HOW THE CURRICULA OF THE SPECIAL NAVAJO PROGRAMS MEET THE NEEDS OF THE STUDENTS AT THE INTERMOUNTAIN SCHOOL IN REGARD TO THEIR USE OF ALCOHOLIC BEVERAGES

C. STEWART MUNZ

1960
HOW THE CURRICULA OF THE SPECIAL NAVAJO PROGRAMS MEET THE NEEDS OF THE STUDENTS AT THE INTERMOUNTAIN SCHOOL IN REGARD TO THEIR USE OF ALCOHOLIC BEVERAGES

by

C. Stewart Munz

A thesis submitted in partial fulfillment of the requirements for the degree of

MASTER OF SCIENCE

in

Elementary Education

Approved:  

Major Professor

Head of Department

Dean of Graduate School

UTAH STATE UNIVERSITY
Logan, Utah

1960
ACKNOWLEDGMENT

Special appreciation is here expressed to the many people who have made this study possible. To Dr. George A. Boyce, former Superintendent, and Mr. Thomas Tommaney, present Superintendent, Intermountain School, for their continuing support and interest in this work. To the late Mr. Charles E. Morelock of the Gallup Area Office; to Mrs. Mary Stewart, Miss J. Genevieve Harrington, Mrs. Anne D. Gardipe, Mr. Eldon Coffman, Rev. Fr. Francis Dunn, S.J., Mr. Oscar Jones, Rev. Hershey Julien, Elder Don C. Hunsaker, Mr. Charles Rabideau, Mr. Andrew Sorenson, Mr. Jack Womeldorf, and Mr. Nathan O. Zollinger for their helpfulness and cooperation in making this study possible.

Special appreciation is also expressed to Dr. Caseel Burke, Dr. Eldon Drake, Dr. Gene Jacobson, and Dr. Heber C. Sharp for their guidance and encouragement during the course of this study.

Thanks are also expressed to the Navajo youths of the Intermountain School who cooperated wholeheartedly in this study.

C. S. Munz
PREFACE

"While all who work with Indians are fully conscious of the growing problem of alcohol, we should reaffirm the conviction that alcohol is not a racial problem but rather a human problem of national scope in which the Indians are caught up" (27).

David W. Owl
Division of Missions
National Council of Churches
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. INTRODUCTION</strong></td>
<td>1</td>
</tr>
<tr>
<td>Background of the study</td>
<td>1</td>
</tr>
<tr>
<td>The need for the study</td>
<td>5</td>
</tr>
<tr>
<td>The problem</td>
<td>8</td>
</tr>
<tr>
<td>Origin of the study</td>
<td>8</td>
</tr>
<tr>
<td>The problem stated</td>
<td>8</td>
</tr>
<tr>
<td>The procedure</td>
<td>8</td>
</tr>
<tr>
<td>A drinking problem exists among adolescent Navajos</td>
<td>9</td>
</tr>
<tr>
<td>Delimitations</td>
<td>12</td>
</tr>
<tr>
<td>The experimental group</td>
<td>13</td>
</tr>
<tr>
<td>The sources of information</td>
<td>14</td>
</tr>
<tr>
<td><strong>II. REVIEW OF LITERATURE</strong></td>
<td>15</td>
</tr>
<tr>
<td>Indians and drinking</td>
<td>15</td>
</tr>
<tr>
<td>Environmental factors conducive to drinking</td>
<td>15</td>
</tr>
<tr>
<td>Subsistence economy among Indians</td>
<td>16</td>
</tr>
<tr>
<td>Drink introduced by white man</td>
<td>17</td>
</tr>
<tr>
<td>Early legislation</td>
<td>17</td>
</tr>
<tr>
<td>Who is an Indian</td>
<td>18</td>
</tr>
<tr>
<td>Cultural clash: a cause of drinking</td>
<td>19</td>
</tr>
<tr>
<td>Dissoecialization</td>
<td>20</td>
</tr>
<tr>
<td>Alcohol diminishes awareness of environment</td>
<td>20</td>
</tr>
<tr>
<td>Alcoholism</td>
<td>21</td>
</tr>
<tr>
<td>Drinking: an avenue of rebellion</td>
<td>21</td>
</tr>
<tr>
<td>Race not a factor</td>
<td>22</td>
</tr>
<tr>
<td>Sociological factors</td>
<td>23</td>
</tr>
<tr>
<td>Indian personality types</td>
<td>24</td>
</tr>
<tr>
<td>Navajos and drinking</td>
<td>24</td>
</tr>
<tr>
<td>A national problem</td>
<td>25</td>
</tr>
<tr>
<td>Antagonism</td>
<td>26</td>
</tr>
<tr>
<td>Navajos: social drinkers</td>
<td>26</td>
</tr>
<tr>
<td>Rapid consumption</td>
<td>26</td>
</tr>
<tr>
<td>Adjacent communities</td>
<td>26</td>
</tr>
<tr>
<td>Alcoholics</td>
<td>27</td>
</tr>
<tr>
<td>Law abiding Indians</td>
<td>27</td>
</tr>
<tr>
<td>Drinking preference</td>
<td>27</td>
</tr>
</tbody>
</table>
# TABLE OF CONTENTS (CONTINUED)

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The physiology of alcohol</td>
<td>28</td>
</tr>
<tr>
<td>The whole family imbibes</td>
<td>28</td>
</tr>
<tr>
<td>Sales to minors</td>
<td>28</td>
</tr>
<tr>
<td>Women and children jailed</td>
<td>29</td>
</tr>
<tr>
<td>Young children drinking</td>
<td>29</td>
</tr>
<tr>
<td><strong>Adolescents and drinking</strong></td>
<td>30</td>
</tr>
<tr>
<td>The adolescent period defined</td>
<td>30</td>
</tr>
<tr>
<td>One report on juvenile drinking</td>
<td>30</td>
</tr>
<tr>
<td>Drinking identified with adulthood</td>
<td>31</td>
</tr>
<tr>
<td>Teen-agers follow home pattern</td>
<td>32</td>
</tr>
<tr>
<td>Age limit</td>
<td>32</td>
</tr>
<tr>
<td><strong>Summary of the literature</strong></td>
<td>33</td>
</tr>
<tr>
<td><strong>III. THE SPECIAL PROGRAM</strong></td>
<td>35</td>
</tr>
<tr>
<td>The law</td>
<td>35</td>
</tr>
<tr>
<td>The goals of the Special Program pertaining to alcohol</td>
<td>36</td>
</tr>
<tr>
<td>The five-year program</td>
<td>36</td>
</tr>
<tr>
<td>The six-year program</td>
<td>37</td>
</tr>
<tr>
<td>The eight-year program</td>
<td>38</td>
</tr>
<tr>
<td>The role of the guidance department</td>
<td>40</td>
</tr>
<tr>
<td>The role of religious education workers</td>
<td>41</td>
</tr>
<tr>
<td>The Christian Reformed Church</td>
<td>42</td>
</tr>
<tr>
<td>The Church of Jesus Christ of Latter-Day Saints</td>
<td>43</td>
</tr>
<tr>
<td>The Evangelical Navajo Fellowship</td>
<td>43</td>
</tr>
<tr>
<td>The Protestant Episcopal Church in the U. S. A.</td>
<td>44</td>
</tr>
<tr>
<td>The Protestant Religions Activities of the National Council of Churches Division of Home Missions</td>
<td>44</td>
</tr>
<tr>
<td>The Roman Catholic Church</td>
<td>45</td>
</tr>
<tr>
<td>The Southern Baptists</td>
<td>45</td>
</tr>
<tr>
<td><strong>IV. THE QUESTIONNAIRES</strong></td>
<td>47</td>
</tr>
<tr>
<td>The survey of the teachers</td>
<td>47</td>
</tr>
<tr>
<td>Background</td>
<td>47</td>
</tr>
<tr>
<td>The question</td>
<td>48</td>
</tr>
<tr>
<td>The purpose</td>
<td>48</td>
</tr>
<tr>
<td>The responses</td>
<td>48</td>
</tr>
<tr>
<td>The question</td>
<td>49</td>
</tr>
<tr>
<td>The purpose</td>
<td>49</td>
</tr>
<tr>
<td>The responses</td>
<td>49</td>
</tr>
<tr>
<td>The question</td>
<td>49</td>
</tr>
<tr>
<td>The purpose</td>
<td>49</td>
</tr>
<tr>
<td>The responses</td>
<td>49</td>
</tr>
<tr>
<td>The question</td>
<td>50</td>
</tr>
<tr>
<td>The responses</td>
<td>50</td>
</tr>
<tr>
<td>The question</td>
<td>50</td>
</tr>
<tr>
<td>The purpose</td>
<td>50</td>
</tr>
<tr>
<td>The responses</td>
<td>50</td>
</tr>
<tr>
<td>The question</td>
<td>51</td>
</tr>
<tr>
<td>The purpose</td>
<td>51</td>
</tr>
<tr>
<td>The responses</td>
<td>51</td>
</tr>
<tr>
<td>The question</td>
<td>52</td>
</tr>
<tr>
<td>The purpose</td>
<td>52</td>
</tr>
<tr>
<td>The responses</td>
<td>52</td>
</tr>
<tr>
<td>The question</td>
<td>53</td>
</tr>
<tr>
<td>The purpose</td>
<td>53</td>
</tr>
<tr>
<td>The responses</td>
<td>53</td>
</tr>
<tr>
<td>The survey of the pre-vocational boys</td>
<td>53</td>
</tr>
<tr>
<td>Administering the questionnaire</td>
<td>53</td>
</tr>
<tr>
<td>The survey of the senior boys</td>
<td>55</td>
</tr>
<tr>
<td>Administering the questionnaire</td>
<td>55</td>
</tr>
<tr>
<td>Readibility control survey</td>
<td>58</td>
</tr>
<tr>
<td>The questionnaire</td>
<td>59</td>
</tr>
<tr>
<td>The construction</td>
<td>59</td>
</tr>
<tr>
<td>The responses</td>
<td>61</td>
</tr>
<tr>
<td>Drinking affects employment</td>
<td>61</td>
</tr>
<tr>
<td>Drinking affects housing opportunities</td>
<td>62</td>
</tr>
<tr>
<td>Drinking affects behavior</td>
<td>62</td>
</tr>
<tr>
<td>Drinking affects social relations</td>
<td>63</td>
</tr>
<tr>
<td>Drinking affects physical and mental health</td>
<td>63</td>
</tr>
<tr>
<td>Society maintains a double standard concerning drinking</td>
<td>64</td>
</tr>
<tr>
<td>Drinking is surrounded by misinformation (folklore)</td>
<td>64</td>
</tr>
<tr>
<td>Drinking has physical effects</td>
<td>65</td>
</tr>
<tr>
<td>Place preference for drinking</td>
<td>65</td>
</tr>
<tr>
<td>Preference in alcoholic beverages</td>
<td>65</td>
</tr>
<tr>
<td>The follow-up survey</td>
<td>66</td>
</tr>
</tbody>
</table>

V. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS | 69 |

Summary | 69 |
TABLE OF CONTENTS (CONTINUED)

Conclusions .................................................. 70
Recommendations ............................................. 71
LITERATURE CITED ............................................. 73
APPENDIX A .................................................... 76
APPENDIX B .................................................... 89
LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Distribution throughout the Special Programs of goals directly mentioning the use of alcoholic beverages</td>
<td>39</td>
</tr>
<tr>
<td>2.</td>
<td>Number of questions asked by boys in readability control group in correlation to their reading scores on the California Achievement Test (Elementary), April, 1957</td>
<td>59</td>
</tr>
<tr>
<td>3.</td>
<td>Summary of follow-up survey</td>
<td>68</td>
</tr>
</tbody>
</table>
CHAPTER I
INTRODUCTION

Background of the Study

Straddling the Continental Divide, from the Chuska Mountains to the San Juan and Little Colorado rivers, mostly in Arizona, but partly in New Mexico and Utah, lies 23,574 square miles of desert; home to the estimated 75 to 90 thousand Navajo Indians. Unable to more than eke out a bare existence in a barren land where almost 30 acres of range are needed to sustain one sheep, unprepared after generations of isolation and neglect to leave this reservation for areas where a decent standard of living can be had, the Navajos, since 1950, have been the object of a "crash" program of rehabilitation by the United States Government (40, p.131).

The Navaho-Hopi Long Range Rehabilitation Act, signed into law by the President on April 19, 1950, has as objectives these goals: (a) development of natural resources to make the Navajo\(^1\) individually and collectively, economically self sufficient, (b) to raise health standards so the physical well-being of these Indians will be more in line with that enjoyed by the general population, (c) to educate the young so they may grow into competent, constructive citizens, and (d) to raise the whole level of the tribe that, in time, they will be able to assume full

\(^1\)Navajo is the original and preferred spelling, although Navaho is also acceptable and widely used. The latter spelling is used only in citations and quotes.
responsibility for the management of their own affairs (10, p.1).

A subsidiary goal of the educational objective is to educate young people to the extent that they will have sufficient social and economic skill to make a successful adjustment to a community off-the-reservation, thus lessening the overpopulation on the reservation (15, p.1).

As early as 1945, when the nation was emerging from World War II and Navajos were returning to the reservation with increased desire for education as a result of their experiences in the Armed Forces and in war industries, the need for a special educational effort was recognized by the Bureau of Indian Affairs.

Acting under the direction of the then Chief of the Branch of Education, Dr. Willard W. Beatty, Dr. George A. Boyce, Director of Navajo schools, and Mrs. Hildegard Thompson, Educational Specialist, gathered a staff of elementary teachers, vocational teachers, teacher interpreters, advisers, dormitory attendants, supervisors, principals, superintendents, Navajo leaders, linguists, placement officers, Bureau personnel, and other experts to begin working on a program specifically designed and tailored to meet the needs of Navajo education. The work of this group resulted in the Special Navajo Program and the publication of the Minimum Essential Goals for the Special Five-Year Adolescent Navajo Program (7).

The general objectives of the program are: (a) to enable adolescent Navajo, with little or no previous schooling, to become self-supporting adults, (b) to interest them in becoming permanent,

---

2Dr. Beatty is now with UNESCO, Mrs. Thompson has succeeded him as Chief, Branch of Education. Dr. Boyce is now an Educational Specialist (General) on the Central Staff.
constructive citizens in the regions where the schools are located, and (c) to provide each pupil with a useful skill for earning a living (8, p.1).

Children and young adults above the age of 13 were enrolled in the program; some, in a few instances, were as old as 22 when first enrolled. The program was limited to five years of schooling because it was felt that this was the maximum amount of time these enrollees would be willing to spend in school. A shorter period would not suffice to meet their needs and a longer period would fail because of their natural desires for employment income and home and family life (1, p.4).

A pilot program was started at the Sherman Institute, Riverside, California, in 1946 (29, p.3). By the time the enabling legislation and appropriations for the Navaho-Hopi Long Range Rehabilitation Program were enacted by the Congress, the Bureau was ready to put the program into large scale operation wherever seats were available. A total of ten Indian schools, which, in the main, had outlived their usefulness, were refurbished and set into operation as Special Program Schools. At Brigham City, Utah, the abandoned installations of the Bushnell General Hospital were converted into a boarding school for 2,150 students. The school went into operation in December 1950 (30, p.28).

Within a few years the program began to catch up with the backlog of over-age youths who were willing to accept the opportunity for education. A need was demonstrated to expand the program to provide for children who were 12 or 13 years old and who had had little or no previous schooling. Working from the curriculum guide for the five-year program, a six-year program was evolved to meet the needs of these students (15, p.4). Still later it became necessary to further expand
the program to eight years to meet the needs of even younger students.

All of these programs were designed to graduate the students with as much education as they could get before reaching an age where they would no longer be content to remain in school. (usually this is considered to be between their 18th and 20th birthdays.) It was reasoned that, since they would be eligible for permanent employment after their 18th birthdays and that they would have a natural desire to get a job and maintain a home and family, this age would be a practical limit for their education whether the program made provision for it or not (10, p.2). It was kept in mind that the Navajos were not completely "sold" on the idea of education and that most of those who did come to school had as their aim "to get a job someplace" (9, p.5).

The *Minimum Essential Goals for the Special Five-Year Adolescent Navaho Program* (7) and its companion volume, *Minimum Essential Goals for Everyday Living in Indian Schools* (16) describe the Special Five-Year Program. The other two programs are based on them, but since the other programs have six or eight years to accomplish the work, other goals have been added to enrich the offering. These programs are subject to periodic revisions (every two years to date) by those most closely associated with the programs and the students: teachers, attendants, instructional aids (assistants), home economics and shop teachers, placement officers, administrators, and educationists. The major part of the revision of the curriculum guides is done by classroom teachers. The other specialists are called in for short periods to share their experience and knowledge (7, p.6). Lessons from past successes and failures are incorporated into each revision of the goals. The Special Navajo Programs are dynamic; ever changing in themselves to meet the ever
changing needs of students in acculturating to the ever changing demands of contemporary society.

The Need for the Study

As indicated by the foregoing paragraph, the Special Navajo Programs are dynamic, changing in tune to current conditions. But change, just for its own sake, is useless. Unfortunately, many of the teachers who do most of the work of revising the goals are to varying extents, ignorant of actual conditions on the reservation and of conditions in the areas where the students are placed following graduation. The Special Navajo Programs are a bridge between life on the reservation and a job and place in society. When classroom teachers sit down to revise the goals, not knowing from whence the students come, nor wither they go, their work becomes a mere academic exercise. Revisions, to be effective, must have foundations based on valid need; not on what someone thinks is needed or desirable.

To illustrate, there is an anecdote which has been making the rounds of the Indian Service for years.

When Mrs. Thompson was working with the group that was writing the Minimum Essential Goals back in 1945, she took careful note of all the things which were suggested for inclusion in the goals. The objective of the group was to write a set of functional goals. Suggestions were made by teachers, administrators, and educational specialists that goals be included in the curriculum guide to cover such diverse things as extracting square roots, naming all the parts of speech, writing common chemical equations, etc. One morning, before starting the day's work, Mrs. Thompson handed each of the conferees a test of ten questions based on their suggestions. The tests were duly scored; the best mark being variously reported at either five or seven right out of the ten.

Mrs. Thompson proved her point. Skills which were not used frequently were not functional, and, therefore, in a concentrated program it was best to stick closely to the minimum essentials.
Among the many needs of the Navajo youth is one which centers around the problem of drinking alcoholic beverages. This specific need causes much concern on the part of those working in the Special Navajo Program. Knowledge on the subject of "drinking" is a functional need for the students of the Intermountain School, and goals relating to drinking are included here and there in the curriculum guides for the Special Navajo Programs. (See Chapter III, Table 1).

Drinking, by students and graduates, is one area which is discussed frequently with grave concern by teachers, and others working with the students, because there are reports of some instances of students who become intoxicated while at school or when placed on jobs during the summer between the junior and senior years. On occasions, reports of drinking incidents involving graduates also get back to the campus. Interpretation of just what is meant by "drinking" and a "drinking problem" varies in the same extent as the number of persons discussing the subject.

Seldon D. Bacon of Yale has pointed out that the whole question of drinking in the United States is so enmeshed in superstition, folklore, misinformation, and misinterpretation that accurate knowledge is rare and often difficult to obtain (32, p.11).

Nowadays, you can hear people jest, "I've made up my mind. Don't confuse me with facts." (12, p.32). This certainly applies to opinions many people cling to regarding alcohol.

Artemus Ward in defining ignorance put it another way, "Ignorance does not mean not knowing the answers but knowing so many things that just ain't so" (4, p.301).

Teachers, and others, working with the program may well fall into
ethnocentrism when it comes to writing the goals on drinking. Attitudes and habits of thinking on their parts are influenced by many factors: their socio-economic origins, their religious upbringing, and the experiences of their own youth, which in many cases would date back to the immediate post-prohibition era. In other words, teachers working on curriculum revisions may let their personal feelings and prejudices influence their determination of what is and what is not a functional goal when it comes to teaching what concerns the use of alcohol.

In his study on sex, Dr. Alfred C. Kinsey pointed out a parallel situation with regard to the courts and certain offenses: "In sex cases the decisions of the judge on the bench are often determined by the mores of the group from which he originated" (19, p.365).

Teacher committees detailed to review, evaluate, and revise the goals and curriculum guides for the Special Navajo Program need up to date, objective information to serve as a framework of reference in their assignments. The need for this type of information has been felt and sorely missed in evaluating many areas of the Special Program curriculum. This study deals with only one such area: drinking.

During the course of this study considerable interest in the findings and in the general subject of drinking by the students has been evidenced. Since it is hoped that this study will be of some practical use, and will be used, a considerable amount of the material and references included in the study have been so included for the benefit of the readers. Requests for information included in this study have come from sources both in and out of the Bureau of Indian Affairs.
The Problem

Origin of the study

At the time a study in the broad area of Curriculum was considered by the writer, the advice of Dr. George A. Boyce, then Superintendent of the Intermountain School, was sought. Several areas of promise and several types of investigation were suggested that would be in the interest of the Government and the Special Navajo Programs. A study of how well the program was reaching the students with regard to drinking was one suggestion.

A preliminary survey of the literature indicated that this was one field that was relatively untouched. Discussions with many people working in various phases of the programs indicated a wide range of opinion concerning the relative importance attached to drinking as a factor in the adjustment of students to their environment following graduation.

The problem stated

How effective are the Special Navajo Programs in meeting the needs of the students at the Intermountain School with regard to their use of alcoholic beverages?

The Procedure

To determine the effectiveness of the Special Programs in meeting the needs of the students, the following steps were undertaken:

First, to find out what is to be taught. This was accomplished by surveying the literature of the Special Programs and identifying the goals relating to the use of alcoholic beverages. The guide for the dormitory living curriculum was also studied.
Second, two surveys were made to determine just what is being taught. One survey was directed to the classroom teachers, the other to the religious education workers who share in the responsibility for this type of education.

Third, based on statements made by teachers and statements published in materials used in the instructional program, a questionnaire of 70 questions was made up and presented to a group of students at the pre-vocational levels and to a group of boys who were just about to graduate from the school. A separate study was made to determine if the reading material contained in the questionnaire was of a level that was intelligible to the boys who were asked to respond; the effort was made to rule out the probability of guesswork from the responses where the material would appear to be too difficult to read with understanding.

Fourth, one year following graduation the Seniors mentioned above were surveyed to determine how well they performed when out in a community with regard to drinking.

In addition to these direct surveys the literature was surveyed to determine what is known authoritative about the place of drinking to adolescents, and the current drinking practices of the Navajo. Questions relating to statements made concerning Navajo drinking practices were included in the questionnaire given both groups of students.

**A Drinking Problem Exists Among Adolescent Navajos**

To establish that a problem of drinking exists among adolescent Navajos has been the most difficult phase of this study. There has been a paucity of authoritative statements published that deal directly with the situation.

In 1956 a special commission to study alcoholism among Indians
made its report to the Commissioner of Indian Affairs in Washington (38). One result of their report was the exploration of the possibility of making an intensive study in a limited area of environmental and psychological factors contributing to alcoholism among Indians. The conclusions of this study have not yet been made public.

Mrs. Annie D. Wauneka, Chairman of the Committee on Health and Welfare of the Navajo Tribal Council stated to the United Press in Albuquerque, on January 8, 1959, "Alcohol has replaced tuberculosis as the chief killer among Navajo Indians."

This writer has discussed the adolescent Navajo drinking situation with a number of tribal and governmental authorities, all of whom, in private conversations, sustain Mrs. Wauneka's statement.

The authorities explain that this statement means that alcohol and its concomitant effects are now responsible for more deaths yearly among the Navajos than any other single cause. Accidents, primarily vehicular or pedestrian, made up the greatest percentage of deaths attributable to alcohol. Exposure, freezing, negligence, abandonment of infants, and manslaughter are among the other causes of death which can be blamed, in the final analysis, on alcohol.

Medical authorities state that among Navajos, up until the present, few deaths can be attributed to the direct effects of alcohol on the human body. Acute alcoholic poisoning is seldom seen since the Navajos generally prefer beverages like wine or beer which have less than 25 percent alcohol by volume. Cirrhosis of the liver and other such degenerative ailments have not yet had sufficient time to take their toll; this is particularly true in the case of the adolescents with whom this study is mainly concerned.
A number of deaths have occurred as the result of the ingestion of wood or denatured alcohol.

Malnutrition and self neglect as the results of drinking are evident factors in many deaths where disease is present.

The following noteworthy incident was reported by several individuals as indicating the effect of drinking by adolescent youth.

Two boys had been inseparable friends from childhood. Assignment to different schools parted them for the first time. When they were reunited following their year of separation they decided to celebrate. One youth sold his father's saddle and used the proceeds to purchase wine. Intoxication followed which in turn was followed by fighting. Today one boy lies in a cemetery on the reservation while the other is in state prison as a murderer still trying to remember what it was which made him so angry that he knifed his best friend. To these boys drinking had indeed become a problem.

The problem of drinking has long been recognized at the Intermountain School. In May of 1956 a workshop was held dealing with medical and health problems. The workshop was led by Morris S. Fleishman, M. D. and George B. Franzel, M. D., of the school medical facility. This workshop was attended by teachers from the several academic departments, the guidance departments, the vocational departments, and the other varied activities of the school.

In the report which was made to the Superintendent the following recommendation was made:

We think that in the first year, referring mostly to the five and six-year programs and those students of similar age groups (11-14) that ground work should be started on sanitation, infant care, and the problems of alcoholism.
To date some progress is being made in the direction of the recommendations made by the workshop. The most recent revision of the six-year program now includes goals at each level relating to the use of alcoholic beverages.

In addition to the evidences offered above to indicate that drinking is a problem to adolescent Navajos it must be kept in mind that drinking is an indication of an emotional problem, as will be shown in the review of literature. Dr. Robert L. Leon, Assistant Professor of Psychiatry, University of Texas, Southwestern Medical School (21, p.4) in addressing the Workshop on Nursing in the School Health Program held by the Division of Indian Health Nurses at Albuquerque in June 1958 stated that 100 percent of the students enrolled in government boarding schools suffer severe emotional distress by the very fact of separation from their parents. Some of the causes of drinking therefore are inherent in the fact that this number of students is being educated and prepared for a place in society in the most expeditious manner.

**Delimitations**

On the basis of reliable information supplied by members of the Girls' Guidance Staff and the Home Economics Staff that incidents of drinking among girls were so infrequent as to be insignificant, this study had been devoted entirely to boys.

This study is confined to the Intermountain School and to the Navajo boys who are enrolled in the Special Programs at this school.

No attempt is made to determine the sources of learning relating to the use of alcoholic beverages. Rather, an attempt is made to find out what is being taught the boys from a variety of sources and
to evaluate how much is learned during the critical vocational years when the boys can see completion of their programs and graduation just ahead of them. It is kept in mind that much of the learning regarding drinking is incidental and vicarious learning.

In making the surveys of the boys, the younger, pre-vocational boys were not accepted as subjects if their standard reading score was below that of the lowest achievement among the Seniors surveyed.

The surveys of the boys are based directly on statements made either by the classroom or religious instruction teachers or on statements made in the literature. No attempt is made to pass on the validity of any of these statements.

The experimental group

The information in this study obtained from students was gathered from two groups. First, a group of 100 Seniors who participated voluntarily in the early spring of 1956. The boys in this group were all from either the five or six-year program. The eight-year program had not been in effect long enough at this time to have produced any students at this level. The second group of pre-vocational students who participated were likewise all volunteers. Their number was limited to make the two groups comparable. These boys were all in either the third year of the five-year program, fourth year of the six-year program, or the fifth year of the eight-year program.

The teachers covered in the survey questioning what is actually taught in the classroom were limited to those teachers who had had as students the Senior boys who participated in the survey.
The Sources of Information

Since this study deals primarily with the effectiveness of the Special Programs the primary sources of information is the curriculum guide for the programs and other government documents which outline, describe, or interpret the program.

Information concerning drinking in general comes mainly from publications of the Yale University Department of Applied Psychology.

The Southwestern Association on Indian Affairs has been the source of much of the information on the present status of drinking among the Navajos.

The writer has also had numerous opportunities to discuss this study and this problem with government officials and ranking members of the Navajo Tribal Council.
CHAPTER II
REVIEW OF LITERATURE

There is an abundance of literature available upon the subject of drinking. It ranges all the way from the tracts and pamphlets of the so-called temperance, i.e. prohibitionists, societies, to seemingly learned treatises on elderly Corvus brachyrhynchos, few of which display sufficient objectivity to be of value in this study. One source in particular stands out, although it is by no means the only source, and that is the Yale University School of Studies on Alcohol of the Laboratory of Applied Biodynamics under the Department of Psychology, which leads the field in authoritative writings on alcohol. Most of the writers in the field, who are sufficiently objective to be considered in this study, are associated, either directly or indirectly, with one of the organizational branches mentioned above at Yale University.

Indians and Drinking

Environmental factors conducive to drinking

Considerations of climate and environment influence whether or not a people discover and use alcoholic beverages.

The plentitude or scarcity of alcohol-producing agents has had a marked effect on whether or not a society manufactures intoxicating beverages.
In areas where corn or other grains or fruit were in excess of immediate demands of the people these materials were converted to mash and allowed to ferment. When the entire brewing process was completed the entire community could celebrate their good fortune by all becoming drunk.
Since corn was plentiful on the American frontier
of the late eighteenth century, and it was a long way to markets, particularly with bulky loads of corn or grain which were subject to spoilage due to rain or infestation en route, many farmers preferred to convert their grain into whiskey which could be transported great distances with considerably less risk and for which there was a good demand in the market places. Therefore, it is not surprising that the manufacturing and distilling of spirits was one of the foremost industries of the frontier at that period. (28, p.162)

Subsistence economy among Indians

The Navajos have been a semi-nomadic people since their arrival in the Southwest from Asia via the Bering Straits, Lake Athabaska route. Prior to the coming of the Spanish, who brought with them the sheep, which are to this day the mainstay of the Navajo economy, the Navajos were seed gatherers and hunters. Seldom did they have more than a few days' surplus supply of food on hand. Food gathered was needed immediately and none was left over for brewing.

The foremost study of Navajo culture was made by Dr. Ruth Underhill. This is how she described their fight for sustenance.

The whole family put in its time from day to day in getting enough to eat. They had to travel long distances and to wait many months for the different kinds of food. Berries might be ripe in one place in what we call July, then seeds in a very different place in August. Animals were fat in the autumn, so that was the only good time for big hunting expeditions. Of course they "jerked" the meat and dried the fruit but there was rarely enough to last all winter. Old stories sometimes speak of people dying of starvation. (35, p.55)

Brewing or fermenting beverages requires both time and immobility during the process. It also requires the presence of fruits or grains containing enough sugars or starches to ferment. The Navajos lost out on all three counts. When they did have a small surplus of food it could be preserved by drying in the sun or "jerking" it over a fire. Food
thus preserved lost much of its weight and could be transported more easily; especially before the Navajos acquired horses.

Not once in her book does Miss Underhill mention the use of alcohol or of any fermented beverage by the Navajos before the coming of the white men. Drinking was not a part of the Navajo culture or tradition. No provision was made for it in their religion. Therefore, when liquor came with the white men, the Navajos were confronted with a custom totally alien to their way of life. They were unprepared for it.

**Drink introduced by white men**

Much Indian culture was shared between tribes. The Navajos learned pottery from the Zuni, weaving from the Hopi, and sheep herding from the Pueblos. They learned drinking from the white men. History indicated that all Indians learned to drink, and got their drink from the white men.

Colonial assemblies regulated the sale of beer and rum to Indians. Indeed, the word "Manhattan" is derived from a corruption of a sentence in the Delaware language meaning, "Here we got drunk", referring to their first experience with this hospitality of Hendrik Hudson.(28, p.293)

**Early legislation**

From the earliest Colonial days laws have been enacted to regulate or prohibit the sale of liquor to the Indians. Note that it is the sale to Indians which was the subject of legislation; no mention is made anywhere of any attempt to regulate the manufacture of liquor by Indians. In God-fearing Plymouth, the Pilgrim Fathers thought it sufficient to prohibit "... the sale of rum to Indians" (37, p.17).

Wise Indian leaders recognized dangers in drinking and urged laws restricting the sale of liquor. Again, this would indicate that
prohibition of sales was thought to be enough to curb abuses.

Many laws have been made when Indians requested them. The (Federal) law which prohibits the sale of liquor to Indians was enacted by the Congress in 1802, after Indians had requested it. (37, p.18)

States passed their own regulatory laws. At one time the sale of "firewater"\(^3\) to Indians was prohibited in sixteen states (28, p.300).

The Federal prohibitory legislation was repealed by passage of Public Law 277 on August 15, 1953 (13). Since then the states have also repealed their legislation.

Who is an Indian

With increasing intermarriage and acculturation, "shedding the blanket", it has become more and more difficult to say just who is and who isn't an Indian. Persons having one full-blooded grandparent are carried on the rolls of the Navajo tribe at Window Rock, Arizona. Persons with less Navajo blood are not counted; this is the distinction made in most tribes. Indians of one-fourth degree of blood are called Biological Indians. There is also a distinction made relative to what are called Cultural Indians. All Indians are, per se, Biological Indians, but as a result of acculturation and assimilation increasing numbers of Indians are no longer Cultural Indians. Outstanding examples of Biological, but not Cultural Indians are Charles "Chief" Bender of the Philadelphia Athletic fame, Maria Tallchief of the Ballet Russe, and Will Rogers. Many persons of Indian blood have assimilated themselves into the general population and are no longer considered to be Indians

---

3In early days to determine if trade whiskey was of good quality the Indians would pour a small amount on the ground and touch it with firebrands; if it ignited it was good firewater.
either by the rest of the public or by themselves. In this study the term Indian refers to the Cultural Indian who by language, dress, custom, and social orientation maintains his identity with a tribe.

Today, enforcement of liquor laws which apply only to Indians becomes discriminatory and difficult to enforce when the absence of feathers makes it difficult to identify Indians. Baird (4, p.300) asks, "Can you tell by looking at a man whether he is an Indian or not?"

**Cultural clash: a cause of drinking**

Transition from one culture to another is one of the basic causes underlying drinking among Indians.

The basic causes for drinking by Indians are no different from those affecting the non-Indians. A recent authoritative work states:

Motivation underlies the use of alcoholic beverages. People who take one drink or a dozen are seeking and finding a satisfaction or pseudo-satisfaction for some personal need. (McCarthy, Raymond G. and Douglas, Edgar M., Alcohol and Social Responsibility. New York: Cromwell, 1949, p.17).

Among the important motivations are conformity, facilitation of sociability, modifying reality, and mitigation of illness. With the Indian as with the non-Indian, the motivation of modifying reality would appear to be the most important. The use of alcohol is common among persons with emotionally disturbed backgrounds and lives filled with frustrations and disappointments. In these cases alcohol emerges as a "convenience crutch", and eventually a stage is reached when the fantasy world of intoxication is preferable to the real world of sobriety. (14, p.71)

A slightly different light is thrown on this thesis by Donald Horton, an Assistant in Anthropology at Yale.

Most non-Europeans when having the opportunity to drink, drink to the point of intoxication. Beset by enemies; natural, mortal, and supernatural,
exhausted by attempts to maintain a marginal standard of living he turns to alcohol for relief of anxieties and fatigue. Much the same could be said for Europeans who suffer from anxiety and fatigue arising from conditions of parallel nature.

You can take an American Indian, put him in a mission school, and make him psychologically - and in terms of all his habits, in everything except his actual physical appearance - into an American, and of course this is being done all of the time. (28, p.157)

It is unfortunate that in this instance Horton singled out the mission schools. Federally operated schools and public schools throughout the Indian country are doing the same thing.

**Dissocialization**

Seldon D. Bacon, Director of the School of Studies on Alcohol at Yale University, summed up much of what is now known about drinking for the Council on Mental Health of the American Medical Association.

The following excerpts are from his article.

The problem of alcohol must be viewed in its socio-cultural background.

One person may take on a culture in an unbalanced, even twisted fashion, with excessive anxieties and guilts at one point and with apparent minimal aspirations at another point - dissocialized. (3, p.178)

**Alcohol diminishes awareness of environment**

Drinking is one recourse for escape from an intolerable situation. By blurring the senses relief is achieved for a little while, at least.

Alcohol is an anesthetic or depressant and its action is approximately the same on all human central nervous systems; it is usually described as reducing the speed and accuracy of perception, slowing down reaction time, and diminishing tensions, anxieties and inhibitions. These functions however may have markedly different impact upon differing personalities. (ibid., p.180)
Alcoholism

More and more, the medical profession is coming to the view that alcoholism is merely a symptom of some much more serious underlying maladjustment. Unfortunately, this scientific view is not shared by the various "Temperance" organizations.

The use of alcohol does not cause alcoholism since it is observed that only a small percentage of users (well under 10 percent) ever become alcoholics. The fact that many unhappy, neurotic, or maladjusted persons use alcohol beverages and do not become alcoholics suggests that an etiology more specific than the commonly ascribed (and vaguely defined) psychological anomaly or maladjustment must be sought. (ibid., p.180)

Drinking: an avenue of rebellion

Recourse to drinking as an act of rebellion against society or family is a fairly common thing. The youth who wishes to display his dissatisfaction with his family or surroundings often finds drink a dramatic way of expressing his dissatisfaction; in addition, drink is easily accessible in most areas.

Bacon studies four groups: Protestants with 12 or more years of education living in the Northeast, Orthodox Jews living in the Northeast, Indians in Mexico, and Mormons in Utah. The educated Protestants were used as a norm. They drank frequently, but seldom to excess. Excessive drinking was censured throughout the entire group. Drunkenness was not considered "smart" by the young people in rebellion against their culture. The Jews drank more frequently but in smaller quantities. They used wine ritualistically and considered intoxication to be sacrilegious. The Mexican Indians, adult and child, drank infrequently but would stage "binges" for the whole tribe lasting several days - until
the liquor was all consumed. The Mormons drank the least of all, except the defiant young:

Among the Mormons in Utah, drinking is an avenue of rebellion for a young person (perhaps as much as 54 percent of the men and 23 percent of the women) who strongly rejects the controls of parents, church, neighbors, and the like, but unequipped with rules other than outright, undeviating total abstinence, without models, sanctioning agents, realistic knowledge, and appropriate restraints or directions from related institutions about drinking, but fully equipped with rebelliousness, many guilt feelings, anxieties, and a compulsion to impress non-Mormons, runs a very real and seriousness danger of becoming alcoholics. (ibid., p.180).

In many respects in the paragraph above it would be just as easy to insert "Indians" for "Mormons", as the whole history of society's concern with Indian drinking has been a requirement of an expected record of "outright, undeviating, total abstinence on the part of the Indians themselves with legislation only to prohibit sales. The only exception to this attitude has been those who stood to profit from the Indian liquor trade. The Indians themselves have suffered from not having, 'models, sanctioning agents, realistic knowledge, and appropriate restraints or directions from related institutions'". Indians have suffered "guilt feelings, anxieties, and a compulsion to impress non-Indians". The Indians own institutions make no provisions for strong drink and so the problem, to Indians, becomes amoral.

Race not a factor

Allegations that Indians become intoxicated more readily than other people are common. If you listen attentively for a long enough period you will also hear that Poles and Slivovitz should not be mixed, that Germans are particularly susceptible to schnapps, that most Frenchmen are intoxicated most of the time, that all Japanese should be
kept at a distance from sake, and that all sailors get drunk within a few minutes after getting ashore. These sweeping generalizations regarding the drinking habits of any identifiable group are probably just as valid as any broad generalization on any subject.

The American Indian is alleged to be susceptible to alcohol, to show uncontrolled and dangerous behavior when intoxicated and to develop readily a craving for alcohol and chronic alcoholism. Scientific literature does not seem to offer proof for this assumption which has led to far reaching bias and stringent laws.

There are no indications from direct observation that the American Indian is more susceptible to alcohol than other inhabitants of the United States. The behavior when intoxicated is an accepted uncontrolled behavior and essentially the same as found in other groups of our population, especially the late adolescents. There is no indication that it is related to special constitutional factors. Differences between the reactions of American Indians and other inhabitants of this country seem to depend on sociologic and not racial factors. (14, p. 72)

**Sociological factors**

The University of South Dakota in a study of drinking to relation to crime among the Sioux reported

There appears to be contributing causes to the prevalence of drinking among Indians: (1) the lack of experience with the use of alcohol, (2) the previous illegality of sale which accustomed the Indian to quick, heavy drinking, (3) the natural friendliness of the Indian and his willingness to be led, and (4) his idleness, occasioned by the absence of suitable job opportunities. (ibid., p. 72)

Indians, for financial reasons, are inclined to confine their drinking to cheap wine and beer, and some prefer to mix the two. Addicts are called "winos" (ibid., p. 73).

Over and over again the point was made to the research team that crime (see below) is a result, not a cause, and that the conditions that produce crime are ordinarily those over which the accused has any control. It was further urged that once social and
economic conditions are improved on the reservations, Indian crime rates, both on and off the reservations, will be improved.

Crimes connected with the consumption of alcoholic beverages account for a majority of Indian arrests. In the municipalities surveyed in July of 1956, 92% of the arrests were for such offenses. (ibid., pp.75-44).

**Indian personality types**

Bacon stated that drinking has "... different impact on differing personalities" (3, p.178). George Boyce gives a thumbnail characterization of some of the differing Indian personality types as personified by certain tribes.

Johnny No. 1's problems are very different from Johnny No. 2. Geography and history make the man. One Johnny is a non-competitive Zuni. Singling him out ... drives him into reverse.

Johnny No. 3 is Cheyenne. His people are off wandering somewhere. They will sell their furniture today; move on to live with relatives when they get broke.

There are many different kinds of Johnnys. Johnny, the tense, studious Cherokee. Johnny, the easygoing placid Papago. Johnny, the gay Comanche, the affable Choctaw, the hesitant Seminole, the defiant Apache ... or Johnny the Navaho. But which Navaho? The one from Lukachukai where old-time Navaho life remains fairly stabilized? ... Or is it Johnny from North of Huerfano? From that area where Navaho and Mexican come in close clash? Where poverty is extreme, where most of the people go off to work in the carrot harvest? Where there are so many orphans?

It is trite to those who know to remark that backgrounds vary from tribe to tribe as much as from nation to nation among the whites. (11, pp.25-57).

Despite the variance in personality types it is still evident that, when an Indian comes up against a different culture, he will meet a set of serious problems which he must face, reject, or avoid.

**Navajos and Drinking**

The extent of drinking among the Navajos is difficult to assess. The newspaper files in the town close to the reservation would indicate
that it is a serious problem. Yet, of approximately 80,000 Navajos only a small percentage live within easy access to liquor vendors. Those who live in remote areas may get to town only once or twice a year and often less frequently. Drunkenness by such a family at widely spaced intervals would not necessarily indicate a serious problem.

All the while the small "drunk tanks" in Gallup and Farmington, New Mexico, Flagstaff, Arizona, and Cortez, Colorado are filled, almost to overflowing, many thousands of Navajos are at home caring for their stock, weaving rugs, silversmithing, participating in ancient and sacred rites, or instructing children in the collective wisdom of many generations. The actions of Navajos who come into contact with the "white civilization" can hardly be construed to be typical of all Navajos at all times. But it is in this area of contact for graduates of the Special Program that this study concerns itself.

The most comprehensive report, to date, on drinking among the Navajos was made by the New Mexico Association on Indian Affairs. This is a group of people, Indian and non-Indian, who concern themselves with the problems which face all the Indian peoples of the Southwest. The report is too lengthy to include in full, but these are some of the outstanding observations:

A national problem

Alcoholism is a national problem, and a nation that takes more pride in the number of its automobiles, refrigerators, television sets, and telephones than it takes in the mental and physical fitness of its citizens is not likely to take the trouble to demand stricter enforcement of liquor laws or to resist the liquor lobbyists as they operate in the various legislatures. (24, p.7)
Antagonism

This, "Christian diversion, unknown to the Turk or Persian," is responsible for many enemies of Christianity among Indians and has caused many of the old-time Navahos and Pueblos to resist all efforts of the missionaries to win them over. The White Man represents Christianity and the White Man brought liquor to the Indians. The Christian nations have promoted the consumption of alcohol in Europe and in North and South America. It is big business throughout Christiandom. (ibid., p.7)

Navajos: social drinkers

The Navajo is a social drinker. When he comes to town he is invited by fellow tribesmen to share their bottle, and if he refuses he is taunted as being a missionary... (ibid., p.2)

Rapid consumption

Conditions made for surreptitious drinking, and even if the impulse to guzzle were not present, fear of being caught with liquor on the reservation causes many to drain the bottle before reaching reservation boundaries. (ibid., p.2)

Adjacent communities

Some think the Farmington situation worse than Gallup, because wages are higher. Uranium, gas, and oil interests appear solely intent, observers say, upon making what they can, giving little thought to concerted civic action that would bring improved conditions. The Indians say that the various religious groups are competing with each other instead of working together, leaving much undone that could be accomplished by joint action. An Indian center is greatly needed in Farmington.

The "tank" (jail) is a disgrace to any community and it is not suitable as detention quarters for the worst derelicts, to say nothing of juveniles who must be lodged there. When teen-age Navaho boys get drunk and start fights, they are placed in the Chief's office, but when he is called out, there is no alternative but to lock them up, otherwise, they would start fighting again on the streets. (ibid., p.3)
Alcoholics

There are not, as yet, a large number of Indians in the Southwest showing clinical symptoms of dipsomania, although there are many who could be classified as "bar flies", "jail drunks", or "steady drinkers". There are some fifty to sixty Navaho "bar flies" to be seen daily in the Gallup saloons, unemployed, mooching drinks, a nuisance, but not giving much trouble. It requires time and money to "get the shakes" and kindred symptoms. (ibid., p.1)

Law abiding Indians

Indians are essentially law abiding people, conditioned by tradition to be respectful toward their elders and all authority; and gradual breaking down of old customs is leaving much misery and hurt, as well as confusion in its wake. (ibid., p.3)

Drinking preference

The South Dakota study previously mentioned indicated for economic reasons, most Indians (Sioux) preferred to drink sweet, cheap wine. The same preference is claimed for the Navajos. Tokay or Muscatel, sometimes called "Sneaky Pete" is the common drink among derelicts, juvenile gangs, and others. At the most, beer is 8 percent alcohol by volume, the average being about 6 percent or less. Wines range from 10 to 16 percent alcohol while whiskey is anywhere from 40 to 50 percent alcohol, with the more expensive brands containing even higher percentages. The custom is to indicate the alcohol content of whiskey in terms of "proof", proof being double the alcohol percentage; thus 100 proof whiskey is 50 percent alcohol by volume.

Sweet, cheap wine is by far the most popular drink, with whiskey a poor second and beer so far behind as not to be worth mentioning. Even with a system of liquor price control in New Mexico which keeps up prices, a pint of wine can be bought for seventy-five cents in the saloons (it costs more from the bootleggers, of course), and the Navahos
say that if the price of coffee continues to climb, wine will soon be the cheaper drink. (ibid., p.2)

The physiology of alcohol

The popularity of wine among those seeking intoxication is readily understood when the rate of absorption of alcohol by the body is understood.

Concentrations of alcohol of 50 percent or greater exert depressant effect on absorption, a sort of local narcosis. In addition, high concentrations are irritating to the mucosa and evoke the secretion of mucus which also delays absorption. But with small concentrations of alcohol, below 10 percent, absorption is again slowed by the low percentage of alcohol in the total volume ingested. It would seem, then, that concentrations of alcohol from 10 – 30 percent as found in wines and highballs provide the most rapid rate of entrance of alcohol into the bloodstream. (17, p.138)

To avoid a hangover . . . don't drink too much wine. Wine contains, in addition to alcohol, tannic acid, which causes the worst hangover effects of all. (39, p.89)

The whole family imbibes

Another factor which may, in part, account for the popularity of sweet wine is its comparison with soda pop which is drunk in large quantities by Indians.

Indians are fond of sweets and sweet drinks. In the days before refrigerators were in general use on the reservations, they drank soda pop just as it came. The bottle was passed around the family circle so all might enjoy it, and in some families the practice has continued with wine. (24, p.3)

Sales to minors

Indian children acquire a taste for wine at an early age and have little difficulty in satisfying their taste . . . with a force of seven, efforts will be made to do preventive and educational work along with law enforcement. This was the dream of
George Kenote, who repeatedly assailed the practice of selling liquor to Indians as young as twelve or thirteen in bars along the fringes of the reservations. On August 3rd (1956), six law enforcement officers from the Pueblo, Navaho and Apache reservations were deputized by Hilton Dickson, Chief of New Mexico's Division of Liquor Control, to make arrests when they saw laws violated. (25, p.6)

Women and children jailed

Young children jailed along with parents develop without thinking of jail with a sense of stigma.

"Have you ever seen Gallup when the time came for the bars to close? Have you ever been at the jail at nine o'clock in the morning? Women and children come out of there as well as men. Indians. They're not proud. If they were, they'd be home, they'd be respectable people, wouldn't they?" (31, p.3)

Young children drinking

Drinking by very young children is reportedly on the increase.

Much could be written about the various aspects of the educational program on the Navaho as well as on other reservations in the Southwest, ... the rising tide of juvenile delinquency due in many instances to liquor and parental delinquency and in others to the breakdown in local tribal authority and the contempt of wayward youth for a generation it has ceased to respect.

Some parents call for their children at the school dormitories or at school in peripheral towns and elsewhere and take them to town for a visit. Sometimes the children are given wine to share with their elders; school principals complain that on occasions the children "go on a binge" with their parents over the weekend. On visits to hogans to ascertain why a child is absent, the school principal finds the family and neighbors sitting around, drinking. The child didn't want to go to school and he was not required to do so.

One of the mission schools reported that until this year, the few instances of drinking were confined to high school students, but this year (1957) four in the elementary grades were involved.

A recital of these problems is not to give the
impression that the Navaho people are all in a constant state of intoxication, for such a distortion would be an absurdity. The only reason for mentioning it is to point out that the liquor problem is a very serious one and that this and others make the course of Navaho education much more rugged than the casual reader would gleam from the reports. (18, p.3)

Adolescents and Drinking

The adolescent period defined

To delimit adolescence it is best to have recourse to an expert. Paul H. Landis has defined it this way:

Chronologically, the adolescent-youth group is made up of persons twelve to 24 years of age; psychologically, of those terminating a prolonged period of infancy; sociologically, of those who are trying to bridge the gap between dependent childhood and self-sufficient adulthood. Childhood from a social viewpoint, is that period in life when society, usually the family, assumes full responsibility for one's conduct, support, and guidance; adulthood, the period when the individual is responsible for his own conduct, support, and choices.

Viewed from the sociological perspective, adolescence and youth comprise that period in life when the individual is in process of transfer from the dependent, irresponsible age of childhood to the self-reliant, responsible age of adulthood; the uncertain period when the parents begin to relax their hold and shift responsibility from their own shoulders to those of their offspring and during which the maturing child seeks new freedom and in finding it becomes accountable to society. It may be a period of social crisis, a prolonged siege of agonizing adjustment, which tests the mettle of the initiate, sometimes leaving him broken and defeated; or conversely, it may introduce the individual to no major social decisions and challenge him with few problems of social adjustment. (20, p.21)

One report on juvenile drinking

Beginning in 1946, the City of Detroit, in conjunction with Wayne University, has studied teen-age drinking with a view of forecasting future needs in terms of treatment facilities for alcoholics and
prison facilities for more serious offenders. Their conclusions seem to summarize other less exhaustive studies elsewhere.

The results of the comparative study and the follow-up study seem to converge upon one major finding; adolescents known to be involved in episodes of drunkenness are much the same as youngsters who engage in other juvenile offenses. (See above, p.8). On the basis of interviews, we received the distinct impression that many of these young people enjoy defying adults. In Detroit the sale of alcoholic beverages to persons under 21 is illegal. The teen-agers we have studied took great pride in the strategies they used to get around the law. In a number of cases a small group would acquire a case of beer and consume it while sitting in an automobile.

The difference that did distinguish the juveniles with records of drunkenness from others in trouble with the police appeared to be linked most strongly to the fact that, as a group, they were older. To a minor extent, they showed signs of having less inner resource. It was only in the latter characteristic that they resembled adult alcoholics.

All that we can say with confidence is that in this sample of boys with police records of having been drunk, at least 10 percent continue as adults to engage in a pattern of anti-social behavior in which heavy drinking is an element. Another 50 percent have police records as adults which do not include mention of drinking. (36, p.435)

**Drinking identified with adulthood**

There are several different estimates, but the one most frequently seen states that 100 million people or 65 percent of the total population of the United States uses alcoholic beverages to one degree or another.

It has also been established that most people who drink usually begin somewhere close to their 15th birthday (26, p.9).

All young people want to be accepted as adults. That's only normal. But some teenagers may use drinking to hurry up the process, to force others to consider them as adults. They may have the mistaken notion that drinking proves they're sophisticated, or that drinking against their parent's wishes shows independence and maturity. (23, p.47)
Teen-agers follow home pattern

A survey on drinking among high school students in Kansas City, Kansas, Racine, Wisconsin, and Nassau County, New York, came to the following conclusions.

1. Family habits play an important part in forming behavior patterns in youthful students.

2. More boys than girls drink.

3. 3.2 beer and wine are preferred to hard liquor and strong beer.

4. Abnormal drinking among students was rare.

5. A large percentage of the drinking was done at parties in homes when the parents were away.

6. Social controls are more effective on girls than on boys, in small communities than large. (2, pp.26-32)

Age limit

To teen-agers who desire consistency in all things and whose rebelliousness stems often from inconsistencies, the question of age limits must be frustrating, thereby impelling some to drink who otherwise would not.

Documented reports made available to the Committee (Governor's Committee to study the Sale of Liquor to Youngsters, New York) indicates that the majority of young people have occasional resort to intoxicating beverages by the time they are 16, and that in most cases they have begun to drink under the auspices of their parents. (In New York state, the legal age for buying liquor is 18. Neighboring states have protested that their young people cross the state line to drink or to buy liquor.)

The issue is clearly associated with the whole philosophy of young people, and we believe that it must be solved by families and social groups and not by laws.

In many states a sixteen-year old can drive a car, and two years later could be married and asked to defend his country, but could not drink until he
is twenty-one. In other words, he can assume all of the responsibilities of an adult except making his own decision on whether or not he chooses to drink before he is twenty-one; this decision is made for him by law. (5, pp.27-31)

Summary of the Literature

Indians did not possess alcoholic beverages prior to the coming of white "civilization". Even then they did not know how to manufacture it and so legal control of sale was tried for a period of about 250 years. Recently this control was abandoned because of its discriminatory nature and the widespread failure of enforcement.

Excessive drinking in any society is evidence of deep-seated sociological causes. Many people faced with seemingly overwhelming problems turn to alcohol to ease anxiety and relieve fatigue. The Indian being between cultures and economically depressed frequently turns to drink as a means of modifying reality.

Drinking is also associated with adolescent behavior which is described sometimes as the period separating drinking from independence. Adolescents identify drinking with maturity. The Indians are going through a transitional period and their behavior toward drinking is typically adolescent. Traditional Indian society is breaking down.

Like adolescents, Indians look to others for guidance and standards but in the white people find a double standard represented by the missionaries and the bootleggers.

The drinking habits of the Navajos have been fairly well established. Mostly they prefer sweet, cheap wines that are more quickly absorbed by the body and produce the symptoms of intoxication more readily. They have been conditioned to rapid consumption, particularly in the towns. Navajo women who become publicly intoxicated are
frequently jailed along with their children since there are no provisions in some of the towns for the children.

The Navajo is a social drinker and given to sharing what little he has with his friends and relatives. Within the family group wine is frequently passed around to each member, children included. There has been a disturbing rise in the sale of alcoholic beverages to minors and school authorities have reported increasing absence, even among the younger children, as a result of drinking.

Adolescents who drink follow their home patterns. Most people who drink have their first taste of liquor in their own homes, more often than not, with the consent of their parents. Boys have been shown to drink more than girls and residents of larger towns and cities more than people from the smaller cities.
CHAPTER III

THE SPECIAL PROGRAM

The Law

It is mandatory under public law that teaching the harmful effects of alcohol be included in the curriculum.

*Indian Affairs Manual*, Vol. VI, Community Services, Part II, Education, Chapter 4, Federal School Program, Section 403.07 (Revised July 13, 1951) states:

*Instruction as to the Effects of Alcohol and Narcotics:* Instruction as to the effects of alcohol and narcotics in Indian Schools is required by the Act of May 29, 1886 (24 Stat. 69) as follows:

"The nature of alcoholic drinks and narcotics and special instruction as to their effects upon the human system, in connection with the several divisions of the subject of physiology and hygiene, shall be included in the branches of study taught . . . and in all Indian . . . schools in the territories of the United States.

It shall be the duty of the proper officers in control of any school described in the foregoing section to enforce the provisions of this Act; and any such officer, school director, committee, superintendent, or teacher who shall refuse or neglect to comply with the requirements of this Act, or shall neglect or fail to make proper provisions for the instruction required in the manner specified by the first section of this Act, for all pupils in each and every school under his jurisdiction, shall be removed from office and the vacancy filled as in other cases."

In view of the destructive effects of alcohol and narcotics, the proper and intelligent carrying out of this section is considered of vital importance. The booklist for Indian schools contains material recommended for this purpose.
Herein stated is the primary source and authority for inclusion in the curriculum guides of the Special Programs of goals relating to the use of alcohol. These must be studied to determine where, if at all, the requirements of the law are being satisfied.

The Goals of the Special Program Pertaining to Alcohol

The Five-year program (6)

Level IV, Goal 54 Knows the facts concerning the use of intoxicants.

a. studies record of amounts spent over a 12 month period for commonly used intoxicants by moderate and heavy drinkers.

b. Reads and discusses how the excessive use of intoxicants can lead to loss of job or hinders advancement on job.

c. Studies the effect of alcohol on health.

d. Studies and discusses personal dangers to industrial and farm workers.

For pupil and teacher reference see:

National Forum Inc.
The Alcohol Problem Visualized
Revised Fifth Edition
Published by Author, 1950

McCarty, Raymond G.
Life Adjustment Booklet
Facts About Alcohol
Science Research Associates, Inc., 1951

Bogen, E. and Hisey L.
What About Alcohol
Angelus Press for the Scientific
Education Association, Los Angeles, 1934

Hirsh, Joseph
Alcohol Education
Henry Shuman, 1952

Level V, Goal 39 Knows the facts and results concerning the use of intoxicants.

(Suggested activities and recommended materials same as above.)
As can be noted these goals are placed in the last two years of the Five-year Program; this is what is called the Vocational Level or the Junior-Senior years. The goals the Vocational Level have are the same for each of the programs. Students from all three programs are inter-mixed at this level depending upon the vocation they have chosen.

The Six-year program (33)

Level I, Goal 78 Knows the harmful effects of alcohol and how it endangers health.

(No activities suggested)

Level II, Goal 76 Realizes that the use of liquor endangers employment and health.

a. Studies charts showing the effect of alcohol on the body.

b. Discusses the cost of drinking.

c. Discusses how the use of alcohol could endanger other people.

d. Invites local employer to come in and discuss drinking in relation to keeping a job.

e. Invites member of AA to talk to the class.

f. Discusses why people drink.

g. Sees related films and filmstrips.

Level III, Goal 96 Knows the harmful effects of alcoholic beverages.

a. Studies charts on drinking.

b. Sees related films and filmstrips.

Level IV, Goal 93 Knows the dangers of alcoholic beverages and narcotics.

a. Invites doctor or social worker to talk to the class.

b. Performs experiments with alcohol.
c. Sees related films and filmstrips.
(Suggested film: "Alcohol and the Human Body" available from Service-wide Film Library).

The eight-year program (34)

Level III, Goal 37 Knows about the effects resulting from the use of tobacco, snuff, and liquor.

a. Figures the cost of these items.

b. Uses visual aids and discussion periods.

It needs to be stressed that the Suggested Activities listed under each goal are merely that - suggested activities. Each teacher is left to his own ingenuity to present the goal in a manner most conducive to learning for his particular group.

It might be noted that there are no goals relating directly to the use of alcohol (See Table 1) at some levels in the various programs. This does not mean that the subject is left untouched nor that the problem of preventing excessive drinking is ignored. Rather, the goals which are listed can be considered a negative approach to drinking in that at these levels ill effects are stressed. The program recognizes that drinking to excess is an outgrowth of an unsatisfactory adjustment to an environment and that rather than spend too much time on teaching the harmful effects of drinking, it is better to teach those things which will aid the student in making a satisfactory adjustment to a new environment thus eliminating situations where recourse to drinking could be expected as a natural outgrowth.

To illustrate this point the following goals have been selected:

Five-year Program, Level III, Goal 26, Develops the habit of reading for pleasure.

Six-year Program, Level II, Goal 23, Plans, under supervision, use of his leisure time.
Table 1. Distribution throughout the Special Programs of goals directly mentioning the use of alcoholic beverages.

<table>
<thead>
<tr>
<th>Level</th>
<th>Pre-vocational levels</th>
<th>Vocational levels</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6</td>
<td>Jr. Sr.</td>
</tr>
<tr>
<td>Special eight-year program</td>
<td>Goal 37</td>
<td>Goal Goal</td>
</tr>
<tr>
<td>Level</td>
<td>1 2 3 4</td>
<td>Jr. Sr.</td>
</tr>
<tr>
<td>Special six-year program</td>
<td>Goal 78 Goal 76 Goal 96 Goal 93</td>
<td>Goal Goal</td>
</tr>
<tr>
<td>Level</td>
<td>1 2 3</td>
<td>Jr. Sr.</td>
</tr>
<tr>
<td>Special five-year program</td>
<td>Goal 54 Goal 54</td>
<td>Goal Goal</td>
</tr>
<tr>
<td>Ages*</td>
<td>11 12 13 14 15 16 17 18</td>
<td></td>
</tr>
</tbody>
</table>

*Minimum age for completion of level.

Eight-year Program, Level VI, Goal 23, Learns to appreciate more fully the importance of music, literature and art.

This list could go on almost without end demonstrating subtle ways in which students are redirected away from situations where spending free time in a bar or tavern would be the only solution to a social problem.

The policy at Intermountain School has been to afford Juniors, to a lesser extent, the Seniors, to a greater extent, as much personal freedom as is consistent with the operation of a school of its size in relation to the facilities of the adjacent community of Brigham City. That, on occasion, some of the students will abuse this freedom is foreseen. Former superintendent, Dr. George A. Boyce, who implemented this policy during his tenure, stated it this way.

Occasional violations to be anticipated . . . are an essential risk in bringing up children,
whether at home or in an institution. Such errors, however, can be viewed as educational opportunities for the individual involved as well as the rest of the student body, and should be so viewed. (See Appendix I.

This policy and its concomitant infrequent lapses poses a distinct challenge to the school to correct the situation before the student is graduated and passes beyond the immediate assistance of the school and its staff. Much progress is made in diagnosing weaknesses in the individual and in the program; and through individual counseling, directed emphasis in classroom units, and revisions of the goals, situations which might prove difficult for the graduates are reduced or eliminated.

The Role of the Guidance Department

Federally operated boarding schools constitute controlled environments for the students under their care. The student spends 30 hours a week in the classroom or in the shop under the supervision of an academic teacher or a shop teacher. The other 138 hours of a week are spent under the supervision of the guidance department. This department is staffed by teacher-advisers, physical education teachers, and dormitory attendants. The work of these people is outlined in a companion volume to the curriculum guides, Minimum Essential Goals for Everyday Living in Indian Schools (16).

In this guide no direct mention is made of drinking or the use of alcohol. Yet perhaps the strongest teaching designed to build habits and interests which will divert the students from situations where the use of alcoholic beverages would seem natural is done in the department.

Students are helped and encouraged by their dormitory attendants to decorate their rooms, thus learning how to make a warm, homelike
place to live so it will not be necessary to escape from a barren, cell-like room to a bar or tavern.

Athletic and other avocational interests are promoted so the students will not have to have recourse to a drinking establishment as the only source of recreation.

The Role of Religious Education Workers

In accord with government policy, religious instruction is provided for all students. At the time of enrollment the parents indicate their religious preference and every effort is made to enable the children to attend religious instruction classes of the faith indicated. In this matter the wishes of the parents are followed exactly. Students are not permitted to change their religious affiliation except upon the written affidavit of the parent. Children cannot be obliged to attend the religious instruction classes of the faith indicated by the parent but they can be prevented from attending classes sponsored by another faith. Splendid cooperation between all of the religious workers serving the Intermountain School students makes this a problem of little or no concern.

Classroom facilities are provided for those groups who do not have sufficient off-campus facilities to service the number of students involved.

Primarily, there are seven distinct religious bodies sponsoring instruction; the Christian Reformed Church, the Church of Jesus Christ of Latter-Day Saints, the Evangelical Navajo Fellowship, the Protestant Episcopal Church in the U. S. A., the Protestant Activities (National Council of Churches - Division of Home Missions), the Roman Catholic Church, and the Southern Baptist.
The influence the teachings of these groups have on the students with regard to alcohol education is immeasurable since they are adjuncts to the total school program and the efforts of the church and school complement each other.

Specifically, this is what is taught by each of the religious bodies concerning the use of alcoholic beverages.

The Christian Reformed Church

Uses every educational medium to explain why Scriptures discourage alcoholic beverages except for specialized purposes.

Their religious instruction classes are organized into nine levels to meet the varying needs of the students. Three major approaches are used. For the younger students the emphasis is placed on proving the teachings of the Bible and the Health books are true about alcohol. That they are not dogmatic statements, but everyday experiences prove they are right. Life situations from the student's own experience and from the "news" are taken as examples.

To the middle age group an appeal is made to the survival instinct and emphasis on the physical effect of alcohol on the human body.

Older students are approached on a level of reasoning. The necessity of looking beyond one's self. The socio-economic aspects are brought out; the loss of time, money wasted, etc.

Positively, the students are taught to avoid situations where they may be confronted with alcohol, to choose companionship from among people who have the same feeling as the student has about alcohol, and to prepare themselves to be able to refuse alcoholic beverages when they are offered. (See Appendix.)
The Church of Jesus Christ of Latter-Day Saints

Prohibits alcoholic beverages to its members and favors total prohibition. Their religious education program is divided into seven levels of instruction and three aspects of drinking are presented at varying levels of difficulty throughout the entire program; the financial aspect, the health aspect, and the religious aspect with regard to the commandment of the Church.

The students are urged to be wise in choosing their friends, to keep themselves busy, to be active members in the church, and to stay away from saloons, etc. (See Appendix.)

The Evangelical Navajo Fellowship

Advocates total prohibition. During weekday religious instruction classes all of the students are handled in one group but on Sundays there are two classes. The Church's position on alcoholic beverages is taught to all of the students.

The approach is not behaviorism but a new life, a new creation in Christ Jesus. The inner and spiritual qualities of the Christian life are stressed and such evil practices as drinking, etc. are shown to be inconsistent and harmful to such a life as well as being forbidden by God. The harmful physical, moral, social, and economic effects with specific examples are pointed out. This is done on all levels each year with repetition and emphasis to junior and senior students.

The students are taught to avoid the company of those who drink, to avoid situations or associations that might lead to drinking or any other harmful practice, to have the courage to say, "No" when such things are suggested and to be firm, and to be active in serving
and witnessing for Christ and it will be easy and logical to refuse. (See Appendix).

**The Protestant Episcopal Church in the U. S. A.**

Does not take any doctrinal position on the use of alcoholic beverages but leaves the matter up to the dictates of the individual conscience. The only point is that: if a person is going to drink it should be in moderation. Drinking is not a sin by itself but over-indulgence is.

The Protestant Episcopal religious instruction is conducted all in one group with approximately three levels of difficulty. Much stress is placed on individual counseling. (See Appendix).

**The Protestant Religious Activities of the National Council of Churches Division of Home Missions**

 Represents 32 member churches. Abstinence from alcoholic beverage is urged for all members.

The organization of the religious instruction classes parallels the organization of the school throughout the three special programs. Alcohol education is presented at each level of instruction with the exception of the beginners.

The effects of drink upon family relations, health, and employment are taught at each of the lower levels. Waste of money through drinking is emphasized at the junior and senior levels.

All the students are encouraged to become familiar with their pastor and to keep active in church programs. They are introduced to the YMCA - YWCA programs and taught how to take advantage of the opportunity which is offered. The students are taught to seek strength to
resist temptation through meditation and prayer. (See Appendix).

**The Roman Catholic Church**

Advocates a temperate exercise of free will except for those who are alcoholics and for them total abstinence. The religious education program is organized into essentially three groups; those who have been baptized, those who have been confirmed and made their first communion or are about to do so, and the juniors and seniors.

At each level the proper use of all things is taught. All things are good, they can be used, misused, or abused. For one person a thing may be abuse, so they should leave it alone - it is no good for that person.

The students are taught to avoid the occasions of sin - especially proximate occasions, to receive the Sacraments frequently as a means of gaining Grace and strength, and if the urge to drink comes to do something they like very much until the urge passes.

The director of the Catholic religious instruction program does not feel that the drinking problem is as serious among the Navajo youths whom he has met as he has observed it amongst other tribes. (See Appendix).

**The Southern Baptists**

Advocate total prohibition. Religious instruction is presented on three levels of school progress.

The effects of drinking are taught at all levels. The more advanced students in the fifth year of the school program or above are taught some of the causes of drinking. First and second year students are taught the general effect of drinking on the human body and the
effect of alcohol on the mind - the ability to think clearly. The third and fourth year students are taught the effect of drinking on the personality as a whole and on the individual's moral standards. During the fifth year and above students are taught the effect of alcohol on the spiritual life of one who drinks - his reputation as well as the direct harm spiritually. Alcoholism as a disease is also taught at this level.

The students in the fifth year and above are taken into the study of some of the causes of drinking. Among these are: the feeling of insecurity, a desire to appear manly and brave, a desire to follow the crowd, and sometimes as a result of having met a critical experience without apparent success.

A strong appeal is made to each individual's will to let the test of each moral issue be, "What does God want me to do?" Strong appeal is made for the individual to commit himself to the Lordship of Christ - by confessing sin, asking for forgiveness, and trusting Christ as a personal Savior. The Southern Baptists believe that only the power of Christ in a life is the perfect answer to drinking. It is suggested to the students that wholesome recreation, Christian fellowship, careful choosing of friends, and regular church attendance are means of avoiding harmful influences which might lead some to drink. (See Appendix.)
CHAPTER IV

THE QUESTIONNAIRES

In addition to the survey of the religious education workers five other surveys were made for the purposes of this study: (1) a survey of the teachers to determine what was being taught to the boys about drinking at the senior level, (2) a survey of younger boys who had not been exposed to as much direct teaching about drinking to determine what they knew, (3) a survey of senior boys, just before they left the campus, so a comparison could be made to determine what they had learned, (4) a limited reading difficulty survey to determine how great a problem the material covered presented, and (5) a survey of follow-up reports made by the Placement Officer and the Relocation Officer one year after the graduation of the survey group to determine how they performed on the job with regard to drinking and drinking problems.

The Survey of the Teachers

Background

The questionnaires (See Appendix) were routed to the teachers through the administrative head of their department. It was emphasized (at a staff meeting) that this was a serious study in which the department was interested. A record was kept of all the teachers who responded to the questionnaire but the individual sheets were not identified. This was understood before the questionnaires were circulated. All of the teachers (seven) who worked with senior boys responded.
The question

What goals do you have in your teaching that are related to drinking and/or the use of alcohol, intoxicants, etcetera?

The purpose

This question has a twofold purpose; to determine the degree of familiarization the teachers had with the general purposes of the program and the goals, and to determine if any goals related to a specific vocation included mention of alcohol.

The responses

1. "The goals as set forth in the Minimum Essential Goals. Also discussed and illustrated in respect to proper conduct at parties, socials, and when in public."

2. "My goals are centered around the effects of alcohol on the person's self, family, friends, associates, and pocketbook."

3. "That the students know the facts concerning the use of intoxicants, cost, influence on job advancement and retention, health, social status, and dangers to fellow workers."

4. "Goals pertaining to the wise use of leisure time. A wide range of goals pertaining to individual personality adjustments which have a bearing on the alcohol problem - such as dismissal from job, dating customs, securing favorable housing, budgeting of personal income, etc."

5. "I am trying to follow the goals suggested by the supervisors. Also, as films and available material pertaining this subject come to me, I try to use them. I have had several in my class that were having problems with this and I have tried to counsel with them. Very little done in class."

6. "To teach the effects of alcohol from a social point of view with economic aspects added."

7. "Goal 39 (see Chapter III, p.36 seniors) and something about industrial alcohol in correlation with shop instructor."
The question

What are your personal feelings toward the use of alcoholic beverages?

The purpose

This question was asked to gain a little insight into the teacher's approach to the subject assuming that the teacher's own feelings would naturally enter into his presentation of material.

The responses

"I never touch it!"

"I do not use them and have no desire to persuade others to do so."

"I, personally, have nothing against a person that wants to ruin his own life as long as that person makes his ruin his own and not somebody else's."

"Alcohol should only be for medicinal use."

"Acceptable when used in moderation and remains an acceptable thing."

"I take an occasional drink - hate drunkenness."

"I do not buy liquor myself, but I do not refuse a drink when offered in a social situation."

The question

Do you teach a specific unit on alcohol?

The purpose

This question was asked to determine the degree of teaching emphasis placed on drinking per se.

The responses

"Yes." (three responses)

"I taught a unit on drinking, showing effects on the body, social results, expense, etc."

"No definite unit yet. I am working one up at the present time and will present it in class soon."
"No!" I feel it is better taught as a part of several units: social studies, community living, courtship and marriage, preparation for the job, etc."

"No. The subject enters into group discussions from time to time. Efforts are made to repeat the concepts mentioned above - to analyze the problem from every conceivable angle."

The question

In what units do you include teaching related to drinking?

The responses

The responses are grouped together. One teacher listed seven units; another four; the rest, four to seven. This is a composite list of units. Some had slight variations in the wording of the unit titles.

What an employer expects from an employee
How our bodies use food (proper diet)
Wise use of leisure time
Community living and family life
Getting settled in a new community
Health - (related subjects brought in)
Manners - (all units touching this)
Social behavior
Family life
On-the-job practices
Budgeting

The question

What specific points do you try to get across about drinking?

The purpose

To discover how much consistency existed in the work of the several teachers.

The responses

1. "In America, drinking is accepted behavior. Drinking is a personal choice which you must decide. If liquor causes you anxiety or trouble, leave it
alone. Be aware of the poor environment of drinking places. Alcohol, in small quantities, is not necessarily bad. Too much alcohol will ultimately kill you. Poorly adjusted people are those who drink too much."

2. "Medical and other professional information. If you must drink, under social pressure, don't go too far. Learn to control it."

3. "That it creates unnatural conditions in a human. That it is costly, often socially degrading, harmful to the body, and not acceptable in many groups."

4. "Loss of social prestige. Harm to and loss of control of physical faculties. Harm done by depriving body of necessary foods. The cost or amount of money could be spent for more worthwhile items for a more wholesome life."

5. "The incalculable effect it has on a person. The contents of alcohol are discussed and how these ingredients will harm the body."


7. "You can't hide from trouble in a bottle. Trying to prove you are a man by getting drunk only proves that you're still a kid. Steady drinking and steady employment are incompatible. You can get thrown out of your boarding house for drinking."

The question

What materials do you use?

The purpose

To determine how much of the Bureau-recommended material is being used and what other good material is available that could be added to the list.

The responses

1. "Teacher prepared material. Personal experiences of teacher and students."


5. "Teenagers."

6. "Films from Service-wide Film Library on campus - Alcoholism, Alcohol and the Human Body. Booklets - What Alcohol Does to the Body (22), Facts About Alcohol (23)."


The proceeding books and booklets are kept on hand, in quantity, in the book room of the department. Reprints of the magazine articles are available within the administrative unit.

The question

What experiments do you conduct, if any?

The purpose

The description of the Special Program given for the teachers at the front of the Minimum Essential Goals (7, p.7) states: "Teaching is to be based, as much as possible, on firsthand experiences."

The responses

"I have used the meat and candy experiment with whiskey and water. Also, given smell of the different drinks."

"You can't really do any functional experiments with alcohol in any school; if someone caught you at it they'd push the panic button before they even tried to find out what you were trying to do. Experiments on eggs, worms, etc. are too abstract to be of value in this program."

"No." (five responses)
The question

Miscellaneous comments.

The purpose

To provide the teachers with an opportunity to add any other information on the subject which they thought might be of value.

The responses

"No comments." (three responses)

"Do Indians get drunk easier on less liquor than whites?"

"Will the results of this study be distributed for teachers to use?"

"Glad to see someone interested."

"Emphasize that balance in personality is the goal. Eliminate the need for drinking to an excess. That is, succeed in your job, make a good marriage, develop faithful friends, do not neglect your family on the reservation, show respect for law and order, be honest, etc."

The Survey of the Pre-Vocational Boys

Administering the questionnaire

Due to consideration of time it was administratively more feasible to make the survey of the senior boys first. At that time, by pure coincidence, exactly 100 students were willing and available to respond to the questionnaire. In view of this response the survey of pre-vocational boys, which was conducted at a later date, was limited to a like number.

Through the splendid cooperation of Mr. Andrew Sorenson, teacher-adviser, and the dormitory attendants of his section, a group of 128 pre-vocational level boys were held overtime following a sectional meeting in the Little Theater building on the Intermountain
School campus for the purpose of responding to the questionnaire.

The boys were asked to seat themselves in alternate seats on alternate rows and Mr. Sorenson introduced the surveyor and his assistant (his wife) and explained to the boys what was going to happen.

The students to be tested were given a sharpened lead pencil, a writing board, and a copy of the questionnaire. They were asked to hold the sheets face down until directed to start work.

The same introductory remarks were made to this group as had been made to the smaller groups of seniors at the time of their testing. (See below). The one difference in this survey was that the boys were requested to identify their papers with their names and the names of their academic teachers.

It was also explained to them that if they had difficulty in reading any of the questions they were to raise a hand and that someone would read the question, without comment, to them. This was done with two things in mind. First, it was assumed that most of the test group had a listening and speaking vocabulary that was in excess of their reading vocabularies. And second, it was desirable to identify those boys who were having just too much trouble handling the material.

After the group was started, each boy was permitted to proceed at his own speed. As they finished they turned their questionnaires in and the boys were dismissed. The questionnaires were filed according to the names of the academic teachers indicated.

Following the survey the academic teachers were contacted and the standard reading scores of each of the participants were obtained. Since this group exceeded the size of the sample of senior boys by 28, those questionnaires of the 28 boys having the lowest reading scores
were discarded. The result of this was that no set of responses was counted for students having a lower standard reading score than 3.3. This compares with a low reading score among the seniors of 3.9.

Table II indicates that students with a standard reading score lower than 4.0 experienced some degree of difficulty in reading the material in the questionnaire and that the inclusion of any significant number of responses by these boys would invalidate comparison because the responses would be based on guesswork as to the meaning of more than 10 percent (7) of the 70 questions.

The boys who comprised the pre-vocational test group were from level IV of the six-year program, and levels IV and V of the eight-year program. A few of the boys from level IV of the eight-year program had actually had more time in school than some of the seniors who were graduating at the completion of the five-year program.

The Survey of the Senior Boys

Administering the questionnaire

The senior boys from the classrooms of the teachers covered in the survey reported were surveyed in March 1957. These boys had completed the on-the-campus part of their education and were awaiting transportation to their jobs in the various industrial centers throughout the west for their six-week period of on-the-job training. Officially, these boys had graduated; technically, they would not graduate nor receive their diplomas until they satisfactorily completed their on-the-job training. Their adjustment and progress would be followed by school officials during this period. If the student's progress was satisfactory, then, on the advice of the placement personnel, shop teachers, academic teachers, advisers, and dormitory attendants, the
department head would recommend to the superintendent that this student be awarded a Certificate of Graduation. If the student's progress on the job and school record did not come up to standard, he would be recommended for a Certificate of Attendance. The students received their certificates by mail.

The survey was made outside of school time through the cooperation of J. Oscar Jones and Leo E. Fredrickson, advisers, Harriet W. Begay, Nora C. Kee, Wilma G. Lewis, Rose Quaderer, and Willie N. Begay, dormitory attendants.

Arrangements were made to use the living rooms of the dormitories involved on designated evenings. At the time the surveyor arrived the attendant on duty announced his presence and invited all of the senior boys who were free to come to the living room. No boy, at any time, was pressured, in any way, to participate.

The living rooms of the boys' dormitories at the Intermountain School are all tastefully decorated, well lighted, and furnished with comfortable chairs and couches. As each boy arrived he was given a pencil, writing board, and a copy of the questionnaire. He was asked not to look at the questionnaire until the whole group was present.

When the group was assembled the surveyor repeated a memorized speech. The speech was memorized so the instructions would be the same in each testing situation. The surveyor remained seated while speaking to the boys; everything that could be thought of was done to insure a relaxed, informal atmosphere. The speech was as follows:

You know, I'm still going to school. I go up to the college in Logan whenever I can find a class that will help me in my free time. Tonight I have some homework and I need your help. I have to find out what you know about drinking. (Pause for the invariable wise-cracks). This paper you have is
just a lot of questions about drinking. You should know most of the answers from what your teachers have been telling you or from your own head (This is an idiomatic phrase that has meaning for the boys). After I tell you how to do it, just go ahead and do the best you can.

You're not going to be marked on this. This is just for me. I don't even want you to put your names on it. I don't want to know which paper is which. I just want you to answer each question the best you can.

I am trying to find out if you all know what you need to know about drinking and getting drunk. (Pause for more wise-cracks). What I find out tonight won't help you very much, but I hope we can help the boys who are still in school.

Let's read the directions together. Turn your papers over and look at the top of the first page. (See Appendix).

"This is a test to find out what you know about drinking. Think if what the sentence says is right. Think if what the sentence says is wrong. If the sentence is true and right, put the word 'yes' on the line at the end of the sentence. If the sentence is not true and wrong, put the word 'no' on the line at the end of the sentence. Look at the sample below."

Now look at the first sentence. It says, "I am a Navaho Indian." Not me, you! Is that right? See, the answer "yes" is written in on the line at the end of the sentence for you.

Now the second one "b". "I have finished a twelve-year program." That's right. "No" is the correct answer and it's written in for you too.

Now do the other two, "c" and "d". Write in your answers. (Pause while they answer).

OK, what about "c"? Do girls learn to fix cars at Intermountain? (Pause for reply). That's right, what about the last one? "Yes". That's right too.

Do you think you understand how to answer the questions now? I'd like to have you answer every question if you can.

Are there any questions about what to do? If not, go ahead. You may leave as soon as you finish. Just hand me your things as you leave; I'm going to need those pencils tomorrow night too.

While the boys were engaged in answering the questionnaire, the surveyor listed their names on a separate sheet of paper. Most of the boys were known by name to the surveyor although the attendants sometimes helped by supplying the names of a few.
As the boys finished, they turned in their papers, pencils, and writing boards. The papers were ostentatiously "stuffed" into a brief-case to demonstrate that there would be no effort to identify them. Each participant was thanked for his help, but all invitations to "Let's get drunk tonight together", were politely declined.

The boys evidenced a light-hearted sense of humor toward the questions of drinking comparable to that which often is found among the general population.

Of the 111 boys in the senior class an even 100 freely participated. The other 11, for one reason or another, either were unable or unwilling to answer a questionnaire.

Readability Control Survey

At a separate session in a classroom a control group on readability was surveyed. The same questionnaire was presented to a group of 19 boys in level IV of the six-year program. This testing followed a unit on drinking in which all of the material in the questionnaire was covered, with the exception of material related to the questions on preference of alcoholic beverages.

The same opening statements were made with minor variations to take in account of the time of day, etc. But, it was added that if they couldn't read the sentence or understand the sentence, they should raise their hands. A record was kept of the number of times each boy raised his hand to ask for help. This record is correlated to their reading achievement scores on a standardized test administered approximately one month following this survey. (See Table II).

By comparing the number of questions asked to the reading scores
the same group achieved, it can be inferred that the language content of the questionnaire was comprehensible to boys with a standardized reading score of 4.0 or better. The seniors tested had reading scores ranging from 3.9 to 10.2. No breakdown is available.

Table II. Number of questions asked by boys in readability control group in correlation to their reading scores on the California Achievement Test (Elementary), April 1957.

<table>
<thead>
<tr>
<th>Standard Reading Score</th>
<th>Number of Times Help Requested</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.5</td>
<td>8</td>
</tr>
<tr>
<td>3.9</td>
<td>5</td>
</tr>
<tr>
<td>4.0</td>
<td>6</td>
</tr>
<tr>
<td>4.0</td>
<td>3</td>
</tr>
<tr>
<td>4.1</td>
<td>1</td>
</tr>
<tr>
<td>4.1</td>
<td>3</td>
</tr>
<tr>
<td>4.1</td>
<td>2</td>
</tr>
<tr>
<td>4.1</td>
<td>1</td>
</tr>
<tr>
<td>4.2</td>
<td>0</td>
</tr>
<tr>
<td>4.3</td>
<td>1</td>
</tr>
<tr>
<td>4.3</td>
<td>0</td>
</tr>
<tr>
<td>4.3</td>
<td>0</td>
</tr>
<tr>
<td>4.3</td>
<td>0</td>
</tr>
<tr>
<td>4.4</td>
<td>0</td>
</tr>
<tr>
<td>4.4</td>
<td>0</td>
</tr>
<tr>
<td>4.5</td>
<td>0</td>
</tr>
<tr>
<td>4.7</td>
<td>2</td>
</tr>
<tr>
<td>5.1</td>
<td>0</td>
</tr>
<tr>
<td>5.3</td>
<td>0</td>
</tr>
</tbody>
</table>

The Questionnaire

The construction

The questionnaire (See Appendix) was composed of 70 questions. The questions were based on four primary sources; general statements made concerning alcoholic beverages, statements made by teachers in the classrooms, statements made in the Newsletter of the New Mexico Association on Indian Affairs, and statements made in the booklet, What
Alcohol Does to The Human Body, published by the government at the Intermountain School (22).

The vocabulary was controlled by making diligent comparisons between the words used in the individual questions and the Minimum Speaking Vocabulary lists in the Minimum Essential Goals for the Special Five-year Program (7). Care was used to provide context clues for that small percentage of words used that fell outside the scope of the lists.

On the basis of some of the generalizations made and statements referred to above, the questions were divided into 11 areas: employment, housing, economic effects, social relations, health, both physical and mental, the double standard, common misinformation, physical effects of alcohol, preference for place of drinking, and preference for types of alcoholic beverages.

The attempt was made in each area to present questions which related directly to teaching in the classroom or points made in the resource materials used in the classroom.

Each item in the questionnaire, with the exception of four, was written as a statement which could be responded to with a "yes" or "no" answer.

Following the construction of the questions in each of the areas the order of the questions was scrambled without regard to the areas. This was done to avoid setting up situations where the respondent would develop a mind set. The writer tried to anticipate whether the majority of responses to any individual question would be yes or no and varied the placement of the items on the questionnaire accordingly so that no pattern of response would be suggested nor
The responses are presented in the following fashion: the number of the question, the number of the place that the item held on the questionnaire, the question, the number and types of responses of the pre-vocational boys, and the number and types of responses of the seniors. (See Appendix).

Drinking Affects Employment

<table>
<thead>
<tr>
<th>Number</th>
<th>Question</th>
<th>Pre-vocational</th>
<th>Seniors</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>(1) Some workers are fired because of drinking.</td>
<td>66 33 1</td>
<td>88 12 0</td>
</tr>
<tr>
<td>2.</td>
<td>(3) Most employers like employees that get drunk.</td>
<td>21 78 1</td>
<td>10 90 0</td>
</tr>
<tr>
<td>3.</td>
<td>(65) Will your employer care if you get drunk every night as long as you can do your work every day?</td>
<td>29 70 1</td>
<td>25 74 1</td>
</tr>
<tr>
<td>4.</td>
<td>(63) Should a person go to work when he has a hangover?</td>
<td>40 60 0</td>
<td>8 91 1</td>
</tr>
<tr>
<td>5.</td>
<td>(16) My employer will usually know if I have a hangover when I come to work.</td>
<td>61 38 1</td>
<td>81 17 2</td>
</tr>
<tr>
<td>6.</td>
<td>(5) I will be fired if I am absent from work two or three times a month because of drinking.</td>
<td>57 42 1</td>
<td>77 23 0</td>
</tr>
<tr>
<td>7.</td>
<td>(23) If I get into trouble with the police because of drinking I may be fired from my job.</td>
<td>80 20 0</td>
<td>86 12 2</td>
</tr>
<tr>
<td>8.</td>
<td>(22) If I have to go to jail because of drinking I will get my old job back when I get out of jail.</td>
<td>19 81 0</td>
<td>7 93 0</td>
</tr>
<tr>
<td>9.</td>
<td>(35) Drinking in my free time will make it harder for me to get a better job.</td>
<td>65 35 0</td>
<td>67 33 0</td>
</tr>
</tbody>
</table>
Drinking Affects Housing Opportunities

10. (14) Will the people I live with care if I drink?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>14</td>
<td>84</td>
<td>2</td>
<td></td>
<td>12</td>
<td>87</td>
<td>1</td>
</tr>
</tbody>
</table>

11. (17) My landlord will usually make me move out if he knows I get drunk.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>71</td>
<td>28</td>
<td>1</td>
<td></td>
<td>82</td>
<td>16</td>
<td>2</td>
</tr>
</tbody>
</table>

12. (26) It is hard for a person to get his room clean and make it smell nice again after he gets sick from drinking.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>64</td>
<td>36</td>
<td>0</td>
<td></td>
<td>29</td>
<td>29</td>
<td>2</td>
</tr>
</tbody>
</table>

13. (15) It is hard for a person who drinks to save money in the bank for nice things.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>73</td>
<td>26</td>
<td>1</td>
<td></td>
<td>89</td>
<td>11</td>
<td>0</td>
</tr>
</tbody>
</table>

14. (33) People who drink have just as many things as people who do not drink.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>40</td>
<td>60</td>
<td>0</td>
<td></td>
<td>25</td>
<td>74</td>
<td>1</td>
</tr>
</tbody>
</table>

15. (61) People are careless about property when they are drunk.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>71</td>
<td>29</td>
<td>0</td>
<td></td>
<td>70</td>
<td>30</td>
<td>0</td>
</tr>
</tbody>
</table>

16. (7) Wine, beer, and whiskey spot your clothes and will not come out when the clothes are dry cleaned.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>51</td>
<td>49</td>
<td>0</td>
<td></td>
<td>56</td>
<td>44</td>
<td>0</td>
</tr>
</tbody>
</table>

Drinking Affects Behavior

17. (56) Most people act more friendly when they are drunk.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>52</td>
<td>48</td>
<td>0</td>
<td></td>
<td>63</td>
<td>36</td>
<td>1</td>
</tr>
</tbody>
</table>

18. (55) People get into more fights when they have been drinking than when they have not been drinking.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>77</td>
<td>23</td>
<td>0</td>
<td></td>
<td>86</td>
<td>14</td>
<td>0</td>
</tr>
</tbody>
</table>

19. (12) People say foolish things when they are drunk.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>87</td>
<td>13</td>
<td>0</td>
<td></td>
<td>89</td>
<td>11</td>
<td>0</td>
</tr>
</tbody>
</table>

20. (49) People do foolish things when they are drunk.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>79</td>
<td>20</td>
<td>1</td>
<td></td>
<td>93</td>
<td>7</td>
<td>0</td>
</tr>
</tbody>
</table>

21. (39) Most people make a lot of noise when they get drunk.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>81</td>
<td>19</td>
<td>0</td>
<td></td>
<td>96</td>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>

22. (48) When I am drunk I do things I am ashamed of doing some other time.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>69</td>
<td>30</td>
<td>1</td>
<td></td>
<td>83</td>
<td>13</td>
<td>4</td>
</tr>
</tbody>
</table>

23. (60) When I am drunk I do things I am afraid to do some other time.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No. R</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>70</td>
<td>30</td>
<td>0</td>
<td></td>
<td>72</td>
<td>25</td>
<td>3</td>
</tr>
<tr>
<td>Drinking Affects Social Relations</td>
<td>Pre-vocational</td>
<td>Seniors</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------------------------</td>
<td>---------------</td>
<td>---------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24. (62) Will my friend like me if I do not drink with him?</td>
<td>Yes 62, No 38, No. R 0</td>
<td>Yes 63, No 36, No. R 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25. (58) People will be my friends if I give them wine or beer.</td>
<td>Yes 34, No 66, No. R 0</td>
<td>Yes 28, No 71, No. R 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26. (24) I can have more fun with my friends when I drink.</td>
<td>Yes 19, No 80, No. R 1</td>
<td>Yes 26, No 72, No. R 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27. (54) I can have more fun with my girl when I drink.</td>
<td>Yes 18, No 81, No. R 1</td>
<td>Yes 7, No 93, No. R 0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. (32) I can have more fun with my girl when she drinks.</td>
<td>Yes 21, No 79, No. R 0</td>
<td>Yes 10, No 89, No. R 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29. (46) I can have more fun with my girl when we both drink.</td>
<td>Yes 18, No 82, No. R 0</td>
<td>Yes 9, No 90, No. R 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30. (10) I can meet a girl who will make a good wife for me at a &quot;bar&quot; or &quot;tavern&quot;.</td>
<td>Yes 28, No 72, No. R 0</td>
<td>Yes 9, No 91, No. R 0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31. (45) A party with some wine or beer is a good party.</td>
<td>Yes 19, No 81, No. R 0</td>
<td>Yes 12, No 87, No. R 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32. (9) I can get into trouble with the police if I give beer or wine to a friend who is under 21 years old.</td>
<td>Yes 79, No 21, No. R 0</td>
<td>Yes 76, No 24, No. R 0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33. (28) Some people will try to make me drunk so they can steal my money.</td>
<td>Yes 72, No 28, No. R 0</td>
<td>Yes 88, No 12, No. R 0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Drinking Affects Physical &amp; Mental Health</td>
<td>Pre-vocational</td>
<td>Seniors</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34. (38) People who don't drink usually have better health than people who do drink.</td>
<td>Yes 86, No 14, No. R 0</td>
<td>Yes 80, No 20, No. R 0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35. (37) Drinking beer will make me fat.</td>
<td>Yes 53, No 46, No. R 1</td>
<td>Yes 62, No 34, No. R 4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36. (36) Drinking helps me forget things that make me worry.</td>
<td>Yes 45, No 55, No. R 0</td>
<td>Yes 49, No 48, No. R 3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37. (51) Drinking makes pain go away so I feel good.</td>
<td>Yes 29, No 71, No. R 0</td>
<td>Yes 7, No 91, No. R 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Pre-vocational vs. Seniors

<table>
<thead>
<tr>
<th>Pre-vocational</th>
<th>Seniors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>56</td>
<td>42</td>
</tr>
</tbody>
</table>

38. (34) It is worse to get drunk in the morning than it is to get drunk at night.

39. (19) Many people have a disease that makes them want to get drunk.

40. (27) People have more accidents when they are drunk.

41. (13) It is alright for me to drive after drinking.

### Society Maintains a Double Standard Concerning Drinking

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>No.R</th>
</tr>
</thead>
<tbody>
<tr>
<td>42. (59) Would it be alright to get drunk if you saw your boss take a drink one time?</td>
<td>24</td>
<td>76</td>
<td>0</td>
</tr>
<tr>
<td>43. (64) It is very bad for girls to get drunk.</td>
<td>82</td>
<td>18</td>
<td>0</td>
</tr>
<tr>
<td>44. (52) It is very bad for boys to get drunk.</td>
<td>84</td>
<td>16</td>
<td>0</td>
</tr>
<tr>
<td>45. (43) It is alright for me to drink a little beer or wine if I do not get drunk.</td>
<td>76</td>
<td>23</td>
<td>1</td>
</tr>
<tr>
<td>46. (42) People who go to church every Sunday usually drink less than people who never go to church.</td>
<td>54</td>
<td>45</td>
<td>1</td>
</tr>
</tbody>
</table>

### Drinking is Surrounded by Misinformation (Folklore)

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>No.R</th>
</tr>
</thead>
<tbody>
<tr>
<td>47. (57) Most people do not think you a man until you get drunk once.</td>
<td>47</td>
<td>52</td>
<td>1</td>
</tr>
<tr>
<td>48. (50) I can drink wine all night without getting drunk.</td>
<td>24</td>
<td>74</td>
<td>2</td>
</tr>
<tr>
<td>49. (44) One can of beer is enough to make most people drunk.</td>
<td>60</td>
<td>40</td>
<td>0</td>
</tr>
<tr>
<td>50. (21) Most people think whiskey will make them warm in the winter time.</td>
<td>46</td>
<td>54</td>
<td>0</td>
</tr>
</tbody>
</table>
Pre-vocational | Seniors
---|---
| Yes | No | No. R | Yes | No | No. R

51. (31) Most people think cold beer will make them feel cool in the summer time.
70 30 0 88 8 4

52. (30) Most men in the Army, Navy, and Marine Corps get drunk in their free time.
78 22 0 81 16 3

Drinking Has Physical Effects

53. (8) It is hard to walk straight when I am drunk.
81 16 3 89 9 2

54. (18) I feel like I am floating like a cloud when I am drunk.
69 31 0 69 27 4

55. (47) I feel happy when I drink.
16 83 1 30 68 2

56. (53) I feel sleepy after I drink.
79 21 0 80 18 2

57. (41) I feel sick after I drink.
84 14 0 89 8 3

Place Preference for Drinking

58. (66) My room is the best place for me to do my drinking.
17 83 0 24 75 1

59. (67) A "bar" or "tavern" is the best place for me to do my drinking.
60 39 1 34 63 3

60. (68) The best place to drink is in a car, away from where people might know me.
30 65 5 23 73 4

61. (69) The best place to drink is when I get home to the reservation on vacation.
45 55 0 54 40 6

62. (70) It is best not to get drunk anywhere.
72 28 0 81 18 1

Preference in Alcoholic Beverages

63. (2) Navajos like wine that is sweet.
41 58 1 38 59 2

64. (11) Most Navajos like the taste of whiskey.
75 25 0 69 28 3
The Follow-up Survey

A final survey of all boys in the class of 1957 was made one year after their graduation. This survey was made by examining the official follow-up reports made on the boys by members of the placement staff and representatives of the Branch of Relocation. These are official government documents.

This survey was made to determine how many of the boys had encountered problems directly relating to drinking during their first year on the job. For the purpose of the survey "problem" was defined as: The use of intoxicating beverages to the extent that the graduate has lost one or more jobs, been requested by his landlord to move out of his place of residence, been injured or so physically weakened to the extent that he has lost time from his job, been fined or imprisoned, or has suffered any combination of the above.

At the time of the survey all of the boys in the class were accounted for. The largest percentage of the boys were living and working on the West coast, either in the Los Angeles area, or in the San Francisco bay area. Another large number of boys were in the Denver...
area. The remainder were scattered from Montana to Arizona. No breakdown was made relating drinking problems to the environment or locale.

One boy was not classified as having a problem with drinking though he frequently became grossly intoxicated, but since this was always in the company and at the urging of his employer, it appeared that this situation did not meet the requirements for being classed as a problem within the limits of the definition.

A number of other boys were reported as using alcoholic beverages but not to the extent that they were having any problems as defined.

The follow-up survey showed that out of the 111 boys in the class, 14 or 12.6 percent had problems with alcohol. Of the 100 boys covered in the survey, 10, or 10 percent had problems. (See Table III).

In reporting the results of the survey and of the number of boys participating, a breakdown has been made showing the numbers of boys who received either a Certificate of Graduation or a Certificate of Attendance. The decision to award any student a Certificate of Attendance is made administratively. This decision is made on the basis of the student's demonstrated progress in the special program. Students who have not made sufficient progress in the program and who do not warrant the full confidence of the school in their ability to become successful within the aims of the Special Program are granted the Certificates of Attendance. Students who are awarded Certificates of Graduation are expected to make satisfactory adjustments to their jobs and their environments within the aims of the Special Program.
<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys in the Class of 1957</td>
<td></td>
</tr>
<tr>
<td>Receiving Certificate of Graduation</td>
<td>111</td>
</tr>
<tr>
<td>Receiving Certificate of Attendance</td>
<td>102</td>
</tr>
<tr>
<td>Boys Participating in Survey</td>
<td></td>
</tr>
<tr>
<td>Receiving Certificate of Graduation</td>
<td>100</td>
</tr>
<tr>
<td>Receiving Certificate of Attendance</td>
<td>95</td>
</tr>
<tr>
<td>Non-Participating in Survey</td>
<td></td>
</tr>
<tr>
<td>Receiving Certificate of Graduation</td>
<td>11</td>
</tr>
<tr>
<td>Receiving Certificate of Attendance</td>
<td>7</td>
</tr>
<tr>
<td>Boys who were reported as having drinking problem</td>
<td></td>
</tr>
<tr>
<td>Received Certificate of Graduation</td>
<td>14</td>
</tr>
<tr>
<td>Received Certificate of Attendance</td>
<td>10</td>
</tr>
<tr>
<td>Nonparticipants reported as having problem</td>
<td></td>
</tr>
<tr>
<td>Received Certificate of Graduation</td>
<td>5</td>
</tr>
<tr>
<td>Received Certificate of Attendance</td>
<td>5</td>
</tr>
<tr>
<td>Participants reported as having problem</td>
<td></td>
</tr>
<tr>
<td>Received Certificate of Graduation</td>
<td>10</td>
</tr>
<tr>
<td>Received Certificate of Attendance</td>
<td>5</td>
</tr>
<tr>
<td>Nonparticipants reported as having problem</td>
<td></td>
</tr>
<tr>
<td>Received Certificate of Graduation</td>
<td>4</td>
</tr>
<tr>
<td>Received Certificate of Attendance</td>
<td>0</td>
</tr>
<tr>
<td>Percent of class participating</td>
<td>90.09</td>
</tr>
<tr>
<td>Percent of class with drinking problem reported</td>
<td>12.60</td>
</tr>
<tr>
<td>Percent of participants with problem reported</td>
<td>10</td>
</tr>
<tr>
<td>Percent of non-participating with problems reported</td>
<td>36.40</td>
</tr>
</tbody>
</table>
CHAPTER V
SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

Students enrolled in the Special Programs at the Intermountain School come mainly from homes where they have had only limited contact with contemporary society. They have been deprived of a normal American youth by poverty, dissocialization, limited educational opportunities, and finally, by geographical isolation.

These youths are in a transitory stage between the reservation life which is being left behind them and the modern, cosmopolitan society which they are about to enter. As a result they encounter two great emotional upheavals: first, when they leave home to enter school, and second, when they leave school to enter society.

The curriculum of the Intermountain School is designed to make this transition as smooth as possible and to prepare the students for life in society. Education regarding the use of alcoholic beverages is included in the curricula because it is one type of behavior which the graduates will encounter in society and for which he must be prepared to confront.

The purpose of this study is to learn how effective a job the school is doing in this type of education. The curriculum guides were studied to determine what teachings are called for in this area. A survey was made to determine what is presented to the students in the classroom. The religious instructors were surveyed to find out what
they were teaching about alcohol. Members of the guidance staff were consulted concerning their programs in the dormitories.

Two groups of students were surveyed by questionnaire. The first group was of younger students to determine what they knew about drinking and the use of alcoholic beverages. The second group was of seniors, who were about to graduate, to determine if there was an improvement in factual knowledge concerning drinking. One year following graduation of the seniors another survey was made to ascertain how they performed with regard to drinking after they had entered society.

Conclusions

There is considerable improvement in the mastery of factual knowledge regarding drinking between students at the pre-vocational level and at the senior level. The school can take considerable credit for this improvement, although it must be noted that some of this improvement may be the result of first-hand experiences and observations.

Although there were no statistics available for a comparison between the graduates and other Navajo youths who have not had the benefit of an education, the writer must conclude, in the light of statements concerning the severity of the drinking problem among the Navajos, that those students who graduate and take a place in society have a superior performance record which indicates a measure of success for the efforts of the school.

In general, the school is doing a satisfactory job in presenting the factual information relating to drinking to the students. Yet, three areas of weakness can be discerned. Too many boys at the senior level thought that it was all right to drive after drinking. A very definite weakness exists in the boys not knowing about alcoholism as a
disease. There is a marked lack of understanding of the long range effects of drinking.

This lack of ability to look ahead to the future may be the most serious of all the problems which the students will encounter. Only a poor relationship is established by the students between their spending their time and money on drink and self-improvement, economic improvement, and environmental improvement. By the time a boy has spent five, six, or eight years in school he should begin to project himself into the future. His failure to do this may represent a neglect of an area of education by those entrusted with the job of preparing these students for life in society.

The gravest failing of the program in meeting the needs of the students with regard to drinking is the failure to admit or recognize that the problem is basically emotional and psychological which no amount of factual teaching can eliminate. The problem of drinking is an emotional problem whether the student in point is Navajo or something else. The personnel at the Intermountain School entrusted with teaching the facts about alcohol are not specifically trained to cope with the deeper emotional aspects of drinking.

Recommendations

In addition to making the relatively minor changes in the curriculum as listed below, there is an urgent need for the school to obtain the services of trained, professional counselors to conduct a full-time mental and emotional health and counseling program for the students and who would also be available to advise members of the staff in effecting an adequate mental health program within the classrooms and other activities of the school. The fact that there are no such
counselors available at present possessing an understanding of the Navajo background and culture of the students should not be allowed to interfere with the initiation of such a program. A trained counselor should be employed to begin a mental health program and allowed to modify his program as experience dictates to allow for the cultural difference.

A much greater effort is needed in directing the students to a long view of their lives; to establish long range goals for themselves, to project themselves into the future. Only one such experience is now offered; looking forward to "getting a job someplace".

Goals on drinking should be included in every level of each program.

Students need to be taught the dangers of prolonged or habitual drinking in leading to chronic and/or acute alcoholism.

The boys must be convinced that drinking and driving are not compatible. This should be made a separate goal for all students aged 16 years and older.
LITERATURE CITED


9. Answers to Questions on Indian Education and the Special Navajo Program, Brigham City: Bureau of Indian Affairs, Central Office Staff, 1958. (Mimeographed.)


18. Indian Education, Progress Among the Navajo, Newsletter, Santa Fe: New Mexico Association on Indian Affairs, December 1957.


25. "News of Other Tribes", Newsletter, Santa Fe: New Mexico Association on Indian Affairs, October 1956.

26. Olson, Jennings G., Jr. Alcohol and Society, Patterns and Attitudes. Lectures and Reports, Salt Lake City: Utah School of Alcohol Studies, 1955 session.


30. A Special Five-Year Program for Adolescent Indians, Lawrence, Kansas: Haskell Institute, 1956.
31. Spruce, Beryl. "We Are Born at a Time When the Indian People Need Us", Newsletter. Santa Fe: New Mexico Association on Indian Affairs, January 1958.


34. Summer Workshop 1957. Tentative Curriculum Guide for an Eight-year Educational Program for Over-age Navajo Children, First Revision, Brigham City: Intermountain School, 1957 (Mimeographed.)


APPENDIX A
In the administration of Intermountain School for Navajo adolescent boys and girls, it is my view that the out-of-school activities should operate to the fullest extent in a manner similar to a well-run home. The boarding school is, in fact, the student's home. The student should be encouraged to grow in unsupervised self-discipline, and be given every opportunity to do so.

For example, in most well-run homes today, older children get increased freedom in attending social activities with members of the opposite sex. They are given opportunity to go to the movies unchaperoned, under satisfactory arrangements made previously with the parents. They are allowed to visit and stay overnight with friends in their homes, and in various other ways grow into trustworthy adulthood. These same procedures and the same increased trust in the student body are a desirable part of the student life at Intermountain.

The alternative proposition is to curtail such freedom, with its implied mistrust of the student body. Such mistrust is generally recognized by adolescents, and is likely to increase rebellion, increase experimentation with alcohol and other undesirable practices. Occasional violations to be anticipated, on the other hand, are an essential risk in bringing up children, whether at home on in an institution. Such errors, however, can be viewed as educational opportunities for the individual involved as well as the rest of the student body, and should be so viewed.

/s/ George A. Boyce

George A. Boyce
Educational Specialist (General) and
Former School Superintendent,
Intermountain School.
ALCOHOL EDUCATION QUESTIONNAIRE

Religious Education Program

1. Proper designation of church or denomination.
   Christian Reformed Church.

2. Indicate official church stand on the use of alcohol.
   Use every educational medium to explain why Scripture discourages alcoholic beverage except for specialized purposes.

3. How many grades or levels of religious instruction offered?
   At least nine.

4. At which level or levels does curriculum include direct teaching of church's views on alcohol?
   All levels. However, the approach is different at various levels. Three levels are indicated below to show the scope of approach.
   1. To prove that the teachings in the Bible and in Health books about alcohol are true. They are not dogmatic statements, but everyday experiences prove they are right.
   2. Appeal to survival instinct.
   3. Reasoning, beyond self.

5. What specific points do you try to make?
   1. Dramatic level for younger students. Example: (newspaper items, news reports, etc.) "Why do you think that happened? Swing conversation around to the point where use of alcohol could have been a factor. Let students conclude for themselves.
   2. Physical fitness, intermediate.
      a. Alcohol destroys.
      b. Alcohol makes no lasting contribution.
   3. Socio-economic studies. Time lost, money wasted, etc. for older groups.

6. Positive alternatives to drinking included in curriculum.
   1. Avoid situations where you may be confronted with an alcoholic beverage.
   2. Choose the companionship of such friends who feel about alcohol as you do.
3. Prepare prayerfully some good reasons why you should decline a drink in the event you find yourself in a situation where others drink, and you respectfully decline. You may not be asked, "Why not?", but your thinking will help you to say, "No, thank you". Your reasons, when given, may help others.

7. State any personal experience which would indicate the scope of drinking among young-adult Navajos.

My experience with Intermountain Navajos on the job are no fair sampling of young adult Navajos. Observations point up that our teaching (classrooms, social situations, religious classes) have been ineffective with reference to the use or non-use of alcoholic beverages. We have been weak because we are dogmatic, on the one hand; and our example, on the other, is negative. The facts on alcoholism, ably communicated, fully discussed, frequently reviewed, will do their own convincing, but not enough of us know enough about alcohol.

Rev. Cornelius Kuipers
Christian Reformed Director
Protestant Staff
**ALCOHOL EDUCATION QUESTIONNAIRE**

**Religious Education Program**

1. **Proper designation of church or denomination.**
   
The Church of Jesus Christ of Latter Day Saints.

2. **Indicate official church stand on the use of alcohol.**
   
   Total prohibition advocated. Alcohol is prohibited to church members – we put our emphasis here.

3. **How many grades or levels of religious instruction offered?**
   
   Seven.

4. **At which level or levels does curriculum include direct teaching of church’s views on alcohol?**
   
   One thru seven.

5. **What specific points do you try to make?**
   
   Financial aspect 1 - 7  
   Health aspect 1 - 7  
   Religious aspect 1 - 7 Commandment to church members

6. **Positive alternatives to drinking included in curriculum.**
   
   Be wise in choosing friends.  
   Keep busy – have something to do.  
   Be active in church.  
   Stay away from saloons, etc.

7. **State any personal experiences which would indicate the scope of drinking among young-adult Navajos.**
   
   I have no idea on this. I feel that most Navajo boys drink some in their lives.

---

Elder Don C. Hunsaker  
L. D. S. Religious Coordinator
ALCOHOL EDUCATION QUESTIONNAIRE
Religious Education Program

1. Proper designation of church or denomination.
   Evangelical Navajo Fellowship.

2. Indicate official church stand on the use of alcohol.
   Total prohibition advocated.

3. How many grades or levels of religious instruction offered?
   One class during weekday instruction periods. Two classes on Sunday divided into upper and lower grades.

4. At which level or levels does curriculum include direct teaching of church's views on alcohol?
   All levels.

5. What specific points do you try to make?
   Our approach is not behaviorism but a new life, a new creation in Christ Jesus. We stress and inner and spiritual qualities of Christian life and show that such evil practices as drinking, etc., are inconsistent, harmful to such a life as welll as being forbidden by God. The harmful physical, moral, social, and economic effects with specific examples are pointed out. This is done on all levels each year with repetition and emphasis to junior and senior students.

6. Positive alternatives to drinking included in curriculum.
   We have not discussed particular situations. We teach:
   1. Do not keep company with those who drink.
   2. Avoid situations or associations that might lead to drinking or any other harmful practice.
   3. To have the courage to say, "No", when such things are suggested, and to be firm.
   4. To be actively serving and witnessing for Christ and it will be easy and logical to refuse.

7. State any personal experiences which would indicate the scope of drinking among young-adult Navajos.
   Our chief experiences have been with the boys who "knew better" but could not resist going along with the crowd - having companions who drank.

Without any survey or percentages to back it up, our impression is that drinking is more common among young-adult Navajos who have access or opportunity than among
non-Navajos. There are more non-Navajos who have conventional, spiritual, or other objections, though the percentage is not great.

Rev. James F. Cook
Pastor
ALCOHOL EDUCATION QUESTIONNAIRE
Religious Education Program

1. Proper designation of church or denomination.
   The Protestant Episcopal Church in the United States of America.

2. Indicate official church stand on the use of alcohol.
   We do not take any doctrinal stand on this question and no official statements have been made. This is left up to the individual.

3. How many grades or levels of religious instruction offered?
   Three levels in one class. Much stress is placed on individual counseling.

4. At which level or levels does curriculum include direct teaching of the church's views on alcohol?
   No particular level.

5. What specific points do you try to make?
   The only point is this: if a person is going to drink it should be in moderation. Drinking is not a sin by itself but over-indulgence is.

6. Positive alternatives to drinking included in curriculum.
   This is largely a counseling program with the individual. I think it impossible to lay down rules for this. What's true for one person may not be for the next.

7. State any personal experiences which would indicate the scope of drinking among young-adult Navajos.
   Experience is too limited to answer properly.

Father W. J. Hannifin
Episcopal Religious Director
ALCOHOL EDUCATION QUESTIONNAIRE
Religious Education Program

1. Proper designation of church or denomination.

   The Protestant Religious Activities of the National Council of Churches Division of Home Missions.

2. Indicate official church stand on the use of alcohol.

   Abstinence from alcoholic beverages is urged for all members.

3. How many grades or levels of religious instruction offered?

   All levels parallel to organization of the school.

4. At which level or levels does curriculum include direct teaching of the church's views on alcohol?

   Teaching regarding alcohol is included in each level with the exception of the beginners.

5. What specific points do you try to make?

   Lower levels - effects upon family relations, health and employment.
   Juniors and seniors - waste of money through drinking in addition to others mentioned above.

6. Positive alternatives to drinking included in curriculum.

   The YWCA and YMCA.
   Strength to resist temptation can be obtained through meditation and prayer.

7. State any personal experience which would indicate the scope of drinking among young-adult Navajos.

   No comment.

Eldon H. Coffman
Director
Protestant Student Center
1. Proper designation of church or denomination.

Roman Catholic Church.

2. Indicate official church stand on the use of alcohol.

Temperate exercise of free will except for those who are alcoholics; for them, total abstinence.

3. How many grades or levels of religious instruction offered?

Essentially three in each department: pre-Baptism, post-Baptism, and Confirmation classes. The higher students in one department might be considered a fourth level.

4. At which level or levels does the curriculum include direct teaching of the church's views on alcohol?

On all levels.

5. What specific points do you try to make?

There is a proper use for all things. All things are good, they may be used, misused, or abused. For one person it may be abuse so he must leave it alone - it is no good for that person.

6. Positive alternatives to drinking included in curriculum.

Avoid occasions of sin, especially proximate occasions. Receive the Sacraments frequently, as a means of gaining Grace and strength. If the urge comes, do something you like very much until the urge passes. Keep busy.

7. State any personal experience which would indicate the scope of drinking among young-adult Navajos.

Personally, I have run into very little drinking, especially to excess, among the Navajos. Other Indian tribes I know are more inclined to abuse alcohol.

Rev. Thomas V. Savage, S.J.
Catholic Chaplain
1. Proper designation of church or denomination.

   Southern Baptist.

2. Indicate official church stand on the use of alcohol.

   Total prohibition advocated.

3. How many grades or levels of religious instruction offered?

   Three levels.

4. At which level or levels does the curriculum include teaching of the church's stand on alcohol?

   All levels.

5. What specific points do you try to make?

   1. Effects of drinking -
      - On the body generally 1st & 2nd
      - On the mind - ability to think clearly 1st & 2nd
      - On one's personality as a whole 3rd and 4th
      - On moral standards 5th and up
      - On spiritual life (reputation & direct harm spiritually) 5th and up
      - Alcoholism as a disease 5th and up

   2. Causes
      - Feeling of insecurity.
      - Desire to appear manly and brave.
      - Desire to follow crowd.
      - Sometimes - result of having met a crisis experience without apparent success.

6. Positive alternates to drinking included in curriculum.

   A strong appeal to the individual will to let the test of each moral issue be, "What does God want me to do?" Strong appeal made for individual to commit himself to the Lordship of Christ - by confessing sin, asking for forgiveness and trusting Christ as a personal Savior; the Southern Baptists believe that only the power of Christ in a life is the perfect answer to drinking. It is suggested to students that wholesome recreation, Christian fellowship, careful choosing of friends, and regular church attendance are means of avoiding harmful influences which might lead some to drink.
7. State any person experience which would indicate the scope of drinking among young-adult Navajos.

No comment.

Rev. Delbert G. Fann
Director, Baptist Indian Center
Will you please help a struggling, middle-aged scholar -

Just answer the following questions.

1. What goals do you have that are related to drinking and the use of alcohol, intoxicants, etc.?
2. What are your own feelings toward the use of alcoholic beverages?
3. Do you teach a specific unit on alcohol?
4. What units do you include alcoholic beverages in?
5. What specific points do you try to get across about drinking?
6. What materials do you use?
7. What experiments do you conduct, if any?
8. Miscellaneous comments.

I realize that some of these questions may be somewhat personal, so please, don't feel that it is necessary to identify yourself. I am trying to discover a pattern of instruction rather than anything else.

When you finish, will you please hand your replies back to Mrs. Lowry. Thanks for your cooperation and I'll be happy to answer any of your questionnaires any time.

C. Stewart Munz
Do Not Write Your Name on This Paper

This is a test to find out what you know about drinking. Think about each sentence. Think if what the sentence says is right. Think if what the sentence says is wrong. If the sentence is true and right, put the word "Yes" on the line at the end of the sentence. If the sentence is not true and wrong, put the word "No" on the line at the end of the sentence. Look at the Sample below.

Sample

a. I am a Navajo Indian. __________________________ Yes
b. I have finished a 12 year program. __________________________ No
c. Girls learn to fix cars at Intermountain. __________________________
d. Only Navajo students come to Intermountain. __________________________

1. Some workers get fired because of drinking. __________________________
2. Navajos like wine that is sweet. __________________________
3. Most employers like employees that get drunk. __________________________
4. Will the people I live with care if I drink? __________________________
5. I will be fired if I am absent from work two or three times a month because of a "hangover". __________________________
6. Whiskey tastes better than beer. __________________________
7. Wine, beer, and whiskey spots your clothes and will not come out even when the clothes are dry cleaned __________________________
8. It is hard to walk straight when I am drunk. __________________________
9. I can get into trouble with the police if I give wine or beer to a friend who is under 21 years old. __________________________
10. I can meet a girl who will make a good wife for me at a "bar" or "tavern". __________________________
11. Most Navajos like the taste of whiskey. __________________________
12. People say foolish things when they are drunk. __________________________
13. It is all right for me to drive after drinking.

14. Beer tastes better than whiskey.

15. It is hard for a person who drinks to save money in the bank for nice things.

16. My employer will usually know if I have a "hangover" (the sickness that comes after drinking) when I come to work.

17. My landlord will usually make me move out of his house if he knows that I get drunk.

18. I feel like I am floating like a cloud when I am drunk.

19. Many people who get drunk have a disease that makes them want to get drunk.

20. Whiskey tastes better than wine.

21. Most people think whiskey will make them feel warm in the winter time.

22. If I have to go to jail because of drinking, I will get my old job back when I get out of jail.

23. If I get into trouble with the police because of drinking, I may be fired from my job.

24. I can have more fun with my friends when I drink.

25. Wine tastes better than whiskey.

26. It is hard for a person to get his room clean and make it smell nice again after he gets sick from drinking.

27. People have more accidents when they are drunk.

28. Some people will try to make me drunk so they can steal my money.

29. Wine tastes better than beer.

30. Most men in the Army, Navy, and Marines get drunk in their free time.

31. Most people think cold beer will make them feel cool in the summer time.

32. I can have more fun with my girl when she drinks.

33. People who drink have just as many nice things as people who do not drink.
34. It is worse to get drunk in the morning than it is to get drunk at night.

35. Drinking in my free time will make it harder for me to get a better job.

36. Drinking helps me forget things that make me worry.

37. Drinking beer will make me fat.

38. People who don't drink usually have better health than people who do drink.

39. Most people make a lot of noise when they get drunk.

40. Beer tastes better than wine.

41. I feel sick after I drink.

42. People who go to church every Sunday usually drink less than people who never go to church.

43. It is all right for me to drink a little beer or wine if I do not get drunk.

44. One can of beer is enough to make most people drunk.

45. A party with some beer or wine to drink is a good party.

46. I can have more fun with my girl when we both drink.

47. I feel happy when I drink.

48. When I am drunk I do things I am afraid to do some other time.

49. People do foolish things when they are drunk.

50. I can drink wine all night without getting drunk.

51. Drinking makes pain go away so that I feel good again.

52. It is all right for boys to get drunk.

53. I feel sleepy after I drink.

54. I can have more fun with my girl when I drink.

55. People get into more fights when they are drinking than when they have not been drinking.

56. Most people act more friendly when they are drunk.