father's brother is at least similar if not identical, to a real biological mother or
father. With so many relatives about, close identification with any one individual is absent. Dr. Edward P. Dozier, while speaking at an Early Education Conference, said:

In white American culture we are constantly worried about a model--a father or mother model. We feel that the child is emotionally deprived when, through divorce or death, the mother or the father is gone. As long as we have the fragmented nuclear family as our basic social group, such a loss can indeed be traumatic to the child. But in the American Indian family, there is always a surrogate relative who can move in when close relatives are removed. These substitute parents or relatives take over the functions of the absent relative. There are, so far as I know, no legal adoption procedures except today to comply with state laws, but a child is wanted and there are always relatives eager to raise a child as their own. (Dozier, 1968, p. 17)

Robert A. Roessel Jr., a well known Navajo educator in his book entitled, Handbook For Indian Education, wrote:

In our society we do not utilize the principal of the extended family so as a whole we are unfamiliar with it. However, many of our Indian tribes are organized on this principle and we as educators must understand it if we are to understand the social and emotional background of the Indian child. The educator must be alert and alive to the importance of the extended family in the life and actions of the Indian child. He must make every effort to insure that the security provided by the extended family is not destroyed by the school but rather is strengthened and encouraged. In the second place, the extended family provided the Indian child with a number of relatives whom he calls "mother" and "father." The child knows his biologic parents but there are other relatives whom he calls "mother" and "father" and who treat him as their own child. This means that the death of a parent, separation or divorce does not necessarily have the same traumatic effect as it does in non-Indian society. (Roessell, 1960, p. 24-25)

The white American society places great importance on competition. Many believe that competition is an essential cultural trait found throughout the world. Such is not the case. The Navajo places no importance on
competition but rather places a supreme value on cooperation. No one need stand alone, each is part of the group and each seeks not to compete or outshine others in his performance. Working together, sharing and cooperating are the things valued. The spirit of competition with one's peers is frowned upon. Striving to "get ahead in the world," to rise above the crowd by ability, energy and ambition is not a high virtue. The major emphasis is on the welfare of the group.

The Navajo is not pressured by time, schedules, appointments and plans. They plan according to morning, noon and evening.

Navajo ideas of accumulation are different from those of whites. Riches are not identified so much with a single individual as with the whole extended family and "outfit." Wealthy to a Navajo may mean accumulation of much horses, cattle, and sheep. Clyde Kluckhohn and Dorothea Leighton in their book, The Navaho, recorded:

Personal excellence is thus a value but personal "success" in the American sense is not. The Navaho lack of stress upon the success goal has its basis in childhood training but is reinforced by various patterns of adult life. A white man may start out to make a fortune and continue piling it up until he is a millionaire, where a Navaho, though also interested in accumulating possessions, will stop when he is comfortably off, or even sooner, partly for fear of being called a witch if he is too successful. (Kluckhohn, 1947, pp. 221-222)

Because of lack of schooling and lack of working experience and schedule, the Navajo believes in working only as much as he needs to. Their standard of living is low. They have never in the past been accustomed to those comforts and conveniences demanded by most whites, and so have no strong incentive to work to secure them. Dr. Edward P. Dozier noted:
Work is, of course, a positive value in American culture and a heritage of the Protestant Ethic, so well characterized by the sociologist Max Weber. Americans have their popular maxims stressing this value: "strive and succeed," "idleness is the devil's workshop," and other such expressions. American Indians, on the other hand, emphasize a more relaxed attitude toward work and activity. Success, competition, progress, and the accumulation of wealth and property—all these important values of white Americans are generally absent among Indians. For American Indians who stress good interpersonal relations and who freely exchange property and food, these values appear strange and selfish. For most Indians, these white American values can only be achieved by destroying good relations with relatives and neighbors and arousing anxiety in themselves; they are, therefore, not worth striving for. (Dozier, 1968, p. 18)

The concepts of time, work, and saving are foreign to the Navajo way of life. With orientation to the present, there was no thought of saving for the future. No accumulation of assets for future security, the need is now. With no steady income coming in, there is no understanding of stretching wages from payday to payday and attending to debts. The Navajo father often is unemployed and leaves occasionally for seasonal work on the railroad or in the mines or a portion of the family group, including men, women and children, may spend several months in the potato, fruit, and beet fields of Utah and Idaho. The median annual income for the family is under $1,500. The writer recently accumulated his father's lifetime earned income for social security benefit purposes. The total amount, for 18 years of work, came to $6,750. Leon P. Minear, in Journal of American Indian Education, recently gave some statistics on American Indian's difficult occupational education problems. He stated the following:

(1) Unemployment among American Indians on Indian lands is nearly 40 percent, more than 10 times the national average.
(2) Of Indians who do work, one-third are underemployed in temporary or seasonal jobs.

(3) Nearly 60 percent of American Indians on reservations have less than an eighth grade education. This compares with a national average of 12.6 years of schooling for the white population and 12.2 for non-whites in the United States. (Minear, 1969, p. 18)

Senator Edward M. Kennedy wrote:

In the course of my work on the Indian Education Subcommittee, I have seen statistics reflected in the faces of thousands of Indians. Their lives are hard and often filled with despair. Their average income is about $1,500 a year. (Kennedy, 1970, p. 36)

Robert A. Roessel, in his dissertation on Navajo education, said:

In this study, median Navajo family income was determined to be $526 with 66 percent of the Navajo families under $1,000. That may be compared to median family income for all families in Arizona in the same year, at $2,851, and in New Mexico at $2,653. Navajo economy is highly diversified both on and off the reservation, and data are not available upon which to base an exact estimate of the value of the cash resources. (Roessel, 1960, p. 32-33)

Books, magazines and a daily newspaper are not common in a Navajo home, Museums, zoos, picnics, vacation trips, art galleries and the theater are not taken for granted. Rides on jet planes, trains, and ships are foreign. No experiences in the rush of crowded cities. Opportunities to shop in huge department stores and supermarkets are unlikely. Belonging to civic organizations such as church groups, fraternal, professional, business organizations, clubs and lodges are rare. Struggle to get ahead competing with others in scholastic activities and for jobs are not common.

Navajos lack understanding for use of insurance to minimize the risks of costly, illness, property damage or loss. Fishing, big game hunting,
boating, and other sports or leisure activities are not too common. If hunting or fishing is done, it is not accomplished in the name of sports but done to survive.

Life, to a Navajo is simple. There is no need to rush and hurry. Life is good when one has food to share, friends to enjoy and ceremonials to attend. Wisdom is associated with age and elders are deeply respected.

With reference to nature, the Navajo family tends to live in harmony with nature. The family's concept of nature and earth is a sacred and spiritual one based on a belief that earth is "mother earth" and any act of man which changed earth was desecration. The Navajo families accept nature and adapt themselves to her demands as best they can but they are not the complete pawns of nature. They feel that the forces of nature determine success or failure in life. If anything goes wrong it is because an individual is out of harmony with nature.

The Navajo children have a highly developed feeling of shame in the presence of others. The chief moral control is public opinion and social pressure. The children are seldom punished by parents. Instead, they are warned, when they are naughty, that people will talk about them or be punished by supernatural beings. Thus much of the children's experiences of punishment comes from outside the home and comes from persons they do not love or with whom they are not acquainted. In short, self-consciousness or a sense of shame or public disapproval seems to set in. This may result in their being excessively bashful or shy. The Navajo
language does not contain a word for a sense of inner guilt or remorse.
One might say a Navajo has less conscience or superego function.
Consequently, they will give more embarrassing responses than guilt responses when they do something wrong.

In contrast, to the Navajo way of life, is the present-day American way of life. In general, those of us who are carried along the stream of the American culture, are habituated to competition, time, saving, conquest over nature and future orientation.

The typical American competes with his peers, relatives, friends and even with his own family members. He is seldom satisfied to be outdone. He constantly struggles to achieve status. He learns to live by time schedules. He can get the most out of his life only by scheduling time in terms of when to go to work, when to go to church, when to go out and have fun etc.

An American is conscious of the need to save. He creates wealth with his physical and mental efforts but at the same time he tries to keep from using it all up. He keeps back a part of it and uses it as tools to develop more things. He is seldom satisfied with the present. He thinks in terms of what is ahead, living in the state of anticipation. Where he hopes by his efforts today, to live better tomorrow.

As individuals, as communities or even as a Nation, one cannot, without chaotic consequences disregard competition, saving, time, future orientations and hard work.
Dean H. Lundbald, (1968) in his thesis on Problems of Indian Education: Past and Present, had the following list of traits as traits characteristic of the general population in the United States.

(1) Habitual use of spoken and written English in the home and community. The presence of books, magazines, a daily newspaper, radio, and perhaps television in the home.

(2) Regular, useful and gainful employment of the breadwinner of the family. The possibility of children of the family looking toward adulthood with confident expectation of desirable employment opportunity.

(3) Participation with one's neighbors in the educational agencies of the community, other than schools, such as churches, scouting, and 4-H clubs.

(4) Participation by adult members of the family in civic and community affairs such as voting, active membership in service clubs, veterans organizations, farmers cooperatives, etc., to mention only a few.

(5) A reasonably good understanding of and concern for proper diet and health practices, particularly as they concern the younger members of the family.

(6) Acceptance of a set of values which attaches importance to such traits as industry, thrift, punctuality, acquisitiveness, competitiveness, and independence.
CHAPTER III

ANALYSIS AND DISCUSSION OF THE DATA

One of the primary objectives of this study was to determine what relationships were of the educational and family conditions to the post-high school plans of Intermountain Navajo seniors?

The writer believes that educational and family conditions were among the many complex factors which affected the decisions of students' post-high school plans. The Navajos had a long tradition of resistance to education. No such tradition as book learning encouraged them. Within the traditional Navajo society, an educational process was carried on at home, designed to teach children the traditional techniques of agriculture, and stockraising, the legends, and practices of Navajo culture. This does not leave them much time to acquire an education. It seems impossible to awaken any interest in regard to education among any of them.

Navajos balked at going to school. Arbitrary means were finally resorted to (compulsory attendance). Boarding schools were built off the reservation, operating on the premise that success hinged upon divorcing the Navajo child from parental influence and from his reservation environment. Old Navajos, even today, can tell stories how they were forced to attend schools, only to run away and go home and how they nearly froze or starved to death. Many parents replied that they were afraid to send their children so far away.

With this kind of background and being deeply inculcated with the Navajo values and traditions, the majority of the Navajo seniors at
Intermountain indicated going to work over attending college or seeking any advanced technical training. There were 58 (53%) respondents, out of 110, who desired to work. Of the respondents, 69 (63%) were males and 41 (37%) were females.

Being reared in the reservation environment, irregular attendance, mobility between schools, late entrance into school, comparative intensity of pressures for acculturation in the child's home environment and other host of allied factors has accounted for overageness and retardation, scholastically for many of the Intermountain students as shown in Table 1. There were 43 (39%) in the age 20 category. Two respondents were 23 years old. Normal age for high school graduation is around 17 or 18. Only eleven respondents were within that range.

As indicated before, a majority of the respondents desired getting a job. One reason for this may be to help the family financially. Table 2 revealed 57 (52%) and 71 (65%) of the fathers and mothers did not attend school. Their parents have had little or no schooling. This places a responsibility on the students to help bring in some income for the family. Table 2 also showed only two fathers and one mother with a high school education.

With the father speaking little or no English and having little or no schooling, the majority of the respondents indicated their father as an "unskilled worker". Table 3 shows the occupation of the father, 51 (46%) of the respondents' fathers were unskilled. A few indicated their father as not working and one indicated his father in the profession. There were 10 (9%) respondents who indicated their father as "skilled tradesman." To
Table 1. Analysis of Information Pertaining to Age and Sex of Respondents

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<td>M</td>
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<td>17</td>
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<tr>
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Table 2. Educational Level of Parents

<table>
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<th>Grade Level</th>
<th>Father</th>
<th>Percentages</th>
<th>Mother</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Did not attend school</td>
<td>57</td>
<td>52%</td>
<td>71</td>
<td>65%</td>
</tr>
<tr>
<td>Some grade school</td>
<td>27</td>
<td>25%</td>
<td>19</td>
<td>17%</td>
</tr>
<tr>
<td>Completed 8th grade</td>
<td>11</td>
<td>10%</td>
<td>6</td>
<td>5%</td>
</tr>
<tr>
<td>Some high school</td>
<td>8</td>
<td>7%</td>
<td>6</td>
<td>5%</td>
</tr>
<tr>
<td>Graduated from high school</td>
<td>2</td>
<td>2%</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Deceased</td>
<td>-</td>
<td>-</td>
<td>4</td>
<td>4%</td>
</tr>
<tr>
<td>No Answer</td>
<td>5</td>
<td>5%</td>
<td>3</td>
<td>3%</td>
</tr>
</tbody>
</table>
find out what kind of jobs comprised each category, refer to the questionnaire in the Appendix.

Table 4 reveals that 38 (35%) of the respondents reported the family as getting income from pensions. This type of income probably is administered by the federal and state agencies or by the Tribe.

Young (1961) indicated that about 30 percent of the Navajo population, potentially eligible for categorical aid under the Social Security program, failed to establish its eligibility to take advantage of this potential income, while an even larger number of reservation residents failed to take full advantage of Social Security benefits for which they were eligible on the basis of wage employment or as self-employed persons. Failure to establish maximum eligibility under the Social Security Program is due to the fact that many Tribal members are uneducated as Table 2 and 3 have revealed. For this and other reasons they lack the necessary information about the program; partly, it is due also to the lack of sufficient personnel working for the State Department of Public Welfare, the Bureau of Indian Affairs, or the Tribe to conduct an aggressive campaign designed to find and assist all eligible cases.

Table 4 also reveals that 31 (28 percent) of the respondents reported their family getting income from wages. The growth of the wage economy, hinging in part on the spread of education, the construction of schools, hospitals and clinics; and in part on the expansion of Tribal programs have pushed agriculture and stockraising into the background in terms of the proportionate contribution made by these pursuits to the livelihood of the
Table 3. Occupation of Father

<table>
<thead>
<tr>
<th>Profession</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profession</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Owns or Manages Business</td>
<td>2</td>
<td>2%</td>
</tr>
<tr>
<td>Office work</td>
<td>0</td>
<td>---</td>
</tr>
<tr>
<td>Sales</td>
<td>5</td>
<td>5%</td>
</tr>
<tr>
<td>Owns or Manages Farm</td>
<td>6</td>
<td>5%</td>
</tr>
<tr>
<td>Skilled Tradesman</td>
<td>10</td>
<td>9%</td>
</tr>
<tr>
<td>Unskilled Worker</td>
<td>51</td>
<td>46%</td>
</tr>
<tr>
<td>Other</td>
<td>19</td>
<td>17%</td>
</tr>
<tr>
<td>Deceased</td>
<td>15</td>
<td>14%</td>
</tr>
<tr>
<td>No Answer</td>
<td>1</td>
<td>1%</td>
</tr>
</tbody>
</table>

Table 4. Description of How Family Gets Its Income

<table>
<thead>
<tr>
<th>Professional Fees or Business Profits</th>
<th>2</th>
<th>2%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fixed Salary</td>
<td>9</td>
<td>8%</td>
</tr>
<tr>
<td>Wages</td>
<td>31</td>
<td>28%</td>
</tr>
<tr>
<td>Income from Investments</td>
<td>4</td>
<td>4%</td>
</tr>
<tr>
<td>Pensions</td>
<td>38</td>
<td>35%</td>
</tr>
<tr>
<td>Other</td>
<td>24</td>
<td>22%</td>
</tr>
<tr>
<td>No Answer</td>
<td>2</td>
<td>2%</td>
</tr>
</tbody>
</table>
Navajo people. The category "other" collected 24 (22 percent) respondents. This category probably included unearned and earned income in the form of seasonal work (Migratory), railroad, sale of arts and crafts and sale of wool and livestock; with a small amount from the sale of agricultural products.

Table 5 shows that 50 (45 percent) of the respondents indicated having difficulty in getting the necessities. This is another reason for many of the Intermountain seniors desiring to work. They want immediate jobs so they can get the needed necessities. Whether they will find jobs or not is another question. The next largest number of respondents reported having all the necessities but not many luxuries. There were 10 (9 percent) respondents who described the family's income as being "wealthy." Wealthy, in this case, would not mean the same thing to a Navajo as it would a white person. As indicated earlier in the study, the Navajos have no desire or have not been motivated to attain greater material luxuries. Wealthy, to a Navajo, is the amount of jewelry, land or livestock a person has.

Table 6 reveals that 74 (67 percent) of the respondents indicated taking vocational curriculum in high school. This is because Intermountain School is a vocationally-oriented high school. Because of the students' circumstances and background the school is vocationally-oriented to fit their special needs. The Special 5-year Navajo Educational Program described earlier is being utilized by Intermountain. A certificate is awarded if a student completes the regular program. Usually, it's the students that finish the regular program who go on to college. The students,
Table 5. Description of Family's Income

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>All the time have difficulty making ends meet</td>
<td>12</td>
<td>11%</td>
</tr>
<tr>
<td>Sometimes have difficulty in getting the necessities</td>
<td>50</td>
<td>45%</td>
</tr>
<tr>
<td>Have all the necessities, but not many luxuries</td>
<td>24</td>
<td>22%</td>
</tr>
<tr>
<td>Comfortable, but not well to do</td>
<td>7</td>
<td>6%</td>
</tr>
<tr>
<td>Well to do</td>
<td>7</td>
<td>6%</td>
</tr>
<tr>
<td>Wealthy</td>
<td>10</td>
<td>9%</td>
</tr>
</tbody>
</table>

Table 6. Course Curriculum Taken in High School

<table>
<thead>
<tr>
<th>Curriculum</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Commercial</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Agriculture</td>
<td>0</td>
<td>--</td>
</tr>
<tr>
<td>Vocational or Technical</td>
<td>74</td>
<td>67%</td>
</tr>
<tr>
<td>General or Regular</td>
<td>21</td>
<td>19%</td>
</tr>
<tr>
<td>Business Education</td>
<td>8</td>
<td>7%</td>
</tr>
<tr>
<td>Home Economics</td>
<td>6</td>
<td>5%</td>
</tr>
</tbody>
</table>
who take the vocational program, usually seek immediate jobs or seek further vocational training. Seldom, if ever, does a student from a vocationally-oriented program go on to college. This is one of the important reasons why not many Intermountain seniors have gone to college. They had inadequate college preparation. Instead, they were vocationally trained in the Special 5-year Program.

Placing the graduates in full-time gainful employment was the final goal of the Special Navajo Program. Whether the 74 respondents taking the vocational curriculum were gainfully employed upon graduation is still another question.

There were 21 (19 percent) of the respondents who took a regular program.

Table 7 reveals that 20 (18 percent) of the respondents reported the category "was best in this work" as their reason for taking the curriculum they did in high school, 16 percent selected a particular program because "required to by school," 14 percent selected their training because "fitted vocational plans best," 13 percent because "course seemed most interesting." For further inquiry check Table 7.

Table 8 shows that 58 (53 percent) of the respondents selected getting a job as their post-high school plan. Whether they will all get jobs or not is still another question. The high school graduate who immediately goes to work does not have the benefit of the specialized training received by the student who continues his academic or vocational education. Most
Table 7. Reason Why Respondents Took Curriculum in High School*

<table>
<thead>
<tr>
<th>Reason</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Only one offered in school</td>
<td>6</td>
<td>5%</td>
</tr>
<tr>
<td>Teacher's advice</td>
<td>5</td>
<td>5%</td>
</tr>
<tr>
<td>Counselors advice</td>
<td>4</td>
<td>4%</td>
</tr>
<tr>
<td>Parents advice</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Required to by school</td>
<td>18</td>
<td>16%</td>
</tr>
<tr>
<td>Brothers and sisters took it</td>
<td>2</td>
<td>2%</td>
</tr>
<tr>
<td>Seemed easiest</td>
<td>5</td>
<td>5%</td>
</tr>
<tr>
<td>Required by Parents</td>
<td>4</td>
<td>4%</td>
</tr>
<tr>
<td>Was best in this work</td>
<td>20</td>
<td>18%</td>
</tr>
<tr>
<td>Fitted vocational plans best</td>
<td>16</td>
<td>14%</td>
</tr>
<tr>
<td>Course seemed most interesting</td>
<td>13</td>
<td>11%</td>
</tr>
<tr>
<td>Friends took it</td>
<td>2</td>
<td>2%</td>
</tr>
<tr>
<td>Brother or sister's advice</td>
<td>2</td>
<td>2%</td>
</tr>
<tr>
<td>Everyone else took it</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Don't know</td>
<td>7</td>
<td>6%</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>4%</td>
</tr>
</tbody>
</table>

*Respondents were told to check only one reason
students who complete high school have no clear idea of the type of employment they are suited for and most have an unrealistic job expectation, attempting to secure jobs without the specified qualifications called for by employers.

Of those respondents who indicated getting a job, the following kind of jobs were mentioned: welding, painting, carpentry, auto mechanic, machinist, nursing, upholstery, electrical, power sewing and "any old job." Welding was frequently mentioned. Since most of the respondents were vocationally trained, obviously, they would seek immediate employment to help themselves and their reservation family. Jobs are scarce on the reservation, therefore, most of the students would have to go off the reservation for employment. This will mean clash of values for many who are traditionally rooted in the Navajo culture. This has often resulted in personal frustration, guilt feelings, broken homes, excessive drinking, and delinquency.

There were 18 (16 percent) respondents who selected going to college. Thirteen of the college bound students were boys and three were girls. Utah State University was mentioned by seven respondents. Other schools mentioned were Arizona State University, Arizona Western, Brigham Young University, Northern Arizona University, Dixie Jr. College and Oakland Jr. College.

There were 22 (20 percent) of the respondents who desired further trade training. Five percent selected military obligation and four percent selected going to a business school.

<table>
<thead>
<tr>
<th>Plan</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Get a Job</td>
<td>58</td>
<td>53%</td>
</tr>
<tr>
<td>Work for parents</td>
<td>2</td>
<td>2%</td>
</tr>
<tr>
<td>Go to college</td>
<td>18</td>
<td>16%</td>
</tr>
<tr>
<td>Go to trade school</td>
<td>22</td>
<td>20%</td>
</tr>
<tr>
<td>Go to business school</td>
<td>4</td>
<td>4%</td>
</tr>
<tr>
<td>Enter military service</td>
<td>6</td>
<td>5%</td>
</tr>
</tbody>
</table>

Table 9. Reason For Making Post-High School Plans*

<table>
<thead>
<tr>
<th>Reason</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prepare for a vocation</td>
<td>30</td>
<td>27%</td>
</tr>
<tr>
<td>Be with old school friends</td>
<td>5</td>
<td>5%</td>
</tr>
<tr>
<td>Start making money quickly</td>
<td>12</td>
<td>10%</td>
</tr>
<tr>
<td>Please parents and friends</td>
<td>5</td>
<td>5%</td>
</tr>
<tr>
<td>Be independent</td>
<td>10</td>
<td>9%</td>
</tr>
<tr>
<td>Make friends and helpful connections</td>
<td>5</td>
<td>5%</td>
</tr>
<tr>
<td>It is the &quot;thing to do&quot;</td>
<td>4</td>
<td>4%</td>
</tr>
<tr>
<td>Enable me to make more money</td>
<td>13</td>
<td>11%</td>
</tr>
<tr>
<td>Tired of studying, have had enough education</td>
<td>7</td>
<td>6%</td>
</tr>
<tr>
<td>Only thing I can afford to do</td>
<td>7</td>
<td>6%</td>
</tr>
<tr>
<td>Like school</td>
<td>10</td>
<td>9%</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>2%</td>
</tr>
</tbody>
</table>

*Respondents were told to check only one reason
Table 9 reveals that 30 (27 percent) of the respondents chose "prepare for a vocation" as reason for making post-high school plans as they indicated in Table 8. The second largest reason selected by respondents was "enable me to make more money," category with 11 percent. "Start making money quickly" ranked close behind with 10 percent.

The writer believes strongly that the parents strongly stress "getting a job" over continuing further formal training. This is due, partly, to the fact that many parents have only a short-term concept of school and, therefore do not assume responsibility for encouraging their children to stay in school.

Table 10 shows that over 72 percent in all cases and as high as 97 percent of the respondents homes do not have modern conveniences which are taken for granted in an average white middle-class family in the United States. Only three percent of the respondents indicated having a phone.

For a Navajo child going to a public school this kind of circumstance would mean difficulty in doing any kind of homework. In some cases there's no tables or chairs to be used. In others, a cold dirt floor is the only facility available for study. Inadequate lighting, lack of local library facilities, crowded conditions, unsanitary facilities, lack of nutritional diet and many other complex home environmental factors can influence or demoralize an intelligent mind. Depression, apathy, limited amounts of energy are but some of the effects of poor nutrition. The hunger which a child carries to school lessens his performance and effects his attitudes.
Table 10. Modern Conveniences Available In the Home

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>Percent</th>
<th>No</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you have a furnace or central heating in your home?</td>
<td>23</td>
<td>21%</td>
<td>87</td>
<td>79%</td>
</tr>
<tr>
<td>Do you have both hot and cold running water?</td>
<td>24</td>
<td>22%</td>
<td>86</td>
<td>78%</td>
</tr>
<tr>
<td>Do you have gas or electric refrigerator?</td>
<td>28</td>
<td>25%</td>
<td>82</td>
<td>74%</td>
</tr>
<tr>
<td>Do you have a telephone in your home?</td>
<td>3</td>
<td>3%</td>
<td>107</td>
<td>97%</td>
</tr>
<tr>
<td>Do you have electric lights in your home?</td>
<td>31</td>
<td>28%</td>
<td>79</td>
<td>72%</td>
</tr>
<tr>
<td>Do you have a television set in your home?</td>
<td>22</td>
<td>20%</td>
<td>88</td>
<td>80%</td>
</tr>
</tbody>
</table>
CHAPTER IV

SUMMARY, CONCLUSION AND SPECULATIONS

Summary and Conclusions

Among many other complex factors only the educational and family conditions and its relationship to the post-high-school plans of Intermountain Navajo seniors were considered in this study.

Conditions within the educational area included the following:

1. Navajos had a long tradition of resistance to education. Navajo parents, with little or no schooling at all, were not easily convinced of its value for their children. They desired their children to be at home and live as traditional farmers, herdsmen, and to be inculcated into the Navajo culture.

2. In the past education meant compulsory attendance and forced acculturation.

3. There are many varied, far-flung, off-reservation and on-reservation federal boarding schools which often inhibits Navajo and other Indian students' educational progress.

4. Intermountain school is an off-reservation boarding school and utilizes the Special 5-Year Navajo Educational Program. It has an ungraded elementary department and a vocationally-oriented high school. In more recent years it has incorporated another program to meet the special needs of Navajo students. The so-called "accelerated regular program" takes such pupils who are at least two but not more than three
years retarded age wise. It aims at overcoming their social, academic or other handicaps so that they may complete 12 years of schooling by age 20 or 21.

5. The students who come to Intermountain have diversified school backgrounds. Many shifted from other schools; others are retarded scholastically and a large number are over age in their grade. Out of 110 respondents in the data, 43 (39%) were 19 years old and 16 (15%) were 21 years of age. Two respondents were 23 years old.

6. There were 74 (67%) respondents, out of 110, who indicated taking vocationally-oriented curriculum in high school; 21 (19%) took the regular program (Meeting Utah State high school requirements).

7. There were 58 (53%) of the respondents who desired getting a job upon graduation. Only 18 (16%) indicated going to college and 22 (20%) selected going to trade school.

8. Intermountain students have had a very limited social and cultural experience outside the reservation.

Conditions within the family (home) area included the following:

1. The Navajo has a problem of linguistic facility in English. Much of their thinking and concept formations are the products of their language. English, as a second language, is imperfectly learned. On this basis a Navajo cannot be expected to think and act in the same way as a person who speaks English and is a product of American culture.

2. The Navajo child grows up in an unstructured and highly permissive environment.
3. Traditional Navajo society has an extended and matrilineal family system.

4. The Navajo places no importance on competition but rather places a supreme value on cooperation.

5. The Navajo lives in an unstructured and permissive environment as to time, schedules, appointments and plans. They plan according to morning, noon, and night. The Navajo believes in working only as much as he needs to.

6. The Navajo lives in present time orientation. Because of this there is no thought of saving for the future nor planning for the future.

7. Navajo annual family income is under $1,500. There were 51 (46%) of the respondents' fathers who were unskilled; 38 (35%) of the respondents' family received pensions as income.

8. Navajo parents have little or no schooling at all. The data revealed that 57 (52%) of the respondents' fathers were unschooled; 71 (65%) of the respondents' mothers received no schooling at all. Only two fathers and one mother graduated from high school. There were 27 fathers and 19 mothers who received some grade school education. There were 50 (45%) respondents who indicated having difficulty in getting the necessities.

9. The Navajo family tends to live in harmony with nature.

10. The chief moral control of Navajo children is public opinion and social pressure. They have a highly developed feeling of shame in
presence of others. Consequently they will give more embarrassed responses than guilt responses when they do something wrong.

11. The Navajo child often lives in a home devoid of books, magazines, tables, chairs, sanitary facilities, electricity, nutritional diet, and many other environmental factors. Often, only the cold dirt floor is the only facility for study. Over 72 percent in all cases and as high as 97 percent of the respondents' homes do not have modern conveniences which are taken for granted in an average white middle-class family in the United States.

12. The Navajo way of life is devoid of success, competition, progress, accumulation of wealth, expensive clothing, bank accounts, credit cards, travel, vacation trips, insurance, train and place rides and salary, museum and zoo visitations, and especially an educational environment. It can be concluded that Navajo students acquire from their schools, parents and their environment, certain drawbacks to achieving success as defined in middle and upper-class terms.

Speculations

Primitive home conditions, close extended family ties, clash of culture values, lack of parental stimulation and English language difficulties no doubt blocked educational and aspiration levels of many Intermountain Navajo seniors upon graduation. Intermountain School being a vocationally-oriented high school and utilizing the Special 5-year Program, does not have the type and quality of curriculum to prepare its students academically. It prepares its students vocationally. As an off-reservation federal boarding school, it is far away from students'
homes and creates a very depersonalized environment because of its size. The students are often in a state of insecurity. The language used on campus, in social activities and in the classroom is Navajo. There is no association with students from other cultures, especially from the American culture.

Anxiety as to the combined difficulties of learning complex words in a foreign language as well as complex concepts of a foreign culture is formed. As a result a Navajo usually begins to lose interest and motivation to attend college and live in a crowded American city. This meant living in a world of time, schedules, appointments and plans in contrast to the non-competitiveness, unstructured and permissive Navajo way of life.

Even when seeking work after graduation, the place of employment is usually off the reservation in an American city. This also results in personal inadequacy, frustration and fondness for physical and cultural aspects of reservation life.

Intermountain Boarding School takes Navajo children away from their parents. A large number are anxious to return to their reservation homes upon graduation. Navajo parents have little or no schooling at all and attitudes toward education are strongly and influentially communicated to their children. Education has made little difference in their lives and they are not easily convinced of its values for their children beyond the learning of English for practical dealings with the trader and government personnel. As a result, students have a low value for any further educational training.
of American Indians is in order. The obvious first step would be to involve tribes, school districts, state departments of education and the Bureau of Indian Affairs in outlining the objectives and data-collection system. The data serves as a factual base which is necessary in formulating decisions and programs.

Indian parents should control the education of their children and should set their own educational goals for them complementing their cultural needs and those of a larger society. Much of the Navajo students' background can be incorporated into the school situation.

Financial and educational technical assistance should continue to be given to the goals set by Navajo Indian parents.

Construction of more reservation roads is needed with the result being more public schools on the reservation and more peripheral border-town boarding schools where Navajo students mix with other Indian and non-Indian students in a public school situation.

Either elimination of off-reservation federal boarding schools or accelerated improvement in their curriculum and elimination of school fences which gives the schools a "prison" effect is needed.

Teachers and administrators should have more than an elementary acquaintance with Navajo culture. The recruitment of teachers, counselors and administrators who are dedicated and eager to work with Navajo children and adults should be sought.
Organization of pre-college orientation workshop for Navajo and other Indian students is necessary. This can be accomplished with cooperation between various Indian tribes, the many federal boarding schools and colleges at which Indian students are or will be enrolled.

Organization of Indian studies or Indian education departments is essential at colleges and universities adjacent to large Indian populations and where a significant number of Indian students are enrolled. This type of program would insure Indian students close guidance and counseling for their social and academic success.

The organization of a systematic communication system between all on- and off-reservation federal boarding schools should be developed. This would involve employing a director or superintendent of all federal boarding schools. An organization of this calibre is vital to insure Indian students proper guidance and counseling from pre-school through twelfth grade. At the same time the high transfer and mobility of students may be lessened.

Finally, and most important of all, one should make certain that the Navajos' cultural heritage is not undermined; no matter how incompatible it may appear by white American cultural standards. Navajo children need to be reassured that their cultural heritage is not inferior, not something to be ashamed of. Such devaluation of the Navajos' background results in the creation of serious negative self-images and produces
deeply seated inferiority complexes. The high dropout rate among Navajo and other Indian students is largely the result of negative rating given their cultural background as compared to the positive rating attributed to American culture.
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APPENDIXES
Appendix A

Questionnaire Instrument

In order to provide information about what high school seniors are planning for the next year and to show the reasons for these plans, you are being asked to answer the questions below. Everything will be kept confidential.

Write in the answer or place a check mark ( ) before the appropriate word or phrase.

1. Name (Print)

Last First Middle

2. (1) Male (2) Female

3. Age last birthday________ years.

4. Occupation of father: (Check the item which applies)
(1) __ Profession (Lawyer, banker, doctor, teacher, minister, dentist, etc.)
(2) __ Owns or manages business (store, gas station or garage, photography or barber shop, insurance agency, cafe, repair shop, etc.)
(3) __ Office work (bookkeeper, cashier, postal clerk, etc.)
(4) __ Sales (insurance, real estate, retail store, etc.)
(5) __ Owns or manages farm
(6) __ Skilled tradesman (carpenter, electrician, machinist)
(7) __ Unskilled worker (laborer, farm laborer, janitor, mine laborer, sawmill laborer)
(8) __ Other occupations: (Be specific)

Write in name of occupation
(9) __ Deceased
(10) __ No answer

5. Education of father: (Check highest level attained)
(1) __ Did not attend school
(2) __ Some grade school
(3) __ Completed eighth grade
(4) __ Some high school
(5) __ Graduated from high school
(6) __ Business or trade school
(7) __ Some college work (including teacher training)
(8) __ Graduated from college
(9) __ Deceased
(10) __ No answer
6. Education of mother: (Check highest level attained)
   (1) Did not attend school
   (2) Some grade school
   (3) Completed eighth grade
   (4) Some high school
   (5) Graduated from high school
   (6) Business or trade school
   (7) Some college work (including teacher training)
   (8) Graduated from college
   (9) Deceased
   (10) No Answer

7. Which of the following ways best describes how your family gets its money? (Check the one phrase which best applies)
   (1) Professional fees or business profits (Including profits from farms)
   (2) Fixed salary (Paid on a monthly or yearly basis)
   (3) Wages (Paid on an hourly or daily basis and depending on number of hours worked)
   (4) Income from investments (Stocks, bonds, real estate, insurance)
   (5) Pensions (Government, state, welfare)
   (6) Other
   (7) No answer

8. Check the phrase which best describes your family's income:
   (Necessities meaning food, clothing, spending money, and etc.)
   (1) All the time have difficulty making ends meet
   (2) Sometimes have difficulty in getting the necessities
   (3) Have all the necessities but not many luxuries
   (4) Comfortable but not well-to-do
   (5) Well-to-do
   (6) Wealthy

9. Course or curriculum taken in high school: (Check the one which best describes your course)
   (1) Commercial  (2) Agriculture  (3) Vocational-Technical
   (4) Regular  (5) Other

Write in
13. Has marriage or the early prospect of marriage influenced your plans for the coming year?
   (1) Yes  (2) No

14. In your present thinking, have you any idea when you plan to get married?
   (1) Already married (2) This year (3) Next year (4) In a few years (5) Can't say (6) Not planning on marriage

15. If you are going to college next year, 1970-1971, to what extent will your family help you pay expenses?
   (1) Pay all my expenses (2) Pay most of my expenses (3) Pay some of my expenses (4) Pay none of my expenses

16. If you are not going to college, would you change your plans and attend college if you had more money?
   (1) Yes  (2) No

17. If you checked "Yes" to question 16 how much more money would you need to attend college?
   (1) Enough to pay all my expenses (2) Enough to pay about half my expenses (3) Enough to pay less than half my expenses

18. If you are not going to college, could you afford to go if you wished to go?
   (1) Could afford it easily (2) Could barely afford it (3) Doesn't afford it but would involve many sacrifices (4) Could not afford it

19. How does your family feel about your going to college?
   (1) Insists that I go (2) Wants me to go (3) Is indifferent (don't understand college education) (4) Doesn't want me to go (5) Won't allow me to go

20. Do you have a furnace or central heating in your home?
   (1) Yes  (2) No

21. Do you have both hot and cold running water?
   (1) Yes  (2) No

22. Do you have an electric or gas refrigerator?
   (1) Yes  (2) No

23. Do you have a telephone in your home?
   (1) Yes  (2) No

24. Do you have electric lights in your home?
   (1) Yes  (2) No
25. Do you have a television set in your home?  
   (1) _____ Yes  (2) _____ No

26. Does your family own your home?  
   (1) _____ Yes  (2) _____ No

27. Do you live on a farm?  
   (1) _____ Yes  (2) _____ No

28. If you live on a farm, is there a place for you in its operation which  
    would provide a good future for you if you should wish to stay?  
   (1) _____ Yes  (2) _____ No

29. If you live on a farm, have you had a major responsibility for a part  
    of its management?  
   (1) _____ Yes  (2) _____ No

30. Approximately how many books does your family have in your home?  
   (1) _____ 0  (4) _____ 25-49
   (2) _____ 1-9  (5) _____ 50-99
   (3) _____ 10-24  (6) _____ 100-up

31. Which of these magazines does your family subscribe to or regularly buy?  
   (1) _____ Reader's Digest  (12) _____ Newsweek
   (2) _____ Life  (13) _____ Successful Farming
   (3) _____ Look  (14) _____ U.S. News & World Report
   (4) _____ McCall's Magazine  (15) _____ Sports Afield
   (5) _____ Good Housekeeping  (16) _____ Sports Illustrated
   (6) _____ American Home  (17) _____ Atlantic Monthly
   (7) _____ Coronet  (18) _____ Harper's
   (8) _____ National Geographic Magazine  (19) _____ Navajo Times
   (9) _____ Time  (20) _____ Gallup Independent
   (10) _____ True  (21) _____ None
   (11) _____ Popular Mechanics  (22) _____ Other _______________________

32. To which of these organizations does your father or mother or both  
    belong?  
   (1) _____ P.T.A.
   (2) _____ American Legion or VFW
   (3) _____ Rotary
   (4) _____ Elks
   (5) _____ School Board
   (6) _____ Labor Union
   (7) _____ Chamber of Commerce or Community Business Club
   (8) _____ A sportsman club
   (9) _____ Church club or group
   (10) _____ Athletic club or group
   (11) _____ Hobby club or group
   (12) _____ No affiliation with any organization
   (13) _____ Other _______________________

   Write in
Appendix B

Some Cultural Differences

<table>
<thead>
<tr>
<th>Non-Indian way of Life</th>
<th>Indian Way of Life</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. FUTURE ORIENTED</td>
<td>1. PRESENT ORIENTED</td>
</tr>
<tr>
<td>Rarely satisfied with</td>
<td>Live in the present living for</td>
</tr>
<tr>
<td>the present. Constantly</td>
<td>today, not tomorrow.</td>
</tr>
<tr>
<td>looking to the future.</td>
<td></td>
</tr>
<tr>
<td>2. TIME CONSCIOUSNESS</td>
<td>2. LACK OF TIME CONSCIOUSNESS</td>
</tr>
<tr>
<td>Governed by the clock</td>
<td>Many tribes have no word for time.</td>
</tr>
<tr>
<td>and the calendar, living</td>
<td>No need to be punctual or on time</td>
</tr>
<tr>
<td>closely scheduled with</td>
<td>because there is always lots of</td>
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<tr>
<td>certain amount of time</td>
<td>time: concept &quot;Indian time&quot;</td>
</tr>
<tr>
<td>devoted to each activity.</td>
<td>which means that a meeting set</td>
</tr>
<tr>
<td></td>
<td>for 8:00 may not start until 10:00.</td>
</tr>
<tr>
<td>3. SAVING</td>
<td>3. GIVING</td>
</tr>
<tr>
<td>Save today so can better</td>
<td>Not concerned with saving; air and</td>
</tr>
<tr>
<td>enjoy tomorrow; hold</td>
<td>land was free, food could not be</td>
</tr>
<tr>
<td>back a part of wealth so</td>
<td>saved because it would spoil—no</td>
</tr>
<tr>
<td>can develop more things—</td>
<td>need to save. Respected person</td>
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<tr>
<td>&quot;A penny saved is a penny</td>
<td>is not one who has large savings,</td>
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<tr>
<td>earned.&quot; School is looked</td>
<td>but rather one who gives, value</td>
</tr>
<tr>
<td>upon as a system of long-</td>
<td>placed on giving while the person</td>
</tr>
<tr>
<td>termed saving because it</td>
<td>who tries to accumulate goods is</td>
</tr>
<tr>
<td>will increase earning power</td>
<td>often feared.</td>
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<tr>
<td>in the future.</td>
<td></td>
</tr>
<tr>
<td>4. EMPHASIS ON YOUTH</td>
<td>4. RESPECT FOR AGE</td>
</tr>
<tr>
<td>The non-Indian society</td>
<td>Respect increases with age and tried</td>
</tr>
<tr>
<td>places great importance</td>
<td>and trusted leader is usually an</td>
</tr>
<tr>
<td>on youth; advertising,</td>
<td>older person. Youth is often a</td>
</tr>
<tr>
<td>books, and newspapers all</td>
<td>handicap with young educated Indian</td>
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<tr>
<td>stress the value of youth.</td>
<td>leaders frequently complaining that</td>
</tr>
<tr>
<td>How to look young, how to</td>
<td>they are not given the positions of</td>
</tr>
<tr>
<td>feel young. Little consider-</td>
<td>leadership that they feel are qualified</td>
</tr>
<tr>
<td>ation given to age.</td>
<td>to hold.</td>
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<tr>
<td>Non-Indian</td>
<td>Indian</td>
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<tr>
<td><strong>5. CONQUEST OVER NATURE</strong></td>
<td><strong>5. HARMONY WITH NATURE</strong></td>
</tr>
<tr>
<td>The non-Indian society attempts</td>
<td>The Indian believes in living</td>
</tr>
<tr>
<td>to control the physical world,</td>
<td>in harmony with nature. He</td>
</tr>
<tr>
<td>to assert mastery over it; for</td>
<td>accepts the world and does</td>
</tr>
<tr>
<td>example, dams, rain making,</td>
<td>not try to change it. If it</td>
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<tr>
<td>atomic energy, etc.</td>
<td>fails to rain or the crops fail</td>
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<td></td>
<td>to grow, it is, he believes,</td>
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<td></td>
<td>because the necessary</td>
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<tr>
<td></td>
<td>harmony has been destroyed.</td>
</tr>
<tr>
<td></td>
<td>Whenever harmony is restored,</td>
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<td></td>
<td>nature will respond.</td>
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