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# Visual and Plastic Arts in Teaching Literacy: Null Curricula?

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**Abstract.** Visual and plastic arts in contemporary literacy instruction equal null curricula. Studies show that painting and sculpture facilitate teaching reading and writing (literacy), yet such pedagogy has not been formally adopted into USA curriculum. An example of null curriculum can be found in late 19th – early 20th century education the USA government provided for indigenous Navajo Diné people. Weaving, metalwork and associated design skills, as well as language arts, were ignored when educational experts advised teaching them. Contemporary studies as well as these historical events provide teachers with methods and content using visual and plastic arts to teach literacy.

**Null curriculum defined.** Literacy curricula do not serve the function of pouring data into the receptacle student. Amid the digital age data onslaught which provides storage and retrieval of recorded history, imagery, polemics, theory, shifting cultural identities, globalization, legal and illegal immigrations, war crimes, famine, environmental degradation, drought and natural disasters, 21st century educators beg for a sieve of facility. Curriculum creates inherently a tool of exclusivity. It selects among millions of data bytes and implements coherent subsets of methods, empirical knowledge and concepts. Curricula therefore necessarily screen both content and pedagogy. How then can curricula be evaluated and scrutinized to determine the efficacy, relevance, and validity of the dynamic which created them as well as their final form?

One way is to analyze for any null curriculum. As its name suggests, null curriculum is a tag, and a value judgment. It connotes deficiency, fault, and lacking. It applies to both content and methods (pedagogy). The concept of a null curriculum defines not *any* or *a quantity of* exclusion as obviously, curricula by definition concentrate and choose among content, contexts and methods. Rather, null curriculum connotes an exclusion of culturally or philosophically relevant content and/or pedagogy given a social, political or moral obligation to include them. The consequences of a null curriculum should be brought to light, explained, and explored. Inherent in the null curriculum evaluation/assessment is dissemination of the findings (Joseph 2000, p. 24-25, Green 2000, p. 48).

As the analysis requires a political-moral obligation to teach, assessment of any curriculum for null aspects necessarily requires evaluation of socio-political forces which forge, limit, prescribe, and generate content, context and pedagogy. No curriculum

exists in a vacuum, anyway. Budget limitations, government-articulated goals, competing lobbying groups, world trade agreements, cost of tuition, or free classes, immigration status (with companion goals such as training for employment and adjustment counseling), and any ad hoc authority, such as refugee camp jurisdictions, should be factored into the equation. Presented here are two United States of America (USA) historical null curricula as examples, one 20th century and one spanning late 19th to early 20th century. Finally, visual and plastic arts are presented as our 21st century null curricula, given contemporary research showing their efficacy in teaching literacy.

Thus teachers can become familiar with the null curriculum analysis and also find definite techniques and materials for incorporating the arts into their classrooms. Globally, the component analysis and conclusion-reaching protocol can be implemented among whatever contemporary educational setting. In so doing, teachers, administrators, government bureaucrats, and public advocacy groups can reach their own conclusions and derive applications germane to each their specific educational scenario.

**Mid-20th century, southwest USA.** Educators at a conference in 1969 concluded that defective curriculum contributed to low literacy rates and levels among non-white students by causing low self-esteem, alienation and indifference. Although mandated by government policy and educational experts to be reflective of American society, curricula had failed to portray history or personal achievements of any but white citizens. New goals were set to include ethnic group history and events in the curriculum (books, visuals and video) to reflect true American pluralism (Dunfee 1969, p. 1-3). English language achievement, including literacy, among African American, Spanish-

speaking, and native students with whom the presenters worked was proudly attributed to this new curriculum and approach (Dunfee 1969, p. 9-11).

Although they didn't articulate the formal null curriculum terminology, the teachers instinctively applied this analysis. They compared notes about their students' low achievement and problems with literacy. They did informal research on the existing curriculum. They then created their own visuals and historical content, emphasizing visual imagery in conjunction with text. They created an indispensable new vernacular using book illustration, posters, and video.

These solutions were nascent constructivism, implemented with visual media. Constructivist methods incorporate students' cultural histories, beliefs and world views, into the curriculum to engage students in the learning process, giving them the tools to literally construct knowledge (Yilmaz 2008). This theory is particularly applicable to teaching English as a second language (ESL) to immigrants. ESL instruction is considered inadequate in isolation. Instead, the student's wholistic adjustment needs to be considered by the teacher. To facilitate this, teacher training in the socio-political and cultural background of immigrant students is recommended (Magro 2007).

A review of task-based learning (a subset of constructivism) in teaching second language acquisition indicates that culturally relevant images and history alone cannot sustain real progress in literacy. The success of any language acquisition pedagogy does not flow magically from the intentions of the teacher, a content-based task, or even student participation in the task. Rather, tasks must be designed specifically to showcase the target grammatical structure, and encourage the learner to rely on grammar structures, accuracy, and fluency (Ellis 2003, p. 21, 24-27, 34, 152). Whether via task-based interaction, repetition, or text enhancement, syntax and grammar must

be presented in meaningful context and integrated manner (Izumi 2002, Ellis 2003, p. 247). Teachers must design tasks to draw attention to the form (grammar) and to promote noticing of it (Song & Suh 2008, p. 299).

This consensus supports a need for specificity when the arts are implemented into literacy pedagogy. We can see in other contemporary studies using arts to teach language listed below a level of language specificity. While grammar lessons are not always utilized, there is always some definite response required or evoked. One module focuses on “syntagmatic and paradigmatic” relationships in using language (Hayward, Das, & Janzen 2007, p. 448). These new methods represent the second generation of researchers building on the instinctive, fledgling constructivism pioneered in the American southwest (Dunfee 1969).

**Late 19th – early 20th century USA southwest.** History gives us another example of a null curriculum: that provided by the federal government for Navajo Diné people between 1864-1920. Socio-political realities during that time were such that the federal government had a mandate from the war department and 1868 treaty obligations to provide education. After the 1868 treaty, there were disputes about what the treaty meant (USA Senate 1946), appendix 9. Controversies emerged as to adequate number of schools, and their on- or off-reservation locations (Vandever 1890). An informant described schools on the reservation between 1889 and 1896 (Johnson-Frisbie 1963-65, tape 52 at 285-336). Children had to wait until existing boarding school residents graduated, to make room before they could attend (Johnson-Frisbie 1963-65, tape 52 at 285). Some parents didn’t want to send their children to school (Vandever 1890, USA Senate 1946) and decided to fight together against sending their children to school (Johnson-Frisbie 1963-65, tape 51 side B at 352-370).

Another part of the analysis focuses on the perspectives of the curriculum-maker. Was there systematic exclusion or suppression of intellectual knowledge? Michael Steck, superintendent of Indian Affairs for New Mexico territory was entrusted with providing for the tribe: “From your acquaintance, and that of your associate, with the wants and condition of those Indians, their habits and customs, and the confidence confided in your ability, and that of your associate, to control the interests of those confided to your charge” (Leavenworth 1864a). Such was his mandate during the captivity time at Bosque Redondo (1864-68) from the war department, which had taken custody of the tribe (Leavenworth 1864a,b).

He had knowledge of native language, skills in agriculture, raising animals, manufacturing, trade, and artistic endeavors. He knew Navajo Diné people were successful farmers and considered them “more advanced” than other tribes at manufacturing blankets, baskets, ropes, saddles, and other tack (Labadé 1863, Steck 1864, 1894, Neveure, n.d.). One projection for self-sufficiency factored in the cost of farm buildings (Steck 1864). However, he failed his mandate and didn’t provide any education at all (Steck 1864, 1894, Labadé 1863, Neveure n.d.). Congress didn’t appropriate any money for education during captivity, only for wagons and horses to transport the captives, and food rations (Steck 1864).

After the 1868 treaty and the tribe’s ensuing return to New Mexico, the government set up schools and sent teachers to the territories. In 1890 one school teacher, C.E. Vandever, reported about the tribe to the Commissioner of Indian Affairs, (Vandever 1890) appendix 1. He recognized historic traditions in house building, stone, metal and leather work among men and weaving and basketry among women, as well

as creativity and design. Vandever proposed that these be the focus of a curriculum which would introduce modern tools and production methods (Vandever 1890).

Vandever recognized parental distrust of the schools, and felt an obligation to encourage parents to send their children to school (Vandever 1890). He advocated that students should best not be removed from their natural surroundings. He also assumed the role of curriculum developer, although constrained by budget (Vandever 1890). He never mentioned implementing his ideas to teach weaving, basketry, art, design, animal husbandry, stone working, and metal working. He did initiate a leather-working class and carpentry class for boys. Accompanying fringe benefits were the students being able to mend their own shoes and repair the school's crumbling walls (Vandever 1890).

Vandever recognized that Navajo Diné people were successful at adapting technologies, farming and manufacturing from Pueblos (weaving and corn cultivation) and Spanish settlers (fruit tree cultivation, animal husbandry, wool, silver smithing and leather working). By the time of the 1848 Treaty of Guadalupe Hidalgo, these industries had been functioning for generations and the knowledge had been passed down via the oral tradition and possibly via written Spanish (Vandever 1890, National Museum of the American Indian (NMAI) 1897-1910a-f (appendices 2-7), Center for Southwest Research (CSWR) (ca. 1970). Unfortunately, Vandever's other curriculum ideas about teaching weaving, basketry, art and design, stone and metal working never came to fruition during his lifetime.

Government agents and educators knew about both native Navajo Diné language as well as efforts to teach English via published bi-lingual dictionaries and hymnals. Navajo Dinė did not have a written form of their aboriginal language until the modern era. In the 19$^{th}$ and early 20$^{th}$ centuries Catholic priests and brothers refined

various attempts at creating a written language (Catholic Church 1910; Haile & Cullin 1929), appendices 10,11). The Catholic missionaries in the southwest wrote bilingual English/Navajo prayer books and taught bilingual classes at Catholic mission schools in Arizona (University of Arizona 2009). Another dictionary was written by the Franciscan Fathers at Saint Michael's mission in Arizona in 1912. It was published in two volumes for a total of about 460 pages (Franciscan Fathers 1912). Both publications were typeset using Navajo Diné characters, including subscripts and superscripts. This means the printing industry independently invested in creating these type fonts. Essentially, thus the language was mass produced and launched into mainstream society (appendices 10, 11).

In 1883 American agents wanted to hire a Navajo named Henry Dodge as a courier and interpreter. They recognized Dodge's fluency in both Navajo and English. Dodge was recognized as being: the "only man known who can transmit speech of ordinary English speaking person into fluent Navajo … to fit himself for citizenship – can read and write and would be A-1 man for scouts" (Young, ca. 1950). Thus the federal government itself articulated a need for bilingual speakers, but as evidenced below, efforts to teach English were ineffective to null.

In 1928 the Meriam government report on nation-wide native boarding schools was issued, and was summarized by Margaret McKittrick, Chair of the New Mexico Association of Indian Affairs (McKittrick 1928), appendix 8. We can assume it covered at least 20 years previous, accounting for collecting data, writing and publishing. The report itself referencef conditions and policy continuing into the past. It reported a dearth, if not total lack of libraries. It criticized federal "Indian school course study" as based on an outdated model instead of being ideally created out of the lives of native

people, and adapted to individual interests and abilities. Modern pedagogy in 1928 emphasized such adaptation, together with mental and physical health, citizenship, participating in community, earning a living, home and family life, and good character. The unfortunate reality was that federal native curriculum was based on routine, didactic methods, which were no longer acceptable in 1928. “Reading, writing and arithmetic” were no longer recognized as valuable in isolation. Mainstream academics and educators considered these and other academic subjects valuable only if they contributed to the fundamental objectives (McKittrick 1928).

The final part of the null curriculum analysis explores what the students themselves wanted, needed, expected or desired their education to provide. This supplies the relevancy element. We can hear a description of what life was like at the government schools from interviews with someone who attended them. In 1964, Frank Mitchell, a Navajo Diné born in 1881 was interviewed by anthropologist Charlotte Johnson-Frisbie. Mr. Mitchell attended a Christian school at the age of 4, and government schools from age 8 until around age 15. His responses are entirely in his native language, translated by his daughter. This is a testimony to the failure of the schools to teach English (Johnson-Frisbie 1963-65, tape 55).

Mr. Mitchell attended boarding schools in Fort Defiance, Fort Lewis, Sherman, Phoenix, and Oklahoma (Johnson-Frisbie 1963-65, tape 52 at 285). Mostly the children went to classes one-half day and spent the other half working to maintain the school. The girls did sewing, laundry, washing, and bakery. The boys fed and took care of livestock, horses, goats, and pigs. They milked the goats, cooked, cleaned, cleaned out coal stove, and did laundry. Everyone was paid $0.25 a week except for the girls who worked in the bakery, who were paid $30 a month. They had one pair of shoes, and so

had to patch their shoes when they wore out (Johnson-Frisbie 1963-65, tape 52 side 2 at 724). Most schools had desks, benches, paper, pencils and crayons. There were few books, mostly just pictures on the wall. Subjects taught were the ABCs, and counting. If a student learned to count to 10, this was considered adequate, (Johnson-Frisbie 1963-65, tape 52 at 235).

The teachers didn't speak Navajo except for a few words which they repeated over and over. The children didn't know English so they didn't understand what the teachers were saying. On Sunday and one day during the week a father from the mission visited the school. Sometimes a Presbyterian minister came. They didn't conduct mass, just visited and talked to the students. Everyone was required to attend. The preachers and the priests likewise didn't speak Navajo and spoke only in English, and so the children didn't understand what they were saying (Johnson-Frisbie 1963-65, tape 52 side 2).

In a 1946 report to congress, Tribal Chair Chee Dodge presented Navajo Diné perspectives of government education from at least as early as the 1868 treaty to the time of his testimony. He reports not only current conditions but also those from 1868 treaty times via the collective memory of the tribe. "Since 1868 to the present time there are very few Navajo who understand the English language and can carry on a conversation in other than Navajo" (USA 1946). This report comprises the USA congressional record and is available electronically through subscription at many USA college and university libraries.

Chee Dodge asked for education adequate to allow tribal members to compete with white people off the reservation. He informed Senator Hatch and other committee members that present-day schools had the same results as those the old people went

to. Old people as well as young people were uneducated and unable to compete (USA Senate 1946). This is evidenced not only by Frank Mitchell's description of life at the schools, by also by his interview itself. In 1964, he required a translator to communicate with the English-speaking interviewer and throughout time, to library patrons who listen to his words.

Here we have an unabashedly null curriculum of not only native Navajo Dinė visual art, design, weaving and metal smithing, but of industry, technology, native language and English as a second language. We have no direct connection, through the haze of history, showing us that teaching native design arts together with literacy would have facilitated language learning. We do have the vanguard observations and recommendations of Vandever, hoping to bring native visual and plastic arts into the classroom. As spring winds blew dust into the ramshackle territorial school house, as congress grumbled about spending money on the rez, and as mail arrived via horseback, his vision was eclipsed. The remaining legacy is only the federal government null curriculum, contravening war department, treaty, and educational standards, of native language and arts.

**Contemporary visual and plastic arts: null curricula?** Both methods and content are subject to nullification. Because of the tactile and three dimensional nature of the arts, pedagogy and content merge. The arts are multifaceted and function in society as a vehicle for expression, construction of the art object, media for communication, and social interaction via public art. Therefore any of these facets serve as tangible aspects in the null curriculum analysis. Existing studies additionally indicate visual and plastic arts pedagogy fuse with content to impact classroom learning. Our use of these studies in the null curriculum analysis doesn't function as empirical proof.

Instead, these studies establish our perceptions from which we can analyze whether culturally or philosophically relevant content and pedagogy is being excluded and whether there exists a social, political or moral obligation to include it.

Through volunteer-taught art appreciation classes, it was discovered that lower achieving students (typically C, D and F students) scored as high as their A-B classmates on recall of visual shapes and content. Primarily large, colorful paintings were used in this activity. Art historical, literacy type information was included, such as name, date, and geographical location of the artist (Epstein & Dauber 1995, Epstein & Salinas 1991). Impediments with this method are primarily cost of the prints and logistics of storage and retrieval of the paintings (reproductions). It was unclear whether digital, projected images could be substituted as the physicality and immediacy (almost interactive nature) of the large graphic. Also, students would need to have lights on in the classroom to write responses to questions while looking at the art work.

A qualitative study was conducted at a suburban southern California elementary school using visual arts strategies to teach literacy. It implemented the “Picturing-Writing” curriculum developed at the University of New Hampshire in the 1990s. The authors, two art teachers and one literacy professor, included a literature review summarizing their own and other previous studies. Among the effects of the visual imagery surveyed and studied were motivating students to read and write, a pre-writing composing device, connecting the image with poetry, dialectic response of the artist to the art object of creation, cognitive development, and ideas changing and forming during the creative process. Working on the theory that art is a “’non-linguistic’ composing device that assists children in expressing their thoughts”, researchers

concluded “art plays a critical role as a mediating event for the compositional process” (Andrzejczak, Trainin & Poldberg 2005).

Researchers in a quantitative study compared reading comprehension in groups of children with various intervention combinations: manipulating the objects described while reading, imagining manipulation objects while reading, reading once and rereading (without any manipulation). Original and previous theory hinged on the language learner’s ability to “index” words and phrases to objects or perceptual symbols (toys being manipulated). Indexing is the attachment by the reader of referent, perceptual symbols to words. The contribution made by the association of perceptual symbols (the objects being manipulated) to the words being learned/read to accompanying/resulting reading comprehension. The common English as a second language student enigma of flawless reading while comprehending nothing is recognized within first language acquisition: “To the extent that the words are not being indexed, reading becomes a meaningless exercise in word calling”, (Glenberg et al. 2004, p. 427).

Whether via a dump truck in a sand box or a pencil in a cup, the association of the physical world with the text, it is concluded, helps children make inferences to the real world and develop mental models and perceptual symbols and thus understand not merely the text itself but what the text means. This also contributes to cognitive development (Glenberg, et al. 2004, p. 434-35). While the toy manipulations are not exactly sculpture apprenticeships, the physical, tactile implications for substituting sculpture for the dump truck are obvious. The vocabulary and concepts would then change to fit the sculpture. Descriptions of previous studies in the literature encompass

any kind of manipulative activity, and drawing activity is specified in at least one. Also, visual cues are incorporated into the reported study (Glenberg, et al., 2004, p. 426).

Other emphasis on cognitive development to augment reading is contained in commercially available, packaged curriculum. One internationally taught course incorporates animal picture flash cards, asking for animal names in verbal responses. It also includes practicing and developing speed in recognizing and naming objects, shapes, and colors. Activities include sorting pictures of common objects into one of three similar, corresponding abstract shapes and reproducing a design with colored shapes after a 10 second view. Incorporating also verbal command/response exercises and other techniques, this method has generally been accepted as successful. The programs tested were Cognition Enhancement Training (COGENT) and PREP. The authors call for continued studies among different demographics (Hayward, Das, & Janzen, 2007).

**Conclusion.** Thus the individual teacher can review both the contemporary studies described here, as well as the example of the mid-20$^{th}$ century teachers and images of Navajo Dinė creativity and for inspiration in using visual and plastic arts in the classroom. Without criticizing the educational establishment, teachers can in anarcho-syndicalist mode fashion lessons within existing standards, budgets, toys, and art supplies. Of course the null curriculum analysis endures for wholistic implementation, societal change, grass roots activism and institutional policy, while engaging introspection, prioritization and synthesis.

APPENDICES

| Number | Description |
|---|---|
| 1 | Vandever, C.E., 1890 Report to Commissioner of Indian Affairs, Center for Southwest Research, University Libraries, University of New Mexico, USA, Robert W. Young Papers, MSS 672 BC, box 2 f 2, p. 160-65 |
| 2 | National Museum of the American Indian, 1897, N02433, Navajo Hostine Choy's wife, Chaco Canyon, New Mexico, USA. George Hubbard Pepper, photographer |
| 3 | National Museum of the American Indian, 1903, N07224, Navajo silversmith Pesh Lakai [Peshlakai], Bluff, Utah or Chinle Canyon, Arizona (different notations), USA. C.B. Lang or Charles (Chas.) M. Goodman (different notations), photographer. Notes on man's name from Center for Southwest Research, University Libraries, University of New Mexico, USA, Robert W. Young Pictorial Collection, 000-672-0040, Box 1 f 4, Center for Southwest Research, University Libraries, University of New Mexico USA |
| 4 | National Museum of the American Indian, 1897, N02425, Navajo man sewing moccasin, Chaco Canyon, San Juan County, New Mexico USA, George Hubbard Pepper, photographer |
| 5 | National Museum of the American Indian, 1904, N02482, Navajo woman spinning wool warp, Chaco Canyon, San Juan County, New Mexico USA, George Hubbard Pepper, photographer |
| 6 | National Museum of the American Indian, 1904, N02464, Navajo woman pounding mountain mahogany root for red dye, Chaco Canyon, San Juan County, New Mexico, USA. George Hubbard Pepper, photographer |
| 7 | National Museum of the American Indian, 1904, N02466, Navajo woman boiling mountain mahogany root bark for red dye, Chaco Canyon, San Juan County, New Mexico, USA. George Hubbard Pepper, photographer |
| 8 | McKittrick, Margaret, 1928, Chair of the New Mexico Association of Indian Affairs, Indian boarding schools, Indian Boarding Schools, findings of the Meriam Report, Eastern Association of Indian Affairs, Inc. *Bulletin* 17, December. American Association on Indian Affairs Records, Public Policy Papers. Department of Rare Books and Special Collection, Princeton University Library, p. 10-12 |
| 9 | United States of America (USA) Senate, 1946, Senate sub-committee on Indian Affairs hearing, "Navajo Indian Education", p. 2-5. Chair of Navajo Tribal Council, Chee Dodge testimony, Center for Southwest Research, University Libraries, University of New Mexico, Robert W. Young Papers, MSS 672 BC, box 2 f 31. 1946 Congressional reports also available via subscription services in many USA colleges and universities. |
| 10 | Catholic Church (1910). *A booklet of Catholic prayers: Navajo-English*, *Circa 1910*, p. 3, retrieved April 19, 2009 from: http://www.library.arizona.edu/exhibits/pams/pdfs/r9791pam61.pdf |
| 11 | Catholic Church (1910). *A booklet of Catholic prayers: Navajo-English*, *Circa 1910*, p. 6, retrieved April 19, 2009 from: http://www.library.arizona.edu/exhibits/pams/pdfs/r9791pam61.pdf |

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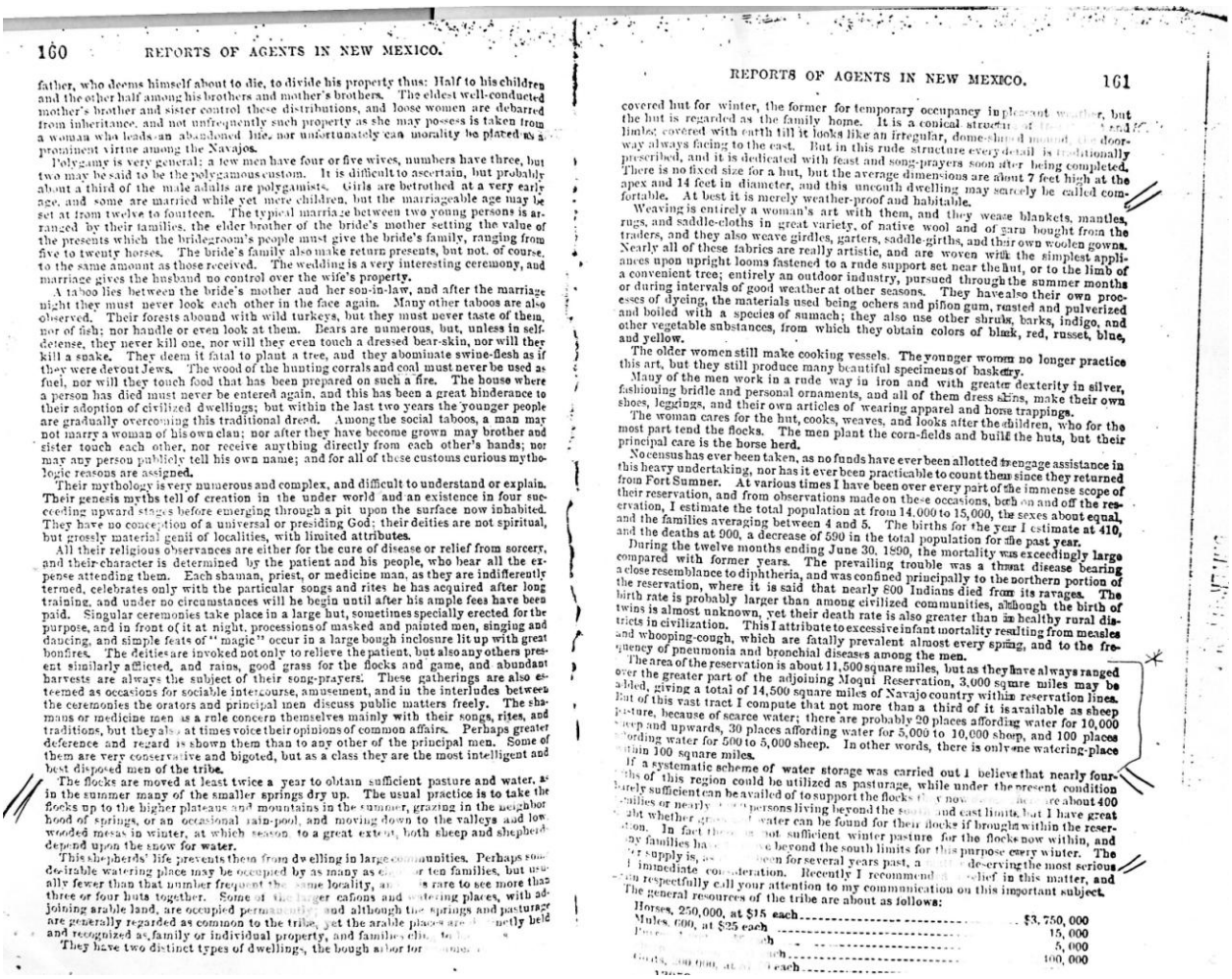

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father, who deems himself about to die, to divide his property thus: Half to his children and the other half among his brothers and mother's brothers. The eldest well-conducted mother's brother and sister control these distributions, and loose women are debarred from inheritance, and not unfrequently such property as she may possess is taken from a woman who leads an abandoned life, nor unfortunately can morality be placed as a prominent virtue among the Navajos.

Polygamy is very general; a few men have four or five wives, numbers have three, but two may be said to be the polygamous custom. It is difficult to ascertain, but probably about a third of the male adults are polygamists. Girls are betrothed at a very early age, and some are married while yet mere children, but the marriageable age may be set at from twelve to fourteen. The typical marriage between two young persons is arranged by their families, the elder brother of the bride's mother setting the value of the presents which the bridegroom's people must give the bride's family, ranging from five to twenty horses. The bride's family also make return presents, but not, of course, to the same amount as those received. The wedding is a very interesting ceremony, and marriage gives the husband no control over the wife's property.

A taboo lies between the bride's mother and her son-in-law, and after the marriage night they must never look each other in the face again. Many other taboos are also observed. Their forests abound with wild turkeys, but they must never taste of them, nor of fish; nor handle or even look at them. Bears are numerous, but, unless in self-defense, they never kill one, nor will they even touch a dressed bear-skin, nor will they kill a snake. They deem it fatal to plant a tree, and they abominate swine-flesh as if they were devout Jews. The wood of the hunting corrals and coal must never be used as fuel, nor will they touch food that has been prepared on such a fire. The house where a person has died must never be entered again, and this has been a great hinderance to their adoption of civilized dwellings; but within the last two years the younger people are gradually overcoming this traditional dread. Among the social taboos, a man may not marry a woman of his own clan; nor after they have become grown may brother and sister touch each other, nor receive anything directly from each other's hands; nor may any person publicly tell his own name; and for all of these customs curious mythologic reasons are assigned.

Their mythology is very numerous and complex, and difficult to understand or explain. Their genesis myths tell of creation in the under world and an existence in four succeeding upward stages before emerging through a pit upon the surface now inhabited. They have no conception of a universal or presiding God; their deities are not spiritual, but grossly material genii of localities, with limited attributes.

All their religious observances are either for the cure of disease or relief from sorcery, and their character is determined by the patient and his people, who bear all the expense attending them. Each shaman, priest, or medicine man, as they are indifferently termed, celebrates only with the particular songs and rites he has acquired after long training, and under no circumstances will he begin until after his ample fees have been paid. Singular ceremonies take place in a large hut, sometimes specially erected for the purpose, and in front of it at night, processions of masked and painted men, singing and dancing, and simple feats of "magic" occur in a large bough inclosure lit up with great bonfires. The deities are invoked not only to relieve the patient, but also any others present similarly afflicted, and rains, good grass for the flocks and game, and abundant harvests are always the subject of their song-prayers. These gatherings are also esteemed as occasions for sociable intercourse, amusement, and in the interludes between the ceremonies the orators and principal men discuss public matters freely. The shamans or medicine men as a rule concern themselves mainly with their songs, rites, and traditions, but they also at times voice their opinions of common affairs. Perhaps greater deference and regard is shown them than to any other of the principal men. Some of them are very conservative and bigoted, but as a class they are the most intelligent and best disposed men of the tribe.

The flocks are moved at least twice a year to obtain sufficient pasture and water, as in the summer many of the smaller springs dry up. The usual practice is to take the flocks up to the higher plateaus and mountains in the summer, grazing in the neighborhood of springs, or an occasional rain-pool, and moving down to the valleys and low wooded mesas in winter, at which season to a great extent, both sheep and shepherds depend upon the snow for water.

This shepherds' life prevents them from dwelling in large communities. Perhaps some desirable watering place may be occupied by as many as eight or ten families, but usually fewer than that number frequent the same locality, and it is rare to see more than three or four huts together. Some of the larger cañons and watering places, with adjoining arable land, are occupied permanently, and although the springs and pasturage are generally regarded as common to the tribe, yet the arable places are distinctly held and recognized as family or individual property, and families clin[illegible]

They have two distinct types of dwellings, the bough arbor for summer

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covered hut for winter, the former for temporary occupancy in pleasant weather, but the hut is regarded as the family home. It is a conical structure of [illegible] and limbs covered with earth till it looks like an irregular, dome-shaped mound, the doorway always facing to the east. But in this rude structure every detail is traditionally prescribed, and it is dedicated with feast and song-prayers soon after being completed. There is no fixed size for a hut, but the average dimensions are about 7 feet high at the apex and 14 feet in diameter, and this uncouth dwelling may scarcely be called comfortable. At best it is merely weather-proof and habitable.

Weaving is entirely a woman's art with them, and they weave blankets, mantles, rugs, and saddle-cloths in great variety, of native wool and of yarn bought from the traders, and they also weave girdles, garters, saddle-girths, and their own woolen gowns. Nearly all of these fabrics are really artistic, and are woven with the simplest appliances upon upright looms fastened to a rude support set near the hut, or to the limb of a convenient tree; entirely an outdoor industry, pursued through the summer months or during intervals of good weather at other seasons. They have also their own processes of dyeing, the materials used being ochers and piñon gum, roasted and pulverized and boiled with a species of sumach; they also use other shrubs, barks, indigo, and other vegetable substances, from which they obtain colors of black, red, russet, blue, and yellow.

The older women still make cooking vessels. The younger women no longer practice this art, but they still produce many beautiful specimens of basketry.

Many of the men work in a rude way in iron and with greater dexterity in silver, fashioning bridle and personal ornaments, and all of them dress skins, make their own shoes, leggings, and their own articles of wearing apparel and horse trappings.

The woman cares for the hut, cooks, weaves, and looks after the children, who for the most part tend the flocks. The men plant the corn-fields and build the huts, but their principal care is the horse herd.

No census has ever been taken, as no funds have ever been allotted to engage assistance in this heavy undertaking, nor has it ever been practicable to count them since they returned from Fort Sumner. At various times I have been over every part of the immense scope of their reservation, and from observations made on these occasions, both on and off the reservation, I estimate the total population at from 14,000 to 15,000, the sexes about equal, and the families averaging between 4 and 5. The births for the year I estimate at 410, and the deaths at 900, a decrease of 590 in the total population for the past year.

During the twelve months ending June 30, 1890, the mortality was exceedingly large compared with former years. The prevailing trouble was a throat disease bearing a close resemblance to diphtheria, and was confined principally to the northern portion of the reservation, where it is said that nearly 800 Indians died from its ravages. The birth rate is probably larger than among civilized communities, although the birth of twins is almost unknown, yet their death rate is also greater than in healthy rural districts in civilization. This I attribute to excessive infant mortality resulting from measles and whooping-cough, which are fatally prevalent almost every spring, and to the frequency of pneumonia and bronchial diseases among the men.

The area of the reservation is about 11,500 square miles, but as they have always ranged over the greater part of the adjoining Moqui Reservation, 3,000 square miles may be added, giving a total of 14,500 square miles of Navajo country within reservation lines. But of this vast tract I compute that not more than a third of it is available as sheep pasture, because of scarce water; there are probably 20 places affording water for 10,000 sheep and upwards, 30 places affording water for 5,000 to 10,000 sheep, and 100 places affording water for 500 to 5,000 sheep. In other words, there is only one watering-place within 100 square miles.

If a systematic scheme of water storage was carried out I believe that nearly four-fifths of this region could be utilized as pasturage, while under the present condition barely sufficient can be availed of to support the flocks they now [illegible] are about 400 families or nearly [illegible] persons living beyond the south and east limits, but I have great doubt whether [illegible] water can be found for their flocks if brought within the reservation. In fact there is not sufficient winter pasture for the flocks now within, and many families have to go beyond the south limits for this purpose every winter. The water supply is, as [illegible] been for several years past, a matter deserving the most serious immediate consideration. Recently I recommended relief in this matter, and can respectfully call your attention to my communication on this important subject.

The general resources of the tribe are about as follows:

| | |
|---|---|
| Horses, 250,000, at $15 each | $3,750,000 |
| Mules, 600, at $25 each | 15,000 |
| [illegible] each | 5,000 |
| [illegible] each | 100,000 |
| [illegible] each | |

APPENDIX 1 page 1. Vandever, C.E., 1890 Report to Commissioner of Indian Affairs, Center for Southwest Research, University Libraries, University of New Mexico, USA, Robert W. Young Papers, 1860-1992 MSS 672 BC, box 2 f 2, p. 160-61.

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| | | |
|---|---|---|
| Cattle, 6,000, at $15 each | | $90, 000 |
| Silver ornaments | | 330, 000 |
| Coral and turquoise | | 50, 000 |
| Wool, manufactured into fabrics, on hand | | 15, 000 |
| Total | | 5, 935, 000 |

I estimate their crops last year, from the best information obtainable, as follows:

| | | |
|---|---|---|
| Wool | pounds | 2, 070, 000 |
| Corn | do | 1, 665, 000 |
| Pumpkins | number | 1, 000, 000 |
| Water-melons | do | 1, 000, 000 |
| Squash | do | 1, 000, 000 |
| Piñon nuts | pounds | 197, 000 |
| Wheat | bushels | 500 |
| Peaches | do | 8, 000 |
| Potatoes | do | 200 |
| Rye | do | 100 |

Their sales for the year were about as follows:

| | | |
|---|---|---|
| Sheep | number | 12, 000 |
| Wool | pounds | 1, 370, 000 |
| Pelts | do | 291, 000 |
| Value of blankets | | $24, 000 |
| Piñon nuts | pounds | 117, 000 |
| Corn | do | 1, 110, 000 |

Raised or manufactured and retained for home use:

| | | |
|---|---|---|
| Wool | pounds | 700, 000 |
| Corn | do | 555, 000 |
| Pumpkins | number | 1, 000, 000 |
| Water-melons | do | 1, 000, 000 |
| Squashes | do | 1, 000, 000 |
| Value of blankets | | $15, 000 |
| Peaches | bushels | 8, 000 |
| Wheat | do | 500 |
| Potatoes | do | 200 |
| Rye | do | 100 |

The sheep are sheared each spring and fall, the average clip per year being nearly 3 pounds to each fleece.

There are nine traders' stores on the reservation, and a much larger number surround it on all sides close to the limits. The reservation stores carry on about one-half the trade with the Indians, the balance being transacted by stores beyond the boundary lines and by those on the railroad.

The horses are mainly of the class known as Indian ponies, and inclined to degenerate scrubbiness; but they are of a tough, wiry stock, capable of great improvement, as shown in some of the best of their herds where the accidental introduction of a good strain has produced many large and handsome horses. Recently I received authority to estimate for three good stallions. When they are received it is my intention to place them on different portions of the reservation, each in charge of a competent person, and good results will surely follow.

Last spring I issued to members of the tribe an assortment of wheat, alfalfa seed, seed-potatoes, pumpkin, squash, and water-melon seed, all of which were eagerly sought after and the demand was for more. Those who received them made good use of them, but at the same time I would recommend that the practice of issuing seeds to these Indians be discontinued. When they believe they can call on the agent every spring for seed they become careless and take no care of their crops, while on the other hand if they are made to rely on themselves they will become more saving and economical and will soon have all the seed they want of their own raising, just as they always have an abundance of corn.

They have a very primitive method of planting, but apparently well adapted for this arid region. They select sandy spits near some line of drainage, and these seemingly dry, barren dunes retain sufficient moisture to germinate the seeds, which are planted deep with a hoe. They throw up numerous low dikes with their hoes to retain the occasional rain-fall, but they chiefly depend upon the sudden heavy showers of July and August to mature the corn, which is harvested in September. Irrigation has never been practiced by them, except in recent experiments in a small way, nor is it generally



practicable until after the construction of reservoirs, as I have previously recommended. But there is more pressing need of the water for the flocks and herds, and four or five men could be advantageously employed in teaching the Navajos to construct them and keep them in repair, and any surplus water could be used in [illegible] irrigation experiments.

Of the numerous small arable spots scattered throughout the reservation they plant altogether about 10,000 acres in corn, which yields about 16½ bushels per acre, or a total, say, of 1,665,000 pounds. They also plant squash, pumpkin, and melons near their corn-fields, but it is very difficult to form an estimate either of the area of these irregular patches or the amount harvested; but in fact most of these vegetables are consumed on ripening, only very few being preserved in caches for the winter. The amount of beans planted is very trifling, and the amount of wheat will not exceed 30,000 pounds.

In the cañon Tsé-gi and its branches are many little clusters of peach trees, originally planted by some of the village Indians who found refuge with the Navajos during seasons of famine among the villagers. None of the fruit is preserved, as that region, during the harvest month, is the scene of continuous festivities, and scattered family members assemble there from all parts of the reservation to feast upon green corn, melons, and peaches.

The only money they will accept in traffic is silver coin, which is natural enough, as with paper currency they could readily be deceived, while they are excellent judges of silver. However, in the last year they have been willing to accept paper. They melt from a third to a half of the coin they receive to make into silver ornaments, but for gold they have no appreciation. While they were poor they were content with copper and brass, but with the coming of the railway and better markets for their products, they grew rich, and these yellow metals became cheap and were discarded, and gold they reckon in the same category. Besides their first really valuable ornaments were of silver, obtained from the Mexicans, whose favorite decoration has always been silver, and the Navajo ideal of splendor is the Mexican vaquero in gala attire, horse and rider heavily bedecked with silver.

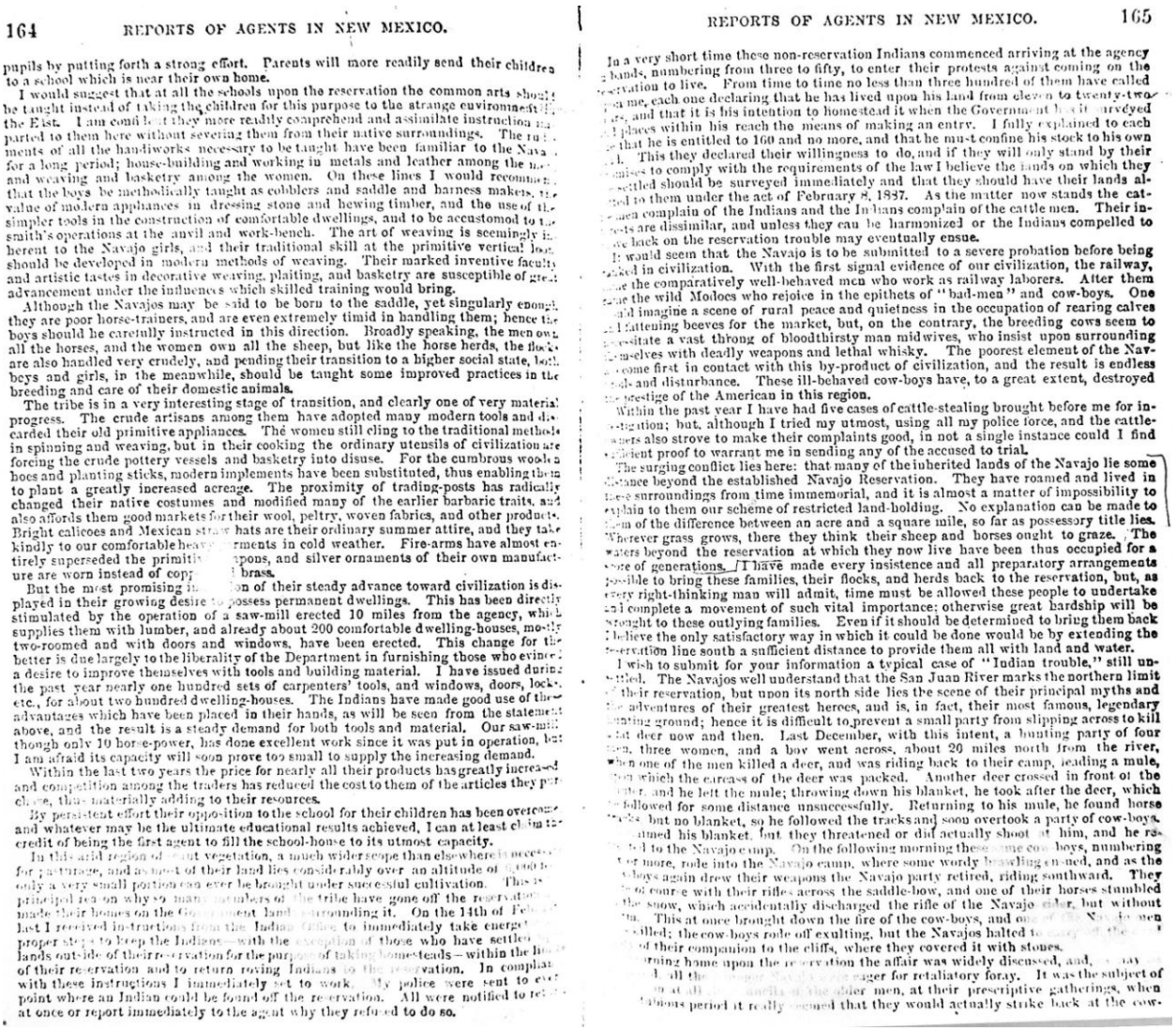
Considering the accommodations with which the agency is provided our school has been fairly prosperous during the year. We opened in September, 1889, with an attendance of 23, which soon ran up to an enrollment of 104. As the building was only intended to accommodate 75 any further increase in attendance was impracticable. Before the close of the month I was asked to provide 20 pupils for the Grand Junction school, and about a week later I started with 31 boys. Of this number 23 are still attending school there, the other 8 having run away and made their way to their homes over the mountains and through deep snow. During the winter there was a great deal of sickness among the children at school, mostly the younger ones. The complaint was pneumonia and throat trouble. Of those taken sick 5 died; 2 boys and 3 girls. The average attendance during the first quarter was 38, but in this connection it must be understood that we had two months' vacation, and the average was taken for the whole quarter. The enrollment for the second quarter was 71, with an average attendance of 64. During the third quarter the enrollment reached 75, with an average attendance of 70, and in the fourth quarter the enrollment increased to 83, with an average attendance a fraction less than 77. From these figures it will be seen that our enrollment steadily increased from the opening until the close of the school at the end of the fiscal year.

The usefulness of the school was greatly increased by the addition of a carpenter and shoe-maker to the force of instructors. Both of these were needed very badly, and both have proven to be valuable acquisitions. Since it was built I do not believe the school building had ever been repaired, but since the appointment of the carpenter it has been thoroughly overhauled and the work is nearly completed. In this work the carpenter has been ably assisted by the boys, a number of whom were detailed to learn the trade. They prove to be apt pupils and will soon learn to do all kinds of work in that line. The shoe-maker is equally useful in his line, and hereafter with the assistance of the [illegible] will be able to make and repair all the shoes [illegible] school children. [illegible] the new school building is progressing as rapidly as possible under the [illegible] But two white men, a stone-mason and a carpenter, have been employed, the remainder being Indians. The walls will be completed by the last of August, [illegible] be some time after that before it will be ready for occupancy. The building is of stone, the front being cut in blocks, and is two stories high. When [illegible] is one of the handsomest buildings in the Territory, and will add greatly to the [illegible] It will be something less than $8,000. At present children are without [illegible] assembly room, which is a great inconvenience. This want will soon be supplied [illegible] Department having concluded to build [illegible]

Provision has also been made by the Department for the erection of a good building at Chin-a-lee, about 15 miles northwest of the agency. The building is to accommodate 75 pupils as boarders. It will be located on one of the best portions of the reservation, where there has always been a large population and can [illegible]

APPENDIX 1, page 2. Vandever, C.E., 1890 Report to Commissioner of Indian Affairs, Center for Southwest Research, University Libraries, University of New Mexico, USA, Robert W. Young Papers, MSS 672 BC, box 2 f 2, p. 162-63.

APPENDIX 1, page 3



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pupils by putting forth a strong effort. Parents will more readily send their children to a school which is near their own home.

I would suggest that at all the schools upon the reservation the common arts should be taught instead of taking the children for this purpose to the strange environments of the East. I am confident they more readily comprehend and assimilate instruction imparted to them here without severing them from their native surroundings. The rudiments of all the handiworks necessary to be taught have been familiar to the Navajo for a long period; house-building and working in metals and leather among the men and weaving and basketry among the women. On these lines I would recommend that the boys be methodically taught as cobblers and saddle and harness makers, the value of modern appliances in dressing stone and hewing timber, and the use of the simpler tools in the construction of comfortable dwellings, and to be accustomed to the smith's operations at the anvil and work-bench. The art of weaving is seemingly inherent to the Navajo girls, and their traditional skill at the primitive vertical loom should be developed in modern methods of weaving. Their marked inventive faculty and artistic tastes in decorative weaving, plaiting, and basketry are susceptible of great advancement under the influences which skilled training would bring.

Although the Navajos may be said to be born to the saddle, yet singularly enough, they are poor horse-trainers, and are even extremely timid in handling them; hence the boys should be carefully instructed in this direction. Broadly speaking, the men own all the horses, and the women own all the sheep, but like the horse herds, the flocks are also handled very crudely, and pending their transition to a higher social state, both boys and girls, in the meanwhile, should be taught some improved practices in the breeding and care of their domestic animals.

The tribe is in a very interesting stage of transition, and clearly one of very material progress. The crude artisans among them have adopted many modern tools and discarded their old primitive appliances. The women still cling to the traditional methods in spinning and weaving, but in their cooking the ordinary utensils of civilization are forcing the crude pottery vessels and basketry into disuse. For the cumbrous wooden hoes and planting sticks, modern implements have been substituted, thus enabling them to plant a greatly increased acreage. The proximity of trading-posts has radically changed their native costumes and modified many of the earlier barbaric traits, and also affords them good markets for their wool, peltry, woven fabrics, and other products. Bright calicoes and Mexican straw hats are their ordinary summer attire, and they take kindly to our comfortable heavy garments in cold weather. Fire-arms have almost entirely superseded the primitive weapons, and silver ornaments of their own manufacture are worn instead of copper or brass.

But the most promising indication of their steady advance toward civilization is displayed in their growing desire to possess permanent dwellings. This has been directly stimulated by the operation of a saw-mill erected 10 miles from the agency, which supplies them with lumber, and already about 200 comfortable dwelling-houses, mostly two-roomed and with doors and windows, have been erected. This change for the better is due largely to the liberality of the Department in furnishing those who evince a desire to improve themselves with tools and building material. I have issued during the past year nearly one hundred sets of carpenters' tools, and windows, doors, locks, etc., for about two hundred dwelling-houses. The Indians have made good use of these advantages which have been placed in their hands, as will be seen from the statement above, and the result is a steady demand for both tools and material. Our saw-mill, though only 10 horse-power, has done excellent work since it was put in operation, but I am afraid its capacity will soon prove too small to supply the increasing demand.

Within the last two years the price for nearly all their products has greatly increased and competition among the traders has reduced the cost to them of the articles they purchase, thus materially adding to their resources.

By persistent effort their opposition to the school for their children has been overcome, and whatever may be the ultimate educational results achieved, I can at least claim the credit of being the first agent to fill the school-house to its utmost capacity.

In this arid region of scant vegetation, a much wider scope than elsewhere is necessary for pasturage, and as most of their land lies considerably over an altitude of 6,000 feet only a very small portion can ever be brought under successful cultivation. This is the principal reason why so many members of the tribe have gone off the reservation and made their homes on the Government land surrounding it. On the 14th of February last I received instructions from the Indian Office to immediately take energetic proper steps to keep the Indians—with the exception of those who have settled on lands outside of their reservation for the purpose of taking homesteads—within the limits of their reservation and to return roving Indians to the reservation. In compliance with these instructions I immediately set to work. My police were sent to every point where an Indian could be found off the reservation. All were notified to return at once or report immediately to the agent why they refused to do so.

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In a very short time these non-reservation Indians commenced arriving at the agency in bands, numbering from three to fifty, to enter their protests against coming on the reservation to live. From time to time no less than three hundred of them have called upon me, each one declaring that he has lived upon his land from eleven to twenty-two years, and that it is his intention to homestead it when the Government has it surveyed and places within his reach the means of making an entry. I fully explained to each one that he is entitled to 160 and no more, and that he must confine his stock to his own land. This they declared their willingness to do, and if they will only stand by their promises to comply with the requirements of the law I believe the lands on which they have settled should be surveyed immediately and that they should have their lands allotted to them under the act of February 8, 1887. As the matter now stands the cattlemen complain of the Indians and the Indians complain of the cattle men. Their interests are dissimilar, and unless they can be harmonized or the Indians compelled to come back on the reservation trouble may eventually ensue.

It would seem that the Navajo is to be submitted to a severe probation before being admitted in civilization. With the first signal evidence of our civilization, the railway, come the comparatively well-behaved men who work as railway laborers. After them come the wild Modocs who rejoice in the epithets of "bad-men" and cow-boys. One would imagine a scene of rural peace and quietness in the occupation of rearing calves and fattening beeves for the market, but, on the contrary, the breeding cows seem to necessitate a vast throng of bloodthirsty man midwives, who insist upon surrounding themselves with deadly weapons and lethal whisky. The poorest element of the Navajo come first in contact with this by-product of civilization, and the result is endless trouble and disturbance. These ill-behaved cow-boys have, to a great extent, destroyed the prestige of the American in this region.

Within the past year I have had five cases of cattle-stealing brought before me for investigation; but, although I tried my utmost, using all my police force, and the cattle-owners also strove to make their complaints good, in not a single instance could I find sufficient proof to warrant me in sending any of the accused to trial.

The surging conflict lies here: that many of the inherited lands of the Navajo lie some distance beyond the established Navajo Reservation. They have roamed and lived in these surroundings from time immemorial, and it is almost a matter of impossibility to explain to them our scheme of restricted land-holding. No explanation can be made to them of the difference between an acre and a square mile, so far as possessory title lies. Wherever grass grows, there they think their sheep and horses ought to graze. The waters beyond the reservation at which they now live have been thus occupied for a score of generations. I have made every insistence and all preparatory arrangements possible to bring these families, their flocks, and herds back to the reservation, but, as every right-thinking man will admit, time must be allowed these people to undertake and complete a movement of such vital importance; otherwise great hardship will be brought to these outlying families. Even if it should be determined to bring them back I believe the only satisfactory way in which it could be done would be by extending the reservation line south a sufficient distance to provide them all with land and water.

I wish to submit for your information a typical case of "Indian trouble," still unsettled. The Navajos well understand that the San Juan River marks the northern limit of their reservation, but upon its north side lies the scene of their principal myths and the adventures of their greatest heroes, and is, in fact, their most famous, legendary hunting ground; hence it is difficult to prevent a small party from slipping across to kill a fat deer now and then. Last December, with this intent, a hunting party of four men, three women, and a boy went across, about 20 miles north from the river, when one of the men killed a deer, and was riding back to their camp, leading a mule, upon which the carcass of the deer was packed. Another deer crossed in front of the latter, and he left the mule; throwing down his blanket, he took after the deer, which he followed for some distance unsuccessfully. Returning to his mule, he found horse tracks but no blanket, so he followed the tracks and soon overtook a party of cow-boys, claimed his blanket, but they threatened or did actually shoot at him, and he returned to the Navajo camp. On the following morning these same cow-boys, numbering four more, rode into the Navajo camp, where some wordy brawling ensued, and as the cow-boys again drew their weapons the Navajo party retired, riding southward. They were, of course with their rifles across the saddle-bow, and one of their horses stumbled in the snow, which accidentally discharged the rifle of the Navajo rider, but without harm. This at once brought down the fire of the cow-boys, and one of the Navajo men was killed; the cow-boys rode off exulting, but the Navajos halted to carry off the body of their companion to the cliffs, where they covered it with stones.

Returning home upon the reservation the affair was widely discussed, and, it may be said, all the [illegible] eager for retaliatory foray. It was the subject of [illegible] at all [illegible] councils of the elder men, at their prescriptive gatherings, when [illegible] period it really seemed that they would actually strike back at the cow-

APPENDIX 1, page 3. Vandever, C.E., 1890 Report to Commissioner of Indian Affairs, Center for Southwest Research, University Libraries, University of New Mexico, USA, Robert W. Young Papers, MSS 672 BC, box 2 f 2, p. 164-65.

APPENDIX 2

APPENDIX 2. National Museum of the American Indian, 1897, N02433, Navajo Hostine Choy's wife, Chaco Canyon, New Mexico, USA. George Hubbard Pepper, photographer

APPENDIX 3

APPENDIX 3. National Museum of the American Indian, 1903, N07224, Navajo silversmith Pesh Lakai [Peshlakai], Bluff, Utah or Chinle Canyon, Arizona (different notations), USA. C.B. Lang or Charles (Chas.) M. Goodman (different notations), photographer. Notes on man's name from Center for Southwest Research, University Libraries, University of New Mexico, USA, Robert W. Young Pictorial Collection, 000-672-0040, Box 1 f 4, Center for Southwest Research, University Libraries, University of New Mexico USA

APPENDIX 4

APPENDIX 4. National Museum of the American Indian, 1897, N02425, Navajo man sewing moccasin, Chaco Canyon, San Juan County, New Mexico USA, George Hubbard Pepper, photographer

APPENDIX 5

APPENDIX 5. National Museum of the American Indian, 1904, N02482, Navajo woman spinning wool warp, Chaco Canyon, San Juan County, New Mexico USA, George Hubbard Pepper, photographer

APPENDIX 6

APPENDIX 6. National Museum of the American Indian, 1904, N02464, Navajo woman pounding mountain mahogany root for red dye, Chaco Canyon, San Juan County, New Mexico, USA. George Hubbard Pepper, photographer

APPENDIX 7

APPENDIX 7. National Museum of the American Indian, 1904, N02466, Navajo woman boiling mountain mahogany root bark for red dye, Chaco Canyon, San Juan County, New Mexico, USA. George Hubbard Pepper, photographer

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of view of the welfare of children in Indian schools. Capable Indians should most certainly be encouraged to get the necessary general and special preparation for such positions as these, but the positions should not be assigned to Indians solely because they are Indians." Page 363.

## EDUCATION

"It is doubtful if any state nowadays in compiling a course of study even for its comparatively limited territory would do what the national government has attempted to do, that is, to adopt a uniform course of study for the entire Indian Service and require it to be carried out in detail. The Indian school course of study is clearly not adaptable to different tribes and different individuals; it is built mainly in imitation of a somewhat older type of public school curricula now recognized unsatisfactory even for white schools, instead of being created out of the lives of Indian people, as it should be; and it is administered by a poorly equipped teaching force under inadequate professional direction.

"Like most courses of study of this type, the Indian school course . . . contains excellent statements about the 'use and scope of the library,' but there are in fact practically no libraries worthy of the name in the Indian Service, almost no provisions for acquiring worthwhile new books, and few if any trained librarians. . . ." Page 371.

"The possibilities of Indian arts would make a book in themselves; already in one or two places, notably among the Hopis, Indian children have given a convincing demonstration of what they can do with color and design when the school gives them a chance to create for themselves." Page 372.

"Whatever may have been the official governmental attitude, education for the Indian in the past has proceeded largely on the theory that it is necessary to remove the Indian child as far as possible from his home environment; whereas the modern point of view in education and social work lays stress on upbringing in the natural setting of home and family life. The Indian educational enterprise is peculiarly in need of the line of approach that recognizes this principle; that is, less concerned with a conventional school system and more with the understanding of human beings. . . . The method must be adapted to individual abilities, interests, and needs. . . . Routinization must be eliminated. The whole machinery of routinized boarding school and agency life works against that development of initiative and independence which should be the chief concern of Indian education. . . ." Page 32.

"To get teachers and school supervisors who are competent to fit the school to the needs of the children, the Indian Service must raise its entrance requirements and increase its salary scale. The need is not so much for a great increase in entrance salaries as for an increase in the salary range which will permit of rewarding efficient teachers and offering them an inducement to remain in the Indian Service."

## PERSONNEL

"It may be convenient to appoint the wife of the engineer to a position as girls' matron. The fact that both can be employed may help to offset the fact that each salary in itself is too low to maintain a family, but the wife may have none of the qualities really needed in the position of girls' matron. Illustrations might be multiplied almost indefinitely, but the principle is obvious. Each position must be filled by a person qualified to fill it; relationship to another employee, like Indian blood, is a matter of secondary concern.

"In establishing the qualifications for entrance into the service two highly important factors will have to be taken into consideration, despite the probable

APPENDIX 8, p. 1. McKittrick, Margaret, 1928, Chair of the New Mexico Association of Indian Affairs, Indian boarding schools, Indian Boarding Schools, findings of the Meriam Report, Eastern Association of Indian Affairs, Inc. *Bulletin* 17, p. 10. December, American Association on Indian Affairs Records, Public Policy Papers. Department of Rare Books and Special Collection, Princeton University Library

APPENDIX 8, p. 2

impossibility of establishing any formal civil service tests for them. They are (1) character and personality, and (2) ability to understand Indians and to get along with them." Page 159.

"The Indians themselves and the employees doing real work for the Indians should be protected from four types of employees; (1) The employee who has himself reached the conclusion that nothing can be done for the Indian and that it is useless to try; (2) the employee who has acquired a manner toward the Indians that outrages their self-respect and turns them against the government and all its representatives; (3) the hard-boiled disciplinarian who persists after having been shown better methods in following a course that turns the Indians away from the schools, making them quit before they have finished and sending them back to their homes to advise others against attending; and (4) the employee who has lost active interest and is marking time.

"The first need of the Indian Service in personnel administration is a thoroughgoing classification of positions on the basis of duties, responsibilities, and qualifications, with especial emphasis on qualifications requisite for recognized responsibilities. As has already been pointed out, *the qualifications should be materially raised for those positions which involve direct contact with the Indians. No marked improvement in the Service can ever be expected unless this is done.*" Page 156.

The "policy of appointing Indians is excellent provided the Indians possess the requisite qualifications, and every effort should be made to give them, or enable them to get, the training and experience essential. The policy is extremely unwise when it is given effect by lowering standards. *Teaching positions in Indian schools are created for the purpose of educating Indian children. They exist for the Indian children and not to furnish teaching positions for Indian girls where training and experience would not enable them to qualify for the positions in other schools.* . . . The object of the Indian Service should be to equip Indian girls to meet reasonably high standards so that they can get positions either in Indian schools or in nearly any public school. If they can qualify under the same standards which are established for white teachers then it is reasonable to give them preference in the Indian Service. They should not have a monopoly on Indian Service positions and be unable to qualify for positions outside." Page 156-157.

"In few if any of the larger organizations of the national government is the problem of personnel more difficult or more important than in the Indian Service.

"In order to fill positions, when the salary scale is low, resort is almost invariably taken to the device of low entrance qualifications." Page 155.

"A superintendent or any other local officer who has no faith in Indians and who cannot treat them with the respect and courtesy he would show a white man in ordinary business relations, has lost a fundamental qualification for his work. Page 148.

"There is need for a definite program of pre-service training for Indian school work . . . too frequently a teacher is deposited at an Indian school with no previous knowledge whatever of Indian life, of the part of the country where the work is located or of the special conditions that prevail." Page 367.

"The present educational leave should be extended to cover at least the six weeks required for a minimum university summer session." Existing laws give 60 days in two years.

## RECOMMENDATIONS

"The whole regime at the Indian boarding schools should be revised to make them institutions for developing health. This revision should include: (a) a marked increase in quantity, quality and variety of food for all children, (b) a marked reduction in overcrowding, (c) a thorough physical examination of all school children at least once a year and oftener if the child has any defects, (d) a

APPENDIX 8, p. 2. McKittrick, Margaret, 1928, Chair of the New Mexico Association of Indian Affairs, Indian boarding schools, Indian Boarding Schools, findings of the Meriam Report, Eastern Association of Indian Affairs, Inc. *Bulletin* 17, December, p. 11. American Association on Indian Affairs Records, Public Policy Papers. Department of Rare Books and Special Collection, Princeton University Library

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material reduction of the working day for all children below normal if not for all children, (e) a much greater effort to prevent the spread of contagious and infectious diseases, and (f) more thorough training in the care of the person and prevention of diseases." Page 195.

"The real goals of education are not 'reading, writing and arithmetic,' but sound health, both mental and physical, good citizenship in the sense of an understanding participation in community life, ability to earn one's own living honestly and efficiently in a socially worthwhile vocation, comfortable and desirable home and family life, and good character. These are the real aims of education; reading, writing, numbers, geography, history, and other 'subjects' or skills are only useful to the extent that they contribute directly or indirectly to these fundamental objectives." Page 373.

*"The recommendations for heavier appropriations are made on the ground of efficiency in performing the task before the government. It could be sustained on purely humanitarian grounds.* The Indians are wards of the richest nation in the world, if not the most enlightened and most philanthropic, *yet the fact is that Indian children in boarding schools maintained and operated by the government of the United States are not receiving a diet sufficient in quantity, quality and variety to maintain their health and resistance."* Page 107.

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When these incontestable facts are brought to the attention of the members of Congress they must surely provide sufficient funds to correct these heartrending conditions. It seems hardly credible to our Associations that Congress will need urging to give these children, the wards of the nation, their birthright of air, sun, food and play.

APPENDIX 8, p. 3. McKittrick, Margaret, 1928, Chair of the New Mexico Association of Indian Affairs, Indian boarding schools, Indian Boarding Schools, findings of the Meriam Report, Eastern Association of Indian Affairs, Inc. *Bulletin* 17, December, p. 12. American Association on Indian Affairs Records, Public Policy Papers. Department of Rare Books and Special Collection, Princeton University Library

APPENDIX 9, page 1



**STATEMENT OF CHEE DODGE, CHAIRMAN, NAVAJO TRIBAL COUNCIL, INTERPRETED BY PAUL JONES, NAVAJO RESERVATION**

Senator HATCH. Will you identify yourself for the purpose of the record?

Mr. DODGE. I am chairman of the Navajo Tribal Council.

Mr. JONES. I am from the Navajo Reservation and I would like to interpret the remarks of Chairman Dodge for the benefit of the committee.

Mr. DODGE. We are here for the purpose of seeking aid on behalf of our people. We are handicapped to a great extent on the reservation with regard to our educational set-up. Our forefather made a treaty with the Government of the United States in 1868 and we are here seeking the fulfillment of that treaty agreement.

Senator HATCH. I read an interesting editorial in one of the Gallup papers some days ago calling attention to the fact that the United States failed to live up to its treaty obligations.

Mr. JONES. Yes.

Senator HATCH. You might also interpret that to your delegation, Mr. Jones, for their information and also tell them from me that I have had several conferences with Mrs. Kirk in recent months. She has explained to me the condition of the Navajo people.

All right, Mr. Dodge, will you continue?

Mr. DODGE. We have many children now of school age and have had for several years who have attended no school at all and there are no facilities provided for them to go to school.

The facilities provided leave us with 14,000 children of school age on the reservation for whom no schools are provided.

Referring back to the date, to 1868, provision was made by the Government whereby they would provide a teacher for every 30 children of school age and we would like to ask that it be fulfilled as soon as possible.

We want information on the reservation as to where you would have them sent to school, to the various locations on the Reservation.

Senator HATCH. Yes, You should put that in.

Mr. DODGE. In our consideration of the matter, we believe that it is necessary to establish large schools at the points I am going to name.

At Fort Wingate, N. Mex., there should be provision for a school for 800 children.

At Crownpoint, N. Mex., we would like to have a school established for 750 children.

We have now a school at Shiprock, N. Mex., but that school is worn out and the buildings are ready to fall apart. Still, that school may be closed on account of that condition.

Senator HATCH. How many attend the school now?

Mr. DODGE. Less than 100. We would have to have that rebuilt to accommodate 750 in New Mexico.

And we further add that if the school at Shiprock was established, that a hospital, something like the one at Crownpoint, N. Mex., should be established alongside this school.

We have a small school at Toadlena, N. Mex., and we would like to have a school built to accommodate from 500 to 600 children there; and alongside that school, there should also be a hospital.



We had a boarding school at Tohatchi, N. Mex., but that was closed due to operating and other conditions which make it impossible to keep a school going. We also ask that the school be rebuilt there and that it be enlarged to accommodate 650 children. Alongside that we are asking that a hospital be established with that school also.

I would refer back to the hospital for just a moment. The hospitals we now have are in such a condition that they cannot accommodate only a few people and they are very inefficient.

We have a boarding school at Fort Defiance, Ariz., and we would like to have that built up. We have one of the best hospitals at Fort Defiance.

At Chinlee, Ariz., we are asking that the school be built for 650 children. The building there is ready to fall apart also. A good hospital also is needed in connection with that boarding school.

At Kayenta, there is a small school and a small hospital. We ask that they be enlarged to accommodate 650 in the school and that the hospital be increased in size.

In regard to myself, you might wonder why I talk so loud. I want the delegation to hear what I am saying.

We are asking for the establishment of a school at Tuba City. We already have a school there but it needs to be enlarged to accommodate 750 children; and a hospital is necessary also to go along with that school.

We had a large boarding school at Leupp, Ariz. That has been closed for several years now and we still maintain we need schools for the Navajo children on that part of the reservation and I would like you to consider the best possible location, either above the present Leupp school or below. The school in that particular area should be established to accommodate 700 children.

Toward the east, we have Indian Wells and Greasewood, Ariz. At both places, there is no school of any kind. We need schools to accommodate 600 children.

The distance from Leupp to Indian Wells is quite far and it would be impossible to have the children at Indian Wells going to school at Leupp.

Toward the east there is Tanner Spring, Ariz. We have a good supply of running water there and there are no schools right around there. The school is under the Bureau there and we are asking to have an establishment there to accommodate 700 children.

Another place still further is Oak Spring, Ariz. There are no schools of any kind there. We are asking an establishment to accommodate 600 children.

The reasons for the establishment of schools, particularly on the reservation proper, are that we have an area, as you see, on the eastern portion, outside the reservation where there are 13,000 Navajos living. They need to be provided with schools for their children. I would like to leave it to the committee to consider the best possible places to establish the schools for these 13,000 outside the reservation.

I said we need schools to accommodate 14,000 Navajo school children of school age. Not only do we need to have them taught English, but they need to be educated to such an extent that when they are through with schools on the reservation they will be able to compete with the white people. At the present time all of them are growing up to the same state as many of our old people—uneducated and unable to compete with the outside world off the reservation.

APPENDIX 9, page 1. United States of America (USA) Senate, 1946, Senate sub-committee on Indian Affairs hearing, “Navajo Indian Education”, p. 2-3, Chair of Navajo Tribal Council, Chee Dodge testimony, Center for Southwest Research, University Libraries, University of New Mexico, Robert W. Young Papers, MSS 672 BC, box 2 f 31. 1946 Congressional reports also available via subscription services in many USA colleges and universities.

APPENDIX 9, page 2



As I recall it, from the 1868 agreement, it was understood that the Government would educate the Navajo children. That has been intended for a hundred years now. Since 1868 to the present time there are very few Navajo Indians who understand the English language and can carry on a conversation in other than Navajo.

We would like to have a beginning in the near future for these Navajo people so we can see in 15 or 20 years that the Navajos will learn to talk English and be able to get around outside the reservation. By being able to understand English, they will be able to compete with other people. We do not want to take another 100 years to begin. We would like to have it taken up now and have a beginning.

The cost of establishing all these schools on the reservation of the Navajos will be expensive. But the longer we talk about it and the less action we take in the accomplishing of it will only make it more expensive for the people. From 1868 to the present is a long time. Much money has been wasted and there are no results shown, and there is no evidence that this particular appropriation to educate the Navajos has been properly used.

We are asking that these schools be boarding schools where they will stay for the school periods. That means they will send their children there to board and room.

We have had an experiment with day schools on the reservation. For the last 12 years day schools have been established on the reservation. We have not a single product of that day school whereby we can point to one or two as a result of the experiment. It does not work with the Navajo people.

This is due to the fact that the Navajos do not live in villages but in all directions from these day schools and most of them at a great distance and since there is no provision to get them to these schools it is a hardship to walk these distances and when they discovered it was just a hardship, especially during the cold weather, they could not keep it up.

From past experience with day schools, our tribe has taken it upon themselves to say they cannot take their children to day schools. It is a hardship and sickness to keep that going and we cannot show in the last 12 years a single product of that day school. They tried to go there and could not carry it out. We want to replace that with the boarding schools and that is what we are pleading for our people. They have delegated us to tell you about this desperate situation.

Let me tell you, the census of the Navajos as I have it lately. The population now exceeds 55,000—between 55,000 and 58,000 and, of course, you will realize we are not asking for anything small to accommodate so many people.

We are asking that doctors be provided with these hospitals to go from place to place looking after the health of the Navajos and visiting nurses for the whole reservation.

That is the weighty matter we have brought to you for your consideration and I hope you may be able to give us an answer that something could be done about it.

There are others who wish to say something about the same matter here and this is my testimony so far. I would like to give another person a chance to speak.

Senator HATCH. Can you tell us how the population is divided between the States of New Mexico and Arizona—the numbers in each State?



Mr. DODGE. I figure from my personal observation about 30,000 in Arizona and twenty-five to twenty-eight thousand in New Mexico including those living off the regular reservation.

Senator HATCH. How many off the reservation?

Mr. DODGE. Thirteen thousand.

Senator HATCH. There are far more living in Arizona than in New Mexico.

Mr. DODGE. Yes.

Senator HATCH. But the population is about evenly divided between those off the reservation and those in the reservation in New Mexico.

Mr. DODGE. Let me give you an illustration of what is in the minds of our people—what is in our heart. We have already a weighty problem on our minds and it has been there for a long time. When you are handicapped one way or the other, the first person you go to is your friend. I am handicapped. I want to go to this particular friend. He may be a blood relation or a friend but I know when I see this friend and he thinks it over he says, "You are my friend"—and he will help you.

We know you have a friend in the Government officials. We know you will give it your consideration and you will do something for us. I do not think we have a dearer friend than we have here in Washington.

Senator HATCH. I want to thank you for coming. We are glad to have you and the other representatives here. It is a problem with which this committee has been concerned a long time. We know something of it, not as much as we should but we do realize there is an obligation by this Government to the Navajo people and, personally, I hope our Government will meet that obligation.

Mr. JONES. Thank you, Mr. Chairman. We would like to call on Mr. Sam Ahkeah.

Senator HATCH. We are glad to have you with us, Mr. Ahkeah. You may proceed in your own way. Will you state your full name and your position?

**STATEMENT OF SAM AHKEAH, VICE CHAIRMAN, NAVAJO TRIBAL COUNCIL**

Senator HATCH. We are glad to have you with us Mr. Ahkeah and you may proceed in your own way. State your name first, will you please.

Mr. AHKEAH. My name is Sam Ahkeah and I am vice chairman of the Navajo Tribal Council of Shiprock.

May I refer to this map?

Senator HATCH. Yes; be glad if you will.

Mr. AHKEAH. I just want to tell the committee—the chairman has asked us about the school there at Shiprock. The school is operating as a hospital here in New Mexico. We have quite a lot of Navajos up here in Utah and it is quite a long way to go from here to Utah where the Navajos are.

Senator HATCH. Do these Navajos come down to Shiprock to school?

Mr. AHKEAH. That is what I wanted to get at. So far, the chairman has not mentioned any schools in Utah. A school ought to be considered for them also. They are quite a way from Shiprock.

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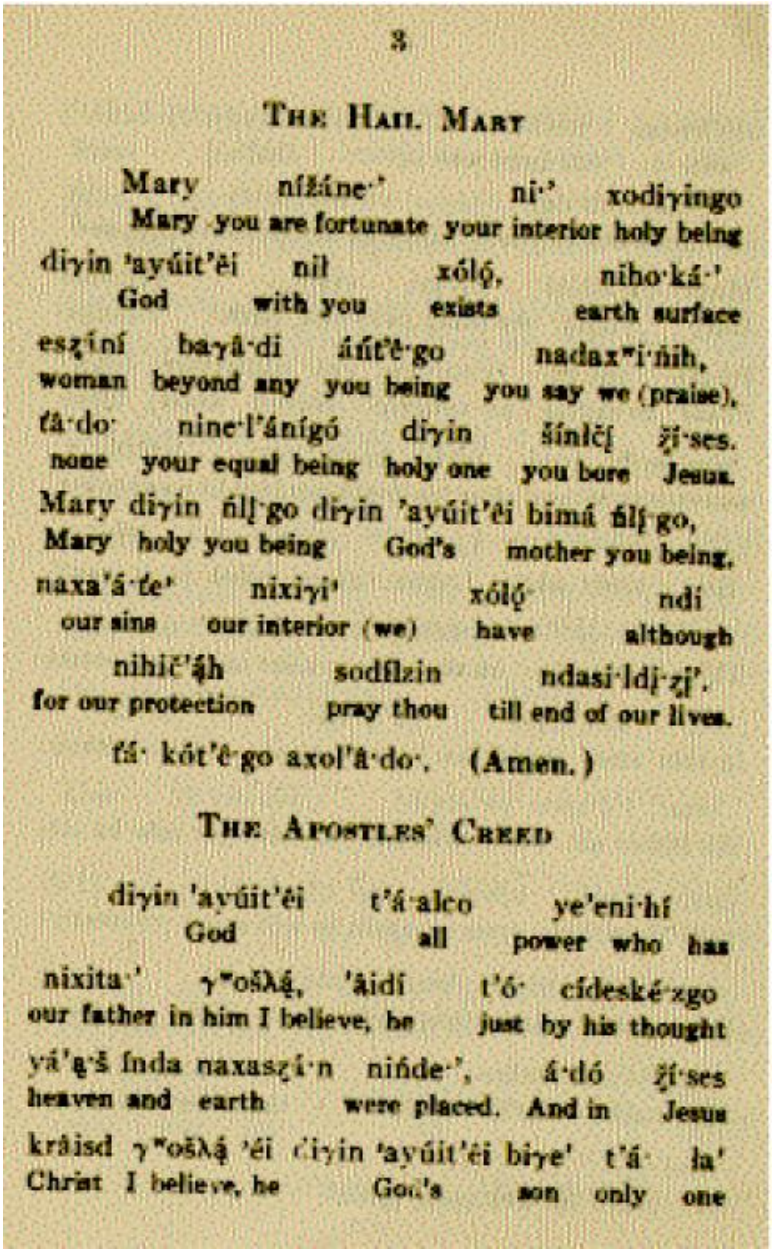
APPENDIX 9, page 2. United States of America (USA) Senate, 1946, Senate sub-committee on Indian Affairs hearing, "Navajo Indian Education", p. 4-5. Chair of Navajo Tribal Council, Chee Dodge testimony, Center for Southwest Research, University Libraries, University of New Mexico, Robert W. Young Papers, MSS 672 BC, box 2 f 31. 1946 Congressional reports also available via subscription services in many USA colleges and universities.

APPENDIX 10



3

THE HAIL MARY

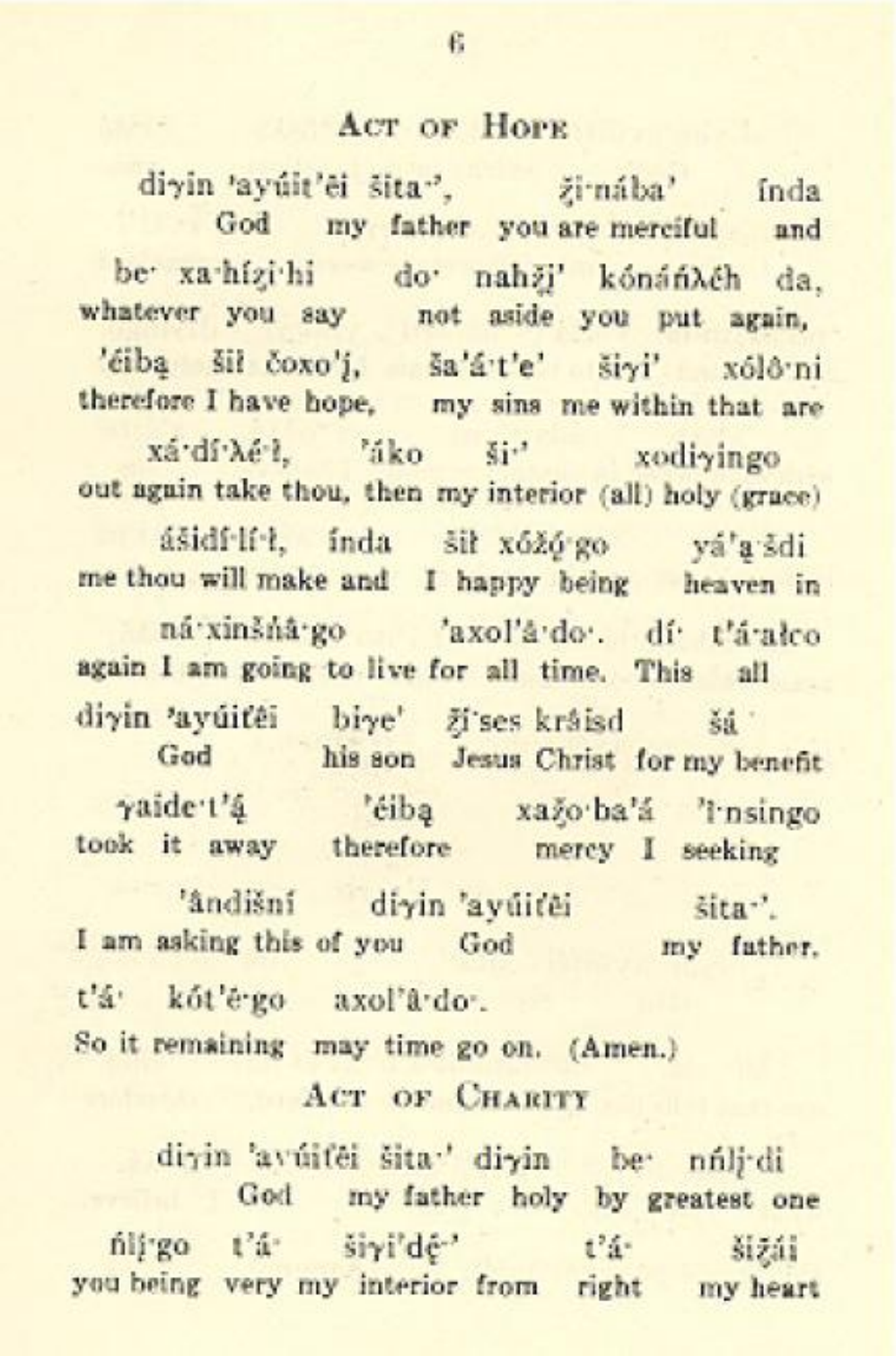
Mary nízáne·' ni·' xodiyingo
Mary you are fortunate your interior holy being
diyin 'ayúit'éi nił xółǫ́, niho·ká·'
God with you exists earth surface
esʒíní bayâ·di áńt'é·go nadax"i·ńih,
woman beyond any you being you say we (praise),
tá·do· nine·l'ánígó diyin šínłčį ʒí·ses.
none your equal being holy one you bore Jesus.
Mary diyin ńlį·go diyin 'ayúit'éi bimá ńlį·go,
Mary holy you being God's mother you being,
naxa'á·te' nixiyi' xółǫ́ ndí
our sins our interior (we) have although
nihič'ą́h sodłizin ndasi·ldį·zį'.
for our protection pray thou till end of our lives.
tá· kót'é·go axol'â·do·. (Amen.)

THE APOSTLES' CREED

diyin 'ayúit'éi t'á·alco ye'eni·hí
God all power who has
nixita·' ɣ"ošλą́, 'âidí t'ó· cídeské·zgo
our father in him I believe, he just by his thought
yá'ą·š índa naxasʒí·n nińde·', á·dó ʒí·ses
heaven and earth were placed. And in Jesus
krâisd ɣ"ošλą́ 'éi diyin 'ayúit'éi biye' t'á· ła'
Christ I believe, he God's son only one

APPENDIX 10. Catholic Church (1910). *A booklet of Catholic prayers: Navajo-English*, *Circa 1910*, p, 3, retrieved April 19, 2009 from http://www.library.arizona.edu/exhibits/pams/pdfs/r9791pam61.pdf

APPENDIX 11



6

## Act of Hope

diɣin 'ayúit'ëi šita·', ǯi·nába' índa
God my father you are merciful and

be· xa·hízi·hi do· nahǯj' kónáñλéh da,
whatever you say not aside you put again,

'éibą šił čoxo'j, ša'á·t'e' šiɣi' xólô·ni
therefore I have hope, my sins me within that are

xá·dí·λé·ł, 'áko ši·' xodiɣingo
out again take thou, then my interior (all) holy (grace)

ášidí·lí·ł, índa šił xóžǫ́·go yá'ą·šdi
me thou will make and I happy being heaven in

ná·xinšhâ·go 'axol'â·do·. dí· t'á·ałco
again I am going to live for all time. This all

diɣin 'ayúiťêi biɣe' ǯi·ses krâisd šá·
God his son Jesus Christ for my benefit

ɣaide·t'ą́ 'éibą xaǯo·ba'á 'î·nsingo
took it away therefore mercy I seeking

'ândišní diɣin 'ayúiťêi šita·'.
I am asking this of you God my father.

t'á· kót'ë·go axol'â·do·.
So it remaining may time go on. (Amen.)

## Act of Charity

diɣin 'ayúiťêi šita·' diɣin be· nńlį·di
God my father holy by greatest one

ńlį·go t'á· šiɣi'dę́·' t'á· šiǯái
you being very my interior from right my heart

APPENDIX 11. Catholic Church (1910). *A booklet of Catholic prayers: Navajo-English, Circa 1910*, p. 6, retrieved April 19, 2009 from: http://www.library.arizona.edu/exhibits/pams/pdfs/r9791pam61.pdf

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