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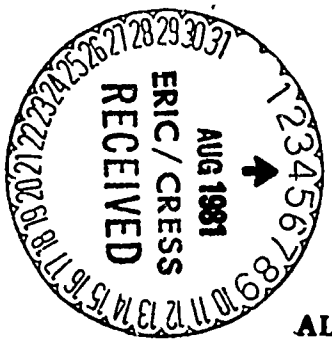
ABSTRACT

To discover student attitudes and student, teacher and parent perceptions of school performance, 29 Navajo parents living on Canoncito Reservation, their children who attended Albuquerque, New Mexico public schools, and the children's teachers were interviewed. Results illustrated wide diversity of family and cultural characteristics within a small, ostensibly homogenous community and problems inherent in looking at groups of Indian students rather than individuals. Findings included: average family size was 5.7 children; students from 20 families spoke Navajo; at least 10 families used medicine men, some in conjunction with western medicine; 40% of families interviewed had no employed head of household; 83% used wood-burning stoves; 62% of homes had no running water, 17% no electricity, and 44% no television. Teachers reported most Canoncito students worked together as a group, resisted being singled out, and wanted their group to be good; despite skills-test scores slightly lower than school average, school performance differed widely among Canoncito students. The decision-making process was also investigated, revealing that parents felt the children themselves had decided whether they would attend the Canoncito Bureau of Indian Affairs day school or Albuquerque public schools. Translated transcripts of comparison interviews, conducted in Navajo, with nine parents and one student from Torreon, a community similar to Canoncito, comprise two-thirds of the document. (NEC/MH)



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ALTERNATIVES IN INDIAN EDUCATION

FINAL REPORT

MINORITIES AND WOMEN'S PROGRAM

NIE-G-78-0815

March, 1981

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PURPOSE

Although this project was funded by Minorities' and Women's program of the National Institute of Education, it has not followed the pattern of most projects funded by that program. Whereas most of the projects concentrated on developing or refining research skills of a large number of participants and their major thrust might be said to be training in research, this project concentrated on a specific research topic, using several Indian and/or women to gather research data. The development of research skills and "networking" was seen as a byproduct of the research in question.

The project had two major thrusts: 1) student, teacher and parent perceptions of school performance and attitudes of a group of Navajo reservation students who attend public schools in Albuquerque, New Mexico, and 2) an analysis of the decision making process of Navajo parents, particularly members of the school board.

During the first year of the project, extensive data was collected from teachers and students at the school and parent interviews. Activities in the community were closely followed since considerable changes were being made, both internally and as a result of a new law which affected the policies of the school board.

The second year's activities focused on documenting changes in parent, student and school board behavior as a result of outside and local reservation political events. In addition, first year interviews with the parents had revealed considerable variation in perception of schools and their roles. Further exploration of parental attitudes and knowledge of school was conducted in the form of interviews with Navajo parents from a similar community for comparison.

NAVAJO STUDENTS AND PARENTS

There is a growing movement among schools of education to develop courses in multi-cultural approaches. In the western United States many of these courses deal with Indian education. This is seen as a progressive movement; and it is, if you consider it as a replacement for the idea that all children are identical regardless of background.

Nevertheless, the very idea of preparing teachers to teach Indians raises a number of questions. How does one learn to teach Indians? Which Indians? If all Indians are somehow the same, this should surely lead to a study in genetics.

Our research was formulated to present some clear, useful information about Indian students to teachers. However, if our findings were presented as global truth about all Indians, we would have failed.

We maintained that a major fault of most research in Indian education is that it is based on the assumption that significant generalizations can be made that include all Indian children. We planned to study students from a particular tribe, and a particular subgroup of that tribe.

To conduct the study, we chose the community of Canoncito, a Navajo reservation west of Albuquerque. Canoncito was selected because it is represen-tative of an Indian community in which most of the people still speak their native language, are relatively isolated, and have the choice of two school systems.

We assumed that a group of students from a small sub-band of the Navajo tribe, 140 miles from their tribal capitol and 30 miles from Albuquerque, would be homogenous, at least in the following ways: they would all speak Navajo, they would all participate in traditional Navajo activities (sings, rituals, games, healing rites), and they would find the adaptation to the large, urban school system difficult.

We began by looking at both the mid and high school students. Our plan was to collect enough initial information about student characteristics to determine which aspects of their problem-solving abilities to focus on in depth. Initial information was collected from teacher and parent interviews and student observations. Interviews with teachers focused on how the Canoncito students were alike and different from other students at school and what teachers saw their strengths and weaknesses to be.

Interviews with parents focused on what children's lives were like at home, what they learned, what traditional activities they participated in, etc.. Student observations were conducted in classrooms and on their bus ride back home. This initial data would be the basis with which to plan an in-depth study of alternative measures of competence.

By mid-February, ten parent interviews were completed. We found that in fact very few of the children (or their parents) still participated in traditional activities. Also, several of the children spoke little or no Navajo. Miss Allen, the counselor who has worked with Canoncito students for eight years, also confirmed our initial impression from the parent interviews that chores like herding sheep or chopping wood were done by some students and not by others. (In fifteen of the twenty-nine families eventually interviewed, children chop wood. In eight families, children care for livestock.)

Also, from talking with the teachers and reviewing student grades and CTBS scores, we found that there was a wide range in school performance. Many Canoncito students were in fact doing well in school. Many participate in extra-curricular activities.

We discovered that we had made the same mistake we accused others of making. The diversity of experiences and activities from family to family indicated that we could not describe, or focus on, experiences that all the students would have in common. We therefore decided to conduct a more detailed descriptive research of students from the perspective of themselves, their parents and teachers.

Approach

Initial research was limited to what information we could gather from existing statistics or through interviews with staff from the Albuquerque Public School system. We did not attempt to interview individual parents of children at that time because we felt it was important not to begin actual research on the reservation or with reservation children in the schools until we received a resolution of support from the Tribal Chapter. The resolution was delayed because the entire community was involved in Navajo Tribal elections held every four years. However, during this interval, individual parents and board members from Canoncito and the APS staff consistently lent their support to the project. In early December,

IET staff was invited to a Chapter meeting where the project was discussed and approved. The Tribal Chapter passed a resolution supporting the research project.

Once we had modified our research to a problem of description, we chose triangulation, or multiple measurement, as defined by Issac and Michael (1979), to assess the validity of our findings.

Facets of multiple measurement included hard data, observations, interviews of parents and staff, and student questionnaires. We collected grades, CTBS test scores for 8th grade, interviewed teachers, made classroom observations, rode the bus home with the students, talked to bus drivers, counselors, the school nurse and secretary. We found out who did well in school and who stayed after school to participate in extra-curricular activities. We compared what teachers said about selected students with what parents said about them and then checked that information against what students did at school and how they felt about it. Emphasis was placed on students attending John Adams Middle School since it had become Canoncito students' first introduction to the APS system.

Hard Data Twenty-one categories for data collection were outlined, ranging from the number of students in public school to the number of families on the reservation who have television sets or read the Navajo Times. Data collected from schools includes: grade point averages for mid-school students, number and names of all students (and siblings) attending APS schools, extra-curricular activities in which Canoncito students participate; statistical/demographic data on students, teachers, parents and communities of John Adams Middle School and West Mesa High School (provided by the school district); busing schedules and routes; and Canoncito student employment at West Mesa.

Second semester grades were averaged with those of the first semester and compared with CTBS scores for eighth graders. This information was later requested from IET by the Coordinator of Indian Programs for Albuquerque Public Schools (APS). Table I on page 8 indicates the major categories of data collected.

Interviews

All interviews with staff and parents can be described as semistructured. We interviewed 29 parents, taking care to include a balance of those with children who are doing well in school and those who are not. (Our criteria for "doing well in school" is grade point average of 2.5, or higher and participation in extra-curricular activities.) See Table II, Interviews and Observations, page 9.

In interviewing teachers, we presented them with a list of questions and explained that they represented the general kind of information we were seeking. The list of questions was then put aside in favor of a general discussion. We found this approach more open; it provided us with many observations we felt would not be forthcoming in a more formal situation. Once interviews were typed we asked those interviewed to review them and check their accuracy. Minor revisions were made in three instances.

Twenty-one of the twenty-nine interviews with parents were conducted by in Navajo. Special care was taken in reformulating concepts in Navajo. All parent interviews and the description of the interview procedure were included in Appendix C, Preliminary Findings Report.

The subsequent interviews with Torreon parents were conducted with a tape recorder. Richard Montoya, the interviewer, asked for permission to tape interviews in Navajo; he then translated them to English on the reverse side of the tape. The English translations were the basis for the transcriptions included in the Appendix.

Student questionnaires We also conducted a series of after school sessions with mid-school students. Thirteen questionnaires were completed as a result of these sessions. The initial results of this project are included in Apendix B.

Observations Staff observed five classrooms, informally observed students during bus rides home, at assemblies in which Canoncito students performed and during the after school sessions.

Further syntheses of existing data In addition, we asked the counselor who has worked with these students and their families for the past eight years to review all parent interviews and make a written report which

addressed each of these issues as they relate to individual families. The counselor verified or corrected each interview and added important information in several instances.

Summary of Findings

One can make some general observations about the students from Canoncito. Several families (at least ten) use medicine men, either exclusively or in conjunction with western medicine. (Families distinguish between relying on medicine men and participation in traditional Navajo rituals.) Students from twenty of twenty eighty families speak Navajo and they do so during class. Forty percent of the families interviewed have no employed head of household. Sixty two percent of the homes had no running water; 17%, no electricity; 44%, no television sets; and 83% wood-burning stoves. Twenty four percent of the families come in to town for reasons other than necessities; 45% come to town once a week or more. (See Summary of Information from Parent Interviews, pages 10-14.)

The average family size is 5.7 children. Of 162 children, 63 are of school age or older than 18 but not attending school. Of these 63, 8 are in college or vocational schools. Six are employed full time, one part time. Teachers at the mid school in Albuquerque agree that most all the Canoncito students stick together, don't mix much with others and resist being singled out. "They work together as a group. They want their group to be good. Sometimes I think that is their greatest strength. If you let them go, the guy who is the leader will lead; but if you single him out, ask him to come up in front of the class, uh-uh. That's a mistake." Another teacher said if she had to sum them up, she would say they act like "new kids" all year.

One might expect most of these students to perform below grade level because of language and cultural differences. Results of the California Test of Basic Skills (CTBS) indicate that 57% of the twenty three eighth graders who took the test scored more than two grades below level in Total Language; 32% below in Total Math; 41% in Reference Skills; and 68% in Science and Social Studies. However, these percentages are only slightly lower than the school average.

Other discoveries were surprising. Of twenty eight families with a total of 162 children, only one girl had ever participated in a traditional

Navajo ritual. (A significant contributing factor may be the cost of elaborate rituals. In 1975, a Yeibichei cost as much as seven hundred dollars; a squaw dance, four hundred dollars (Dutton, 1975). Three parents are silversmiths; one of whom said she learned the craft from a white man in Albuquerque. Some parents knew traditional games, but no one had taught their children how to play them. Only eight girls are learning to weave. In six families, playing doctor or teacher is a favorite pastime. In eight families, at least some of the children spoke little or no Navajo. These children complained of being teased or ridiculed by the others. Less than a third of the students herd sheep. In one family, a favorite pastime is reading Nancy Drew books. Another family has a recording studio attached to their home. Children play the guitar, sing, ride horses, and ride motorcycles. Many students have traveled extensively, either on family trips or with special programs. Some students have switched schools four and five times. In spite of the preponderance of low CTBS scores, there was a wide range in school performance. Of the twenty three eighth graders who took the CTBS, five scored above grade level on Total Language; three on Math and three on Reference Skills. Nineteen students had a 2.5 grade point or higher average for the year. Thirty of the students stay after school to participate in extra-curricular activities, ranging from talent shows and basketball practice to chess club meetings. Eight students are members of the chess club.

These interviews are illustrative of the wide diversity of family and cultural characteristics within a small, obstensibly homogenous community. They illustrate the problems inherent in looking at groups of students, Indian students, rather than individuals. The tendency to form stereotypes is a human and necessary attribute; it helps us order our world. However, one must then go beyond original impressions and stereotypes and look at individual human beings. It is particularly important as an antidote to authoritative teaching training manuals about what Indians (or Blacks or Chicanos) are 'really' like.

The parent interviews led to much speculation about assumptions school personnel and researchers make about parental involvement and influence on their children's motivation and school choice. Additional interviews with parents from a similar Navajo community, Torreon, were made for comparison.

TABLE I: CATEGORIES OF DATA COLLECTION

I. ALBUQUERQUE PUBLIC SCHOOLS

1. Number of students at each grade level, siblings in each school
2. For John Adams Mid School: grades and standardized test scores
3. Average daily attendance for mid and high school students
4. Length of service of teachers/staff in APS Title IV program
5. In-and pre-service for Title IV teachers and staff.
6. Number of mid-school children not in APS system
7. Number of parents who attend APS school functions; kind of communications established between Canoncito parents and APS
8. Demographic data on mid and high schools
9. Bus schedules for extra-curricular activities

II. BUREAU OF INDIAN AFFAIRS SCHOOL

1. Number of students at each grade level; number of children entering school who do not speak English
2. Length of service of teachers/staff at BIA school
3. Teacher in-and pre-service at BIA school
4. Type and frequency of communication between parents and BIA school

III. CANONCITO COMMUNITY

1. Map of reservation indicating where mid school students live
2. Name and occupation of all Tribal Chapter and board members, length of terms
3. Overlap of two school boards and Chapter; who serves on which one?
4. Occupation of parents of students selected for study
5. Number of parents interviewed who take an Albuquerque newspaper, Navajo Times, or have TV sets
6. Description of community events, participation by school-age children

7. What Activities mid-school students engage in on the reservation
8. Kinds of chores performed by children before and after school

TABLE II: INTERVIEWS AND OBSERVATIONS

I. ALBUQUERQUE PUBLIC SCHOOLS

1. 4 counselors
2. 1 career education coordinator
3. 2 teacher aides
4. 1 secretary
5. 2 bus drivers
6. 1 principal
7. 9 teachers
8. 15 teachers (informally in teacher's lounge during lunch breaks over a two day period)
9. 13 students

II. BIA SCHOOL

1. BIA principal
2. 6 BIA teachers
3. BIA Area Superintendent
4. Director, Navajo Area School Board Association

III. CANONCITO COMMUNITY

1. 29 parents
2. BIA Liaison Officer
3. Director of Alternative School
4. Follow-up interviews with 27 parents

IV. TORREON COMMUNITY

12 parents and 1 high school senior

IV. OBSERVATIONS

1. 5 classrooms
2. 4 bus rides
3. 3 student assemblies
4. 11 after-school student activity sessions

SUMMARY OF INFORMATION FROM PARENT INTERVIEWS

I. Community Characteristics

1. Twenty one interviews were conducted in Navajo.

2. Eight families interviewed said at least some of their children had only limited knowledge of Navajo.

3. Homes:

running water-14
wood burning stoves-24 (chopping or hauling wood is necessary)
electricity-24
television-19

4. Employment:

Of the twenty-nine families, three receive welfare, nine has no head of household who is employed. Of these 12 families two are grandparents who have taken in children.

Husbands-13; four do silverwork, 1 herds sheep, three receive community salaries, two are pastors(including one of the silverworkers), one works part time in the community.

Three are disabled, two are deceased and two have left their families.

Wives-6; one works at the sheep camp, one does silverwork, one works at the chapter house, three work part time in the community. Three are on welfare.

5. Contacts with other communities:

Seven of the families said they come in to Albuquerque for reasons other than necessities: to see a movie (3), attend a school function (4), eat out (2), go to the zoo, parks, picnic (3), attend wrestling matches (1).

Frequency of trips vary from once a week (9), biweekly (4), monthly (3) to sometimes (1).

Students interviewed said they often go to other reservations to attend dances or visit relatives. The alternative school director said students tell him of attending concerts in Albuquerque or Santa Fe. One

sixth grade student spends the summers in Phoenix with her sister. Six students said they had lived in other places. The fifth grade teacher at the BIA school said that by the time students reach fifth grade some of them have attended three or four schools.

At least 12 adults in the community commute to Albuquerque to work.

II. Family Size/School-Age Children and Older:

1. Average family size: 5.7 children. Twelve families had six or more children.

2. Total number of children (excluding Family no. 12, where all children are over 30): 162.

3. Total number of children school age or older not in school or employed: 49

Of these 49 not employed or attending school, 5 dropped out of school due to health problems; 3 of these had to quit school to care for a parent or grandparent.

4. Older children in school or employed: 14
   3 are in college
   5 are at the technical vocational school; one other student dropped out due to health problems
   6 are employed full time; 1 part time
   Children in the last two categories (attending TVI or employed) may or may not have completed high school or earned a GED.

5. School-age children attending BIA boarding or Catholic Indian schools:
   St. Catherine's -1
   Arizona (name of school not mentioned)-1
   Ft. Wingate -1

III. Children's Activities and Friends:

1. Children who participate in Navajo rituals-1 (puberty ritual)
   Children who weave-8
   care for livestock-8
   chop wood or haul water-15
   read newspapers or books-16
   play teacher, doctor or nurse-6 families
   cook-16
   clean, wash dishes-24

2. Children's friends
   Six families say children mention Spanish or white friends at school
   Four children bring friends home from school
   Seven parents know who their children's friends are (many parents know the friends of some, but not all of their children).

IV. Learning, Discipline and School:

1. Learning:
   Twenty-two parents mentioned the use of praise
   Six specifically mentioned that their children learn by observation
   Seventeen parents mentioned specific accomplishments
   One mother said her child did not learn at home; just at school. Another said, "I don't know what he has learned at home". One mother does not believe that her daughter learned anything from her.

2. Regarding discipline, in 10 instances their was no reference to discipline. Ten parents said they spank children; most qualified this by saying "the little ones only."

3. Responsibility of getting the children off to school was not mentioned by 13 of the families. Eight parents implied that their children's interest in going to school is so strong that they do not need reinforcement from parents. Four parents said they make that decision for the children, whether they want to go or not. One parent said they had little control.

4. Thirteen families said their children talk about school at home. Eight families said their children complain about teachers; Seven families say their children complain about treatment from other students or have fights with other students. Two students specifically mentioned difficulties with other Canoncito students. Two other students, when interviewed, mentioned this problem. It was confirmed by the Navajo teacher aide at John Adams.

5. Eight parents said they think APS provides a better education. Two families preferred the BIA school, saying that the students had less fights, the school was closer to home, and the students maintained the Navajo language at the BIA school. Four parents visit APS schools occasionally; six parents visit the BIA school.

6. Of the 29 interviews, seven families made no mention of their children's future: where they will live or what they will do. Of those where specific mention was made, seven said they imagined the children would keep close to home, four said their children will probably move away from Canoncito, and eleven said they didn't know. When referring to specific children parents thought eight would have a trade or job, nine would continue on to college.

DECISION MAKING PROCESSES

History of Indian Education Policy

The federal government has acknowledged a legal and financial responsibility for Indian education since 1790. From 1790 until 1872 federal funds were given to various missionary groups who decided among themselves what they would teach and who their students would be. They worked out territorial problems among themselves; it was not a federal concern. Most of the smaller tribes were under the exclusive jurisdiction of whichever religious denomination had arrived first. On the larger reservations, each church group would take its section of the reservation and develop its own educational program. The authority of the missionaries was so clearly established that during the decade of the 1870's they, and they alone, appointed the Bureau of Indian Affairs agency superintendent on their reservation or their section of the reservation and the government automatically approved the appointment.

When the federal government entered the education business directly in 1872, the missionaries continued to be the dominant influence both because they selected the local BIA officials and because they were the only ones with experience in Indian education. During the 1880's and 1890's the government school began to fuse the missionary approach and the military approach brought by all the otherwise unassigned Army officers who had been pressed into service as teachers of Indians. The missionary and military goals and approaches were not identical, but they did have some common objectives. They both wanted to "civilize" Indians, eventually to make them useful and unthreatening members of the larger society, and they believed that they couldn't do that unless they kept Indian children away from the influence of their families and communities. Both groups had given up on the older generation and saw the children as the only sizable group of potential converts either to Christianity or "civilization." Many of the missionaries expressed open concern about the particular model of civilization that the military men presented, but if the two groups couldn't agree on the future, they could agree on the importance of separating young Indians from their past.

The most effective way to do this was through the use of boarding schools, the further from home the better. It was an openly coercive system.

When the Indian communities actively resisted education, that was taken as further proof of the need for the boarding school approach.

The federal government began paying public school tuition for Indian children in 1891. Although this was less drastic than boarding school, its purpose was the same. If Indian children were surrounded by others, they would learn from them, and eventually become like them. By 1928, there were more reservation Indians in public schools than there were in government or mission schools but 40% of school age children weren't in school at all.

When John Collier became Commissioner of the Bureau of Indian Affairs in 1934, he specifically rejected the boarding school approach and announced what he thought would be the beginning of the end of the boarding school system. He favored public schools and when they were not available or accessible, he pushed for the development of small community schools that would serve not only young students but all community needs. He saw this as a particularly pressing need at Navajo. In 1938, the Canoncito school was built as a part of the Collier plan.

World War II both ended the construction of BIA community schools and provided reservation people with involvement in the non-Indian world that went far beyond anything the schools had hoped to accomplish. The 1950's represented a steady diminishing of federal services for Indians combined with a decade-long threat of the end of all federal Indian services. Through the fifties and sixties, the Bureau of Indian Affairs remained in the education business, but did so with an official need to justify their presence as the only alternative because of the absence of available public education.

The Canoncito community has been a part of this history. The term "to be educated" translated into Navajo becomes "speaking English." Some of the older parents of Canoncito children were forcibly corraled, sometimes put into handcuffs, and carted off to school. The memory of education as 'something those other people make you do' is still an active one. Although many young Indian people who do not share this history now talk of the need to avoid a curriculum of acculturation, they frequently miss the point. In isolated Indian communities, going to school in the first place is such an act of acculturation that whatever happens in a classroom is of little significance after the first jolt of being there at all. This can

be measured in the Canoncito rejection of formal English-Navajo bilingual programs. It's not that they are opposed to their own language, it's that they see school as the place where you learn those things that are not a part of your community.

As more and more Indian children began to attend school from 1934 on, the actual BIA school population increased but the public school Indian enrollment increased at a greater pace. The result was that the percentage of reservation students in BIA school has decreased slowly but perceptibly over the past four decades.

Reservation Indians have a choice of two systems of free public education—public schools and government (Bureau of Indian Affairs) schools. In thirty Indian communities, there is still a third choice—an Indian controlled and contracted school supported by federal funds.

The movement begun in 1966 for Indian controlled schools contracted through the Bureau of Indian Affairs gave new life to Bureau schools. If a local community could not get satisfaction from the Bureau of Indian Affairs, they could exercise the right to contract and control the school themselves, using federal money to operate. There are now thirty such schools and at least three are added every year.

On what basis do Indian parents or Indian children choose one school over the other? What are the advantages and disadvantages built into their choices? What are the different potentials of the two kinds of institutions? Does one yield more easily to change?

While having alternatives is generally conceded an improvement over having none, it may have no meaning unless the one who chooses has some idea of the meaning and results of the alternative.

The question of who makes decisions in education is frequently answered with drawings of boxes and charts and policy outlines and job descriptions. Unfortunately, these can only represent what is theoretically so or what someone thinks ought to be so. We have found condiderable evidence that some of the most crucial decisions are not consciously made by anybody. That is, people are either following without question long established precedents, or conforming to the wishes of some other agent within the school system who has no investment in the question.

A group of parents or students who have no theoretical place in the decision making process may determine the content and presentation of

material in some classrooms. There are school districts in New Mexico that want to teach Indian culture in the classroom, but they do not because the tribes who send their children to that school do not feel a classroom is a proper place to teach their tribal culture. The tribe appears nowhere on any organizational chart, and they may affect no other decision, but they have absolute control over this one.

Why? What are the dynamics involved? What is the history of this selective accountability and what is its future? We believe these are all questions worth examing. We do not anticipate replacing the present organizational charts with tens of thousands of new free flowing and complex charts that are closer to local realities, but we believe that the process involved in our examination of these questions is an important one that can be followed and adapted both by other research and training organizations and by local education communities.

Decision Making Process In The Canoncito Community

With this as a framework, let us take a look at the issues involved in decision making starting with an explanation of the particular form of leadership and decision making common among Navajo communities.

Contact with Non-Indians, 1540-1878

Coronado entered what is now New Mexico in 1540. He and his men and accompanying missionaries noticed small groups of nomadic Indians moving in the territory west of the Pueblos. They were not considered worth conquering or converting; they were not even given a name by the Spaniards until 1626.

Franciscans attempted to establish the first mission for Navajos in 1745 with one small group located eighty miles west of Albuquerque. Navajo interest in Christianity ran out shortly after the mission's food supply. This community, known as the Mt. Taylor Navajos, continued to maintain friendly relations with the Spaniards. The "friendly" Navajos became known as "Enemy People" by all other Navajos. The physical area that the Spanish called the Province of the Navajos had no missions at all during the entire Spanish and Mexican period. There was also no significant Spanish or Mexican political or social influence. By contrast, all aspects of Pueblo life—religious, social, political—were strongly influenced

by the newcomers. Navajos learned about domestic animals and Spanish and Mexican material culture through their contacts with the Pueblos but never directly.

The only major Navajo contacts with non-Indian outsiders centered around a series of small skirmishes. Navajos raided Pueblo and Spanish settlements and took sheep, horses and captives. The Spanish raided the Navajos, killed the men, and took women and children to use as slaves. By the early 1800's there were hundreds of Navajo youngsters who worked as involuntary servants in Spanish homes. The Navajos who took Spanish women absorbed them completely into Navajo society. There is still a Navajo Clan known as Nakai (Mexican Clan)) which comes from the descendants of Spanish women. (Some of the parents interviewed at Canoncito in 1979 described themselves as members of the Nakai Clan.)

In 1846, New Mexico came under the jurisdiction of the United States government. General Kearney, who took over the new government at Santa Fe, was determined to put an end to the increasingly widespread Navajo raids. He believed that he had two choices. He could either enlist the then willing aide of Pueblos and attempt to defeat the Navajos or he could try to promote a peace treaty. What General Kearney did not notice was that there was no such thing as a Navajo tribe and therefore no way to promote a peace treaty. Navajos lived in hundreds of quite separate communities composed of ten to forty families. Two or more communities might join together for the purpose of making a raid but there were no continuing ties. The raids themselves were based on the pressing economic needs of specific communities. There had never been unified Navajo raids for the purpose of conquering anyone. They did kill people when necessary in a raid, but they did not attack Indian or non-Indian settlements for the sole purpose of killing.

As raiding became a major occupation among Navajos, War Chiefs developed. They achieved their position solely on the basis of their leadership skills in raiding. Any treaty with any meaning would have involved all the war chiefs, an unlikely event. They wanted to go on raiding. When General Kearney went looking for the non-existent all purpose leaders of the Navajo's non-existent tribe, he found a few headmen who spoke only for the peaceful interests of a few Navajo communities. The leading Navajo treaty signer was the headman of the Navajo community known

to other Navajos as the "Enemy People." Protected by his innocence, Kearney believed he had demonstrated the advantages of negotiation.

When the Navajo raids did not diminish, and in some areas of New Mexico actually increased, General Kearney felt betrayed. From 1846-1849, General Kearney sent out five military parties to engage the Navajos in war. Unlike some other tribes and some of the leadership of the U.S. Army, the Navajos were not interested in war for its own sake. Their interest in raiding increased. Between 1846 and 1850, nearly 800,000 sheep and cattle and 20,000 mules were reported stolen by Navajos in northwestern New Mexico.

In 1849, the U.S. signed another treaty with the Navajos in another part of Navajo territory with other groups of local community headmen who had never been involved in raiding. One of the principal signers had also signed the earlier treaty. Again it meant nothing. In 1858, one more meaningless treaty was signed.

As the westward movement increased, the U.S. government felt it imperative to assure safety through Navajo territory. The frustration of the federal government can be understood as an extreme version of U.S./Iranian relations in late 1979-1980. If there's no one to negotiate with, what can you do? The possibility of killing all Navajos was rejected as impractical and slightly inhumane. No American in authority seriously believed that all Navajos were dangerous. The semi-final solution was the Kit Carson roundup of 1864.

Carson took 700 troops and entered the heart of Navajo territory. His men burned crops, killed livestock and then offered to feed all Navajos who surrendered. Within six months, eight thousand Navajos of an estimated ten thousand had surrendered to Kit Carson at Ft. Defiance. The remainder stayed out of sight and tried to stay alive any way they could.

Carson's army moved all eight thousand to Ft. Sumner, New Mexico, three hundred miles away. Approximately 7,200 Navajos survived the trip. They were divided into twelve tribal units with six hundred people in a unit. Each was assigned a head man. For the first time Navajos became a tribe. To say that their tribal organization was imposed from the outside is to understate the case. The Army's goal was to hold them, feed them enough to keep them alive, and force them to become a structured agricultural community. In effect, the Army goal was to teach Navajos

how to act like Pueblos. Since their goal was comparable to trying to teach Dominican nuns how to become good Moslems, it was an utter failure. After five years the government recognized the futility of their project and allowed the Navajos to return to their old lands, which had now shrunk to one fourth of their former size.

Since the Navajos did not read anything, let alone whatever was then comparable to the Federal Register, they had no way of knowing there were new boundaries, and therefore, from a U.S. government point of view, "they failed to respect them." The federal government appointed Navajo sub-chiefs over major sections of the reservation, but the new chiefs, like the boundaries, were unknown to the Navajos.

Having failed with the outside leadership structure, the government tried education. The Board of Missions set up a school at Ft. Defiance in 1873. Six years later the school had accumulated eleven pupils. Back to the drawing board. In 1878, the federal government tried to organize Navajo scouts to stop Navajo raiding. That lasted one year. The government tried education again. Between 1900 and 1913, seven boarding schools were built for Navajo children, but less than 10% of school age children were enrolled at the end of this period.

Structures Imposed by the Federal Government

The government returned to a structural approach. They divided the Navajo reservation (approximately the size of West Virginia) into five separate agencies. They set up Navajo Community Councils (Chapters) so that the agencies could deal with a few representatives rather than an entire community. But, again, it was a structure developed from the outside to meet government needs, not Navajo needs. In 1921, Governor Hagerman of New Mexico, who was functioning as a special agent for the Bureau of Indian Affairs, set up a Navajo Tribal Council that could act as an advisory board on a reservation-wide basis to deal with issues such as oil and gas leases and the sale of natural resources. Not only was the structure imposed from the outside, the Navajo representatives were selected by Bureau of Indian Affairs agents. (This occured three years before Indians were granted U.S. Citizenship.)

A federally approved (and federally written) Tribal Code was adopted by the Navajo Tribal Council in 1936. In 1938, the Tribal Council contained

74 members, one representative for each defined Navajo community or Chapter. The present Council now has 104 chapters and 87 members.

The Navajo tribe now has a thoroughly centralized government at Window Rock, Arizona. If this central government approves a gas, oil or coal lease on any part of the reservation, that decides the matter. There is no local approval required as there would be in a comparable lease that involved a state or a local community.

Under the Navajo Tribal Structure there is no system of checks and balances. The Tribal chairman is both chairman of the legislative body and chief executive of the tribe. The chairman alone appoints tribal judges and can remove them for cause. Ruling against an action of the chairman fits the "for cause" definition.

Although this unusual and wide ranging authority has certainly been used by tribal leaders for their purposes, it was created by the federal government primarily for the convenience of the federal government.

The tribal chairman is elected by all the voters on the reservation. The other elected officials, Chapter officers and the tribal council representative from the Chapter, are elected from within their local communities.

At this point, the inside and outside understandings of leadership begin to conflict in a very important way. In order to win, the potential representative must win the support of an electorate that speaks little English, reads little if at all, and has a set of concerns that are usually very close to the basics: food, clothing, shelter. Many of the elected council representatives are not fluent in English.

The representative, on the other hand, is immediately confronted with complex issues similar to those that face a city council: federal policy changes, detailed regulations, administrative decisions and long and middle range planning projects.

Even when the issues considered by the Council might have a significant impact on a local community, they are invariably presented in a form that is untranslatable—either from English to Navajo or from government or business language to simple English. This could lead to a conscientious council representative working to find ways to translate the issues to the community people. The representative who plays the teacher-translator role follows a politically hazardous course. The distance between internal

questions and external questions is so great that the council representative who brings the external questions home will usually be regarded as an interfering nuisance. A parallel can be struck in mainstream society. Most constituents do not want their congressman to describe the details of legislation or subcomittee proceedings. They do want to know where their representative stands on issues, or at least on some issues. The representative may not win, but is usually wise to make it appear that there has been a real fight. This is not true in Navajo politics.

Because of the history described above and because both the government structure and the issues have been defined from the outside, there is no clear sense of responsibility for political representatives. The same can be said for the political representation in the country as a whole, but the forms of confused expectations lean in opposite directions. That is, a representative from Kansas may be held accountable for the invasion of Afghanistan or the taking of American hostages. Navajo representatives are not held accountable for issues which they are supposedly able to effect. The federal government, known as Washindon (Washington) to Navajos, is expected to exert its will successfully whenever it wishes. The winner need not be from Washington. Washindon is a broad generic term that can include regional officials, state officials, businessmen, or anyone who could possibly represent outside authority.

Indian communities are also affected by state and local authorities and their policies and programs. Since the citizenship Act of 1924, all federally recognized Indians are citizens of their tribes and citizens of the state and counties in which they reside. The jurisdictional problems inherent in this dual status are a subject of endless debate among lawyers experienced in the field. The problems not only have not been solved by state and federal officials, they have been unable to agree on the scope of the problem. Jurisdictional questions and responsibilities are settled on a case by case basis.

Canoncito: Its Relationship to the Rest of the Navajo Tribe

Navajos at Canoncito have all the difficulties described above as well as some special problems unique to that community. They come originally from the Navajos at Mt. Taylor and Cebolleta. They were the Navajos who had contact with the Spanish, the ones who were known to other Navajos

as the "Enemy People." (Canoncito, as reported by Kluckhon, is also one of three Navajo communities believed by other Navajos to have a high percentage of witches. Understandably this might also contribute to the sense of isolation.)

The present Canoncito reservation was first occupied by nineteen Navajo families who had been rounded up at Ft. Sumner and then released. They took over their present land under the Indian Homestead Act of 1874.

To outsiders, including the federal government, they are one branch of the Navajo tribe. That is incomplete, and the Canoncito people know it better than anyone. Because their land is 140 miles from the Navajo capitol, and because of the whole history of their relations with other Navajos, they have long sought a degree of autonomy from the Navajo tribe. In 1979, they contracted with the American Indian Law Center in Albuquerque to conduct an exhaustive study of their land status. Preliminary studies confirm what Canoncito people have always known. At least 90% of their land is theirs alone and separate from the Navajo treaty and the Navajo tribe. The significance of legal evidence for this is obvious. Its importance is increased by the probability that their land contains significant uranium deposits.

Regardless of the outcome of clarification of land title, the Canoncito community is tied to the Navajo tribe. Their citizenship as Indians is with the Navajo tribe. Federal programs, which with increasing frequency require tribal approval, must be approved by the Navajo tribe at Window Rock, Arizona. The economy at Canoncito would collapse without federal funding. Less that 5% of the funds come directly to Canoncito. The rest come through the tribe, and more often through the Navajo BIA bureaucracy and the Navajo agency at Crownpoint, New Mexico.

It is within this tangled backdrop and framework that the question of appropriate education for Canoncito students was raised during the 1978-79 school year.

The year began with the Crownpoint agency education superintendent telling the Canoncito school board that they would have to decide whether or not they were going to support their local BIA school. This was not presented as a matter of idle curiosity on his part. They were told that if enrollment diminished, they might not be able to justify having any BIA school. The school is the reservation's major employer. The school

board supported the expansion of the school to include the fifth grade. Six parents continued to have their children bused into Albuquerque; the rest kept their children for another year in the BIA school. Inertia was on the side of this expanison.

Recent Policy Changes

Twice in 1978, Congress moved to transfer BIA education from the Department of Interior to the new Office of Education. The Indian resistance to the transfer, particularly from tribes, was almost unanimous. The Navajo tribe was one of the few tribes that originally supported the transfer. At the last minute, they changed their minds and opposed it. Opposition was based primarily on the fear that the breakup of BIA programs would lead to a dissolution of the BIA itself and then to termination of all federal services. There was also a sense that it's better to deal with a familiar agency than an unfamiliar one, and a known system for contracting BIA programs that might or might not be carried over to the new agency.

The transfer was narrowly defeated in the first vote and somewhat more easily the second time. A factor that helped keep education in the BIA during the late 1978 vote was the imminent passage of P.L. 95-561, Title XI, which outlined several major reforms within the BIA.

The law gave local BIA school boards authority to approve or disapprove school education plans, budget decisions and the hiring and dismissal of future employees. The law provides for an appeal process within the BIA if the local school board and the school supervisor should disagree and an additional hearing process if the school board and the local BIA agency should disagree. Final authority is still vested in the Bureau of Indian Affairs, but the local boards have far more policy making rights and responsibilities than they've ever had before.

The law also provides for a direct funding equalization plan that will be based on per pupil weighted factors and provides that the funding go directly to local schools rather than through the somewhat cumbersome BIA organizational structure. The law also states unequivocally that the BIA will be in the education business for the indefinite future, both for those who now have BIA schools and those who don't have them but want

them. Any tribe who wishes to contract for education through the BIA is free to do so through the Indian Self-Determination Act.

Conflicting definitions become a problem. The word tribe in the legislation means the central tribal government. While it is understood in this and other recent Indian legislation that a tribe may decentralize or delegate its authority, the Navajo tribe has not done so in response to this legislation. In fact, during the summer of 1979, they proposed contracting all BIA education on the Navajo reservation. From a federal point of view, they have the authority to do so. The obstacles are internal Navajo political questions which hinge on the basic question of the acceptability of centralized control beyond what is now required by federal policy.

The official testimony of the BIA was against the legislation in almost every respect. They specifically opposed the indefinite expansion of the BIA school system on the grounds that the Bureau of Indian Affairs lacked the resources to provide a parallel and competing school system in every Indian community.

The legislation did pass and the BIA is presently in the process of developing regulations. Three sets out of eight have been adopted as of November 1, 1979; (1) BIA education policy, (2) Functions, (3) Funding formula.

Changes in School Policy at Canoncito

Encouraged by the new legislation, the BIA Agency at Crownpoint and the local Canoncito school supervisor began to talk with the Canoncito School Board about expanding the local school.

It is not surprising that the Canoncito people acted as if all the authority had been granted them, particularly when BIA officials were urging them to act on the law as if there were no questions of intra-tribal authority. Since the action they were urging was the expansion of Canoncito BIA school to include grades 6-8, it's not surprising that the local chapter saw the issue as being theirs alone and not a tribal matter. P.L. 95-561 requires tribal approval of a public school district's Impact Aid application. Because Impact Aid funds are not categorical, this means tribal review of a public school's basic education program. The Albuquerque Public School district went to Canoncito for that approval. Understandably. That's where their students come from. If they had wanted to follow the

law strictly and seek approval from the Navajo Tribe in Window Rock, they wouldn't have known to whom to address the envelope.

There have been prominent individuals among Canoncito representatives who have long hoped for a major development of the Canoncito community, including the school. Therefore, when the nearest federal officials invoked the law and argued that time was important, they had a receptive audience. Before the law, the Canoncito representatives would not have considered transferring all 6-8 grade students from public school to the community school because they did not have the assurance of funding for the expanded school or the classroom facilities to hold that many additional students. The law made it possible for the federal advocates of expansion to argue both that the operational funds could now be available through the per pupil funding system and that the very absence of classroom space could be turned to advantage because it would move them up the construction priority list. The issue of increased funding per pupil is a simple fact. The construction priority question is speculative. The Bureau of Indian Affairs has not defined its system for construction priorities, and their system will produce no funding unless they can convince the Interior Appropriations Committee that they have a reasonable system. Temporary facilities for the expanded school were created from the dormitory.

Two years ago the BIA agency closed the dormitory in spite of local objections and a tribal resolution protesting the closing. The BIA's position was that there was no justification for the dormitory because the improvement in the roads at Canoncito had made it possible for all students to live at home and attend the community school. Although it's true that the physical isolation that justified the building of the dormitory in 1958 no longer applied in 1977, the impetus for keeping the dormitory open wasn't related to that issue anyway. In Canoncito, or any other area in which the Indian community applies pressure for a dormitory, the basis is almost completely economic. An unemployed family with more children than it can handle wants a dormitory because it's a guarantee that adequate food, clothing and shelter will be provided for their children. Ignoring this simple fact creates a great deal of confusion. Newspaper and magazine articles, speeches and various studies talk as if the Bureau of Indian Affairs is still insisting on dormitories and boarding schools to tear Indian children

away from their families. That was true eighty years ago, even forty years ago. Now it is rarely the case. It is now the Indian communities that ask for boarding schools in spite of the resistance of the BIA, except for those BIA people who work in dormitories or boarding schools.

The Canoncito dormitory, temporarily refurbished, is now back in service as classrooms for sixth, seventh, and eighth grade pupils in their newly expanded school.

The summer of 1979, the decision to add the three grades was made formally by the BIA School Board, the Canoncito Community School Board, and the Canoncito Chapter. Permission to expand was given by the BIA Director of Education, Earl Barlow. It is the hope of the Canoncito School Boards and the local BIA that their new students placed in temporary classrooms will give them a high priority for construction. At that time they were listed 22nd. It is difficult to predict how many BIA projects will be funded in any year because of the uncertainty of appropriations. An additional problem is that the Bureau of Indian Affairs does not have a construction priority system that measures unhoused pupils in a clearly defined way. That is, do students who are unhoused because they've transfered from a public school system count in the same way as students who have no other available school facilities? The BIA has not answered this question. They will have to do so before construction funds are released for the next fiscal year.

Since May, 1979, Congress has passed a technical amendment to the law that limits the drop in school budgets to 10% and limits the increase to 20% for the first year. This will have a significant impact on the final allocation. It seems unlikely that the BIA will be able to determine funding levels for individual schools until close to the end of December. It's not at all improbable that per pupil funding for Canoncito school could be less than it was the previous year.

An additional difficulty is that the BIA has no official policy either on the creation of new BIA schools or the expansion of existing schools. BIA funding regulations published on October 26th, 1979, state that there will be written policies by October 26, 1980. During school year 1979-80, the BIA planned to fund expanded programs under the terms of their new formula. However, as of February, 1980, no new policies had been published.

Canoncito expanded three grades, hoping to have all the pupils who had previously attended public schools. It was their plan to order a bus for the high school students but not to order a bus for mid school students. That position is at odds with the New Mexico public school code which requires school districts to provide transportation for any students in their district who live past a minimal distance from the school. Canoncito students live more than 20 miles past the indicated distance and are clearly eligible for public transportation if they want it.

Having agreed that mid school students should attend the BIA school rather than the public school, the Canoncito representatives put themselves in the position of acting on it. This, too, is in contrast to the usually understood functions of government in America. Those who write legislation do no have to carry it out. The BIA part of the follow up was easy; they had planned the expansion before they got approval. The public school part was far more difficult. It would be a serious violation of the implicit social contract for the decision makers to go to the people and tell them to stop sending their children to public school. Canoncito parents have sent their children wherever they wish to send them, and they would actively resent it if their own people were to tell them they had to send their children to one particular school. It would be viewed as a flagrant overstepping of authority as it is understood within the community. This is true everywhere. No elected representative presumes to tell any family where to send their children. It is only in federal Indian policy that this obvious fact is denied.

None of the educational or social implications of the shift in schools were discussed. The question of family choice has not been acted on by the families because they are accustomed to choosing, but this has been a part of the Canoncito Board's discussion, and it has not been a part of their plan. They have acted as if their decisions will be followed, while knowing they can't begin to enforce them.

Two members of Albuquerque Public Schools went to the Canoncito reservation to notify the parents the week before school registration. No board member moved to stop them.

The Canoncito School Board knows it will not be blamed for the BIA school build up. Active transfer from the public school became controversial to a point where the board acted on it through deciding not to act.

They requested the Albuquerque school buses only for high school students. That non-action could be effective only if no Canoncito families wanted to send their children to public schools. If so much as one family requested transportation, the Albuquerque Public Schools would be obliged under State law to provide it. School board members would then be forced to accept public school enrollment or move to stop it because the BIA couldn't pretend to have that authority without serious legal consequences.

In summary, the education leadership at Canoncito has moved toward a sudden change in their school situation based on the belief in a developing BIA policy that would make their decision a particularly timely one. While moving in that direction, they gave little time to considering the possible effects of their partial pull out from the Albuquerque program. They acted as if they took the support program for granted and assumed it would continue to be there. There was no thorough preparation for the transition from either end. In the case of the development of the Canoncito school, a good part of its future depends on federal policy over which they have limited control. They are involved in a gamble and it is becoming increasingly difficult to predict the results.

Whether one school is better or more appropriate than another is not the issue in this paper. The decision making process is. What has not been true throughout Navajo history is again true. The outsiders need to have a quick decision and the appearance of unity has created internal disruption.

School Transfers

Because of the anticipated Canoncito withdrawal from Albuquerque Mid School, the available support staff decreased from nine to three at the beginning of school year. The only staff working with Canoncito students as of October 25th, 1979, were the director, secretary and bus driver of the career program housed at West Mesa high school. This program is funded by the federal government. The sponsoring agent is the Canoncito Community School Board, not the Albuquerque Public School system. The director of the program submitted her resignation effective December 30, 1979. The Johnson O'Malley coordinator, a native of Canoncito and funded through the BIA, still works with students at APS.

As of the first week of November, 1979, there were five students

attending the sixth grade at John Adams and twelve were at the Canoncito school; nine seventh graders were attending John Adams and twenty were at the Canoncito school; five eighth graders were attending John Adams with eighteen at the Canoncito school. In addition to the mid school pupils, five Canoncito students are bused to the Chaparral Elementary School in Albuquerque. Two are in fourth grade, three in fifth. The previous year, only three Canoncito children attended elementary school in Albuquerque.

Twelve of the 22 sixth graders had indicated they planned to return to Adams school in the fall, 1979. Eighteen returned, but by mid-October nine of the eighteen were were no longer attending public school. One of the sixth graders who had a B average last year and is not a fluent Navajo speaker enrolled at first but no longer attends. His father is a member of the Tribal Chapter and school board.

Of the eighteen seventh grade students from 1978-79, seven indicated they would return. Actually twelve came back in, but seven of these students have subsequently dropped out.

There were thirty students in the eight grade last year at the end of the year. As with the current mid school students, there has been a lot of entering and dropping. At least three of the students have transferred to Indian boarding schools some distance from Albuquerque. (One to Ft. Wingate, another to St. Catherine's in Santa Fe, and another to Magdalena.) Fifteen more students now attend the Laguna-Acoma High School on the Laguna Reservation. Both the mid and high school lost the valuable services of the counselor, Miss Allen. They also lost the Title I teachers assigned to work with them exclusively. Attendance and ditching and real or potential fights with other ethnic groups became such a problem at the high school that meetings were held at the school and in the community with APS administrative staff. By late October, a new Title I teacher had been hired and a vice principal had been assigned to supervise attendance of the Canoncito students at the high school.

The Spring of 1980, we conducted follow up interviews with the twenty eight families with 53 students enrolled in APS the previous year. One high school student moved to live with a sister, three dropped out (one of these married), and four graduated. Of the remaining 47 students, twenty one returned to APS schools and stayed the entire year. Twelve students

switched between APS and BIA schools, and 14 never returned to APS at all. Four of those who switched between APS and BIA schools actually attended three schools.

Both sets of parent interviews indicated that it was the children themselves who made the decision about which school they would attend. The major parental reason for preferring the BIA day school was that it is close by; children no longer have to make the 70 mile a day round trip to Albuquerque. High school students say there is discrimination and fighting at the APS high school. However, those students who transferred to nearby Laguna Acoma high school say they experience discrimination from the Pueblo students.

One can summarize all the shifting back and forth from schools over a two period in this manner:

SCHOOL	1978-79	1980/81
West Mesa	77	48
John Adams	78	26
Chaparral	3	5
Alternative school	21	36
BIA school (6-8)	0	52

The BIA school and the Alternative school (also funded by the BIA) have each added four new teaching positions.

By fall, 1980, a new school construction priority list was published by the BIA. Canoncito had been moved up from 22nd to 10th place on the list. The Reagan administration has since cut 12.7 million dollars from the BIA facilities improvement and repair budget. Where these cuts will be made and how they will affect the Canoncito school is not yet known.

DISSEMINATION

On a local level

A meeting was held with Mr. Bello, the principal of John Adams mid school, to distribute copies of the parent and teacher interviews, student grades and questionnaires.

Parent interviews, information on student grades and questionnaires were given to the new Title I teacher at the high school.

Della Warrior, Coordinator of Indian Programs for Albuquerque Public Schools, asked IET staff to apprise her of the situation at Canoncito. At her request, we met again and discussed our information collected on student performance. She later used this data in a presentation to the Canoncito Community School Board.

Since a major focus of this years's work is on the decision making part of the study, Mr. Jones agreed to conduct a three-day training session with the Navajo Tribal Education Committee in March, 1980. One of the committee members is the tribal representative from Canoncito. His family is also one of those interviewed.

On a national level

Parent interviews were requested by Dr. Judith Lindfors as course material for the Department of Curriculum and Instruction, University of Texas at Austin. The material will be assigned reading in a new course to be presented, Fall 1980 on "Forgotten Children" (those from different cultures and language backgrounds, broken or blended families or those with handicapping conditions).

The following is a quote from Dr. Lindfors:

"Native Americans were the first topic of the course because that is a group which is far away from my students' experience and I thought the students might be able to consider some new (to them) dimensions of behavior without feeling threatened if they considered those dimensions in the context of a group somewhat removed from their experience . . . your materials were the only substantial reading materials I used for this part of the course. I had no success finding appropriate Native American autobiographies. The problem is, I need not only "other" authentic experience but alwo writing of that experience which is effective enough as literature that my students respond to it in a feeing way. What I ended up doing was using two short excerpts from Momaday's House Made of Dawn and Juanita Platero and Siyowin Miller's short story Chee's Daughter—both works of fiction, and balancing these off with your interviews—non-fiction, real people, etc. I xeroxed your 29 interviews, divided them into sets of 9 or 10 to a set, and put the three sets on reserve for the students. Each student read at

least one set. The students had some focusing questions in mind as they read the interviews, and these questions provided a starting point for our discussion after they had read the interviews. I felt that the interviews really were helpful in getting the students focusing in on some dimensions of behavior they hadn't considered before. Sometimes at later points in the term, a student would mention in passing something from the Canoncito interviews that seemed to be similar to or different from some behavior or attitude expressed by someone from a Mexican-American or Afro-American background—all of which reinforced my conclusion that the interview materials had served a useful purpose."

We see a major outcome of our research to be teacher training materials. A copy of the first year report has been requested for that purpose from Dr. Cook of the University in British Columbia.

The Canoncito situation was presented as an example of the potential tug-of-war involved in the promise of a dual school system resulting from the implementation of P.L. 95-561 to workshops sponsored by the Coalition of Indian Controlled School Boards, United Indians of All Tribes and the Northwest Federation of Tribes.

A presentation was made at the American Educational Research Meeting in April, 1980 by Myron Jones to the Special Interest Group on Rural Education. The paper was accepted by Eric as ERIC ED 184 782.

The first section of the report, "Decision Making Process in the Canoncito Community", has been requested by and distributed to the Ford Foundation (working committee on mediation strategies in Indian communities); NIE Division of Law and Government in Education; International Communications Agency, Program for Minorities Educational and Cultural Affairs; and Dr. Wilcomb Washburn, Director, Office of American Studies of the Smithsonian Institution.

Copies of the parent interviews were sent to Dr. David Warren, Director of Historical and Cultural Research, Bureau of Indian Affairs; Dr. Margaret Szasz, author of Indian Education, the Road to Self Determination; and Mr. Roger Wilson, Director, The Rockefeller Family Foundation.

Mr. Jones has accepted various speaking/training engagements to speak on the implications of P.L.95-561: Coalition of Indian Controlled School Boards, Pueblo of Acoma Community School Board, Inter-Tribal Council of Arizona. In addition, he was invited to testify before the President's Commission on Impact Aid at Window Rock, Az., and the Arizona House of Representatives Education Committee.

In April, 1981, Mr. Jones will make a presentation at an NIE sponsored seminar whose purpose is to define research priorities in Indian Education.

During the first year of the project dissemination was deliberately limited until results were in more complete form. However, the project was discussed with the following organizations:

1. Center for Human Information Processing.
2. Western Psychological Association Meeting (April 4, 1979)
3. Office of the Gifted and Talented
4. Gifted and Talented Program for Indian Children, Minneapolis, Minn.
5. United Indians of All Tribes Conference, Seattle Washington
6. Inuit Education Association of Greenland
7. Coalition of Indian Controlled School Boards
8. National Association of State Boards of Education
9. National Rural Center
10. Eric Clearinghouse on Rural Education and Small Schools
11. American Education Research Association, 1978 and 1980

IET staff made two presentations to the American Educational Research Association Conference in San Francisco (Spring, 1979). The first was a co-presentation by Myron Jones of "Comparative Aspects of Minority Education in China, East Africa, Latin America and the U.S." Mr. Jones prepared a paper for this presentation outlining the organization's approach to Indian education research. The second was a presentation by three staff members on the Canoncito/NIE research project. Brochures describing the research premises were distributed to the audience. Both presentations were to the Special Interest Group on Indian Education.

As can be seen by the above list, an effort was made to maintain a balance of information dissemination between traditional research and education channels and those more immediately accessible to Indian educators.

PROFESSIONAL DEVELOPMENT

As a result of the additional goals of the research project outlined in NIE's stated purposes for funding Minorities and Women's programs, the following activities which have enhanced the professional development of IET staff are mentioned.

A. Training

Staff met a total of six times with our mentor, Dr. Linton. Dr. Linton's activities have been described in the second Quarterly Report. In addition, Ms. Ferguson spent a week at the University of Utah with Dr. Linton, during which time she attended special seminars on research approaches. Staff has also met with and initiated a professional relationship with Michael Cole and Hugh Mehan of the departments of psychology and sociology respectively, University of California at San Diego. Their work in cross-cultural cognitive psychology and the sociology of interview techniques relates directly to our own. Material has also been reviewed and critiqued by Dr. Judith Lindfors, Department of Curriculum and Instruction, University of Texas at Austin, Ms. Rosemary Christensen, Director of Indian Education Programs for the Minneapolis Public Schools, and Dr. Margaret Szasz, author of Education and the American Indian: The Road to Self-Determination Since 1928. All staff have been minorities or women: Myron Jones (Tuscarora), Dr. Linton (Cahuilla), Lorene Ferguson (Navajo), Betty McCorky (Navajo), Richard Montoya (Navajo), Anne Vinsell, and Dr. Jagoda Jones.

B. Additional Professional Activities Resulting from this Project

1) Evaluation of the Canoncito Career Vocational Program at West Mesa High School

2) Mentor Dr. Linton has begun work on a project with Chippewa children in Minneapolis funded by NIE. She has used the original questionnaires/survey instruments developed by her for this project as a basis for identyfing indicators of success among Indian school children.

3) Our preliminary investigations of the far-reaching impact of Public Law 95-561 as it effects not only Canoncito but all tribal entities led us to submit a proposal to the Law and Government Division of NIE. It was one of six major

grants funded in national competition. The project will require three years. During the first year, Mr. Jones was asked to be a speaker at a conference of past and present grantees.

4) The analysis of the decision-making process at Canoncito Reservation was the basis for a paper and subsequent consultant work for the Ford Foundation. The paper is entitled "Indian Communities and the Mediation Process."

(Mrs. Ferguson resigned after the first year of the project and was replaced by Ms. McCorky at Canoncito and Mr. Montoya at Torreon. Ms. Ferguson is now a full-time law student.)

ALTERNATIVES IN INDIAN EDUCATION

FINAL REPORT

MINORITIES AND WOMEN'S PROGRAM

NIE-G-78-0815

VOLUME II

Parent Interviews: Torreon

March, 1981

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Before I begin interviewing Mr. James Warner (?), let me give a brief summary of his background. Mr. Warner is from Torreon. He is about 34 years old, married to a former Torreon councilman's daughter. Mr. Warner's wife now serves as a secretary for Torreon Chapter. Mrs. Warner went to Torreon BIA school and went to Cuba school; graduated from there. After she graduated, she went on to a relocation training school in Oakland, California. Mr. Warner went to Torreon BIA school and went to Albuquerque Indian School; graduated from that school. After he graduated, he was drafted by the Army. He is a Vietnam veteran and has a Purple Heart. Mr. Warner lived in Torreon community after he was discharged from the Armed Forces. Mr. Warner has four children. He is presently employed by Navajo Tribal CETA program; his position: Intake Administrator. Before that, he worked part time in the Torreon area. At one time, he was employed by Cuba school as a teacher aide.

I am doing this interview for Indian Education Training, Inc. out of Albuquerque for the National Institute of Education, Minorities and Women program.

Mr. Warner, I would like to ask you some questions. If you don't object, I'll be using a tape recorder. Mr. Warner stated he has no objection in using the tape recorder.

Question 1: Mr. Warner, you have kids that have attended four different types of schools. You, yourself have done some work in school as a teacher's aide in Cuba school. Presently, you are working with four communities; one is Torreon community. You have grown up in Torreon community and attended a BIA Indian school. You are familiar with four types of schools in the area and other schools

around Torreon community. What is your view on how children should be educated? You know your children's ages and grade levels. How do you place your children in school? What school did your children start off from? What do you think about the subjects your children are taking?

Answer 1: Mr. Warner stated that it all depends on how school is being run, how the school is organized. Teacher is very important. Our children started from Torreon ONEO Headstart program when they were four years old. They are now in eighth grade. We counted they have been in school fifteen years counting the preschool, and they got nothing out of school, no matter what school they went to. I believe the basic problem is discipline. There is no discipline in school now days. All we're told to tell our kids is to go to school. Some of the parents don't even know why their children are going to school, what kind of education their kids are getting, what kind of knowledge their kids are getting out of school system. I am concerned about my kids. I went to school. There was discipline in school. I believe that the most important is discipline. Discipline is also important in every organization. I saw students just sitting in the classroom daydreaming just so that they get by. A lot of students did that, drop out of school because they couldn't keep up with the other students. If there is discipline in the classroom, this wouldn't have occurred. I place my kids where they would get a better education. I also believe the best education is to have our kids learn it from the white man, not from an Indian. Right now, we are in the white man's world. During the war when Indians were being conquered, the white man could not come up with a tactic to win the war. Their final solution was to use Indian against Indian. They used Indian scouts; that's how they won the war. Using that same tactic, use a white man's teachers to teach our children to learn their language, their ways of living. I don't believe an Indian teacher can teach our children the white man's language and their ways of living. Indian teachers, Indians

running their own government — I don't believe we can be successful. We don't have the people who are capable. We don't have the technology. Where is the Navajo technology? There is no Indian educated enough to teach another Indian; no matter how hard we try, it's not going to happen.

Question 2: Why is your children going to school? Why did you go to school? Who says your children have to go to school?

Answer 2: I went to school in the fifty's and I don't know why I went to school. We were just told to go to school; maybe there was a law. I went to Torreon Day School. The first thing we were taught was how to write our name. I guess the reason is just to get an education, to be in white man's world. In those days, everybody was being sent to school. If they are over-age, they were sent to OJT, job training and special programs. All through my years in school, I had only white man for a teacher. Right about that time, the bar was open to the Indian. Some children may have thought the only best place for them is in school away from home. People start drinking heavily. I thought the only thing to do for me is to go an off-reservations school. If I stayed, I would have starved, dropped out of school. There is still a lot of problem where parents don't take care of their children. They don't give them bath, even though they have running water; they just send them to school. When I went to Albuquerque Indian School, we were given bath every other day. They taught us discipline and they taught how to keep our rooms clean. Here at home parents don't make their children to clean house; they don't even mop the floor. The children probably don't know what a mop is. I was away from home at school nine months at a time. After I graduated, I went into the service. Some children don't take advantage of the subjects offered them in high school that they needed when they went to college. Some admitted that they made a mistake of not taking advantage of the subject when they went into college.

Question 3: There are four types of schools in this area: a preschool, a public school, BIA, and mission school. Did you send your children to these schools? What did they learn in school? Can you make a comparison as to how effective the schools were in educating your child? Did you observe their classrooms?

Answer 3: In the Navajo Tribe preschool, they learn how to write with pencil, color pictures, learn numbers and playing with other children. BIA school, sometimes they stayed in the dormitory. They were in school one year. The kids did not like the school and staying in the dormitory. They always getting into trouble fighting with other students because their things were stolen. We received notes from their teachers stating that our children were not doing well in school. Their grades are going down and not learning anything. Then they were getting sick all the time. Finally, we took them out of school. We enrolled them at Torreon Mission School. At the mission school, the first thing they learn is discipline, punishment, setting their own goals. To be successful in classroom, they have to work. I am satisfied with this school than with other school that I have sent my kids to. We were told about our child's reading level—that they were at second grade level. Right now, they're reading at fourth grade level. We were told at the end of school, they should be reading at fifth grade level. The students were given awards when they do an outstanding work. All the things the child is doing in school they were advised of. I think this is a good school; I am very satisfied.

Question 4: How are they taught? Are they given individualized instruction or group instruction? Mission schools: are they taught in individualized instructional group?

Answer 4: In mission school, the students are taught in individualized instruction. I believe this is why my children have progressed so well. In Cuba public

school, one of my boy was in special education. He has a problem of seeing things, recognizing an object. There is nothing wrong with his eyesight, but he recognizes a different on paper than a real object, even thought they are the same. At the school, he was ignored. He was called crazy, could not recognize object. He was put aside by his teacher. Finally the teacher put him in Title I or Title III. The teacher was getting tired of him. The boy was complaining that he was just being yelled at. Finally we talked to special education teacher. She tested him and found he had perceptional problem, and he was put in special education class. Since then, he grade came up. I would think there's a lot of students here who have some type of a problem that only special people would know by testing the student. The parents don't recognize them because they can not read; they are not educated. The parents don't look after their kids. That's way the children learn to hate other peoples; they're frustrated. Their needs are not being met.

Question 5: Does your children ride buses to school? Does your children like the food they eat at the school?

Answer 5: They never complain about food at the school except when they were going to Cuba school, they complained they got tired of Mexican food. In BIA school, the food is much better at the beginning of the school year. They get steak, pork chops, chicken. Towards the end of the school year, they have beans almost every day. I guess by that time, the BIA is running out of funds. Transportation: when they were attending Cuba school, they rode the bus. In BIA, I take them to school on Monday and I bring them back on Friday. Mission school: I take them to school every day. We prepare lunches for them every day and sometimes we let them prepare their own lunch because we feel that they need to learn.

Question 6: What is an education? Does education mean school? Does education mean to learn at home?

Answer 6: Education means a learning process, whether you're at school or at home. What we learn through life is education, an experience is an education. Our Navajo elders used to say, I did not go to school because my grandmother, my grandfather want me to herd sheep. If I went to school, I probably would be holding a good job. I talked to some younger people who dropped out of school and asked them questions. If they go to school again, would they drop out of school? They would say yes. I guess it depends on the type of home they come from. If the children are being taught at home and are kept doing chores around the house, they would do they same at the school. That's what I mean about learning process. Learn it from parents, school and others.

Question 7: Do you have electricity in your home? Do have running water in your home? Do you have TV and radio in your home? If so, are your children learning from TV and radio?

Answer 7: One time a white man told me, I almost died last night. I asked him what happened to him. He says the electricity went off. I have only one candle for a light. I think when you start using electricity and running water in your home, you lose touch with nature. I don't have electricity; I can do without it. I've been living without electricity. I have radio and TV in my home. My children use it and learn from the radio and TV. They watch Wild World of Animals, Sesame Street and cartoon.

Question 8: If your child does on to college and a student in the community when they go on to college and graduated from college, do you think they would be

able to get a job here in this community?

Answer 8: No. There are no jobs available in this community. I think when the kids graduate from college, they should stay in the city where there is jobs. There might be a lot of jobs open up when the coal mine comes in. I think the students in the community should think about getting a degree in engineer science because of energy impact in this area. Right now, if mining company comes in, the only job available for Navajo would be labor. There are no Navajo trained to operate heavy equipment. The community should think about their children to be educated relating to mining.

Question 9: Do you think BIA is a segregated school? Do you see a difference between students who went to BIA school and a public school?

Answer 9: I do not know.

Question 10: What do you think of the school in the community? Do you like a new school to be built in the community? Do you like to see more programs being implemented in the school?

Answer 11: A lot of people in the community just think of employment. To get employed, you have to be a relative of who runs a school. The people don't think of the kids that would be going to school if a new school is built. But I am concerned about a lot of dropouts in the community. Where I work during the summer the student comes in for a job interview. They usually state that they dropped out of school. When I asked if they would go back to school where they want to go to school next fall, they say, yes, I would like to go back to school. When I checked back with the school, these students are not in school. They don't go back to school.

Question 12: What are usually some of the problems with the buses? If your child missed one day of school, does that affect them?

Answer 12: There are some problems with Cuba school buses. They are: the bus-driver is sick, muddy road, heavy snow; yes, it does affect the child when they miss out on school one day. For the past two years, I took my children to school every day.

Question 13: Did you observe the classroom where your children went to school?

Answer 13: Yes, I did. I don't feel comfortable with Cuba school. The open concept classroom: it's too confusing; the students all over the classroom. The teachers there don't tell what's wrong with your child. I think the Navajo children cope with a lot of problem such a problem at home; no food; parents not washing their clothes to get them ready for school; a long bus ride to school; and so forth. This gets them frustrated and finally they have to drop out of school. I think a BIA dormatory-type school is what's needed.

Question 14: Do all of the school where your children went have bilingual aides?

Answer 14: BIA and public school have bilingual aides. At the Mission school, there's no bilingual aides.

Tony Trujillo—Torreon Chapter Vice President.

He's the Torreon representative on the Agency Health Board and a representative from Torreon serving on the Navajo Medicine Man Association.

Question 1: Did you go to school? Was there any mention of school when you were small?

Answer 1: Yes. I went to school. At first my parents took me to school but I didn't stay long. I ran away. The school staff tried to get me back in school, but I made up my mind I would not let them make me go to school. Now I regret it. Some of the people I know who were in school then are now directors or the head of a program in the area. I stayed home, helped with chores around the house such as herding sheep. But my parents never taught me how to do anything around the house. I guess they thought if I didn't want to learn in school, why waste time trying to teach him anything at home.

My dad used to work for Spanish people who lived near our place. I followed him around. He herded sheep, made adobe bricks. I learned from watching him. I learned to speak Spanish. Then my dad taught me the names of the tools that are used in Spanish, how to greet people in Spanish.

Then we worked on a farm for a white man. I picked up some English while working on the farm. I learned how to plow, use tools on a farm. I learned how to follow orders, how to ask for a job, types of clothes to wear for different types of jobs.

My dad talked to me about my past experience, my weakness; he told me he thought I still should go to school. He told me why I should go to school. He told me he was being drafted from the Armed Services. I told him I would go to school. We went to Albuquerque. When we got there, my dad got sick. He went into the

hospital. I was enrolled in school. In a few weeks I learned how to wash my clothes, clean my room, and learn how to write my name.

I stayed in school for about two months. Then I began to think about the job I held before. I wanted to go back to work. In the classroom, I didn't understand what we were being taught. All the teachers were white. They gave lessons. We just copied it from the book.

Finally I ran away during the Jemez dance. I went to the Jemez dance and then I went and looked for a job. The only job I could find was working on a farm and herding sheep for Spanish. When I was little, all I did was herd sheep. When I first realized what I was doing, I was about four years old.

Question 2: What does education mean to you. In Navajo does it mean learning? Do we mean white man's school only or learning at home?

Answer 2: Learning different language, white, Spanish, pueblo, other nationalities, their tradition, culture, learning from experience, teaching children about this means education. If we interpret to our language we say we start teaching children at a certain age. Depending on their age, we start teaching them certain things about life. Even though some children think they know a lot, but we would remind a child of his home.

Question 3: What do you learn at home?

Answer 3: Today, learn from what problem exists at home. There's a lot of problems at every home. We Navajos have different kinds of problems from white men. We need to solve that problem. In solving that problem, we learn. In my home, there's a lot of problems that need to be solved. The home is not finished inside or outside. I might be able to finish some day.

The children learn from watching how the job is being performed. We are taught to think about the problems at home before starting teaching someone or giving advice. We need to work with our children. I encourage my children to finish, to find jobs and work for a living.

Question 4: Where did your children go to school? Public, BIA, off-reservation schools?

Answer 4: All of my children attended Cuba public schools. They ride buses every day. Some graduated from that school.

Question 5: Did you visit classrooms and speak with the teachers?

Answer 5: Yes. I visited school. The elementary staff asked me at one time to do consulting work for them, in telling what our grandparents taught us in the legend about coyote. I worked with the elementary students and the high school students. By working at the school, I got to know the principal and superintendent, but we did not talk about the progress of the schools or plans for the school's operation. I just talked about today's life and the weather. I think they couldn't discuss the future of our children's education because I didn't go to school. I was not able to communicate with them in English. I know how to speak Spanish, but not enough, and I communicated with them in Spanish.

Sometimes the school staff would invite me to their meetings. I just sit in their meetings. I just observe them. They are going through procedures of a meeting that they have. I just assume they are discussing the future of our children's education, how to improve. They never asked me questions or asked for my opinion. It's hard to find a good interpreter. About two days ago a Spanish school board

candidate came to my house and invited me to a meeting that will be held Friday night in Cuba. I might go to that meeting. It depends on how much I have to do around the house. Anyway, I told them to get an interpreter so I'll know what's being discussed.

That's the main problem. I don't attend meetings because I cannot understand what is being discussed.

Question 6: Do your children tell you the problems they are having in the classroom? Do they complain of students fighting among themselves, or with gang fights? Do they have any complaints about the bus or any complaints about the food?

Answer 6: My children don't really tell me anything, but I know that they are happy around home. They behave themselves. After they get on the bus and go to school, I don't know what my children are doing. They might be misbehaving or getting into trouble. I do not know what they are doing. I do feel the Spanish and the Anglo parents and their children are prejudiced of what our children are doing in school. Some of our Navajo students want to participate in activities, but they are being pushed aside. This type of problem arises, then the children start fighting with other Spanish or Anglo students.

That's one of the reasons some of our kids don't like school. They learn hatred toward other students, Spanish or Anglo people. They asked me to do something about it for them, to solve that problem. I tell my kids I don't have the power to do so. There are officials that can help us which are the school board. I know that they are working very hard looking into some of these matters. One interesting thing happens. If I receive some of these problems, I go to the school and the administrators and school staff are very friendly and cooperative. When I observe the students, they seem to be doing very well with other students.

Question 7: What do you think of the school in the community? Do you think the children should go to public school only or BIA school? How do you feel if your children want to go to an off-reservation school?

Answer 7: We are told our children has to attend school, that we send them to school every day. I believe in enrolling them in public school. It's best for them. They learn from others and they learn a lot faster learning by watching other students. I'm aware of the school's administrative structure, and I'm aware of our community leadership structure. We should join forces and discuss the problems in school. Maybe by having a meeting and discussing the problems at the school, it would eliminate some of the problems that exist at school. I know there are school district boundary lines. I notice that the school administrators really don't know the problems in our area. If the school administrators could see our problem we face at home or the kids face at home and identify their needs, I think this will help our children.

Maybe in the future we can have a joint meeting to discuss how to improve our children's education.

Question 8: Are you familiar with how funds are appropriated to each school? Do they explain to you how each school is funded?

Answer 8: Not in full detail. No one really explained how schools are funded, the full amount expended at the end of the school year. I'd like to know how these schools are funded, where and how they're being used in schools.

Question 9: Do you think there are jobs available for students graduating from high school and college? Are these students coming back to our community and able to find jobs?

Answer 9: There are some jobs available for high school graduates in the community in schools, teacher aides, community work, public health, public relations. But there are hardly any jobs for college graduates. Some of the students who went to college stayed in the big cities where they are able to find jobs in the field that they have studied for.

The Navajo reservation has a community college at Tsaile. I think we should do something for the Navajos who graduated from college, make jobs available in the community so we can get the best of their education. The Navajo Nation should prepare and make plans for future college graduates. It would be nice if we would begin our plans now. Right now they travel to different places submitting applications for jobs trying to find work.

Question 10: What do you think of a Navajo teacher?

Answer 10: I think it is good. I think a Navajo teacher should believe in helping the Navajo children and the community, providing the Navajo teacher has the qualifications in the field they're going to teach and help other non-Navajo teachers to understand the Navajo children. I would encourage Navajo teachers to come back to the Navajo reservation to teach instead of recruiting white teachers from the East. Our own Navajo teachers know our children's needs.

Question 11: Do your children tell you if a problem exists in school with the children using drugs and drinking liquor?

Answer 11: I think at every school there is a problem with students using drugs (marijuana) and drinking. Some parents would cover up that there is a problem in school trying to keep it quiet. They don't want their school to have a bad name.

That type of problem does exist in school. I think the human being wants to have experience in drinking. The white man has a history book. They research, they study how to make certain things. They make liquor. They grow marijuana. They want to make money. I think they create a big problem in school--student drinking—and wonder how to correct it.

Also, it creates a big problem for us parents. They tell us Navajos get drunk—are becoming alcoholics—we need to help them. How are we going to help them if we can't control wine making? The white man set down laws, regulations. We try to abide by, to help them. They should respect our tradition and culture.

The policy set for schools, how they are set, who set them, the parents were not consulted.

Question 12: Do you think there should be a special education class set up at every school and in the community?

Answer 12: There's none in the area that I know of, but there should be one in school. I have a little boy who needs that type of care. I don't know if he's getting the education need at the school, but it bothers me.

There might be some special treatment in our own Navajo medicine but we really haven't looked into it because the people, the school staff, want the kids to be in school every day. The teachers don't realize our needs.

Question 13: Were you told to enroll your children in school?

Answer 13: Yes. The school personnel are sent out to the community to enroll children. Some of these staff are Navajos but they are doing it according to white man's law. Some are forced to go to school.

Ann Rose Tachene

High school graduate from Cuba school. Went to Oakland, California for secretarial, business training on a BIA program. She's very active in the community. She participates in committees of the Chapter. She was recently elected to the BIA schoolboard.

Question 1: Did you attend public school or BIA school?

Answer 1: I only attended public school and I graduated from that school, then I went to a business school in Oakland, California.

Question 2: How did you enroll in school? Did your parents, by their own decision enroll you in school, or was there someone from the school who visited your parents to have you in school?

Answer 2: It was part my parent's decision and there was a person from the school who came to our house and talked to my parents telling them that all children under 21 has to be in school. Maybe that's what made my parents make up their mind to put me in school.

I was 11 years old when I first went to school. My parents told me it might be a good idea for me to be in school because "you might need it later in the future." Before I was in school I just herded sheep. My parents enrolled me in Cuba school because it wasn't far to walk to the bus and Cuba school was close to home. I guess my parents didn't agree in sending me to boarding school.

Question 3: If the public school bus didn't come as far as your home, where do you think your parents would have enrolled you in school?

Answer 3: Probably Crownpoint boarding school.

Question 4: Did you want to go to a school other than Cuba school?

Answer 4: Yes, but I was told we were not to enroll in another school unless there is a good reason.

Question 5: Was there any problem with the buses at the time when you were going to school? Did the school serve hot lunches or did you make your own lunch at home?

Answer 5: Sometimes we had problems with the buses. I think the reason was that the buses were old. Sometimes they came late. Because of the muddy roads, sometimes we didn't go to school for a week even though the school was in progress. In 1962, we had a bus accident. The bus turned over and a lot of students got hurt. My sister was killed. They don't tell much about what happened except that they found hay wires keeping the bus together. Probably safety wasn't closely watched or practiced. From there we got a new bus.

We ate at the school in the afternoon. We were given a sandwich on the bus.

Question 6: Were there Navajo teacher aides when you went to school?

Answer 6: No, there were no teacher aides.

Question 7: When you went to the training school, what did you learn? Did it help you on the job?

Answer 7: Yes, it helped me on the job. I was a nurse's aide in Cuba. I did a lot of paper work. Before that I worked in San Francisco. We moved back here because my husband ran up the hospital bills. He had a sore on his foot and it wouldn't heal.

I worked for Cuba schools as a teacher's aide. Presently, I'm working for the Navajo Tribe's CETA program as an instructor for ladies, community service aides. I conduct classes in the morning. I help the adult education instructor from Crownpoint when they come out here for G.E.D. classes.

Question 8: How many kids do you have in school?

Answer 8: I have one kid in the BIA boarding school at Pueblo Pintado, one at the Torreon school, and one at Cuba middle school.

Question 9: What do you feel about these schools? Do your children like their school?

Answer 9: Yes, my children like their school. But I prefer the BIA school because they learn far better than public school. I compare my kids' grades and the ones that are enrolled in BIA schools are doing a lot better than the one in public school.

Question 10: Do you visit classrooms where your children are going to school?

Answer 10: Yes, I visit classrooms in Cuba once a month. Whatever problem my child is having in school, his teachers usually tell me. We help him at home.

Question 11: Is there any problem with the transportation?

Answer 11: My child in Cuba school rides the buses every day. My child at Torreon school rides the bus every day. I have not seen anything or have any complaints from myself or from my children.

Question 12: Do your children participate in school activities?

Answer 12: No. Because of his health, he does not participate in activities. We were told by the doctor not to have him participate in any sports for five years. Although he is interested in sports and wanted to go out, he is just taking part in P.E.

Question 13: Do your children complain about the school in Cuba in the classroom or during lunch break? Do the students seem to be in their own group—such as Navajo, Spanish and others? Do they fight with other students?

Answer 13: No. My child doesn't complain of anything that happens at the school except on the bus. The older students have all the seats to themselves. The high school students pick on mid school students and elementary students.

Question 14: What is your view on education in the future for this community?

Answer 14: I am in favor of a new school run by BIA in the community, grades K-12. This would create more jobs for the Navajo teachers. I am well informed of the proposed school construction in the community—K-8. I think we need a school in the community so that our children won't have to ride a long way to school on the bus.

Question 15: Do you think the Navajo students have any problems with other students at the school?

Answer 15: No, I don't think so. My child never complains.

Question 16: When you visit classroom in Cuba do you think the classrooms are comfortable for the students?

Answer 16: The elementary school classroom has an open classroom. It seems like it's too confusing. The teachers have no control over the students. There's a lot of interruption from class to class. Mid school has a closed session but no halls. The student has to go outside to change class. Sometimes it's cold for the kids.

The teachers are very helpful in giving you some information about the progress of your child.

Question 17: What career should the students take if they want to return to the Torreon community after college? What jobs are available and will be available in the future?

Answer 17: I think the Navajo student should take up teaching, nursing, doctors, something related to schools. Other trades as carpenters, welders, it's very limited. Right now there is a high rate of turnover in teachers at BIA schools and doctors at Presbyterian medical service. I feel if our own Navajo student received a degree in these fields, we wouldn't have that problem.

Question 18: What is your view on bilingual education?

Answer 18: I feel there should be bilingual education at every school. The students would do a lot better and learn fast from it. It's o.k. to have our kids speak English but we need to keep our Navajo language. I think the bilingual aide in the classroom benefitted the Navajo students who had problems with English and classwork.

Question 19: What does education mean to you?

Answer 19: I think it means learning from white man's language, schools, everything, learning from one another.

Question 20: What do you think we mean by saying the Navajo has no education?

Answer 20: I think we're relating to English or school. It doesn't mean that person doesn't know anything.

Haspa Morgan

She worked for Presbyterian Medical Service for six years in the Torreon community. She is now working under the Public Health Services out of Crownpoint. She's been with that group for a year now. She has children in Cuba public school and BIA school. Her children also attended the Navajo Tribe ONEO Headstart. Her husband is unemployed presently.

Question 1: You know of the four types of school in the community. There is BIA, public, ONEO Headstart, and Mission schools. Your children are going to BIA and public school. What is your view on these four types of school? How are your children learning from these schools? When did you first become aware of the different schools you have sent your children to?

Answer 1: I am not quite familiar with ONEO Headstart. I don't work with them and I don't visit the Headstart. In the past when my kids were going to Headstart, I was a PAC member. At that time my observation was that the teachers were rude to the kids. The teachers were yelling. They were not taught right. I don't know if this problem still exists. When I went to school, there was no mention of Headstart. I began school as a beginner from BIA school. The teachers then were very rough on the students. They were treated rough. I didn't know the name of the teachers then. Comparing with today's schools, I think we have a better teachers' understanding. The students know the teachers and the teachers are very nice to the students.

I went to Crownpoint Boarding School. We were treated rough. We were spanked when we didn't do well in the classroom. Today, I think the school and the teachers are doing very well, treating the students very nice. I believe the reason is that regulations restrict the teachers from mistreating students. I am not too clear on the regulations, but one thing is, if the teacher mistreats the students, the teacher will get fired from his or her job.

I think the school staff is working to involve parents in the school, sending information about the school back to the parents. This is very good. One example is about the transportation. The bus will be at a certain place at a certain time and will wait for the kids two minutes before leaving. The information we receive from the school, we are told to teach our children when it is related to them.

In 1958, the school didn't send out any information to the parents. Maybe it was because our parents didn't or was not aware of anything that is happening in school. Presently, I think the parents are concerned about their children's education. They want their children to learn white man's language. We sent our children to public school. One of the complaints my children has is that it's very tiresome to ride the bus back and forth to school and home because of the distance. I think the people really support a school, BIA, in the community K-12.

I also notice the Navajo children are behind in classwork in public school. Maybe it's because the children's needs were not identified and taught well in that area. I think the school teacher and parents should get together and discuss how the kids are doing in school and the parents will talk about kids at home.

The relationship exists at Torreon. We have a good relationship between teachers and parents. The information is sent to parents almost daily.

Question 2: What does education mean to you? Does it mean school? How would you define education?

Answer 2: I find it hard to define education. I was asked that question before. I think education means school, learn from the white man's book. Educating children's manners, discipline in school, to mind teachers and other school staff.

Question 3: Why were you enrolled in school? Why did you enroll your children in school? Did someone tell you and your parents to enroll your children at school?

Answer 3: My parents told me to enroll in school and learn, but I wasn't sure what they meant. I didn't understand what they meant. I guess that's why I didn't finish school. Thinking about what I missed out in school, I don't want it to happen to my children. I want them to take advantage of the education provided them. My husband did not finish school either. We missed out on a lot of opportunities that were open to us. I'm sure my husband feels the same way about the kids. He wants the kids to get well educated. And we talk to our children to take advantage of the education provided them and graduate from high school and go on to college and get a good job and make a living with it. I listen to the other parents advising their children that way too.

Question 4: How did you place your children in school? Did your children choose which school they wanted to go to? Did you choose a career for them and make them study toward that goal?

Answer 4: My children that are going to Cuba school, we want them to go to school close to home. We want to teach our children our Navajo language, tradition, and culture. We have one going to BIA school in Torreon. The BIA teachers are doing a good job teaching our child and it's close to home. We enroll our children where we want to. I want my girls to take up nursing. I feel it's needed in the community. A lot of our relatives and community people need to be educated about their health, and there is a lot of health problems in the area.

I haven't talked to my girls about it. I don't know what they want to take up as a career, but I want them to be nurses. My boys, one of my boys, want to become an electrician; the other wants to become a carpenter. I think it's very good for them.

Question 5: In the community you are aware of those who went on to college and those who will go on to college in the future. Do you think there will be jobs available for them here in the community?

Answer 5: Presently, there is no job in the community for college students. This is the reason they're not coming back to the community. I don't think there will be jobs available in the future for them. The girls who are graduating from high school usually take up secretary jobs, business, and there is no secretary jobs, business, accounting, etc. here in the community. I usually thought to myself they should take up nursing, doctors. This type of position is very needed here in the community.

Question 6: Do you visit classrooms and observe, talk with the teachers?

Answer 6: I visited my child's classroom at Torreon and visited with the teacher. The teacher told me that my child needs work on her reading and asked us if we could work with her at home. This is what we're doing; we work with her at home on reading in the evening. She has improved since then. I visited classrooms in Cuba twice.

We talked with our boys' teachers about the problems that they're having in the classroom. The teachers urged us to visit more often but we don't do it. But I still think it's better to visit the classroom and I would recommend it to the parents.

Question 7: In the Torreon community, people enroll their children in BIA and public school. Do you see parents visiting one or the other more? When the schools schedule a PTA or committee meeting, do you see a lot of people attending that meeting?

Answer 7: When I visit the BIA school, I usually see a lot of parents at the school. When the school sponsors a dinner or other program, such as Thanksgiving or Christmas, the majority of the parents who have children attend these target programs. When there's a committee meeting, usually only the ones who are members attend. At the Cuba public schools hardly anyone from the Navajo community attends programs. I think it's because of the distance, or the people don't have any interest in the Cuba school.

Question 8: Do your children talk about the kinds of problems they are experiencing in the classroom? How do they feel about public school? Do the Navajo, Spanish, White stay with their own group or do they mingle? Do the students have gang fights or do your children tell you about any marijuana problem or drinking problem in the school?

Answer 8: My children attend Cuba school, tell us the Navajo students are pushed aside or ignored. The other students who live close to the school are cared for first, Spanish and Anglo.

The non-Indian teacher seems to ignore us Navajos. The children are like that too. At lunch we are ignored. Sometimes we don't eat lunch. When they come home in the evening, they are starved. About marijuana, only one time they mentioned it. The students smoke cigarettes a lot in the hallways and restrooms. Chewing tobacco is being used a lot on the school grounds and on the bus. Also when the students are

going on field trips, they send authorization forms home with the kids. Usually it states on the form the school will not be responsible for any accidents. That's the reason I don't approve any of my kids to go on a field trip. In the BIA school it's different; the BIA school is responsible. Example. One time when I was at the BIA school there was a child who lives near my house, they came back from the girl scout field trip. I asked the principal if I could take that child home because that child lives close to my house. The principal said that they did not allow to have any other than the school staff to take the children home because it was their responsibility and for safety reasons. I think the school they are operating in this fashion is a good school.

Question 9: Do you feel there is prejudice in Cuba public school? Do the staff or students seem to be prejudiced?

Answer 9: I don't visit that often, but I talk with the other parents and students about the school. They mention that if anything bad happens in school, the staff or administrators usually blame it on the Navajo students. They don't blame the Spanish or Anglo students. Last year several Navajo parents mentioned it to me. At the BIA school the staff is very good with students and they have a good relationship. I talk with my children not to have any problem at school to interfere with their learning in their classwork. I'd like to see a K through H.S. built in this community.

Question 10: What do you think about bilingual education—Navajo and Spanish? Do you think that should be studied in school? What do you think about bilingual aides? Do you think they're effective in helping the students, or do you feel we should not have them?

Answer 10: I feel my children should learn English and keep their language. The Navajo elders advise us to continue teaching our children our language. We don't want to lose it. I think bilingual should be part of the school program.

The bilingual aides. There should be a training sesssion for the bilingual aides on how to be effective helping our Navajo children and having good relationships with the students and the public. During my observation at the school, I saw a bilingual aide seem to be afraid to help interpret for Navajo elders who were visiting the school. Instead of helping the students, they were yelling at the students. The aide should learn how to be generous. I think one thing that stuck in their mind is that the Indian is said to be savage and dirty. That's why the aide seems to be shy to talk to the parents at the school because they are dirty.

Question 11: Are you familiar with how the schools are funded? Do you think your children are going to school free?

Answer 11: In BIA I am familiar with the school funding. When I attended Title I committee meetings, the Title I teachers explained to us how the funds are allocated to the school on per capita. There is also a general fund used for other students and special funds for special education. In each program it provides supplies and materials. In public schools, I am not familiar with how those schools get their fundings. Maybe it's the same as BIA.

Question 12: Do your children complain about the buses? Do you see any problem with the school transportation and the food at the school? Do you have any complaints that you have made to parents or the school on it?

Answer 12: The BIA transportation and food is good. The children eat breakfast and lunch and snack before they come home. On the Cuba school buses, the problem is that the bus driver don't wait for the kids. When the children are not out of the house, they go right ahead without stopping or honking their horns. Sometimes the bus driver stops and leaves without the children even when the children are running for the bus. I went to the principal and complained but nothing seems to be done about it. The foods are not good. The food seems sometimes not cooked right.

Question 13: Do you see any progress in the community since ten years ago? Progress in education, jobs, stores?

Answer 13: Yes, there is progress in the community. There's a water line constructed and a power line constructed. Now we have running water in our home and electricity. Also, the community people usually receive commodity food. Now they get food stamps. We buy milk, vegetables and meat. That is one of the main foods that the people use now where the commodity food that was delivered to them, the main food that the people like, like meat, cheese was not given them. There's other progress like Headstart has been established and the clinic. The most needed in the community has been established. The Work Program, CETA program providing training for a lot of people and students during the summer.

Question 14: Where do you buy your groceries and the materials you need at home?

Answer 14: We go down to Albuquerque and buy groceries and materials that are needed around the house. We have a store in the community and there are stores in Cuba, but the prices on the items that are needed here are too high.

Mary Toledo

She did not go to school, but some of her children have finished school and some have graduated from college. Now her children are working as a secretary, nurse, and teacher.

Question 1: When were you born, what month? Was your date of birth put on record right away or recently?

Answer 1: My birth date was put on record recently. At the time I was born, there was no doctor or nurse, no records kept. I was born in November, 1914. I am sixty six years old now. My date of birth was put on record around the 1940's, but my parents told me what month and what date I was born.

Question 2: Do you speak and understand English?

Answer 2: No, I do not understand or speak English. I could have went to school but my mother told me to stay home and herd sheep.

Question 3: What did you learn from home, from herding sheep? Did you make a living herding sheep?

Answer 3: Yes, herding sheep is like a career. You make a living. You raise your children with it by selling lambs, selling sheep, and in the Spring we shear the sheep and sell the wool. Some we keep for rug weaving. I learned to weave when I was sixteen years old. Today I weave a lot better than when I started.

Question 4: How many different types of rugs do you weave?

Answer 4: I learned to weave three types. One with two loom sticks and two types with four loom sticks. The loom stick is to separate and run the yarn back and forth.

Question 5: How do you make designs on the rug? Do you have it on a paper, copy it from the paper? Do you count the strings? Do you measure it?

Answer 5: You count the strings. All of it is done by thinking about it. We don't copy it from the paper. When and how to make designs, we just think about it and just count in the strings and know where the middle is. When we make the design, we get it to the middle and just reverse the design.

Question 6: What do you do with the rugs? Do you sell them?

Answer 6: Yes, I sell them to the store. When I first sold it to the store, I'd usually get ten to fifteen dollars for it. The price went up since then. Now I sell it for two to three thousand dollars for one rug. There are all kinds of designs that you can think of and put on the rug as you weave it.

Question 7: Do you plant corn?

Answer 7: Yes, we plant corn in the Spring. In the past we used horses to plow the ground. Learning it, how to plow and how to plant corn. When the corn comes out and grows to about four feet, we gather the pollen and dry it out and use it for our ceremonials of different types. We use it in the morning to pray with it. We make breads of ten different types out of blue corn. Some we dry out and use during the winter. We use the corn husks to make bread. I learned from my mother to prepare corn breads and weave.

Question 8: What types of games did you play?

Answer 8: We played shoe games during the winter. That is in December and January only. There are other games that are played during the summer, but I did not participate in them.

Question 9: When did you first hear of school?

Answer 9: I was told the school opened up in the Navajo area before I was born. My brothers and sisters went to school. I would feel comfortable now if I had two or three years of school.

Question 10: Was there a school in the community?

Answer 10: No, the school the people went to was in Crownpoint. In those days, they traveled to school in a wagon. When I had my children, that's when the school at Torreon was built. All of my children went to that school.

Question 11: Where should you send you children to school? Close to home or away off the reservation? Do you feel you should teach your children the Navajo traditions and language and do you think they should learn in school?

Answer 11: I wanted my children to go to school because I didn't go to school. I think the school in the community is good. I like my children to go to school close to home. I don't want them to attend school away from home. I worry a lot about them. I used to hate my kids to do their homework that they bring back from school. I get angry at them. I want them to cook supper and do their chores around home

before sundown. I finally realized that doing their homework is important, that school is important. I asked myself a question: why do I get angry with them when I want them to be in school? Then I prepared supper for them and let them do their homework.

Because I didn't went to school, I teach them how to cook, weave, live a traditional way, speak Navajo. Two of my children didn't finish school. The others finished school. I don't know why they didn't finish school. I couldn't encourage them because I didn't know what to say about the school.

Question 12: When the school was opened up on the Navajo reservation, when and where did most of the Navajo enroll in school? Were they forced to enroll? Who said you had to go to school? Was there a white man or interpreter recruiting students in the area?

Answer 12: There was someone from the school that came out to the community and enrolled children, sometimes a white man and interpreter, sometimes just the interpreter. At that time an application was filled out—for me to go to school. We were told to rendezvous with the truck at the Star Lake store. From there they were to transport us to Crownpoint. That's where most of the Navajo students were going. We traveled to Star Lake store on horseback, but the truck didn't arrive. If the truck would have arrived I would have had some school, at least two years. The interpreter and a policeman were sent out to each community to take the children to school. After that we were given another appointment to rendezvous with the truck at Star Lake, but my dad didn't want me to go to school. He wanted me to herd sheep and help around the house. I was disappointed. I wanted to go to school.

Answer 13: I visited Cuba school one time. I couldn't communicate with them. I didn't speak English. It was hard through the interpreter to talk about my child's education at school.

Question 14: Do the children tell you about problems they are having in the classroom, at the school? Do they tell you that the students fight among themselves.?

Answer 14: My children attended school. I never heard from them any complaints or problems at school. I think the program is run O.K. Six of my children finished school. One at Intermountain school, one at Santa Fe Indian school.

Question 15: Do you think the transportation provided for them is adequate? Do they complain about the food they eat at school?

Answer 15: All of my children have lunch at school. I never heard them complain. Maybe it's because I did not went to school that they don't tell me things that are happening in school. But I do know that they would go to school in the morning and come back in the evening. I just assume everything is alright at school as far as the food and transportation.

Question 16: What do you think about the children who went to school here in the community? Do you feel all the people are leaning toward the white man's way of life?

Answer 16: Yes, I think the people are learning and have learned a lot from the schools, the white mans' way of living, and that they are leaning toward the white man's way of life. All of the children are now beginning to speak English. Even some of my grandchildren are in school and are speaking English.

Question 17: You have electricity in your home and water, did someone teach you how to use it? Are you afraid of it?

Answer 17: I feel a person should think safety using electricity. I'm not afraid to use the electricity and, by experience, and by thinking about how the electricity is operating, I learned that it overloads an extension cord. Usually I use only one extension cord for an appliance. I feel uncomfortable using a butane stove, I think it's dangerous. But not electricity. I feel comfortable with electricity. I watch T.V. even though I don't understand what they're saying. It keeps me company when I'm alone in the house. Using the butane stove for cooking is a lot faster and convenient. Using the wood stove you have to chop wood, build the fire and wait another ten minutes before the water is warm for you to cook with. It takes a lot of work in that way.

Jerry Toledo

He is a veteran of World War II. He was in the European area. Jerry is very active in the community. His wife is presently a Torreon chapter official. Jerry has been driving for the Cuba school, driving for the contractor, R. W. Johnson. Jerry now drives for BIA Torreon school.

Q. When were you born? At what time did you hear of school?

A. I did go to school at the time the school at White Horse Lake was built. When I went there, I went there for two years. From there I was transferred to Crownpoint Boarding School. From there I was drafted into the Army and went into service.

Q. What did you learn in school?

A. At the time there wasn't much program or subject offered to us. The main two subjects that we studied were arts and crafts and woodwork. It's a lot different from today's first and second grade class.

I was drafted in 1944. I took my basic training at Ft. Bliss, Texas. From there I went to California and on to New York. From there I went on to Europe. I was overseas for one year. The main thing that I learned from the service was that we had a lot of training with different weapons--different types.

Q. What did you learn from other people while you were in the service? How did you communicate with them?

A. Like I said, I went as far as third grade. It was hard for me to communicate with other soldiers, but while I was in the service I did attend a class in English. I noticed then that they have a different style of living and custom. While I was overseas I didn't really pay much attention to the places and people that I contacted. Our main purpose was to go to war. They were very strict with us and held us to the company. We didn't go out to towns or cities; we just stayed with the company.

Q. Back when you were small, did your parents enroll you in school, or was there someone from the BIA school recruiting students? Did the BIA people tell you that you had to attend school?

A. At the time I went to school, there wasn't anyone coming around. Maybe they did afterwards, but I was enrolled in school by my parents.

Q. What did you do after you came back from the service?

A. I got a job with the railroad company. I worked with them until I got a job here with the Cuba school driving buses.

Q. How many children do you have in school?

A. Some of my children graduated from school; a couple dropped out of school; two are working in Salt Lake City; one in Farmington; one is staying home. I think he'll be going back to school later on.

Q. Did your children attend BIA school or Cuba public school?

A. Two of my children attended Torreon BIA school. The others started in Cuba public school and stayed with until they finish.

Q. Comparing Cuba public school and BIA school, are the children learning from these school?

A. .....two of my children who started from BIA school and went on to Cuba school, and the other started school in Cuba. The one who started from BIA are doing better than the one started in Cuab. He's getting good grades and has been in school every day.

Q. Are you satisfied with your children going to school and where they're going to school now?

A. One of my daughter graduated from Cuba school. I think she got a lot from school. She reads well and I think she learned a lot in home economics and she

studied shorthand, typing. She's very satisfied with what she has gotten out of Cuba. Right now she's thinking of going on to college. At one time she was entolled over in SIPI in Albuquerque. She dropped out after two weeks because she didn't like the school, the students, they were drinking a lot and using drugs. She didn't like that so she dropped out of school. At home we taught her how to weave rugs, weave sash belt, beading and other work that has to be done around the house. She's doing a lot of work and learned by doing it. One of the main things that we do at home is to herd sheep and we shear the sheep, butcher and she does a lot of cooking and housecleaning.

Q. When you were driving for Cuba school, did you observe or notice any problems of student drinking and smoking marijuana? Did your children tell you about the problem in school?

A. My children told me there is a lot of student drinking and smoking marijuana. When I was driving the bus for Cuba school, I noticed it too. Some getting into trouble from drinking such as fighing and they are suspended from school. My daughter sometimes feels uncomfortable and feels uneasy when the Navajo student drinks and causes trouble in school. I've been driving the bus for Cuba for 13 years. I've seen some become an alcoholic, drop out of school.

Q. What about the Spanish and Anglo students? They have a lot of problem with drinking and using drugs? Is there any problem between Navajo students and other students?

A. I've seen a lot of Spanish and Anglo students making fun of the Navajo students or saying a lot of dirty words to the Navajo students. And this goes on and finally a fight breaks out among the students. I think the Spanish and Anglo students have no respect for our Navajo children.

Q. Have you seen parents visiting schools in Cuba?

A. I've seen one or two parents visiting school. I think because of parents not visiting school, they don't know what is heppening in school. They seem like they don't care. As long as the students are going to school, they think the school is responsible to see that the children are learning.

Q. When you were driving for Cuba school, have you heard any complaints about the food from the students; do the students get snack when they get back on the bus to go home?

A. The students don't get sandwiches on the bus. I don't know if the school serves breakfast, but the student eat lunches at noon. But I didn't hear any complaints from the students.

Q. Was there any problem with the bus, like breakdown?

A. The buses, the biggest problem we had was breakdown. The bus contractor was mean, usually very hostile to the driver when the bus breaks down and you can't reason with the man. He is not cooperative. He usually blames the driver for breaking the bus. During the snow, rain, muddy roads, the bus are not equipped for no tire chain, no shovel. The driver had to provide their own tools and shovel, tire chain. And usually there is no jack on the bus so that the driver provides the jack for the bus also.

Q. Do you clean the bus?

A. I wash the bus and clean it daily; it was my own responsibility to clean it.

Q. Does the bus run every day or sometimes the bus doesn't run?

A. Sometimes the bus don't run when it breaks down. A lot of parents knew about this. They complain that the bus didn't run, but there was nothing being done or they're not being heard. When the bus breaks down, the boss usually won't allow a substitute. He just blames the driver for the breakdown and complains how much it is going to cost him to get it fixed.

Q. Did you observe any bus being overloaded?

A. Yes, the bus used to be overloaded for a few years. This happened somewhere in my 13 years as a driver. We didn't, we couldn't do nothing about it. We were told to go from one point to another point and pick up as many students as we can and transport them into school.

Q. Comparing the BIA driver and bus in Cuba school, drivers and bus, what do you think as far as cleaning and driver's responsibility?

A. The BIA bus are being kept cleaned daily. Tools and jacks are provided. When discussing bus problems with the supervisor, they are helpful and when into correct problem as soon as they could. The Cuba public school buses need to be improved in all areas.

Q. How far do you transport the student and when you travel for a long distance, does it seem the students get tired?

A. Yes, it does. I transport the students 80 miles one way and the students seem to get tired when we get into Cuba. And also coming back, usually it takes long time to get the students home. The BIA school: I've been driving for BIA for three years now and I drove about 13 miles one way and it's a lot better and more convenient for the students that they are attending school close to home. I like it very much in BIA.

Q. Do you think there is jobs available for the student who graduate from high school and college in the community?

A. I really don't know, but it seems there is jobs available for high school students, but not for college graduates.

Q. What do you feel about Navajo teachers, bilingual education and bilingual aides?

A. Again, I am not quite familiar with the subject. But I believe having a Navajo teacher is what we are striving for in sending our children to school. Bilingual education in school is essential, very important for the Navajo students who have problems with their classwork. The teacher's aide provide that assistance.

Q. How do you feel about your children enrolling in school off reservation?

A. I usually let it up to my children wherever they want to go to school. I feel if their are confident and would enjoy being in school at certain places that they wish to attend, it will help them in classwork and enjoy school. But I favor day school. I think the children need to be educated at home and at school. Some of the students I

seen that went off to boarding school, they have little knowledge of Navjao culture and they speak mostly English forgetting the Navajo language.

Q. Do you visit classroom?

A. Yes, I did visit classroom and talked with the teachers and principal. One of my students is attending Four Corners school. I go there every other week and visit the school. Here in Cuba I hardly visit the school. I just only observe how the students are doing when I get there to pick them up on the bus or drop them off at the school.

Q. Do you have electricity and running water in your house? Do you have radio and TV?

A. I do not have electricity in my house, nor do I have running water. But I do have radio and TV. We don't watch TV that often, mostly we listen to the radio. And we haul water from earth dam ?? and it's hard to get good drinking water and the only places that we could get it is from Torreon Chapter or from the mountain.

Q. What do you think about the clinic in the community?

A. I think that's one of the greatest thing happened for our community: a clinic right in the community. The people don't have to travel far to get medical service. I do need to visit clinic every other week because I have high blood pressure and I have to be seen.

Q. What do you feel about a new school in the community?

A. I think it would be great. It will create jobs for the community and the students don't have to travel very far to attend school. I think it's going to be good for the students and more of the students will be involved in after-school activities.

Q. Was the salary satisfactory when you were driving for Cuba school bus contractor?

A. My salary wasn't much. When I just started driving, I was paid $50 two weeks for about two years. Then I got a raise to $75 two weeks and I was being paid $75 for

three years. Then another raise, $120 two weeks for five years. Finally, I got another raise to $150 two weeks. I drove 4-8 hours a day. I wasn't concerned about the salary; I was concerned about the Navajo students. I wanted to help them and I usually talked to these students and give them advise on safety.

Jennifer Cayaditto

She will be graduating from Cuba High School this year.

Q. Where did you start off school from?

A. First and second grade I went to Torreon Day School; third and fourth at Pueblo Pintada Dormitory; fifth grade I went to Goushea ? Indiana Harrisburg Elementary School. I went to Indiana one year and then I came back to Cuba school where I am now in 12th grade.

Q. Did your parents enroll you in school on your own decision or were there someone from the BIA or other school coming around the community recruiting students?

A. When I first heard my mother told me I would be going to school, I was very happy that I was going to school. Ever since when I first enrolled in school, I was very interested in learning things. The decision was made by my parents.

Q. How did you feel going to a boarding school when you were away from home? Were you homesick?

A. I felt uncomfortable about going away from home, but I thought you have to learn from a school so I stayed in school. Other kids ran away from school but I never thought about running away from school. And I came home every weekend.

Q. Before you went to school, what language did you speak?

A. I only spoke Navajo language. Now I speak both Navajo and English.

Q. What did you learn at elementary level?

A. I learned math, English, history and a lot of things.

Q. What did you learn at home?

A. At home I learned to cook. Because I'm the oldest, I had to cook for my brothers and sister and my mother taught me a lot of things. After school when I have taken care of my chores around the house, I learn how to do beading, silver work, silversmithing, crafting. Also when I was going to school at boarding school, the dorm aide teached us crafts, leather and beading.

Q. In BIA school, how did you felt about going to school with only Navajo students?

A. The Navajo students are all at the same level. Mostly we were confused. And going to school with whites, the students are more advanced. When I was in Indiana, the students were more advanced. The vocabulary used was harded because when I was in Pueblo Pintada? School, I was an outstanding students. At Indiana, I was achieving at low level. I had low grades at Indiana, but when I was over at Pintada, I had high grades. When I cam back, I enrolled in Cuba school; I came back up to a top students. I found if you transfer to eastern state when you are not used to their language, it's a lot harder.

Q. Are the subjects different from BIA Cuba school than Indiana school?

A. They are the same, but it was taught different. For example, here one lesson is taught for a week. In Indiana, one lesson is taught in one day. Another exammple, when I took math I gook geometry in fifth grade, and in Cuba the geometry was offered in my sophomore year. The other subject that I took was history/English. History is the same but taught faster. In Pueblo Pintada they taught us about the President like George Washington, history things happen in 1600's. In Cuba, in fifth grade we were not taught history, just simple history: Columbus discovered America, some about George Washington's Stamp Act. We started learning that in 8th grade. English--structure of sentence--we learn at 5th grade level in Indians. Here it was taught at 8th grade level. It seems the Indiana schools are two grades higher than schools here.

Q. How did you feel when you were in Indiana being away from home?

A. Sometimes I get homesick, but not as much because I was staying with a missionary who I stayed with here at Torreon for four years. When I was going to school at Pueblo Pintada, every weekend I went home with the missionary. When I

was in the 4th grade, during the Christmas vacation I went back to Indiana with them. I got used to their family. That summer the missionary were moving back to Indiana and they wanted me to go with them. They got my parents' permission so I went with them.

Q. In Indiana, what was the students' attitude? Were they helpful?

A. The students were friendly. They had never seen an Indian. They thought Indians were savage, that they'll take your scalp. Where we lived, all the family were Christian family. They have people like Amish and a few Spanish. Some students thought I was half Spanish and half Amish because of my accent. In my school, I was the only Indian. They wanted to know how we live, things like that. They are very friendly and they are not prejudice. It's an all white school—few Spanish attended that school.

Q. How was the transportation provided to and from school in Indians?

A. We went to school on a bus. Our neighbor was a bus driver so we got on the bus about 5:30 and in the winter it snowed about three to four feet. The roads were cleared the next day. Most of the family in our area have a snow-removal equipment so that the kids will go to school they clear the road right away. There wasn't much problem and every morning it rained but no mud. The roads were all paved.

Q. How far did you live from school in Indiana?

A. We lived about ten miles, but going on a bus road, it took longer and the bus driver would wait for you about three minutes. Here at Torreon the bus driver don't wait for students to come out of the house; they just stop; if you're not coming out, they take off. And when it rained, it's muddy and we didn't have school. Since the road has been improved somewhat, they put gravel. When it snow, you ask the county commission to clear the road and it's not done right away. Because of that, we didn't have school.

Q. In Indiana, was there a lot of absenteeism?

A. No. I don't know of anyone who was absent unless they have a good reason. If you miss school, the school will call your home. If you don't have a good excuse, they will deduct 10% of your final grade.

Q. How about here? How was the absenteeism in boarding school and in Cuba school?

A. In boarding school, nobody missed a school unless they have good reason. In Cuba a lot of kids miss school, especially Indian students. Spanish students when they miss school, they call their home. They can't do that with the Indian students because we're too far away from the schools and we don't have any phones. Some of the Indian students, they only come once a week. In Cuba if you miss ten days of school, you are automatically dropped from school. Your parents have to re-enroll you before going back to school. It happened to a lot of Navajo students. If a student is absent so many times, they don't graduate and they fall behind in class. I notice a lot of students in each class here in Cuba school, two years ago, but this year not as much are ditching class. I think the school administrator didn't do anyting about it when student's ditched class. Now if a student ditched class two times, they are suspended from school. Teaching class and tardiness improved. Absence from school is still the same. The people, the students who are absent often are from poor family. The Navajo who have high grade, getting good grades, the teacher would pay more attention to that student and encourage. But the one who don't have good grades are not encouraged to stay in school. It seems like they are left out. If you're late for class and a studen's with good grades are excused; students who have low grades late for class with good excuse, the teacher wouldn't accept as a good excuse.

Q. How were the teachers in Indiana and in Cuba; were they helpful?

A. I was low in my reading when I was going to school at Indiana. The teachers would help me to improve and also the teacher helped other students with low grades. They were helped to improve. In Cuba, it's the same, but if a students goof off, the teacher won't help you. If the students are serious about study, they will get help. In BIA school, I don't really remember, but I think the teachers are helpful.

Q. Do you feel the students can learn more and be enthused about learning when they are in modern classroom?

A. In Indiana, the school was good. It seems like everything is new—the desk, the walls, there is no scratch on them, no broken windows and no problems with vandalism. In BIA school, everything was old, scratch desk; the walls were written on; the same with Cuba school. The desks are old, scratched; walls are repainted but it seems old. In the restrooms, it's terrible. They have six toilets and only two of them work. When you flush them, it overflows. They have four sinks; only one works. And no paper towels. In Indians, everything works. I don't think it really matters if you have clean schools or old school; it's how much you want to get out of a school; how much you want to learn. But it would look good if you went to a clean school.

Q. What do you think about bilingual aides and Navajo teacahers?

A. Navajo teachers: it would be good to have a Navajo teachers if they don't talk Navajo as much in the classroom. If they talk well in English, it's okay. I had a Navajo teacher in 8th grade; he was a man. I tried very hard to cooperate but he gave me a hard time. Navajo aides: I don't think there's a need for Navajo aides now. A student could get a getter assistant from another student. For example, in the history class in Cuba, a history teacher used one of her students ' help her exlain things to other Navajo students. I think aides could be used for correct papers, but in high school the students can do that. Right now, some of the students with anough credit are asked to help correct papers.

Q. Do you think all the Navajo students speak Engligh?

A. I think all the Navajo students speak English in school and when they hang around with their friends, they speak Navajo. Few would say they forgot their language and I think that's really sad.

Q. What do you think education means?

A. I think education means learning things, getting much as you can in learning things in school and in anything you do. You don't have to have a teacher to learn from. You can learn from your mistakes and teach yourself.

Q. When interpreting Navajo language, what do you think edu ation means?

A. I think it means going to school. That's what I thought it meant the first time I heard school or education, but I know it doesn't only mean school.

Q. Why do you think the Navajo students are going to school?

A. I think they are going to school so that they can start a business. There's a proposed coal mine near here. The Navajo student can go to school and learn something about mining so other people don't have to come in from the east or other states to work in a coal mine. I believe the people here in the community could operate or work in a mine. I think the people can learn better from our own people. I think the Navajo can learn something in every field. Right now Torreon is planning to start a new school. We could have our own Navajo teachers and not have teachers coming from other areas to teach here. I feel the Navajo can do it themselves. Another field that they can do is to run a grocery store and manage it.

Q. Was there any problem in BIA schools, such as whites? If there were problem, how was it corrected?

A. The only problem I remember is the one that happened in Torreon school where a student is a relative to one of the employee and she used to be the leader of the dormitory and anything she says or wants done, everybody would do it because they were afraid of the relative the employee. First, the other students would make her cry but the dormitory attendant would punish that child. If she did something wrong to the other students, the dormitory attendant wouldn't do anything to her because she was a relative to one of the employee. In Indiana, there's problem, but it was corrected right away. For example, one incident one guy said to me, that kid's picking on me, so I hit him. He told the teacher and I told the teacher why I did it. So he was punished and he was told to write five reasons why whites are better than Indians, and he couldn't do it.

Q. Is there any problem of gang fights, prejudice or any type of problem in Cuba?

A. In Cuba, two years ago there used to be a lot of gang fights between Navajos and Spanish students. There there is none. There's only a few Navajo students who are troublemakers. Prejudice--it does exist in school. Right now there's three black guys in school and on the basketball team. They are really good in basketball. They are

smart, too, and get high grades in the class. If they do something wrong, the teacher would feel it wasn't their fault so they just let it pass. In cafeteria, the black guys get served less food and now some of the parents of the students who are on the varsity team are prejudiced against some of the black guys because their children are not on varsity team. And Harold Hall is one of the black guys—will be solicitor (?) but the parents thought that the student, and the student thinks it's wrong. There's another Spanish student they thought should get it because she's been in school four years and Harold, this is his first year in Cuba school. Things like that are a problem in Cuba school.

Q. Is there any problem with alcohol and drugs?

A. There is no real problem this year. Only four years ago the boys would smoke a joint, drinking and a few students would take off to town and drink. Right now just only a few students would smell liquor or beer. An example: last Thursday a Navajo girl was caught with a whiskey and six pack of beer by a janitor. She was turned into the principal. The principal didn't do anything about it. The principal said at the beginning of the school year that their policy is that when you get caught with alcoholic beverage, they would be expelled. But he didn't do anything to this Navajo girl who was caught with whiskey and six pack of beer. This girl came back the next Monday.

Q. Are the Navajo students participating in class discussion?

A. Some don't participate in class discussion. Some feel that they might ask a dumb question so they held back. The Navajo students don't say anything.

Q. Are some of the Navajo students planning their career after high school?

A. I really don't know. I don't ask what their career would be because I have class and I have to study for it and I don't seem to have time to talk with other Navajo students, but during the lunch time I study too. For myself, I am planning going on to UNM and take nursing. It seems some of the Navajo students are going to school even though they don't want to. I think it's their parents are pushing them to go to school, but they're not interested in school.

Q. Are the students encouraged to continued their education beyond 12th grade in order to get a good job?

A. Yes. Some of the students who are getting good grades are encouraged to continued, but not the students with low grades. They are being ignored. They way school staff are encouraged, or I have heard only twice a year from our counselor encouraged us to continue our education, but now our counselor don't say much. Usually some of the things they tell you in encouraging you is to help your own people when you get out of high school and go into college and graduate from college, is to come back and help your people.

Q. What type of skill is needed in this community?

A. I've been to chapter meetings; I've listened to the chapter officer. I'm not satisfied with them because I think some of the people are told to vote for their own relatives or even though they're not qualified for a position. I think a person should be voted to be a chapter officier when they're eligible, have the qualification instead of on popularity basis. I attended meetings and you get confused; people talk about one thing and start on another thing before they finish on one subject. And the subject comes up again somewhere in the meeting. If a person is qualified for a job, they should vote for that person. I think the students should go into political science. There is a clinic; there's jobs available: doctors, nurses—students could go into that area. Farming—you can grow things here and instead of people going into Albuquerque to buy canned foods, we can plant vegetables and provide food for ourselves instead. We can can food here. I think it could be done. We did it in Indiana. We picked cherries and canned them, and green beans. You can grow a lot of vegetables so you don't have to spend so much money when you grow yourself. I think you're better off.

Q. In a classroom, what other course do you feel should be offered in school?

A. There's a need for Navajo history. Some of the Navajo students don't know much about their history. I think Navajo history should be offered in a school, bilingual education, reading and writing, Navajo language. Usually, the Navajo students who know more about their history are the ones that are raised by their grandmothers or their grandparents. Myself, I don't know much, but I like to know more about it. The

students who are behind in classes get more attention and get more help from teachers. And in computer courses, right now things are done or used by computer so there should be class in that area.

Q. What do you think is the future in education for Torreon? Do you think about this?

A. If people would be more responsive in the chapter, a lot of vandalism would decrease. The parents need to educate their children to respect for others. If Torreon would develop something, it would be ruined by vandalism. The people should go back to education or school; even if they are old, they should get GED.

Q. What language is used in your home?

A. We speak Navajo and English at home. Sometimes if I can't explain something in Navajo, I explain it in English or vice versa.

Q. Do you have electricity and running water in your home?

A. Yes, we do have running water and electricity. We used to haul water about 20 miles from Ojo Encino and we used to use kerosene lamp, but just recently we got the electricity and water and it's more convenience for us now to work and cook and much easier and convenient.

Q. Do you have TV, radio and are you learning from it?

A. Yes, we have TV and we usually movie. Anything that relating to history, we watch. We watch news sometimes; we watch news in the morning so that if the school would be open that day. Sometimes they announce that when there's a heavy snow or rain that they announce it on the TV that there won't be any school. At school we are assigned to watch certain shows for our homework and the next day we report as to how the show went. .... we watch educational movies.

Q. Does you parents have sheep? Do you herd sheep? What do you think about your grandparents' advice of raising sheep for a living?

A. My father used to tell us that his mother tell him to herd sheep, that some day he will become wealthy and that education or going to school was just a short thing in life. That's way he told us that he only went to a five-year program. Now his brother has all the sheep and if we want to butcher one we usually buy it from him.

Q. Would you prefer to go off reservation school or school close to home?

A. I would like to attend school close to home. That way will be able to help my parents at home. Right now I'm plannning to go to UNM which is close to home and I will be able to return or get home on weekends.

Willie Nez

Q. When were you born?

A. I was born in April, 1931.

Q. Did you went to school?

A. No, I did not go to school.

Q. How did you know that you were born in April since there was no record of your birth date until at a later date?

A. My mother told me I was born in the spring. I guess the Navajo people used to tell time, the months by spring, winter, summer and fall. And sometimes they kept track of date when they go to a Pueblo feast.

Q. When did your date of birth recorded?

A. When the BIA are taking census for the people in the community, all of the people who didn't have names were given one. The names given were common names. The ladies were given name Mary and the men were given Joe, Bob and John.

Q. Did you know when the school were going to school from this community? Were you aware when the children are being transported to school?

A. Yes, I wanted to go, but my mother wouldn't let me because I was told I had go herd sheep. My father wanted me to go but my mother didn't want me, so they hide me from the BIA personnel when they come around our house.

Q. What did you think school meant when you first heard it?

A. I think it means learning the white man's language; how to write and read paper. I regret that I didn't went to school. If I went to school, maybe I would be holding a job somewhere. Right now I am unemployed. Without school, it's very hard to find jobs.

Q. At home, what did you learn? What did your parents taught you?

A. My parents taught me how to herd sheep, raise livestock, working around the house, building a hogan, and the Navajo culture and tradition, food preparation. They used to say in the future this will help you and make a living and your income will be from this.

Q. Did you work for railroad company and what did you learn while you were working on the railroad?

A. I worked on the railroad for several years. I learned how to write my name. I used to only use thumb print on my check. My cousin was working with me at that time and he helped me out a lot. He would write out my name and I would write and learn it from that way. I learned how to count money, small change and dollars that I didn' know, and I didn't know how much I was getting paid. Now I do know how to count money.

Q. Did you work with other people other than the Indians?

A. I work with the white man and Spanish. I couldn't communicate with them on the job because of my lack of English. It's very hard to work in that position.

Q. How many children do you have in school now? Where do they go to school?

A. I have four children going to school. One attend Cuba school; three attend BIA Torreon school. I feel my children should have an education, learn white man's language so that they can compete for jobs in the community or in the city like Albuquerque. I've enrolled my children on my one decision. I make sure they don't miss a day off school. Because of hardship I am going through, I don't want them to go through what I went through.

Q. Do you visit school and classroom where your children are going to school?

A. I don't visit school. When my children comes home in the evening, I ask them how the school was today and I ask them what did they learn. They tell me; also they

bring the books home and their homework. I tell them to take it back the next day to school because I tell them maybe it's important that you do.

Q. Are you aware of the subject taken at the school?

A. I don't know, but I think the children would start from small, like subject. Because I didn't went to school, I couldn't tell you what subjects are taken in school.

Q. Are you familiar with how schools are funded?

A. Again, I don't know, but at the chapter meetings, someone would brief on federal funds used in public school. The Navajo Tribe put up funds for student clothing.

Q. What is your opinion on BIA and public school?

A. They like their school. The one going to Cuba school would like to go back to Torreon school when the new school is completed. All of my children are looking forward to the new school at Torreon. I don't really like my children to go to Cuba school. There's a lot of problems: students sneaking off to town start drinking. But I tell my children to come home every evening.

Q. What do you think of integrated school and the BIA school which is only Navajo?

A. My children are not complaining; I assume they are satisfied with their school.

Q. What do you think of their transportation? Are they complaining?

A. No, they're not complaining. I just assume that the transportation is alright. My children likes to go on a field trip. Right now my children tells me they are raising funds for the school trip to California.

Q. What language do you speak at home?

A. We speak only Navajo language.

Q. Do you have running water and electricity?

A. No, we don't have running water. I haul water from the mission. Sometimes my children brings homework and the only source of light they can use is kerosene lamp to do their homework.

Q. Do you have radio and TV in your home?

A. We have radio and TV. I listen to Navajo Hours from KNDN, Farmington. My children watch TV. On Friday night, they watch Incredible Hulk and on Saturday they watch cartoons. Only two days out of the week I let them watch TV because we use car battary. If our house was wired, I assume they would watch TV every day.

Q. Would you like your children to go off reservation school or close to home?

A. It depends on the teachers. If they promote my children to go to the next higher grade and advises me to have them go off reservation, I would do so and enroll them in off reservation school.

Q. Which do you prefer to teach your children: a white teacher or a Navajo teacher?

A. I prefer Navajo. I feel my children would learn faster and will keep their language and culture and tradition. In my observation in the community, other children who went off reservation, like to Mormans placement school, the parents have hard time controlling their children. And I think the children forget their language, their culture and tradition.

Q. In Torreon community, do you think there is job available for high school, graduate and college students?

A. I believe there is more more jobs available for them in the city. Here in the community there is no job. I notice some students graduate but have no job. They are unemployed. I think they get frustrated and start drinking.

Q. Do you like bilingual education?

A. I think bilingual education is good, that every school should have a Navajo bilingual education program.

Charlie Jim

Charlie Jim has five children; all went to boarding school and Cuba public school. Mr. Jim is very active in the community. He is a member of Community Action Committee. He is very traditional and takes part in Navajo ceremonial and one night -chant, five days, nine days and takes part in squaw ? dances.

Q. Do you know if your birth date was put on record right at the time when you were born?

A. My birth date was not put on record right away, but my mother knew the month and day I was born. At that time, they didn't have any calendar but the people know the date and time by fall, winter, spring and summer. For example, if a person was born in November, the parents will count to and from the date all the community went to Jemez feast, which is November 12.

Q. When was your date of birth put on record?

A. At one time the Torreon community was under the Farmington Agency. From that office a census was developed for all Navajo people in this area. A person from the agency came out and give census to all the people. At the same time, they count how many people were living in the community. That's how all the community people whose birthday was not on record was put on records.

Q. When did you first heard of school? What did you think school meant? And if you did, did you want to go to school?

A. My parents didn't allow me to go to school. Many parents object in sending their children to school. The parents stress making a living, of herding sheep, and wanted me to help around the house. The BIA official came to our community recruiting students to attend school in _____, Colorado. I seen a lot of children from this area went to school. I was not allowed, matter of fact, I was hidden from BIA people.

Q. When did this happen?

A. This happened in 1939.

Q. What did you learn from home?

A. Mainly, herding sheep which involves shearing, selling and trading. I also learned how to build hogan, digging water hole for livestock. My grandparents, rather, my grandfather was a medicine man, but I didn't learn his ceremonial. I only learn hand trembling.

Q. How did you learn from your grandparents? Did they ask you to participate in a group in the evening gathering in a hogan and teach the Navajo culture and tradition? How were the children taught? Was it done through memories?

A. During the day we work outside herding the sheep, hauling wood, hauling water, and so forth; and in the evening we gathered at the hogan and listened to the elders teaching in every aspect of life, building hogan, raising sheep, Navajo tradition and culture. The elder mention the white man's school. They discourage us not to go to school, that it would only make us forget our Navajo culture, tradition and language. They usually stress living off the land by planting corn and raising livestock was the way to make a living. At the present time, I believe in certain areas that my grandparents had taught me and in some areas, they were wrong. Nowdays, school, getting white man's education is the way of life. I regret now that I didn't go to school. Sometimes we stay up until midnight, listen to our elders in teaching us how to prepare food, how to prepare ourself for future life.

Q. Do you still teach your children the Navajo culture, tradition and how to prepare food?

A. To some extent I do. We still talk Navajo in our home and I teach them tradition, culture and how to prepare food. The children don't eat Navajo cornbread, cornmeal anymore. They prefer buying bread from the store, canned foods. Sometimes I discuss this with the community people and they agree that now the children dislike our Navajo tradition food. They rather buy food from a grocery store.

Q. Why did you enroll your children in school? Was it on your own decision or did someone from the school encourage you to enroll your children in school?

A. I make my own decision to enroll my children in school. Because of my experience, I have no schooling, I have a difficult time in communicating with other people and I usually stress my children to attend school that they could be better off knowing English. Also, if a person don't speak English, they cannot get a job. I myself have that experience; I have a hard time of finding a job. Right now I am unemployed. Because of the hardship that I am going through, I encourage my children to stay in school and finish school in order to get a job that pays good.

Q. How many of your children graduated from school?

A. Three dropped out of school; five are still in school.

Q. Where did they went to school?

A. They started school in Cuba and two went to Torreon Mission school by Bernalillo, and one is going to BIA school.

Q. Where would you prefer your children to attend school?

A. I enrolled them in Cuba school because everyone in the community enroll their children in Cuba school, and I felt it was more convenient for them, and I teach my children our Navajo culture, tradition in the evening. My children help me around the house on weekend in herding sheep, cleaning house and cook.

Q. What do you feel about the food they eat at the school and the transportation from here to school and back?

A. The children are served lunches. They are satisfied with school lunches. And they don't have any complaints about the transportation.

Q. Do you visit school where your children are attending?

A. I do visit the school when I am sent a letter form the school stating my children are in trouble. That's the only time I visit school.

Q. Do your children tell you if the Navajo students are discriminated against by teachers and students?

A. Yes, my children complains to me that they were discriminated against. For example, it's very difficult for the Navajo students to take part in activities. And in the dining room, the Navajo students were given heated up food left over from a day before. The food service worker scold them, but non-Indians are given more food and they usually take second serve.

Q. Who teaches your children and do they have aides?

A. My children are taught by white and Spanish. But when I visit school, I don't really know who their teachers are. It's too confusing. My children goes to different rooms at every hour. The Cuba school employs Spanish, white and Pueblos. I assume there is a different set between high school and elementary.

Q. Do some of your children attend BIA school before they went to Cuba school?

A. Yes, all of my children started form BIA school at Torreon.

Q. Did you enroll your children the first time on your own decision, or was there someone from the school came around and recruit students?

A. Only the Morman people are coming around the community recruiting students for placement school in Utah and Idaho. And a lot of parents in the community place their children in Morman school. I enrolled my children on my own decision as I have stated before: it's hard to make a living without knowing English language, and that's the reason I encourage my children. And I would like for them to go to school close to home so that they can help me when I go to town go interpret for me.

Q. Are you familiar with funds allocated to each school? If you do know, when did you became aware of the different funds?

A. I am aware of federal funds allocated to school. I have attended workshop at the school and at Crownpoint. In the workshop, they explain the type of funds allocated to each school per child. I assume in public school it's the same.

Q. In the community, do you feel the students who graduated from high school and college are coming back to Torreon and work with the people. Is there any progress made since ten years ago?

A. I do believe there is progress made in the community and alot of things. There is some Navajo teachers. Some are working in the office. The school have improved.

Q. What do you feel about Navajo teachers and Navajo aides?

A. Some Navajo teachers are good teachers and will help the children. Some don't. This is the same with the Navajo aides.

Q. Are you familiar with the subjects taken at the school. If you are, what subjects should be also part of the program in the school?

A. We have a meeting with the teacher at the school. We had interpreter that explained the type of subjects are taken in school. I feel there is enough subjects available to the students for a year. I have not thought of any other subject to be part of the program in the school.

Q. Do you feel the Navajo culture and the Navajo language should be part of the school program?

A. I am very much in favor with bilingual education. I feel we should have an equal subject in Navajo and white taught in school.

Q. What do you think education means?

A. In Navajo there is a lot of learning, knowledge and skill that the young people can achieve. I believe these very same things are available in English. I think education means learning in both language.

Q. What is your view on the future education in the community? Do you feel children in the community will stay in school and not dropping out of school?

A. The reason why children are dropping out of school is that they start drinking and drugs. The government encouraged us to send our children to school and on the other hand, they have bars. They don't control it; they say that the bar pays taxes to operate school and roads, but it damages our young people, our young children.

Q. In Torreon community, do you feel a new school is needed?

A. I think we should have our own school, all-Navajo school. If we integrate school, there is a problem. Parents learn to control their children when the school is operated by them and have a better control over their children. The children would learn much better from the Navajo teachers.

Q. Do you have running water and electricity in your home?

A. I have running water in my home, but no electricity because I was told I lived on a public domain land. I can't get service. The federal government says to us, have children attend school but they don't provide that will help our children the things that are needed, such as electricity in a house so that they can work on their homework. As it is now, we have kerosene lamp and that is limited. Their study and learning by reading a book to a kerosene lamp is limited. The people who have a lot of land are the only one who have electricity. I usually ask a question, how can we help our children; how can federal government help our children if they don't provide for our needs?

Q. Do you have TV, radio in your home?

A. We have both. We have a battery operated TV and we have a radio in our home. We listen to the news in the morning and in the evening. We learn how and when the snow storm or any other weather will be coming our way. Sometimes the school is closed because of heavy snow or rain, and they usually announce it on TV.

Joe Mace

Joe Mace is very active in community. He worked for the Navajo Tribe and Wildlife Department in the community, Torreon.

Q. Where did you attend school and up to what grade did you went to?

A. I started at Ojo Encino when I was about six years old. I finished first, second and third grade at Ojo Encino. From there I was in Crownpoint for a year. From there I was transferred to Ft. Wingate school because they say the Crownpoint Boarding School building was remodeled, that all the students that went there were transferred to Wingate school. I went up to ninth grade and I didn't went back to school. In 1972 I enlisted in the Army. While I was in the Army, I got my GED. I did not attend any college.

Q. Who enrolled you in school?

A. My parents enrolled me in school. They used to talk to me and my brothers that when you don't have education, it would be hard to find a job or make a living. They encourage me and my brother to attend school. When I first went to school, I didn't like it, but my parents insisted that I go to school. I started from Ojo Encino Day School. We were bused to school and back home in the afternoon.

Q. When you first left home for school, how did you feel?

A. I attended Crownpoint school and I was away from home for the first time. I was homesick. Living in the dormitory, the dorm staff were very strick. I guess that's the reason I ran away from school. But later when I got used to living in the dormitory, I felt good, and got interested in school. I didn't think of running away from school.

Q. What did you learn at home? What did your parents taught you?

A. My father taught me how to raise livestock: horses and sheep, and care for them when they're sick. And my brother and I, we broke horses. Also, we work around the house; we haul water from Ojo Encino Spring; haul wood with wagon.

Q. Why did you enlist in the Army?

A. I enlisted in the Army because I wanted to finish my education. The Army would assist me to get my GED and train me in some kind of trade. My parents had a hard time. All of my brothers and sister were away in school in California and Utah. I had to stay home. I felt that I was far behind in school. After my father passed away, I thought, the best thing I could do now is enlist and learn some kind of trade so that I can work and try to help my people in this community.

Q. What was your first experience with other nationality?

A. At first I was scared, nervous. I was the only Navajo in the squad (?). I had no one to talk to in Navajo. I felt out of place. After I got used to it, I found everybody was treated equal. Teamwork was stressed. I learned fast. I made friends. I felt great. I was glad that I enlisted.

Q. What is education mean to you?

A. Education would mean a lot of things. Whatever you do—job, education, schools, children learn at home and at school.

Q. What did you learn, or what kind of trade did you learn while you were in the Army?

A. After I was discharged from the Army, I thought to myself, I should have learned a trade that has something to do with helping the community here, like refrigeration, air condition-that type of thing. In the Army, I was radar maintenance operator. There is no job here available in that field.

Q. Did you have problem in school in classwork?

A. In fifth and sixth grade I had a problem with math. I did extra work to catch up and I improved. From then on, I didn't have any problem. I dropped out of school because the hardship my parents were having at home. There were no one to help them at home. All of my brothers and sisters were away in school. While I was at home, I might have been out of school for a couple of years, a principal from Ft. Wingate asked me to come back to school and to finish up, that he encourage me and wanted me to start from 11th grade and the next year I would graduate. But I couldn't leave my parents. I felt bad if I did. Still today, I'm the only one helping my mother.

Q. How many children do you have and where do they go to school?

A. I have four children, one stepdaughter. My stepdaughter, she goes to El Dias Placement School in Idaho. Two girls attend BIA school at Torreon; one at Headstart.

Q. Do you visit your children's school? Do you visit their classrooms?

A. I visit Torreon Day School about three times. I question teachers and talk with them on how my child are progressing. Whenever I have a chance, I usually visit the classroom.

Q. Are your children interested in school?

A. One going to placement school have no problem with classwork now. At the beginning of the school year, she had problem. I guess she was adjusting to the school, being away from home. She had a little bit of problem. At Torreon Day School, one in the third grade is coming along very well. Her teacher says she is very progressing in the classroom. One in first grade—she has a problem. She's slow in everything. I received her witness from her teacher, and when she gets home I help her out. Work with her for about an hour. The one in preschool is mostly playing and getting to know other students, so I would say my children are interested in going to school.

Q. Does your children complain about food they eat at school? Did you observe when they're serving lunch?

A. At the BIA school, the food is good. My children are not complaining. I believe they are served very good. Ways (?) think that the cooks have gone to training and they are trained well and that they are expert in that field. Sometimes there is a spoiled milk, but I don't think that the cook's fault. It's the people who brings the milk, First American Dairy from Cortez, Colorado. At preschool, improvement should be made in serving the students. Right now the preschool don't have trays like the BIA school does. They are served everything in one bowl. I felt that they should divide the food in the tray. And the cook needs more training.

Q. What is your view on the four types of school in this area: BIA school, preschool school, public school, and mission school?

A. In my past experience living in a dormitory, discipline was really stressed. We were taught as if we were in the military. We were taught rough. In day school, the children comes home every evening. I think this type of school is good for the small children. They _____ with their parents at home in the evening and they would receive some education from them. In public school, going with different children: white, Spanish and other, there is a problem among the children—prejudice and fights. In the mission school, they have their own strict rules, policy. And they are a lot stricter than BIA school. In preschool, the children are taught mostly how just playing and getting use to school.

Q. How did you enroll your children in school? Did you enroll them on your own decision or was there someone from the school and told you to enroll your children in school?

A. It's up to me where I wanted to sent my children go school. Like I've enrolled my children in BIA school because I felt the school has a good teacher, and they have Navajo teacher, and it's close to home, and they're being cared for. I believe the children needs a bilingual teacher at an early age. Fifth grade on up, the child doesn't really need it. The one in the placement school, I enrolled her on my own decision. She attended Cuba school one year and I didn't like it. The administration teaching staff all are Spanish and white. The children are transported a great distance, and usually the children gets tired and there's a lot of problem among the students. The child can easily become a troublemaker, and students smoke, chew tobacco and drinking. So I decided to enroll my child in placement school where she

would be better in getting an education. I also observed the students who went to placement school and I talked to parents who have sent their kids to placement school, and they are satisfied and they would recommend it, and the child that went there are better off than the students who went to Cuba school.