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ABSTRACT

Rapidly increasing Navajo enrollment in San Juan County, Utah, public schools in the 1960's forced the rural school district to improve educational services to a sizable Navajo population while attempting to preserve local control in the face of changing Indian self-determination policy. The district implemented a Curriculum Development Center, a bilingual/bicultural program, and new staffing patterns. In 1974 the district also contracted with Northwest Regional Educational Laboratory for the Rural Futures Development (RFD) Strategy, a method of achieving significant educational innovation via broad community support while preserving local control. Six education agencies helped plan for the Strategy activities which included selection of four facilitators, needs assessment, identification of three School Community Groups (SCGs), determination of educational concerns, and facility planning. By 1979, when 50% of district Navajo students attended public schools, the RFD Strategy of community involvement had resulted in passage of a $7 million bond issue, construction of one high school and planning of another, SCGs in every county community, and increased communication between educators and the community. In addition, the district had produced many Navajo language instructional materials and employed Indians in professional and paraprofessional positions. (SB)

Local Control and Self-Determination: The San Juan Case

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INTRODUCTION

Rural communities and schools have long been the bastions of "local control." This fierce autonomy and independence has continued in part due to isolation, and in part due to the relatively small reliance upon federal and state sources of funding and their attendant regulations.

The civil rights movement of the 1960's culminated in federal legislation court, and administrative action which have had deep and far-reaching impacts upon rural school districts serving minority student populations. When these populations are Native Americans, the complexity of these impacts is greater, because of their long history of special legal status with the federal government and ambiguous relationship with state governments. This case study describes one rural district's experiences, over a six-year period, in attempting to provide educational services to a significant Navajo Indian population, and the district's attempt to preserve its "local control" in the face of changing legal and political currents associated with Navajo "self-determination."

A note on the methodology of this case study. The study is based less on "hard data" than it is upon the experiences of the authors, both of whom were intensely involved in the project. Where appropriate, the district and Northwest Regional Educational Laboratory (NWREL) records and documents have been consulted, including both internal and third party evaluation reports.

THE SETTING

Geography, Demography and Economy

San Juan County School District is more unique than typical of small rural schools. It covers almost 8,000 square miles, and is thus roughly the size of the state of New Jersey. The population is about 10,000,* although this fluctuates as a result of economic development activities in the area. The population density is about 1.2 people per square mile.

At a superficial glance, the main feature of the entire area in southeastern Utah is a beautiful desolation. A small range of mountains gives way in all directions to high desert plateau, and the plateau in turn gives way to deep sandstone canyons carrying the Green, Colorado and San Juan rivers to their eventual confluence in Lake Powell, formed by the Glen Canyon Dam. Except for the mountain stands of ponderosa pines and aspen, vegetation consists of pinyon, juniper, greasewood and sage. To the southwest lies Monument Valley, even more stark, still and serene.

Upon closer examination, however, the region is vitally active. To the southeast intense oil and natural gas extraction activity can be observed. In the central and northern sections intensive irrigation is bringing the desert to bloom with alfalfa, pinto beans and other cash crops. In the 1950's and again recently, the promise of discovering uranium has drawn prospectors, miners and processing operations into the area.

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*This and other population figures are based upon the 1970 census figures for the area.

The southern one-third of the district is Navajo reservation, where both traditional and modern orientations to life coexist. Many Navajo families continue to live in remote homesteads and camps, herding sheep, tending small cornfields and participating in traditional cycles of religious activity. A few own cattle, work in the oil and gas fields, live in small settlements and participate more fully in "Anglo" economic and religious activities.

Further to the north is a small settlement of Ute Indians, where new federally-funded housing and other facilities stand in stark contrast to dilapidated homes and trailer houses. Here one senses despair, a lack of organization and a level of self and social esteem more typical of the "culture of poverty" painted so vividly by journalists in the 1960's.

The major Anglo towns are still further to the north. Blanding, population 2,250, is a bustling commercial center, where Indians and Anglos alike come for shopping and trading. Twenty-five miles further north is Monticello, the location of the school district office. Also housed here are federal government offices of the Bureau of Land Management and National Park Service.

In 1975, 7 elementary schools, 1 junior high school and 2 high schools in the district had a student enrollment of 2,700, with a full time staff of approximately 135. In addition, one federally operated Bureau of Indian Affairs boarding school provided classes for approximately 120 Indian students, grades K-6.

Isolation

Within the district, the Anglo and Indian populations are to a large extent isolated from each other. This isolation is geographic, owing to the distances involved; and, it is cultural, since the Anglos and Indians by and large follow their own traditions, beliefs, economic pursuits and religions.

While there is adequate telephone communications within and between the larger towns, it is virtually nonexistent on the reservation. The impact of Navajo residence patterns--in isolated homesteads and camps--has an amplifying effect upon difficulties of communication and understanding. Very few Anglos are fluently bilingual and most adult Navajos are distinctly uncomfortable in an English speaking setting. The use of interpreters is a common practice when official communication takes place.

The district as a whole is isolated, located in the far southeastern corner of the state. Monticello, the district center, is 300 miles from Salt Lake City, where the state department of education is located. And, as one state department official put it, tongue in cheek, "It's always easier to go from Monticello to Salt Lake than from Salt Lake to Monticello." Likewise, Window Rock, the Navajo Tribal Government center, is 300 miles south of Monticello.

Navajo Cultural Values*

Much has been written about traditional Navajo society, culture, and history. To summarize briefly, anthropologists and sociologists have pointed out several unique characteristics of Navajo culture.

- Navajo culture has been extremely adaptable to change--adoption of agriculture, sheep husbandry, crafts such as weaving and silverwork, central political institutions and, more recently, wage work, cattle husbandry and military service are examples.
- Navajo life, institutions, values and religion are traditionally woven intricately together. Myths and legens provide a means for interpreting everything Navajos encounter in their environment, and furnish a pattern for safe action.
- Relationships of primary emphasis among the Navajo are kinship relationships--family and extended family.
- Navajo culture places value on accumulation of wealth and material things, though these must be identified with the extended kin group, rather than the individual.
- Knowledge, as well as other "goods," has been passed along through kinship ties, rather than from "teacher to learner" in some general sense.
- Navajo culture and oral tradition places value on the "here and now," rather than upon the future.

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*This sketch is based upon interpretations provided by Edmonson, Kluckhohn & Leighton.

Navajo Concept of Education

The Navajo's basic philosophy is that this life is what really counts and that it is full of dangers. Navajos accept nature as a powerful motivator and, consequently, they strive to conform rather than to alter life's course. The virtues which they attempt to possess are those which promote harmony and reduce friction. The ideal is to possess self-control, generosity and cheerfulness.

In the Anglo setting, teachers, textbooks and curriculum are programmed to bring about the adoption of such values of American life as competitiveness, rugged individualism and success. But for the Indian whose culture is oriented to completely different values, schools become the source of much conflict and tension. The Navajo student is told that he must be competitive, but when he goes home he is told the value of cooperation. The school has impressed him with the importance of individual success, but at home his parents teach him the value of good interpersonal relationships with others.

Traditionally, Navajo education was an "apprenticeship" system organized around kinship ties and kin grouping. Inheritance of "things," including certain kinds of specialized knowledge, was through the female line of descent. That is to say, a person learned specialized knowledge and skills from one of his or her mother's relatives.

The current adult Navajo concept of formal education has been additionally shaped by limited experiences with the formal education institutions provided by the Bureau of Indian Affairs. Until quite recently, Navajo youth interested in going on to secondary schools had to leave the reservation, to attend boarding schools such as Intermountain in Brigham City, Utah, Chemawa in Oregon or Riverside in California.

THE LARGER CONTEXT

The Navajo Nation

As of the early 1970's, the Navajo tribe was beginning to take a systematic view of education of Navajo children, and to exert its influence in addressing needs for improvement.

By 1973, during hearings conducted by the United States Commission on Civil Rights, the tribe was already beginning to formulate a comprehensive program to bring about greater tribal influence in schools serving Navajo children. One key element in this program was unification of the Bureau of Indian Affairs' network of schools with three state public school systems, under the auspices of a tribal education agency. Such an agency would have had many of the administrative and regulatory functions of a state education agency, but rather than operate all the reservation schools, the tribe would set uniform standards in areas of teacher certification and curriculum content.

The Navajo Nation was clearly interested in greater control of the education of Navajo children as part of the general move towards greater "self-determination." In 1972, the tribe established the Navajo Division of Education, and engaged for the first time in a number of programs, such as teacher education, administrator training, special education and adult education. The Division published two documents in 1973 which outlined problems, needs and programs for strengthening the education of Navajo children. It is clear from these documents, as well as tribal policy statements before and since, that the educational process is viewed as a key feature of an overall strategy to adapt to changing socioeconomic conditions and to build a "Navajo Nation."

Increased Enrollment

The 1960's represented a period of rapid increase in Indian enrollment in the public schools in San Juan County. Less than 2 percent of the total school population was Indian in the 1950's. In 1961, 6 percent of the school enrollment at San Juan High School was Indian students. By 1975, 52 percent of the 765 high school students were Indian.* The Navajo parents wanted their sons and daughters to stay home and attend the public schools, so a trend of decreased enrollment began for the BIA boarding schools.

For the non-English speaking Navajo children, the transition from home to school is often difficult and can bring feelings of insecurity. These children are frequently caught between two cultures and two languages, neither of which seems readily accessible.

The Navajo parents sensed the feelings of frustration experienced by their children. The great distances between the Navajo communities and the San Juan School District central office created difficulty in communication. Many of the Navajo parents felt that the school district was not sincerely interested in the schools on the reservation. They felt that the schools located in the northern portion of the county received preferential treatment.

*Compare these figures to those for the tribe as a whole: in 1951-52, the total school enrollment of Navajo children ages 6-18 was 13,135. By 1973-74, 58,443 Navajo children, ages 5-18, were enrolled in school.

Efforts were made on the part of both the Navajo parents and the representatives of the school district to communicate, but the traditional means of communication were not effective in bringing about any positive results.

A question was raised by the Navajo parents about whether or not their children had an equal opportunity to learn in the public schools. Two main factors brought this concern. First, the school transportation program, established to accommodate the long distances between Indian homes and the high schools, created a situation of a very long bus ride. Navajo students traveled 85 miles one way to get to San Juan High School. Many of the reservation students had to walk several miles to get to the bus route. All of this meant that these students were spending four to five hours each day getting to and coming from school.

The long bus ride made it difficult for the Indian students to complete homework assignments and impossible for them to participate in extracurricular activities.

Second, the traditional curricular program and materials were not geared to fairly treat a student whose first language differed from the dominant language. It became obvious that adjustments had to be made to provide learners with equal educational opportunity by preventing them from lagging in cognitive skills until sufficient English mastery was achieved.

Bilingual/bicultural education involves instruction in two languages: the child's first language and the second language. It also involves the study of the two cultures in order to enable the children to acquire norms, values, attitudes and skills consistent not only with their new environment, but also their own culture.

Questions regarding a bilingual curriculum created great concern and discussion:

- o What concepts should be included in a bicultural curriculum?
- o What cultural values are best taught at school, and which should be taught in the appropriate spiritual atmosphere of the Indian home?
- o What is the proper scope and sequence of a bilingual/bicultural program?
- o What is the best model of bilingual education to use when dealing with a native language that does not have written standardization?

The above questions and many others had to be answered before an appropriate curriculum could be developed and implemented.

DISTRICT RESPONSES

Finding themselves faced with a serious increase in Indian enrollment, the professional staff of the San Juan School District began to implement several programs.

Curriculum

In 1971, with the assistance of a Title VII grant, the district began a Curriculum Development Center. The center developed Navajo instructional materials in the Navajo language to assist with the bilingual program. The students' native language was used to teach them basic concepts. The project's main goal was to build self-pride or self-respect.

A blend of the latest computer graphics and some almost timeless Indian stories was one feature of the Navajo curriculum project at the center. With a medicine man signed on as cultural consultant, the project produced 16mm color films with Navajo dialogue to bridge the gap between home and school for young Indian children. The project was very media oriented, using filmstrips, films, slides, audio tapes and two-track and four-track Sony videotape recorders. Materials were designed to be used in a structured way by teachers and in a non-structured way by students.

A bilingual parent committee worked with the school staff on materials development. Parent concerns were expressed in meetings held in the reservation communities. Progress was slow at first, but when some of the first instructional material was used with Indian children in the classroom, a great deal of enthusiasm was generated.

Staffing Patterns

The district administration made an effort to employ as many professional and paraprofessional Indian people as possible. Bus drivers, kitchen help, custodians, teacher aides and, most important, professional teachers were employed. Indian students were surrounded by other Indian adults working in the schools.

Certified Navajo teachers were very difficult to find. The colleges and universities serving the area had very few Navajo students participating in their education programs who were successful in graduating.

In a contract with Brigham Young University, a Career Program was developed. Navajo college students were employed as bilingual aides to classroom teachers. They were released from their duties at noon on Fridays and were enrolled in college courses leading to an elementary teaching certificate. Within a few years, 38 Indian students had completed graduation requirements and obtained a teaching certificate while employed as bilingual aides. A bilingual/bicultural program was developed and implemented. The comprehensive design included four parts: an instructional component, a curriculum and materials development component, a staff development program, and parent and community involvement.

In the elementary grades a self-contained team approach to instruction was used. If the certified teacher was an Anglo, a Navajo instructional aide was employed to complete the team. If the certified teacher was a Navajo, an Anglo instructional aide was employed to complete the team. The Navajo-English team provided the capability of instructing students in both languages concurrently.

Community Involvement

In the summer of 1974, the district contracted with the Rural Education Program of the Northwest Regional Educational Laboratory to install a strategy to involve two segments of the Navajo community in district and board decision making procedures. The contract called for a 22-month involvement of NWREL and the district to train 4 facilitators in the strategy and to provide onsite consultation to project participants.

The Rural Futures Development (RFD) Strategy-- Formal Analysis

The RFD Strategy had been under development at NWREL under contract with the National Institute of Education since 1972. At the time of contact with the district, NWREL desired to further test and refine the Strategy.

The RFD Strategy calls for the formation of a broadly representative group of citizens, educators and students. These groups, called School Community Groups, engage in a seven step problem solving process, beginning with discussion of concerns and issues, gathering information to study these thoroughly, set goals, plan educational improvements and assist in implementing and evaluating these. The School Community Group is assisted in this process by a trained facilitator, who also ensures linkage of needed resource people, communications and liaison with key education personnel.

The intent of the Strategy is to achieve significant educational innovation through broad-based community support. The "content" of innovation is determined locally; RFD is a process and a value orientation about how change ought to come about, and who ought to be involved in bringing it about.

It is a model for achieving locally initiated change while preserving "local control." When successfully implemented, the Strategy provides for a fundamental structural change in a local school district, and produces or enhances decentralization of decision making processes.

One basic assumption of the NWREL developers was that after a reasonable period of experience with the Strategy School Community groups would be proficient in its techniques and procedures, thus freeing facilitators for similar work in other communities or districts.

Planning the Project - Participants

The decision to employ the RFD Strategy in the San Juan School District was a collaborative one, involving

- the district Board of Education which agreed that the district would become an RFD pilot site in Utah, after discussions with school system administrators and community spokespersons,
- the Utah State Board of Education, which agreed to support the pilot siste with training and othef services,
- The Utah Navajo Development Council (a state agency) and the Navajo Nation, both groups which have an interest in district affairs and which agreed to help finance the project, along with district and state boards,
- Western Educational Services, a consulting firm charged by the state education department with recommending a course of action in San Juan School District,
- the Northwest Regional Educational Laboratory, which agreed to provide training and consultation necessary to establish the local pilot site and prepare the state education agency for similar efforts elsewhere in Utah, and
- The Division of Education of the Navajo tribe, which agreed to support the project by providing a CETA position to employ one of the facilitators/trainees through the initial implementation phase.

The Assistant Superintendent for Secondary Education was selected to coordinate RFD activities at the district; the Deputy Superintendent of Public

Instruction was selected for a similar post at the state level. In addition, an RFD Task Force was formed in the state department to plan for expanding RFD statewide.

NWREL identified two staff members who would be primarily responsible for training and implementation activities at the district level, and a third who would provide liaison to the Utah State Board of Education.

The Utah State Board of identified two staff members within the Community Education Unit who would serve as co-trainers with NWREL staff to the local district.

Selection of Facilitators

This step was believed to be critical by all parties. Given the language and cultural differences inherent in the area, and given the low level of communication and trust between the Navajo community and the district, the facilitators would need to be able to operate effectively under pressure and with credibility both to district leaders and local Navajo community leaders.

It was agreed to hire four facilitators who would work in pairs for mutual support. This arrangement would also give the district flexibility after the training period either to expand the project or to retain those facilitators whose performance was "most effective." NWREL had suggested the "outside," third party facilitation would be crucial, since outsiders would not be perceived by any party as having "vested interests" in the outcome of local issues.

Four facilitators were selected from a field of a dozen candidates. Two of these were "outsiders" to the district. One was a woman whose background had been teaching in a multiethnic setting in Salt Lake City. The other was

Indian, though not Navajo, whose background was social work. Two others were Navajos residing within the county. One was a district staff member and the other had been a counselor with the district in the past, currently active in a Blanding group of "off-reservation Navajos" working to improve the opportunities of these people.

Implementation - Year One (1974-75)

One of the NWREL staff moved with his family to Monticello to assume the role of "onsite trainer." Another NWREL staff member, located in Portland, would provide a series of 14 "formal training" sessions, along with the two Utah State Board of Education trainers. The formal training sessions were planned to introduce stages and procedures in the Strategy; the onsite trainer was responsible to assist facilitators in adapting these to the local conditions, and to provide liaison with the district administration.

The immediate district objective was to assess the claims by some vocal groups that new secondary schools in the southern portion of the district were both needed and desired by the Navajo people living there.

A longer-range objective was to establish an ongoing mechanism in the district for improving local problem solving capacity through greater public involvement in district decision making processes.

Two School Community Groups were identified in the southeastern and southwestern areas of the district. This process had been accomplished in close collaboration with Chapters, local community Navajo governmental units, and the membership approved by the district Board of Education.

Initial meetings with each School Community Group revealed a number of concerns about education. Each group quickly constructed survey instruments aimed at validating the needs and concerns of these groups. The surveys were conducted "hogan to hogan" in the communities, and Navajo high school students were also asked to complete them. In all, about 1,500 surveys were completed, many of them returned with the validating thumbprint.* The desire for new high school facilities and programs closer to the Navajo places of residence was expressed almost unanimously.

Arrangements were made for a meeting between the two School Community Groups and the Board of Education, for the purposes of reporting the survey information and discussing next steps. All group members were invited and each prepared their reports, given by bilingual group members with commentary from other members in Navajo, translated for the board by one of the two Navajo board members. The board asked each group to prepared recommendations for the next meeting. At that meeting, School Community Group representatives recommended that two new high schools be built at locations generally identified in the survey.

Some six months after the beginning of the project, and in response to the SCG recommendations, the board directed the superintendent to prepare a bond election for the purpose of constructing additional high school facilities in the southern portion of the district.

The board held a series of explanatory hearings over the summer of 1975 in Blanding, Monticello, Montezuma Creek and Oljato. That fall the bond election was conducted, and a $7 million bond was approved. In analyzing the

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*Since few Navajo adults write, many sign official communications with a thumb or finger print.

election, it is clear that Navajos turned out and voted in record numbers and contributed significantly to the passage of the measure. In fact, SCG members, with assistance provided by the Utah Navajo Development Council, had undertaken a concerted effort to advertise the election, to register Navajo people, and to encourage them to vote. This was without precedent for any local, county or state election, as was the resulting participation in the election itself.

Expansion - Year Two (1975-76)

During the summer of 1975, the facilitators began to turn their attention to requests from residents in the town of Blanding to organize a School Community Group. This SCG began to meet and engage in problem solving activities that fall, assisted by a single facilitator. Unlike the first two SCGs on the reservation, this group's thrust was immediately toward improvements in the elementary and high schools in Blanding. Over its first year of operation, this SCG succeeded in establishing a newsletter to improve school-home communication and in identifying needs for increasing the emphasis upon reading at the secondary level. The district hired a reading specialist in response, and implemented a program designed to assess and improve reading skills. The Blanding SCG, as part of its early study of needs, became interested in teacher evaluation procedures. The facilitator managed to avert a confrontation between the SCG and staff on this sensitive issue. The SCG requested the board review the district evaluation policy and ensure its implementation.

Meanwhile, during the second year of the project, the two Navajo SCGs continued to assist in the planning for new schools. They met with architects to give input to the educational specifications being developed. They

assisted in identifying sites for the schools, and working out delicate negotiations between the district and families who had hereditary "use rights" to the land in question.

The planning process proceeded more quickly in the southeastern than in the southwestern area. This was true in part because of the site recommended by the SCG, and problems of establishing the sufficiency of water and of gaining the necessary state and federal approvals for building a school within a national monument area.

Adaptations - To the Present (1976-79)

At the end of the 22-month contract period with NWREL, the district decided to continue the program at a significantly reduced level. One of the facilitators was released completely. Two others continued on a half-time basis with the program, the other half of their time devoted to other district duties. The fourth facilitator continued on a full-time basis and became the district coordinator for the entire program.

Over the subsequent years until the present time, the district attempted to maintain this same level of effort. During the spring of 1979 the coordinator left the district. Currently one of the original facilitators continues with the program on a full-time basis, working with the SCGs on the reservation, and another facilitator, new to the district, is working with the SCGs in the northern part of the district.

The first district high school constructed on the Navajo Indian Reservation was located at Montezuma Creek, Utah. Representatives of the Montezuma Creek School Community Group were present with suggestions and recommendations on all of the major decisions and questions that arose, such

as the proper boundary for the new school attendance, the organization of the new school bus routes, attendance and grading policy and many curriculum details.

The Monument Valley School Community Group is presently active in the same process regarding the second new high school to be constructed on the Navajo Indian Reservation at Monument Valley, Utah.

Outcomes to Date

The overall efforts to improve the delivery of instructional services to the Indian population in San Juan County has been very productive.

At the present time, 50 percent or 1,560 Indian students are enrolled in the district's ten schools. Each year an increasing number of Navajo and Ute parents are electing to send their children to the public schools.

Ten 16mm films have been made for classroom use. Most of the films use the Navajo legendary "Coyote" vehicle to convey instructional concepts. Many cassette instructional tapes have been recorded in the Navajo language for use by teachers. Experience stories written by Navajo students have been published. Approximately 30 filmstrips, depicting instructional concepts, have been developed for use in the bilingual program. A rather large collection of cultural awareness items have been organized for teacher use (photographs, books, handicrafts, tools, clothing, etc.). Instructional Teacher Guides have been printed for Language Arts, Mathematics, Social Studies, Science and Cultural Awareness.

The school district has employed many Indian people. Approximately 120 Navajo and Ute adults are presently employed as bus drivers, cooks, custodians and teacher aides. Nine certified teachers and two administrators work in the district's schools.

From the community involvement efforts there are several very tangible outcomes, and a number of equally important but less easily measured results. Among the tangible results are:

- Passage of a $7 million bond election to build new high school facilities on the reservation.
- The opening of one of these schools this year with greater than anticipated enrollment--365 Indian students now arrive at school in 40 minutes or less.
- Planning now underway for a second high school, scheduled for completion in 1981, with enrollment projected for 350 Indian students.
- Organization and involvement of School Community Groups in every community in the county. Membership of three of these is totally Navajo. Three others are predominantly Anglo.
- District commitment to retain two full-time process facilitators to conduct ongoing training for parents and school employees in the problem solving process.

Among the less tangible results are those associated with improved communication and more positive attitudes between educators and community members. In 1976, the Utah State Board of Education commissioned a third-party assessment of program impact. Key findings of that evaluation were that the program:

- had helped to improve how people felt about the San Juan schools,
- had helped resolve problems between educators and the community, and
- had greatly improved communication and understanding between community members and educators.

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

San Juan County School District has had generally a positive experience with community participation in decision making processes. School Community Groups and facilitators are now ongoing features of district operation.

The district's commitment to expand the project from the original two Navajo communities to Blanding, then Monticello and now all communities is a testament to the value it places upon community participation and to the ability of people to make it work. It is of crucial importance to have learned in this effort that ongoing facilitation is needed. Because of turnover of School Community Group members, Chapter leadership and board membership, continuity of constructive efforts must be assured by the district's facilitators.

Through community participation, it would seem that the district's desire to continue to operate with considerable "local control" and the local Navajo desires for "self-determination" are being accommodated and woven together. Local educators and community members made the substantive decisions and charted a course for the future.

Recommendations

1. In areas such as San Juan County School District, Indian self-determination has an impact upon non-Indians, the school district operation, indeed the entire fabric of social and political

life. In this case, rather deep and serious conflict was accommodated, but with continuing repercussions, sentiments and unresolved issues. Federal agencies should recognize such impact, study it and provide special assistance to such areas.

2. Navajo people face very critical decisions regarding their development and future. Assuming that the Navajos in San Juan County will continue to reside there, interact with Anglo people, participate along with Anglos in schooling, governance and business activities, training and development experiences such as those provided through the RFD project would seem of critical importance.

3. Federal incentives should be offered to public school districts bordering the Reservation to implement programs on local parent involvement in the decision making process. Emphasis should be stressed on local involvement rather than trying to bridge the communication gap that exists between the Navajo Tribe, three states and many counties.

4. School districts such as San Juan would probably welcome the influence of such agencies as the Navajo Division of Education, if that influence were collaborative and accompanied by technical expertise, programs and perhaps money to accomplish mutually identified goals.

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