

A STUDY OF SELECTED ASPECTS OF NAVAHO INDIAN
BELIEFS AS A BASIS FOR FAMILY
LIFE EDUCATION

By

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CHAPTER I

INTRODUCTION

The Navaho adolescents attending Many Farms High School, Many Farms, Arizona, appear to this writer to be in a transitional stage. They are torn between the traditional beliefs of their people and the standards which are being urged upon them by the white society with whom they come in contact. Kluckhohn and Leighton (1946) have described it like this:

An appreciable number of Navahos are so confused by the conflicting precepts of their elders and their white models that they tend, in effect, to reject the whole problem of morality (in the widest sense) as meaningless or insoluble One cannot play a game according to rule if there are sharp disagreements as to what the rules are The absence of generally accepted standards of behavior among individuals constitutes, in fact, a definition of social disorganization.

Education of the Navaho people has made changes in the former way of life as marriage must be postponed until schooling is completed. Also, the Navaho Council has passed a regulation forbidding marriages for girls under eighteen and boys under twenty-one.

The creation of the adolescent period is new to the Navaho and they are not equipped from past experiences to deal with the problem adequately. The mother or grandmother who has had no experience at being through this stage herself is many times lost in instructing her children on acceptable behavior patterns for the adolescent.

This author has taught home economics to Indian students for the past six years in Bureau of Indian Affairs schools in Alaska and

Arizona. She came to Many Farms High School in the fall of 1969.

The school at Many Farms is the first Bureau of Indian Affairs high school to be built on the Navaho reservation. The school was opened in the fall of 1968. Prior to this time, high school students have been sent off the reservation to boarding schools in Oklahoma, Utah, Nevada, Oregon, New Mexico, and California. The building of Many Farms High School is a step forward in educating the Navaho youth near their own homes.

The school staff has been in the process of writing its own curriculum to fit the needs of the Navaho Indian students. Two years of home economics is required in all Bureau of Indian Affairs schools. In addition to the two required years, other home economics classes are being planned for the junior and senior year. Because of some of the problems evidenced by the students at Many Farms, the staff, as well as this author, feel that a strong family living program is needed to assist the student in examining his values as an aid in his adjustment to this new world of being a part of two cultures.

As this writer began to work on the curriculum plans for a family living program, she became aware of two major problems:

1. There is a need to understand and work with the Navaho way of life if the family living course is to be a meaningful learning experience for the students.

2. There is a need for the Navaho parents to participate in the education of their children. Parental approval and cooperation is especially needed in a course which is, by its very nature, a part of the culture of the Navaho student. Lack of knowledge of the Navaho culture or how much the culture has changed in recent years by education

and contact with whites may result in the planning of a family living course that is irrelevant for the Navaho student.

A unit titled, "Becoming an Adult," proved to be the most difficult area to work with in writing the curriculum for the family living class. The sincere interest of this writer in planning a curriculum that would be very meaningful to the Navaho student, motivated her to begin this research project as a means of understanding the Navaho and enriching the family living course.

Description of the Problem

This study was concerned with identification of selected aspects of the Navaho beliefs which affects the students as members of "two cultures" related to family life education. A study unit titled "Becoming an Adult" was used as a framework for selected aspects used in this study. The problem consisted of identifying the beliefs of Navaho mothers and Navaho students in regard to aspects of becoming an adult and to identify any beliefs that vary between the two groups.

It was assumed by the writer that there would be differences in the responses of adults and teenagers. The study attempted to identify differences in beliefs of Navaho mothers and Navaho students that may affect the relevancy of the family life curriculum at Many Farms High School.

Statement of Problem

The problem of this study was to identify for the teacher of Navaho students selected differences in beliefs related to becoming an adult in a world of two cultures and to evaluate by an identification

of mother and daughter responses what implications these differences may have for the teaching of selected aspects of family living.

Objectives of Study

The objectives of this study were: (1) to develop an interview schedule for identifying selected characteristics to determine any differences in beliefs about selected aspects of family living in the Navaho adult and the Navaho student by administering the developed interview schedule to Navaho mothers and Navaho high school girls; (2) on the basis of the differences revealed by the instrument to analyze and make suggestions for the family living curriculum.

Limitations of Study

1. The items selected to be used in this study were limited to those related to the unit on becoming an adult.

2. The first criteria used for the selection of the mothers to be interviewed was the proximity to Many Farms High School. The Navaho reservation has an area of 25,000 square miles and includes portions of Arizona, Utah, Colorado, and New Mexico. Students come to Many Farms High School from all parts of the reservation. Because of the great distance to be covered and the need for the assistance of an interpreter, this author limited the area from which the mothers were interviewed in their homes to a fifty mile radius of Many Farms.

3. The mothers who were interviewed were limited to fifty because of difficult road conditions, distance to be covered, and the need for an interpreter.

4. The students who participated in the interviews were those enrolled in the freshmen home economics classes at Many Farms High School. One hundred and twenty-five students were interviewed. These students were selected because they had no formal instruction in personal development, family relations, or family living.

Definitions of Terms Used in the Study

The writer presents here a definition of terms used in this study. Realizing that many possible definitions are available for each of these terms, a workable definition for the writer as used in this study is presented to the reader.

"Beginning an Adult" Unit. A part of a family living course which focuses on the concept of adulthood.

Behavioral Objective. The aim or purposes of a student's learning is a behavioral objective (Oklahoma Home Economics Education, 1969).

Beliefs. A body of tenets held by a group is a belief (Webster, 1963).

Concept. A mental picture or image which is organized in an individual's mind as a result of sensory perception of external objects or events and the cognitive interpretation of the data perceived. In other words, the term "concept" refers to an abstraction representing the world of objects and events and is a means of organizing them into categories (Oklahoma Home Economics Education, 1969).

Culture. Culture is any given people's way of life as distinct from the life ways of other people. Any culture consists of the set of habitual and traditional ways of thinking, feeling, and reacting that

are characteristic of the ways a particular society meets its problems at a particular point in time (Kluckhohn and Leighton, 1958).

Dine'--The People. This is the term preferred and most often used by the Navaho for themselves rather than the word "Navaho" (Kluckhohn and Leighton, 1958).

Family Life Education. Family life education may be defined as a course designed to educate people emotionally and intellectually so that they will be able to make intelligent and well informed choices from among the many competing forces. Family life education involves the study of growth and development, personality, character, human behavior, masculinity, femininity, and the roles the individual plays in society, marriage, and the family (Westlake, 1969).

Group Interview. Questioning all of a group (such as a home economics class) at one time rather than individually is a group interview.

Interview Schedule. The printed form of questioning for an interview is an interview schedule.

Navaho--Navajo. Navaho is the Anglicized spelling of the word; Navajo, the Spanish. Navajo is used in government publications and by the tribe; Navaho is the standard anthropological usage and is used by Navaho Community College. Both spellings are used in this study.

Reservation. The reservation as it is referred to in this study is the area of land set aside by the United States Government for the sole use of the Navaho people. It is 25,000 square miles in area and covers parts of Arizona, New Mexico, Colorado, and Utah.

Tribe. A tribe is a group of people who speak the same language

and have a strong sense of difference and isolation from the rest of humanity.

Procedure

The following steps were followed in carrying out this study.

1. A review of current literature was made pertaining to:
 - a. Indian Education
 - b. Anthropology
 - c. Family Life Education
 - d. Concepts, Generalizations, and Behavioral Objectives
2. Selection of the Sample
 - a. Navaho mothers were selected within a fifty mile radius of Many Farms High School.
 - b. Navaho students were selected who were enrolled in the freshmen home economics classes at Many Farms High School.
3. Developing the Instrument
 - a. Literature was reviewed on becoming an adult and traditional Navaho beliefs on becoming an adult.
 - b. The interview schedule was developed around the teaching objectives for the unit "Becoming an Adult" in the family living curriculum.
4. Testing the Instrument
 - a. The interview schedule was tested by an interview with ten female dormitory aides on the staff of Many Farms High School.
 - b. Modifications and changes were made in the interview schedule based on suggestions made by Many Farms High School

staff members participating in the test.

5. Use of the Research Instrument

- a. The revised interview schedule was administered to fifty Navaho mothers and one hundred and twenty-five Many Farms High School home economics students.

6. Analysis of the study were stated and recommendations for further research presented.

The writer has attempted to present a brief overview of the study in this chapter. Chapter I explains the scope of the study--its limitations and procedure to be followed in developing the content of the thesis. Basic assumptions by the author and a definition of terms as used in this study have been presented. Chapter II will present a theoretical background for the study.

CHAPTER II

REVIEW OF RELATED LITERATURE

Introduction

As a home economics teacher of Indian students for six years, the writer is concerned with the apparent family disorientation and alienation of many Indian students who are attempting to become a part of two cultures. In order to assist the reader in understanding the background setting and reasons for this study, a review of related current literature is presented.

Navaho Indian Education

The stated objectives of the first educational policy for the Navaho Indians were to civilize the Indian, teach the Indian the English language, and to teach the Navaho the Anglo culture. The method decided upon to accomplish these goals was to separate the Navaho child from his surroundings (Kluckhohn and Leighton, 1958; Underhill, 1956).

In the period of time from 1860-1880, the government had been unable to either bribe or force the Navaho children to come to school. In their determination to force them to come to school, the soldiers kidnapped any Navaho child found and took them off the reservation to boarding schools (Kluckhohn and Leighton, 1958; Underhill, 1956).

The first boarding schools were run by the military. Discipline in

these schools was very harsh. The children were taught only the English language and Anglo culture. The pupils were punished severely for speaking their own language until they learned English. As a result, these students grew up with a poor knowledge of both languages. They were not allowed to return home until their education was completed. Being isolated from their own culture and families, these children became unfit for life in their own homes and they were not accepted by the Anglo society. The only obvious result of this type of education was to isolate the Navaho student from both cultures.

In the peace treaty of 1868, the United States Government agreed to educate the Navaho children. Although the Navahos signed this treaty as a condition for returning from captivity at Fort Sumner to their own homes, these parents did not understand what this would mean for their children.

'Your children shall learn paper,' General Sherman had told the Navahos at Fort Sumner. 'Hao! Hao!' they had assented, as joyously as they did to every other demand which precluded their return to their beloved country. Then their chiefs had placed crosses after the treaty which stated, in words as simple as the white man could manage: the Navahos pledge themselves (1) 'to compel their children, male and female, between the ages of six and sixteen years to attend school . . . and the United States agrees that, for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided and a teacher competent to teach the elementary branches of an English education shall be furnished.' (Navajo treaty, 15 Stats. L., Article 6; Underhill, 1956)

For the Navaho to comprehend what learning "paper" meant was impossible. Perhaps they thought this could be accomplished through a special ceremony. The Navaho could only think of building a hogan, planting crops, and starting his flocks of sheep and goats so that life could return to the peaceful ways of the pre-Summer days; to imagine

that his children would not always be with him was unthinkable (Underhill, 1956).

In 1869, the Board of Indian Commissioners recommended that the allotment of religious and educational work be given to the various religious denominations. On June 22, 1879, the board gave the care of the Navajo tribe in Arizona and New Mexico to the Presbyterian Home Mission Board. The Department of the Interior agreed to furnish a school and \$600 a year for a teacher. Miss Charity Gaston was the first teacher at Fort Defiance. There were some hundreds of Navaho families camping there waiting for rations before attempting to reclaim their land. Since there was little for the children to do, some were sent to school. According to the 1872 report, the school was not successful (Reports from Commissioner of Indian Affairs, 1872).

. . . old people say they were careful to pick only slaves or at most sickly children, so that if any were killed by the white man's magic, there would be a minimum of loss. Even such undesirables rarely risked the strange place for more than a day or two each month. (Underhill, 1956)

Additional funds were made available in 1880. These were spent in building a boarding school. It was adobe with one window and iron shutters to keep the children in. Although this seems squalid and miserable by our standards, it was no different than the Indian homes of this period. However, the children did not come. Some reports mention 80 at the beginning of the year. By the end of the year, the reports read "school not a success" (Bloom, 1936).

The Navaho could see no need for education for their children. Trade could be carried on by gestures and children married shortly after puberty and had no time to learn the Navaho way of life and "paper" too.

The Indian agents recommended that arbitrary means to compel attendance should be resorted to (Commissioner of Indian Affairs, 1885).

In 1887, Congress decided that Indian education was to be compulsory; otherwise, money spent for schools was useless. Boarding schools were built off reservation and special agents were sent to convince the Navaho to send their children to school, but they had no success. Having failed in persuasion, the agents used coercion to force the children into school (Commissioner of Indian Affairs, 1893-94).

The Navajo say that they simply drove about in their buckboards and collected children wherever they found them. The terrified children were taken to Fort Defiance and from there shipped to Fort Lewis or its successor, Grand Junction. The agent did not know who the children's parents were, nor did the children know how to notify them. (Underhill, 1956)

Washington was without understanding of the needs of the Navaho, so programs, plans and moneys spent on Navaho education were inefficient, inadequate, and wasted, during this period. The Navaho parents could see no usefulness in school and those who were willing to be educated were often away from home and family for years (Underhill, 1956).

In 1906, Leupp, Commissioner of Indian Affairs, showed an understanding of the Navaho that is only now becoming a part of government educational policy when he wrote:

The truth is that the Indian has a distinct an individuality as any type of man who ever lived and he will never be judged aright till we learn to measure him by his own standards, as we whites would wish to be measured if some more powerful race were to usurp dominion over us. (Commissioner of Indian Affairs, 1905).

In the period from 1900-1920, eight more schools were built on reservations and children began attending schools both off and on the reservation. These schools were not meeting the needs of the Navaho child who would return to the reservation. The untaught skills needed

included spinning, weaving, agriculture, stock raising, legends, taboos, and the practices of Navaho culture. Often the children were able to hide from the police or to run away and return to their homes but some did stay in school and there were even a few college graduates during this period (Underhill, 1956).

Mr. Andrew Pete (1970) of the Navaho Community College related the following account to this writer of this period of time as told to him by the elders of his clan.

About fifty years ago, the people began to feel the encroachment of the Anglo upon their land and the people. The white man was taking more and more of the best of the land and forcing more and more of their ways upon the Navajo. The Navajo was rapidly becoming very poor and they decided the time had come for the Navaho to just disappear. During this period, ceremonies were held asking the Holy People to hold back the rain so nothing would grow and the flocks would die. Without food and water, the people would also die. In their despondency and despair, they were convinced that death was near so ceased to teach the children the traditional Navaho ways important to building strong moral and value systems. Witchcraft began to replace the very good character building teachings of the traditional Navajo people. Consequently, the children of this period grew up not knowing the ways of their people or how to train their own children in these important matters.

Following the period mentioned above, the people began to accept the fact that their children were going to be forced to attend government schools whether they wanted to or not. The parents felt that if the white man was going to insist on training their young, he should also be responsible for their character building, values, morals, etc. As a result, many children have never been taught anything by anybody. These children of that period are the parents and grandparents of the present Navaho children.

World War II did for Navajo education what all the years before had been unable to do. Men and women returned from the armed services and war-time jobs encouraging parents to get their children in school. The Navajo were finally ready for school, but there were no schools ready for them. New schools began mushrooming across the Navajo reservation.

Trailer schools were set up as day schools to help accommodate the ever-growing school population (Underhill, 1956).

It was during the forties that educators in Indian Service began to be genuinely concerned that educational programs being taught were fitting the Navajo for neither life on the reservation nor off the reservation. For the first time, a planned evaluation of Indian education was made by the University of Chicago (Beatty, 1953).

The years of Indian education since World War II have seen many changes, evaluations, new teaching techniques, and new views of Indian education. Throughout these years, thoughtful educators have sought solutions to enable the Navajo to function effectively in the dominant society as well as retain his culture and potential leadership abilities among his own people (Sharter, 1948).

Dedicated men and women have often been severely handicapped in reaching the goals sought by the constant change of policy without scientific investigation of the success or failure of the old policies that comes with each new administration in Washington. Adequate funding has never been available to carry out much needed reforms in Indian education. Tremendous strides have been made and are continuing to be made in spite of the sometimes seemingly unsurmountable obstacles encountered (Bennett, 1968).

Opinion has often been the accepted method for checking the results of Indian education. Too often the value positions have been analyzed from casual observations. Ideas from questionable sources have been frequently accepted by many well-meaning persons (Cook, 1970).

One of the frequent criticisms of Indian education is that it has slipped backward rather than going forward with the schools of the

dominant society. Robert L. Bennett (1968), former Commissioner of Indian Affairs, has said:

The quality of education for Indians did not slip backward. It simply did not rush forward to keep pace with the swiftly changing demands of the times. The best we could do was adhere to the minimum state standards, because there was no financial leeway to implement standards of higher excellence.

Funds are now becoming available to assist in the rapid progress of Indian education. New, modern, well equipped schools, both elementary and high schools, are being built across the Navajo reservation. Well trained teachers are being sought and obtained. Excellent housing and salaries have been made available for them. There is an outstanding orientation program for new teachers among the Navajo. In-service training is conducted frequently by the educational specialists in the Bureau of Indian Affairs.

Although Indians are among the poorest of the poor in America, the Indians are only now beginning to be eligible for many of the federal funds available through the poverty program. As restrictions are being raised, the promise of quality programs for Indian education looms on the horizon as a promise of a bright new day in education. The challenge is now to put these funds to effective uses (Bennett, 1968).

Many reports of Indian education are entirely negative and tend to hide the tremendous advances that are being made in Indian education, particularly through the efforts of the Indian people. The recent attendance increase is a good example of this.

In 1946, only 6,000 Navajo children between the ages of 6 and 18 were in school, an estimated 18,000 were not. By 1968, nearly 43,000 of 47,000 school aged Navajo children were in school--or more than 90%. A recent study has shown that Navajo youth are now finishing high school at the rate of 70%. The major credit must go to the Navajo tribe itself which promotes education among its people most energetically. (Coombs, 1970)

Perhaps the present trend in Navajo education policy can best be described by Robert L. Bennett (1968), former Commissioner of Indian Affairs:

. . . for Indian children, schools are the making or breaking point in their lives Cultural differences can be used as a source of strength for the whole community, rather than continuing as a source of divisiveness If the child's background is respected and made the subject of serious study, then the entire group benefits. The classroom must be made . . . a place where conflicting cultures synthesize rather than polarize The time has come to adjust the programs and the teachers to the needs of the students, rather than trying to fit children into the pre-conceived molds of their middleclass-oriented mentors They will have to survive with that society, so therefore, they must acquire an appreciation of its purposes

.
 We must help the child and his parents relate his formal education to his family life, and thereby bring some family life into the classroom. The school should not shut its doors against the community outside, for when it does, it erects a barrier between the child's world and the teacher's world. The task of the teacher of culturally different children becomes one of selectively mixing old ideas and new in rich proportions to sweeten the taste of transition.

Self determination is here for the Navajo in all phases of his life and especially in education. The young Navajo intellectuals are eagerly seeking the control of the destiny of education for their people. As more parents are being encouraged to actively support the schools across the reservation, they are coming out of their apparent shyness into a new awareness of their need to actively participate in the education of their own children.

From personal observations at Rough Rock, twenty-two miles west of Many Farms, a demonstration school has been in operation since 1966. This school is conducted by the community and its elected school board members. The director of this school is Dillon Platero, a well educated and dedicated Navajo educator. This school is using some very

daring and innovative techniques in teaching the Navajo child (Johnson, 1968). Navajo language is used for instruction through the first three grades and Navajo culture is used as the basis for all of the curriculum. Navajo teachers and aides, whenever available, are used almost exclusively in this school. Indian educators are anxious to determine if this type of school might be the answer to bridging the cultural gap for the Navajo child.

Another innovative first in education for the Navajo people, as observed by the writer, has been the establishment of Navajo Community College, using the facilities of the Bureau of Indian Affairs high school at Many Farms. It has been operating for three years. Permanent facilities will be at Tsaile Lake. This has a Navajo president, Dr. Ned Hathali, and is governed by an all Navajo board of regents. The credits from Navajo Community College are being accepted by other institutes of higher learning in Arizona. There is an active adult education program within the school and a program for school dropouts to prepare them for the entry examinations for college.

In all reservation schools, whether locally operated, mission operated, federally operated, public schools, vocational school, or college, the emphasis in curriculum planning has been on integration of the Navajo and Anglo cultures with an attitude of teaching the best of both. Stephen L. Bayne (1969) has listed three goals as the aim of this new teaching emphasis.

1. A generation of children who have had their culture respected by the schools will develop the self respect which will enable them to successfully cope with modern America.
2. Though the teacher will not be able to teach his own pupils their own culture, he will, through awareness of his pupil's cultural background, become a more effective and sensitive teacher of his own American culture, and refrain from denigrating those aspects of his pupil's native culture

he would not understand.

3. Eventually, as teachers seek out sources in the Indian community for first hand cultural information and as parents participate more actively in school life, a real dialogue may be established which could lead to the kind of mutual understanding that would enable teachers to be more effective in the classroom through a deeper understanding of the Indian people.

On July 8, 1970, President Nixon presented in his message to the Congress of the United States the new policies and goals for the American Indian. In this message, he stated that the new policy of self determination for the Indian of federally funded programs included the control of Indian schools by every Indian community wishing to do so. This control is to be through locally selected school boards and functions like other school boards throughout the nation (Nixon, 1970).

A Special Education Subcommittee of the National Council on Indian Opportunity has been set up to offer technical assistance to Indian communities wishing to establish school boards. The objective of this subcommittee is not one of self perpetuation but to transfer Indian education to the Indian communities (Nixon, 1970).

In searching to understand the culture of the Navaho in relation to family living, the anthropologists of the late 1940's and early fifties have done the most work. From them can be learned many of the traditional patterns of selected aspects of family living.

Traditional Patterns of Selected Aspects of Family Living

The Navaho way of life is one of scarcity. Survival has been accomplished only by very hard work. Even children in their early teens work very hard, particularly if families are small or adult members are

ill, shiftless, or drunken (Leighton and Kluckhohn, 1948).

The Navaho feels very strongly that he is different and isolated from the rest of humanity. One of these differences is in language. It is a very real barrier between the Navaho and the Anglo. This causes a lack of communication and much confusion results from it (Leighton and Kluckhohn, 1948).

Perhaps the most positive toned relationship in Navaho culture is the lifelong feeling the Navaho child has for his mother. There is also a dominantly warm relationship between the Navaho child and his father. The Navaho man does not do all of the things associated with fatherhood in the Anglo culture, but he does perform as an instructor and disciplinarian for his children. He would not be considered a stern parent, however (Leighton and Kluckhohn, 1948).

Relatives are vital to the Navaho. Perhaps the worst thing that can be said about a person is, "He acts as if he didn't have any relatives." For the Navaho, this does not mean just the very closest relatives, but the extended family and clans as well (Kluckhohn and Leighton, 1958).

There are many Navaho clans, and every Navaho belongs to one of them. Children belong to the clan of their mother. These clan relationships are very close. Many children refer to their mother's sisters as "mother," and their cousins as "brother or sister." It is considered incest and taboo for one to marry a clan relative (Leighton and Kluckhohn, 1948).

The Navaho value children very highly and most children are wanted. Contraception is used only when childbirth has been very difficult or dangerous for the mother. The common method of contraception is the

use of herbs and a ritual given by the medicine man that are believed to promote sterility (Leighton and Kluckhohn, 1948).

Navahos believe that conception occurs with the joining of the male fluid with the menstrual blood or other secretions of the female. They believe the menstrual blood to be the basis for the fetus (Leighton and Kluckhohn, 1948).

A special ceremony called Blessing Way is sung over the pregnant mother shortly before birth is expected. If there is a miscarriage or stillbirth, the Evil Way ceremony is sung. The Blessing Way is the ceremonial believed by the Navaho to have been held by the Holy People when they created mankind and taught them skills and rituals. It is most important of the Navaho ceremonials (Leighton and Kluckhohn, 1948).

Singing is important to the Navaho religion. Through singing, man is believed to keep peace with the Holy People (Kluckhohn and Leighton, 1958). The closest thing the Navaho has to church attendance are the "sings." These are the most dramatic and public aspects of the Navaho religion. The ceremonials vary in length and complexity and usually include prayers, hymns, ritual objects, and herb medicines. They are commonly used to cure one of an illness. Their effectiveness is good and they are allowed to practice these ceremonials in government hospitals (Leighton and Kluckhohn, 1948).

If the Navaho does as he should, he will be blessed with success, good health and good hope. Some Navahos participate in mission activities and are baptized but few replace their native faith with a new one. They only add the new faith to what they already have (Leighton and Kluckhohn, 1948).

The peyote cult has made strong inroads into the Navaho religious beliefs. This cult involves the eating of a narcotic cactus, anhalonium leivinii, as a sacrament. The peyote buttons are bitter and green and have the appearance of thorny brussels sprouts. They may be chewed fresh or the dried root may be brewed like tea. The cult is organized as the Native American Church. In most services, eight buttons are chewed in the course of a night. The effect is one of mild hallucination. There is no desire for violent action. Instead, one sits quietly with a sense of general euphoria. These meetings have the atmosphere of Christian prayer meetings but with the old Navaho songs sung in Christian supplication. The songs are interspersed with testimonies from those healed and those inspired to lead a better life (Underhill, 1956).

Many people object to the cult on the grounds that it is bad for health and morals. There are several research projects being conducted on peyote but as yet no proof has been presented as to any harmful effects. It has never been known to be fatal or habit forming. An overdose is the only danger evident at this time (Underhill, 1956).

To the Navaho, sexuality is considered as natural and necessary. Toddlers' sexual explorations or "infantile masturbation" are not interfered with. Sometimes the mothers of nursing children may stroke the child's naked genitals with her hand (Leighton and Kluckhohn, 1948).

Children soon learn the "facts of life" when living in a one-room dwelling. The isolation offered by sheep herding offers opportunities of learning about sex from observation of animals and also affords opportunities for exhibitionism and experimentation (Leighton and Kluckhohn, 1948).

Sexual attitudes are permissive and matter of fact. Boys are warned against venereal disease and undesirable mates as wives. Girls are warned against a pregnancy that would make a good man not want to marry her. The strongest admonitions, however, are in regard to modesty and incest. Modesty is taught at an early age and most Navahos have a strong sensitivity against exposure of their sexual organs, even before family members of the same sex (Leighton and Kluckhohn, 1948).

At about age ten, mothers prepare their daughters for menstruation. One or more of the girl's older female relatives will talk to her about heterosexual relations either shortly before or after her first menstruation. Boys receive instruction from their mother's brother or their father. Mothers sometimes strongly warn their sons against too early entrance into sexual relations (Leighton and Kluckhohn, 1948).

In the past, the Navaho girl was ready for adult life after her first menstruation. This was considered an order from the Holy People to marry. Womanhood is announced with a dramatic four-day rite with an all night singing on the final night. This rite is of extreme importance to the Navaho girl both socially and religiously. Becoming a woman, to the Navaho girl, is something to be proud of and announced to the whole community. As soon as a girl has had the puberty rite, she is considered ready for marriage and can dance in the "squaw dance" (Leighton and Kluckhohn, 1948).

A boy's sexual maturity is determined as the time when his voice changes. After the voice change, he can take sweatbaths alone. From that time on, he must not hand anything to his sisters or play with them any more (Leighton and Kluckhohn, 1948).

Today the influence of two cultures is evident in the area of boy and girl relationships. It is here that we see strong influences of the old Navaho way and also a pulling away from traditional ways and adoption of the outward appearances of the Anglo culture without understanding the rules of how the white man behaves in these relationships. As a result, many young people appear not to have a sense of morality in either culture (Kluckhohn and Leighton, 1946).

Conflict is many times evidenced in the behavior of students at Many Farms High School. One example of this conflict can be seen in the observations of this writer that some boys and girls try to hide their attraction for one another by being together only after dark in secluded corners.

Feedback from this author's home economics classes at Many Farms High School indicates that the girls are instructed by their mothers and grandmothers to "leave the boys alone." This background, coupled with the normal adolescent interest in the opposite sex, appears to be one of the causes of conflict which results in the boy and girl hiding the fact that they are together.

Dating, as we know it in the white middle class culture, has never been a part of the Navaho way of life. Many Navahos have been exposed to dating situations in prior years as they attended off reservation schools, but have returned to the Navaho way upon returning to the reservation. In a pre-test given by this author to her home economics students at Many Farms High School in 1969, most of the girls associated the term "dating" only with secretly going out with a boy at night.

In the traditional Navaho way, the girl was kept away from the boys by herding sheep until she reached the age of puberty. Shortly after

the traditional puberty rites were held, a marriage was arranged for her (Leighton and Kluckhohn, 1948). These youthful marriages eliminated the so-called "teen-age stage" of family development as the girl went almost immediately from childhood into adulthood.

In former times, a girl was married a year or so after her first menstruation and the boy by the time he was seventeen or eighteen. Now, economic and education pressures bring delays. The Navaho council has passed a rule forbidding marriage for girls under eighteen and boys under twenty-one (Leighton and Kluckhohn, 1948).

The concept of romantic love has been introduced to the Navaho in schools, but is still not widely held. The Navaho believes one woman is as good as another as long as she is healthy, industrious, and competent. Good weavers are in demand and some value is placed on virginity and youth. The majority of marriages are arranged by parents or their adult relatives. Previous alliances between the two families, economic factors, and the clans are the primary considerations in a marriage (Leighton and Kluckhohn, 1948).

The initiative in arranging a marriage is normally the role of the boy's family. One of his relatives contacts the mother or father, or the mother's brother of the girl. If both families agree, a proposal is made, a date is set, and an agreement is made regarding the marriage gift given to the girl's family by the boy's family (Leighton and Kluckhohn, 1948).

Sexual rights are considered property rights by the Navaho. The bridal gift is then a means of buying or paying for sexual access. If a girl is supposed to be a virgin but is not, the bridal gift is returned to the boy's family. Normally, there is no bridal gift when the

girl marries for the second or third time (Leighton and Kluckhohn, 1948).

Although Navaho families arrange the marriages of their children, they do not do so without consulting the wishes of the boy and girl (Leighton and Kluckhohn, 1948). Today, some boys and girls may do their own choosing of a marriage partner.

Rather than being a part of a new and independent family unit, the new husband and wife continue to consider themselves a part of the groups they belonged to before marriage. The concept of joint property is also unknown to the Navaho (Kluckhohn and Leighton, 1958).

The man is considered the head of the Navaho family. His personality, intelligence, and prestige often determine the reality of this. Usually, the husband has dominion over the farming, horses and cattle, and sometimes sheep and goats. Women are often known to reverse decisions made by their husbands by the vigorous use of their tongues (Kluckhohn and Leighton, 1958). Dorothea Leighton (1948) states that "Women are more likely to be influenced by the opinions of their brothers and uncles than by those of husbands or fathers."

The evidence shows that the power behind the scene in the extended family is that of the women. Certainly within the hogan and immediately surrounding it, her supremacy is seldom challenged. Women are thought to be more stable than men, so the economic security of the family is promoted by placing a large share of the property and its control in the hands of the women (Leighton and Kluckhohn, 1948).

Women have a good position in Navaho society as they do have property ownership, the lineage is traced through the female, residence is maintained with the wife's family, and more continual income comes from

weaving (Kluckhohn and Leighton, 1958).

In the arranged Navaho marriage, it is doubted whether sex is a very strong bond early in the marriage. There is some evidence that virgins do not find pleasure in sexual intercourse the first time because their mothers tell them that their first intercourse will be painful (Leighton and Kluckhohn, 1948).

There is considerable amount of strong sexual jealousy among the Navaho. This may be encouraged by conservative whites who try to break up the pattern of plural marriages (Leighton and Kluckhohn, 1948).

Sexual matters are discussed openly and in a matter-of-fact manner. However, there are some taboos and fears regarding sex. Humpbacks are thought to be caused by eating food prepared by a menstruant woman with blood on her hands. Ceremonies are also protected from contamination from women who are menstruating (Leighton and Kluckhohn, 1948). It is believed that too frequent intercourse, even between married people, will lead to madness, to bleeding in the genitals, or being struck by lightning (Leighton and Kluckhohn, 1948).

It is believed that Navaho women go through menopause at an older age than whites. Kluckhohn states that menopause comes at a later age among the Navaho women than among the white women (Kluckhohn and Leighton, 1958).

Although sexual matters are discussed openly and in a matter-of-fact manner in the Navaho home, family life education may be beneficial in assisting the Navaho student in understanding this important part of his life, as well as becoming acquainted with the Anglo culture. This study was based on a specific teaching unit in the family living curriculum at Many Farms High School. For this reason, a review of current

related literature relating to trends, opinions and beliefs in the curriculum for family life education is presented.

Family Life Education

The home economist is basically interested in all aspects of the home and of each of the family members within the home. Family living classes as separate courses for the eleventh and twelfth grades from the general or comprehensive home economics curriculum is a current trend in curriculum planning. This stepped-up involvement is perhaps a result of our concern over rising divorce rates, illegitimate children, venereal disease, and alienation of students and parents.

There are many reasons for making room in our already overly crowded curriculum for the teaching of family living. Duvall gives ten reasons why family life education is so important:

- (1) to get a broader view of family life than has been afforded by the experience of growing up in any one family;
- (2) to correct the fallacies and distortions that prevail in a society about the intimate areas of life that center in personal and family living;
- (3) to focus on the normal aspects of family living in contradistinction to the atypical abnormal forms more often reported;
- (4) to test objectively what 'everybody knows,' which in many instances is untrue;
- (5) to recognize the family as the hub of society around which all other institutions and groups revolve--in every society and sub-culture known to man in all of history;
- (6) to learn more of the foundations of human development that lie in family life;
- (7) to keep up with the changes in families resulting from their adaptation to changing social conditions;
- (8) to see and foresee the predictable problems and potentialities that arise from time to time in all families as they change in form and function over the years;
- (9) to attain reliable bases for individual and family decisions that occur and recur throughout the life span;
- (10) to adopt valid plans and policies for future family situations in a given home, community, or nation. (Duvall, 1971)

As our world is changing rapidly, so too the individual and his family must be able to adapt and be creative in a world never dreamed of

by their fathers. There are new needs, conditions, and challenges and to adjust to this newness, human beings must create new images of who they are and what they must do to adapt creatively.

To attain full human potential, the young must be reared in an ongoing nurturing setting. This involves much more than regulation of the sex drive and reproduction. Burgess says the central purpose of the family is to create and maintain a common culture which promotes the physical, mental, emotional, and social development of each of its members (Burgess, 1953).

Not only is family life education being emphasized to strengthen the roots of our social system, but also as a means of breaking up the poverty patterns in many areas of our country. There is, indeed, limited family functioning in homes of poverty level. Aldous, Hill, and others are calling for massive thrusts at the point where youth are leaving the homes of their parents and establishing lives of their own. They are pushing for social policies and programs to keep teenagers in school. They strongly urge that these policies and programs be accompanied by effective family life education by schools and community agencies. It is hoped that the education program would postpone marriages and parenthood until educational and vocational training are completed (Aldous and Hill, 1969).

Families from the lower class, the less well educated, newcomers in a community and racial and ethnic minorities tend to be more vulnerable to stress and strain and to adjust less well to it than those families with financial and educational supports and status (Duvall, 1971). The families who live on a marginal economic base may be seriously deprived in many of the qualities that make for a strong family life.

Those who are disadvantaged in one area of life are often disadvantaged in other areas as well so that a sub-culture of poverty may self-perpetuate itself for families not in the mainstream of American life (Duvall, 1971).

In teaching family living to low income groups, the evidence shows that those methods and approaches that come from middle class values and personnel are ineffective. If we are to teach the hard to reach, our methods must be based upon their needs and situations. The point of contact must be their interests, goals, and feelings (Duvall, 1971).

Family life education has come into the school curriculum because the home and church are no longer able to cope with our increasing social ills. The responsibility for the curriculum lies not only with the school but the parents and community also. This remains a basic responsibility of the parents with reinforcement and support given by the schools (Knight and Keropian, 1968).

In some areas, there has been a furor over introduction of family life education into the curriculum. However, there are increasing numbers of family living programs being adopted in our nation's high schools. There has been a hesitancy by administrators to consider family life education in their schools but it is now evident that those who are not offering family life education are on the defensive at their professional meetings (Duvall, 1971).

Some of our high schools do have a separate course in family living, but most schools are presenting the course as a part of the senior home economics course (Knight and Keropian, 1968). This method of presentation, however, tends to leave the boys out of the family living program.

In 1964, Bayer and Nyle's studies of family life education revealed the following generalizations: (1) Home economics and social studies offer the greatest percentage of family life courses. (2) More girls than boys enroll in family living courses. (3) Most family living courses are offered to both sexes and are elective. (4) Most family living teachers are married home economists. (5) Most attention in family living courses is focused on marriage, dating, and courtship. Sex education receives the least attention (Knight and Keropian, 1968).

Although family life education is becoming more accepted in our nation's schools, there still remains many problems that limit the present day effectiveness in equipping families to carry on their many tasks. (1) There are no pat answers about interpersonal and intra family relationships. (2) The mass media presents outmoded superstitions, taboos, stereotypes, and old wives' tales and exploit the love-hungry needs of individuals and families as rough competition to sound principles of child guidance, marriage, and family relationships. (3) There is not enough well trained personnel available to fill positions in family life education. (4) Administrators hesitate to add family life education to already overcrowded curricula. (5) Evaluation in the progress of knowledge, skills, attitudes, and values acquired in family life education is difficult (Duvall, 1971).

The home economist in Indian education who is teaching family living must work toward solving many of these problems. The first step should be a more relevant curriculum. Spang (1970) asserts that past educational curricula have contributed to the destruction of the institution of the family among Indians. If he is correct, this is indicative of problems in the areas of education which home economics claims

as the core of its teaching.

The student and her family should be involved in the planning of the home economics curriculum if it is to be relevant. Ivol Spafford (1956) has said:

Recent years have brought increased awareness that school learning does not take place apart from the pupils' other experiences and that all these should be seen as a unit. Out of this has come a recognition of the need for the curriculum to be school-community-pupil planned and carried out.

The teacher of home economics who desires to develop a functional program must include students in the planning of goals and educational experiences. As the students and teachers then begin to talk with those outside of the school, these people quite naturally will take a greater interest in the curriculum. To be effective, this type of planning should involve not only the students and community, but the entire school (Spafford, 1956).

The planning of this type of curriculum is a part of the Rough Rock Demonstration School experiment in Rough Rock, Arizona. Of it, Striner (1968) has said

. . . . The importance of what was being done transcends Indian education and even American education because it is showing that people of whatever education or economic level have both the desire and the ability to be masters of their fate (Johnson, 1968)

As Indian education develops, there is much that all areas can learn from the field of home economics. The current push for cultural awareness, parental-student involvement is not new in home economics. Beulah I. Coon (1964) stated:

Awareness of the stage of development of individual pupils, their concerns, their backgrounds, and the impact of the environment on them is only part of the base a home economics teacher uses in guiding pupils at the junior and senior high school levels. She also needs to be fully aware of the

possibilities within each aspect of home economics for helping pupils to become more thoughtful, more capable, and more socially sensitive members of families and thus, of the community.

One of the ways that home economists as teachers of family life education have made current curricula more relevant is through the concept approach to curriculum development.

Concepts, Generalizations, and Behavioral Objectives

In a time when educational leaders have been faced with vast amounts of knowledge from which to select what is important for curriculum development, the concept approach to teaching has evolved. This approach serves to define an educational field and to serve as resource material for curriculum development (American Home Economics Association, 1967).

The concept approach for curriculum development is supported by many educators. Tyler (1950) said that selection and organization of content in a way that can be understood by the student and used by him effectively is a step which makes significant education possible in the view of the knowledge explosion.

Simpson (1966) also writes that if we understand the concepts and related generalizations and how they work, a meaningful organization of the subject matter of a field is facilitated. Concepts and generalizations have a more enduring value in a rapidly changing world in which the specifics may change. This approach makes education for the future a reality. The student who has been guided to draw conclusions in the form of generalizations is more likely to transfer learning from the classroom to the home, community, and employment (Simpson, 1965-66).

The term "concept" is defined by Simpson (1965-66) as abstractions used to organize the world of objects and events into a smaller number of categories which can then be organized into hierarchies. Perhaps a clearer definition of a concept is:

A mental picture or image organized in an individual's mind as a result of sensory perception of external objects or events and the cognitive interpretation of the data perceived. In other words, the term concept refers to an abstraction representing the world of objects and events and is a means of organizing them into categories. (Oklahoma Home Economics Education, 1969)

Concepts serve as systems for organizing subject matter, as sources of thinking, and as predeterminers of behavior (Tinsley, 1967). Learning is easier because knowledge which is organized around concepts is easier to recall than facts, and concepts used as organizing systems are economical, as they permit the relating of classes of events rather than relating of individual events (Burton, 1961).

Otto (1963) has suggested that the following steps are involved in the concept approach to teaching: (1) identification of behavioral objectives; (2) identification and selection of concepts and generalizations which serve as background knowledge to achieve behavioral objectives; (3) listing and documentation of the background factual information necessary to help the learner understand concepts and their relationships; (4) development of learning experiences which enable the learner to recognize relationships among concepts and give meaning to factual information; and (5) the formulation, by the students, of generalizations in their own words.

The aim or purpose of the students' learning has been defined as a behavioral objective. Mather (1965-66) has said that well stated educational objectives guide the behavior of the teacher, help her to

communicate with herself and her pupils. If we are specific, precise, and realistic when stating our objectives, we are aided in our teaching and evaluation.

Mager (1962) states that "An objective is an intent communicated by a statement describing a proposed change in the learner." An objective must have measurable attributes that are observable if the teacher is to determine whether or not a program meets its objectives. The basic point of instruction is knowing what the student is to be able to do at the end of the instruction. A course description and objectives are not the same as a course description tells what the course is about but the objectives tell what a successful learner is able to do at the end of the course.

The most important characteristic of a useful objective is that it identifies the kind of performance that will be accepted as evidence that the learner has achieved the objective. (Mager, 1962)

Hoover (1966) states, "The concept approach to teaching is a systematic, organized procedure designed to facilitate the attainment of basic concepts believed to be fundamental to a given subject matter." This teaching approach has been accepted by the American Home Economics Association as a means of determining the important home economics goals, experiences, and content for high school programs (American Home Economics Association, 1967).

A high priority in program emphasis was given for the development of the curriculum by the Home Economics Education Branch of the Office of Education in the period from 1961-1964 (American Home Economics Association, 1967). The basic concepts and generalizations identified during this three-year period have been reported and published by the

American Home Economics Association. The following concepts were identified for the subject area of human development and the family at this time were:

1. Universality of individuals and families
 2. Uniqueness of individuals and families
 3. Development and socialization of the individual
 4. Challenge and creative possibilities of change
- (American Home Economics Association, 1967)

Developing the intellectual abilities in order to understand and arrive at generalizations is the major aim in the cognitive part of high school home economics. The student is equipped for further problem solving if he has learned to judge data appropriately to the solution of his problems, has developed his ability to make observations and to reach generalizations for himself, has learned to experiment and to make application to concrete situations in his life (American Home Economics Association, 1967).

Criteria used by home economics specialists for the development of generalizations are as follows:

1. The generalization is based on objective data, on experience, and/or on theory accepted by specialists in the field.
 2. The terms have clear and precise meanings.
 3. The development of the generalization is an important responsibility of the school.
 4. The generalization will provide insight in dealing with new situations in social and cultural learnings.
 5. There is a reasonable possibility that learners will develop some understanding of the generalization through experiences in the home economics curriculum.
- (American Home Economics Association, 1967)

It is important that students have many varied experiences built one upon the other over a long period of time if they are to internalize broad generalizations. Those who plan curricula are responsible for breaking down these broad generalizations into supporting generalizations at varying levels and for determining experiences and materials

which will assist the students in the development of desired concepts and generalizations. Identification of supporting generalizations and their levels of complexity help to determine the organization and the sequence of teaching (American Home Economics Association, 1967).

If curriculum planners and teachers understand the relationship of the less complex facts, principles and supporting generalizations to the broad generalizations and concepts, it will help them to keep the focus of learning on basic concepts, select only those learning experiences needed to assist the learner in arriving at broad generalizations, and to the organization and sequence for teaching (American Home Economics Association, 1967).

The curricula around which this study is being done is related to the students at Many Farms, Arizona. For this reason, the writer has included a current profile of the students at Many Farms High School.

Current Profile of the Students at Many Farms High School

The students at Many Farms High School have an educational background that can be termed first generation (Many Farms High School Student Survey, Fall, 1969).

The nearest trading area from home is 15 to 20 miles. Roads near the students' homes are unimproved and often impassable. Most Many Farms High School students live within the Chinle Agency, but some also come from Tuba City, Shiprock, or Fort Defiance Agencies (Portrait of Many Farms High School Students, 1969).

Well over fifty percent of the families of students at this school have annual earnings of less than \$1,000. Ninety percent of the houses

in this community are substandard. In some areas, as high as eighty-four percent of employable males are unemployed (Portrait of Many Farms High School Students, 1969).

TABLE I
EDUCATIONAL LEVEL OF THE PARENTS OF STUDENTS
AT MANY FARMS HIGH SCHOOL

	Percentage of Fathers	Percentage of Mothers
1. None	38	66
2. Less than 8 years	23	16
3. 8-10 years	15	4
4. Unknown	22	14

Students at Many Farms High School have many educational problems.

Among these are:

1. SRA (Achievement Series) Testing for 1969-70 results show that two hundred and sixty-six students have a language usage retardation of several years.
2. One hundred percent speak English as a second language.
3. The majority of students enrolled when tested with SRA seem to be academically retarded.
4. The average IQ scores obtained by the Primary Mental Ability

test, Spring, 1970, was below what is normally considered average.

6. The student dropout rate for Many Farms High School in 1969-70, was twenty-three and six tenths percent.
7. Five hundred students evidenced adjustment problems as indicated by:
 - a. Three hundred students were absent in excess of 36 days per year (Many Farms High School Records, 1969).
 - b. Excessive drinking by seventy-five students, resulting in discipline problems and arrests (Many Farms High School Records, 1969-70).
 - c. Vandalism, quarreling, and fighting by one hundred and fifty students resulting in serious discipline problems, destruction of property, theft, and injuries to students (Guidance Records at Many Farms High School, 1970-71).
8. All of the students attending Many Farms High School have one or more of the following health deficiencies: visual problems, practical knowledge about sanitation and basic health, or venereal disease (Deficiencies of Many Farms High School Students compiled by the 8910 coordinator at Many Farms High School, Spring, 1971).

Chapter II has presented the background of literature related to the study of selected aspects of the Navaho culture, Indian education, family life education, and curriculum development using the concept approach. Chapter III will include a description of the procedure used for the study.

CHAPTER III

PROCEDURE

The major concern of this study was to identify for the teacher of Navaho students selected differences between the Navaho and Anglo cultures related to becoming an adult and to study by a comparison of mother and daughter responses on an interview what implications these differences may have for the teaching of selected aspects of family living.

A review of current related literature pertaining to education for Navaho youth was made. This included literature from the following areas: Indian education, United States Government documents, anthropology, history, family life education, curriculum development, and Many Farms High School records.

Selection of the Sample

The first criteria used for the selection of the mothers to be interviewed was the proximity to Many Farms High School. The Navaho reservation has an area of 25,000 square miles and includes portions of Arizona, Utah, Colorado, and New Mexico. Students come to Many Farms High School from all sections of the reservation. Because of the great distance to be covered and the need for the assistance of an interpreter, this writer limited the area from which mothers were interviewed to a fifty-mile radius of Many Farms. Fifty mothers were selected and

interviewed. The number was limited because of the difficulty in obtaining interpreters and the poor condition of the roads which necessitated the use of a four wheel drive vehicle in many areas. Navaho dormitory aides working in the Bureau of Indian Affairs elementary schools were sought as interpreters for the interviews. The mothers interviewed were selected by the interpreters and were selected as those who were known to the aides, their homes could be easily reached, and they agreed to participate in the study. Some mothers were interviewed by the aides when this writer was not present.

The students who participated in the interviews were from the freshmen home economics classes at Many Farms High School and included all freshmen girls in attendance on the date the interviews were made. The students were selected because they had no previous formal instruction in personal development, family relations, or family life that would influence their responses.

Developing the Instrument

This writer developed an interview schedule comprised of information given this writer from interviews with students in her home economics classes, from her review of literature about Navaho family life, and from the developmental tasks of the teenage stage of family development. This interview schedule prepared for the pretest consisted of eighty-eight statements on which the participants of the study could agree or disagree.

The statements used in developing the instrument were based on the following teaching objectives for the family living teaching unit "Becoming an Adult," developed as a result of curriculum planning by

this writer for a senior class in family life education. The family life education committee at Many Farms High School has been developing a four year, multi-level, multi-discipline approach to family life education.

The student, upon completion of this unit, will be able to:

1. List reasons why the family is important in the Navaho culture.
2. Identify characteristics of mature behavior.
3. Recognize his own role in society and the family.
4. Articulate a personal philosophy based on recognized values and goals.
5. Compare similarities and differences among various cultures and sub-cultures and socio-economic levels.
6. List the consequences of personal behavior.
7. Appraise the influence of the changing society upon the roles of men and women.
8. Appraise both advantages and disadvantages of present conditions and anticipated change.
9. Appraise self as a potential marriage partner, analyze the influences of personal characteristics on marital relationships.
10. Recognize influencing factors that need to be considered in planning for one's future.
11. Examine the interrelatedness of family values and the achievement of aspirations, goals, and tasks.
12. To be able to answer questions concerning the biology of sex including the effect of the sex glands on behavior and its relationship to total maturity.

Testing of the Instrument

When the interview schedule was completed, it was tested for clarity, validity, and understanding by ten of the Navaho women staff members who serve as dormitory aides at Many Farms High School. They were selected because they were Navaho, they were available, and this writer could communicate with them as they all spoke English. Their ages range from approximately 30 to 60 years. Their education varies from the elementary level through two years of college. Suggestions for change or modification of the interview schedule were sought from the dormitory aides. Suggestions for modification or change were also sought from six male Navaho teachers and counselors at Many Farms High School. All of these staff members were asked the following questions:

1. Do you have any suggestions for rewording the statements that would make them more meaningful in the Navaho language?
2. Can you suggest some statements that should be on the interview schedule that are not listed?
3. Are there some statements listed for which you feel correct answers will not be obtained?
4. Are there some statements that you think should not be on the interview schedule?
5. If you were a Navaho mother being interviewed for this research, would you have good or bad feelings regarding the questions and interview?

From the suggestions recommended by the above Navaho staff members, this writer revised the list of statements from eighty-eight to seventy statements for the final interview schedule (see Appendix, page 93).

Administering the Research Instrument

The interviews were made by this writer with the assistance of interpreters for those mothers who did not speak English. The participants were read each statement and asked if they agreed or disagreed with the statement. The interviewer then checked the column which corresponded with the answer given. Any comments made by the participant were also noted.

The one hundred and twenty-five students participating in the interviews were interviewed by class groups rather than individually. This writer felt that the girls would answer more freely and accurately in a group rather than individually as many are very shy about answering personal questions on a one-to-one basis. The statements were read aloud and the girls were asked to check the box which corresponded to their agreement or disagreement with the statement read. Any statement not fully understood by a student was explained or expanded by the interviewer.

Analysis

Each statement on the interview schedule was analyzed as to the percentage of those who agreed and those who disagreed with each statement. The responses of the students were compared to those of the mothers to determine if there were any major differences in the beliefs of the Navaho mothers and students interviewed. These responses were then analyzed to determine what implications they may have for planning of aspects of the family life curriculum.

On the basis of the differences revealed by the interview schedule,

suggestions were made for the family living curriculum in the following area:

1. Those relating to interpersonal relationships in the family.
2. Those relating to the use of alcohol and peyote.
3. Those relating to puberty.
4. Those relating to boy and girl relationships.
5. Those relating to marriage.

Chapter IV will include a non-statistical analysis of the data received on the interview schedules. Also included in this chapter are the components for the curriculum for family life education and analysis of questionnaire.

CHAPTER IV

ANALYSIS OF DATA

In an attempt to identify for the teacher of Navaho Indian students selected differences in beliefs related to becoming an adult, an analysis of the responses of Navaho mothers and Navaho students to an interview schedule was made. This analysis was done to determine what implications these identified differences in beliefs may have for the teaching of selected aspects of family living. The analysis of data in this chapter is not statistical in nature, but rather, is presented to show relationships and general tendencies toward selected aspects of family living by the Navaho students and Navaho mothers.

By showing the relationship between the two responses of Navaho mothers and students, this writer was attempting to identify whether or not there is a difference in beliefs in selected areas of family living that may be used as an aid in planning curriculum. It was assumed that there would be some differences in the responses of the two groups because the students have been in boarding schools since they were six years old and the mothers were at home with their families throughout their school years.

The percentages used in this analysis were found by dividing the number of responses who agreed with the statements by the number of people interviewed. Since there were 50 mothers interviewed, the number of mothers who agreed with each statement was divided by fifty.

There were one hundred and twenty-five students interviewed, so the number who agreed with each statement was divided by one hundred and twenty-five.

For the purpose of this study, the percentages of agreement with each statement were considered to indicate the following:

- 100%-80% Strongly agreed
- 80%-60% Agreed
- 60%-50% Not sure but tended to agree
- 50% Neutral
- 50%-40% Not sure but tended to disagree
- 40%-20% Disagreed
- 20%- 0% Strongly disagreed

The differences in the percentage of the responses of the mothers and students to the statements were interpreted as follows:

- 10% or less Not meaningful
- 10% to 20% Some difference
- 20% to 30% Meaningful difference
- 30% to 40% Strong difference
- Over 40% Very strong difference

Interpersonal Relationships in the Family

The first eighteen statements on the interview schedule related to interpersonal relations in the Navaho family. Figure 1, on page 47, shows the percentages of agreement for these items as reported by the mothers and students interviewed in this study. By studying the graph, the reader can see the relationship of the responses made by the two groups. Table II, on page 48, indicated each item on the interview

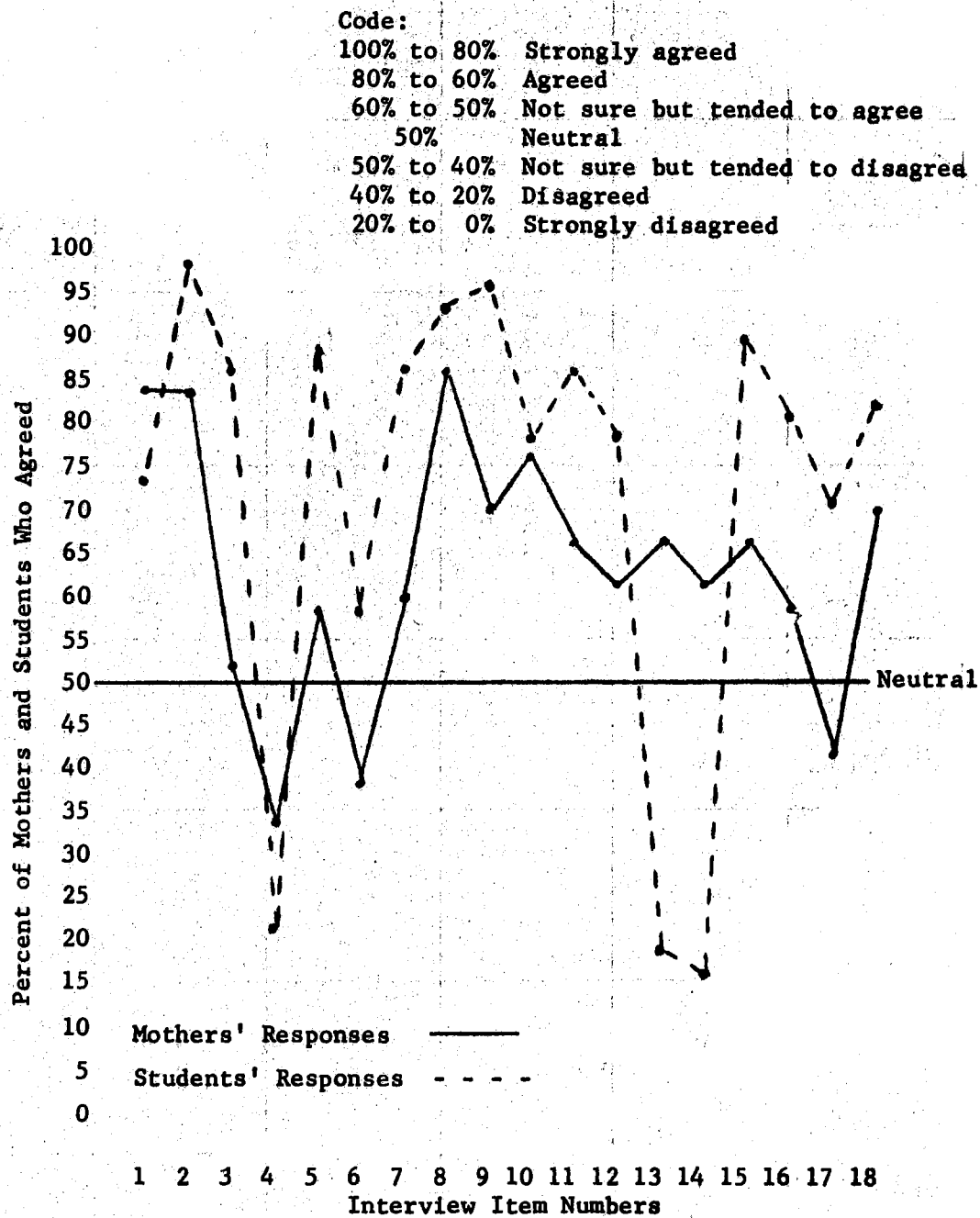


Figure 1. Mother and Student Responses Related to Interpersonal Relationships in the Family

TABLE II
INTERPERSONAL RELATIONSHIPS IN THE FAMILY

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement	Percentage of Difference
1. Navaho girls like to do things their own way.	84	73	11
2. The Navaho girl is proud that she is a Navaho woman.	84	98	14
3. The Navaho girl wants to be like her mother.	52	86	34
4. The Navaho girl has many boy friends her own age.	34	22	12
5. Navaho girls may bring their girl friends home if they want to.	58	89	31
6. Navaho girls may bring their boy friends home if they want to.	38	58	20
7. Navaho girls talk to their mothers about personal matters.	60	86	26
8. Navaho girls enjoy being with their sisters.	86	94	8
9. Navaho girls enjoy being with their brothers.	70	96	26
10. To the Navaho girl, her family is more important than anything else.	76	78	2

TABLE II (Continued)

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement	Percentage of Difference
11. A Navaho girl thinks her mother is understanding.	66	87	21
12. A Navaho girl thinks her father is understanding.	62	78	16
13. The Navaho girl thinks her mother is old-fashioned.	66	19	47
14. The Navaho girl thinks her father is old-fashioned.	62	17	45
15. The Navaho girl respects (obeys) the wishes of her family.	66	90	24
16. The Navaho girl will not do anything to hurt her family or clan.	58	81	23
17. A Navaho girl is taught how to select a husband by her parents.	42	71	29
18. The Navaho girl is taught how to be a good wife by her parents.	70	83	13

schedule, the percentage of mothers who agreed with each statement, the percentage of students who agreed with each statement, and the percentage of difference between the two groups.

The responses to item 1 indicated some difference (11%) in agreement between the mothers and students interviewed, but both groups agreed that Navaho girls like to do things their own way, indicating the development of emotionally independent thinking which is necessary as one of the developmental tasks of the teenager according to Duvall.

Both groups interviewed strongly agreed with the statement in item 2 with some difference (14%) in agreement shown. This strong agreement seems to denote a pride in the Navaho culture by both groups. The special identity of the Navahos may be essential to their survival as a distinct ethnic group and their resistance to being absorbed by the mainstream of American life.

The mother and daughter relationships have been considered in items 3, 7, 11, and 13. The students interviewed implied by their strong agreement to the positive statements (items 3, 7, and 11) and their strong disagreement to the negative statement (item 13), that they see their mothers as adequate role models after which to pattern their own lives. A meaningful difference was given in responses of the two groups to items 7 (26%) and 11 (23%), a strong difference (37%) in responses was given to item 3, and a very strong difference (47%) was shown to item 13. These differences seem to support the feelings the mothers voiced so often during interviews that daughters want to be like Anglos.

The peer relationships of the Navaho girl in relation to her family were considered in items 4, 5, and 6. Both mothers and students interviewed indicated a disagreement regarding many boy friends for the

Navaho girl (item 4) and appear to confirm the observations of this writer as a teacher of Navaho students, that interpersonal relationships between boys and girls are practically nonexistent as friendships usually exist only on a one-to-one basis. This reluctance to make friends of the opposite sex may be due to fear of becoming too friendly with members of the opposite sex in one's own clan and not knowing if they are clan relatives or may simply be because girls are taught by their parents to leave the boys alone and boys are taught to leave the girls alone. The mothers disagreed that Navaho girls being home their boy friends to meet the family (item 5). There was a meaningful difference (31%) in the responses of the students interviewed, however, as they implied they were not sure but tended to agree that they could bring their boy friends home if they wanted to. The students interviewed showed a strong agreement that they could bring their friends home if they wanted to but their mothers only tended to agree. The strong difference (31%) of opinions indicated may imply that the students do bring their girl friends home and are not denied this privilege by the mothers, but almost half (42%) of the mothers would rather they did not bring girl friends home.

Items 8 and 9 are related and very little difference was shown by the students in response to the two items as they strongly agreed to both statements. The mothers, however, strongly agreed that the girls enjoyed being with their sisters (8% difference), but only seventy percent (70%) felt that the girls enjoyed being with their brothers showing a difference of twenty-six percent in the responses of the two groups. This difference in responses may be because of the very strong feeling of the Navaho in regard to incest and the traditional taboos in regard

to brother-sister relationships.

Father-daughter relationships were considered in items 12 and 14. There was some difference (10%) in the responses of the mothers and students interviewed in regard to thinking the father of the Navaho girl is understanding and the percentage of students who felt their fathers were understanding was less than the percentage who felt their mothers were understanding, but there was still a positive father-daughter relationship shown. The students strongly disagreed that they thought their fathers were old-fashioned but the mothers agreed with the statement. This very strong difference (45%) in responses of the two groups appears to indicate the traditional feelings of the students as opposed to the implied feelings of the mothers that the Navaho girls prefer the ways of the Anglo culture.

The relationship of the Navaho girl with her family is considered in items 10, 15, and 16. The responses of the students to these items appear to indicate a high regard for close family and extended family relationships. Both the mothers and students interviewed agreed that the family was more important to the Navaho girl than anything else (item 10) with no meaningful differences (2%) in the responses of the two groups. The students strongly agreed and the mothers agreed that the Navaho girl respects the wishes of her family and will not do anything to hurt her family or clan (item 15), but there was a meaningful difference (23%) in the responses of the two groups (item 16) which may indicate a lack of communication between mothers and daughters as to expectations of the family toward their daughters. This writer sees a relationship between this item and item one in that even though the Navaho girl likes to do things her own way, yet she will still respect

the wishes of her family.

There was a meaningful difference (29%) in responses of the mothers and students interviewed to item 17 regarding the parental teaching of the daughter in the selection of a husband. The mothers were not sure, but tended to disagree, but the students interviewed agreed. This disagreement between mothers and students may be because of the traditional pattern of arranged marriages. The students may feel they want to have more of a voice in the matter of mate selection than the mothers are willing to give. As the mothers agreed and the students strongly agreed with only some difference (13%) that parents do teach their daughters to be a good wife (item 18), this would seem to imply that emphasis on being a good wife is more important to these groups than the girl's selection of a husband.

This analysis of data concerning interpersonal relationships in the family would appear to denote that all interpersonal relationships in the family and extended family are very positive and the Navaho girl gives these relationships priority over her own personal desires. She does not have many friends of the opposite sex, but does have girl friends whom she feels can come visit her family but the mothers disagree. The most positive feelings within the family appear to be those of the students for their mothers but the mothers seem to feel the daughters are not interested in the traditional Navaho roles for women.

Alcohol, Peyote, and Religion

This section was included in this study because of apparent problems in boy and girl relationships and family life related to the use of alcohol. There has also been some indications of possible problems

pertaining to the use of peyote for "kicks" by some students. Any statements relating to peyote must be tied in with religion as many Navahos use peyote in their religious worship. This study was not complete enough to show any relationship between alcohol, peyote, and religion. This could possibly be a research study by itself.

Items nineteen through twenty-four contain statements relating to the use of alcohol, the use of peyote, and religion. Figure 2, on page 55, indicates the percentages of responses given on the interview schedule by the mothers and students interviewed. By studying this graph, the reader can see the relationship in the responses of the two groups to the use of alcohol, the use of peyote, and to religion. Table III, page 56, indicates the items on the interview schedule, the percentage of mothers who agreed with each statement, and the differences in the responses of the two groups.

Alcohol is the topic of statements in items 19, 20, and 21. Although there was some difference (16%) in the responses of the mothers and students interviewed, both groups did agree that alcohol is a problem with Navaho girls (item 19) and there was no meaningful difference (7%) in the agreement of the responses of the two groups that alcohol was also a problem in Navaho homes (item 20). The mothers strongly agreed and the students agreed that the school should teach the harmful effects of the use of alcohol (item 21) which seems to point to some need for planning more curriculum content in regard to the use of alcohol.

The statements in items 22 and 23 are related to the use of peyote. These two statements received more verbal comments from the mothers interviewed than any of the other statements. Those who reacted

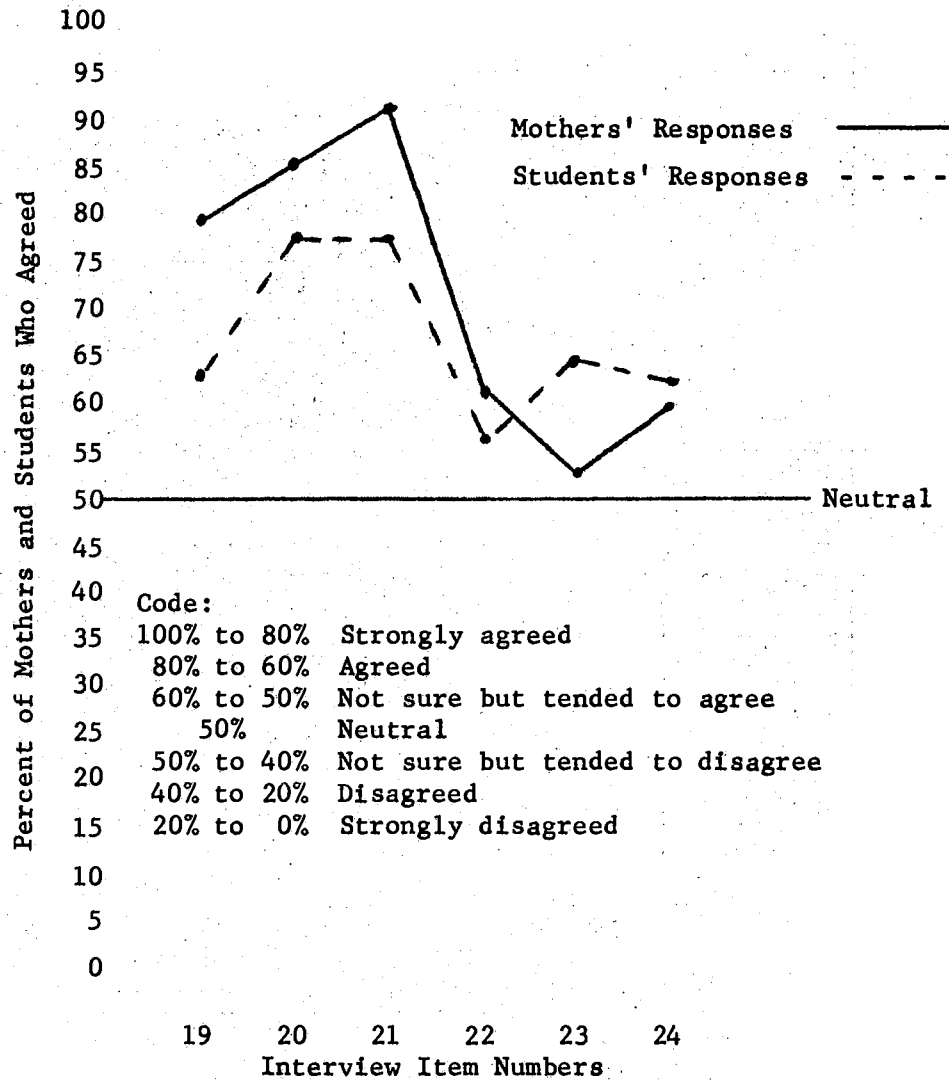


Figure 2. Mother and Student Responses Related to Alcohol, Peyote, and Religion

TABLE III
ALCOHOL, PEYOTE, AND RELIGION

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement	Percentage of Difference
19. The use of alcohol (wine) is a problem with Navaho girls.	78	62	16
20. The use of alcohol (wine) is a problem in many Navaho homes.	84	77	7
21. The school should teach the harmful effects of alcohol (wine) to high school students.	90	77	13
22. Peyote should not be used outside of religious ceremonies.	60	55	5
23. The use of peyote is no problem among Navaho girls.	52	64	12
24. Navaho girls are followers of the traditional Navaho religion.	58	61	3

verbally to these statements seemed to fit into two categories: (1) those who were not familiar with peyote and believed it to be very harmful and (2) those who used peyote in religious worship and appeared to this writer to be on the defensive in regard to its usage. Because of the reactions of the mothers interviewed, this writer does not feel the percentages reveal the true feelings of the mothers interviewed in regard to the use of peyote. Both mothers and students interviewed indicated they were not sure but tended to agree that peyote should not be used outside of religious ceremonies (item 22) with no meaningful differences (5%) in the percentages of their responses. The mothers indicated that they tended to agree but were not sure that the use of peyote is no problem among Navaho girls (item 23), but the students agreed, showing some difference (12%) in the responses of the two groups interviewed.

Item 24 deals with girls who follow the traditional Navaho religion. The mothers who were interviewed were not sure that Navaho girls were followers of the traditional Navaho religion but tended to agree and the students who were interviewed agreed with no meaningful differences (3%) in the responses of the two groups. It would be easy to conclude that the teachings of the Christian missionaries may be converting many Navahos to Christianity, but from the personal observations of this writer and from personal interviews with the Navaho people, more Navahos may be practicing witchcraft either in place of the traditional Navaho religion or adding witchcraft to the traditional Navaho religion.

Alcohol does seem to be a problem for both the Navaho girls and many families (items 25 and 26) and more emphasis appears to need to be made in teaching the harmful effects in our schools. The amount of use

of peyote and any possible problems it might cause appear to be undecided for this study. Over half (61%) of the students interviewed still seem to be followers of the traditional Navaho religion.

Puberty

Puberty rites have been very important in the traditional Navaho home in the past. The statements used in items twenty-five through twenty-nine are related to the puberty rites of the Navahos. Figure 3, on page 59, shows the percentage of responses of the mothers and students interviewed. A study of the graph will point out the relationship of the response of the two groups. Table IV, page 60, indicates the items on the interview schedule, the percentage of mothers who agreed with each statement, the percentage of students who agreed with each statement, and the differences in the responses of the two groups.

Items 25, 26, and 28 are related to puberty and puberty rites for the Navaho girl. Becoming a woman and the ceremony which accompanies the beginning of menstruation appear to be important to the Navaho girl as the students interviewed strongly agreed to both items 25 and 26. The mothers interviewed also agreed with these statements but there was some difference in the percentages reported (item 25, 13%; item 26, 8%). Although this is very important to the Navaho girl, it appears that she does not know that she can become a mother after her first menstruation as the students interviewed were not sure, but tended to disagree with item 28. The mothers were not sure either but tended to agree with item 28, however, there was not enough difference (8%) in the responses of the two groups interviewed to be meaningful. These percentages appear to reveal a lack of training by both parents and schools in menstrual

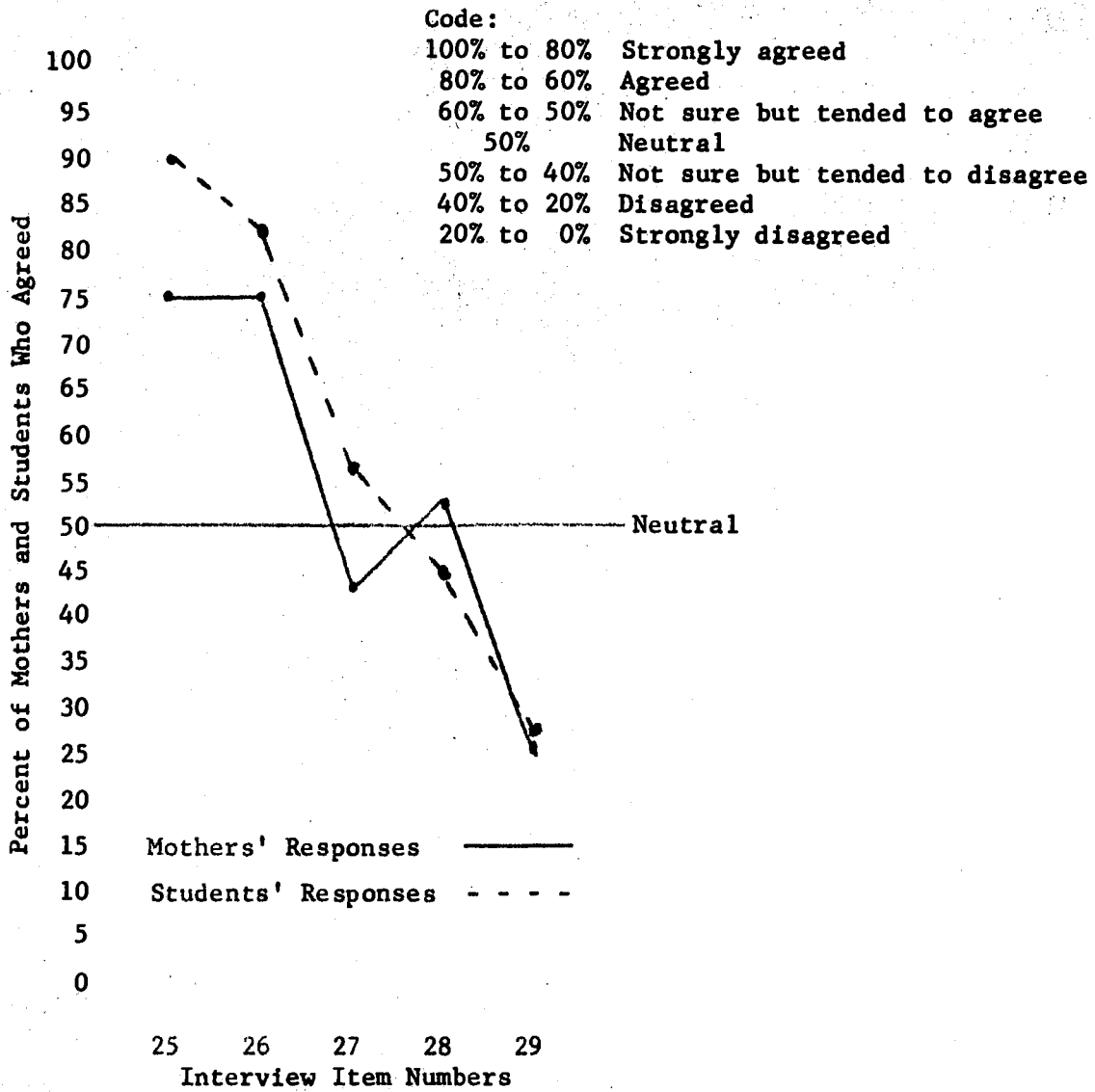


Figure 3. Mother and Student Responses Related to Puberty Rites

TABLE IV

PUBERTY

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement	Percentage of Difference
25. Becoming a woman is something the Navaho girl is proud of.	74	87	13
26. The ceremonial held after the Navaho girl begins her menstruation is important to the Navaho girl.	74	82	8
27. At a "squaw" dance, marriageable girls ask young men to dance.	42	55	13
28. The Navaho girl knows that she can become a mother as soon as she begins her menstruation.	52	44	8
29. After a boy's voice changes, he cannot hand anything to his sisters and girl cousins or play with them any more.	24	26	2

physiology.

The mothers who were interviewed were not sure, but tended to disagree with the statement in item 27 that marriageable girls ask young men to dance at a "squaw" dance, and the students interviewed were not sure but tended to agree with the statement and some differences (13%) were noted in the responses of the two groups. These percentages may have no meaning at all for this study as most mothers interviewed indicated that the traditional "squaw" dance, as reported by Kluckhohn and Leighton in the forties, are very rarely held any more. The "squaw" dances that are given now tend to be western dances instead of the traditional dances and have no real connection with the marriageability of the young.

The responses of the mothers and students interviewed to item 29 may indicate a change in or dropping of the taboos related by Kluckhohn and Leighton in regard to behavior patterns between close boy and girl relatives after reaching puberty, as both groups disagreed with the statement that a boy cannot hand anything to his sisters or girl cousins after his voice changes, with no meaningful difference (2%) in the responses of the two groups.

Becoming a woman and the ceremony which accompanies the beginning of puberty are very important to the Navaho girl but she appears to not know the meaning of the puberty rites in relation to becoming a mother, indicating a need for more training in menstrual physiology. The "squaw" dance and the old taboos between brothers and sisters that were used to prevent incest appear to be becoming a thing of the past.

Boy and Girl Relationships

Family living courses generally include some study of boy and girl relationships. The next twenty-one statements relate to Navaho boy and girl relationships. Figure 4, page 63, illustrates the responses of the mothers and students interviewed. By studying this graph, the reader can see the relationship of the responses of the two groups. Table V, page 64, shows the items on the interview schedule, the percentage of mothers who agreed with each statement, the percentage of students who agreed with each statement, and the differences in the responses of the two groups.

A positive feeling for parental authority may be implied by the agreement indicated by the responses of the mothers and students interviewed to item 30. There was some difference (12%) in the responses of the two groups, but both groups do seem to agree that the Navaho girl accepts what her parents tell her about boys.

Attitudes toward boys is the central theme of items 31, 32, 33, 34, and 35. A strong difference (37%) is shown in the responses of the mothers and the students as to whether the girls feel that attraction for boys is good. The mothers interviewed agreed with the statement in item 32, but the students disagreed. There was also some difference (11%) shown to item 32 that girls feel boys are mean and nasty as the mothers disagreed but the students were not sure but tended to agree with the statement. There was also a meaningful difference (27%) in the responses of the two groups interviewed to item 33. The mothers interviewed indicated that they strongly disagreed that girls do not care for boys and the students responded that they were not sure but

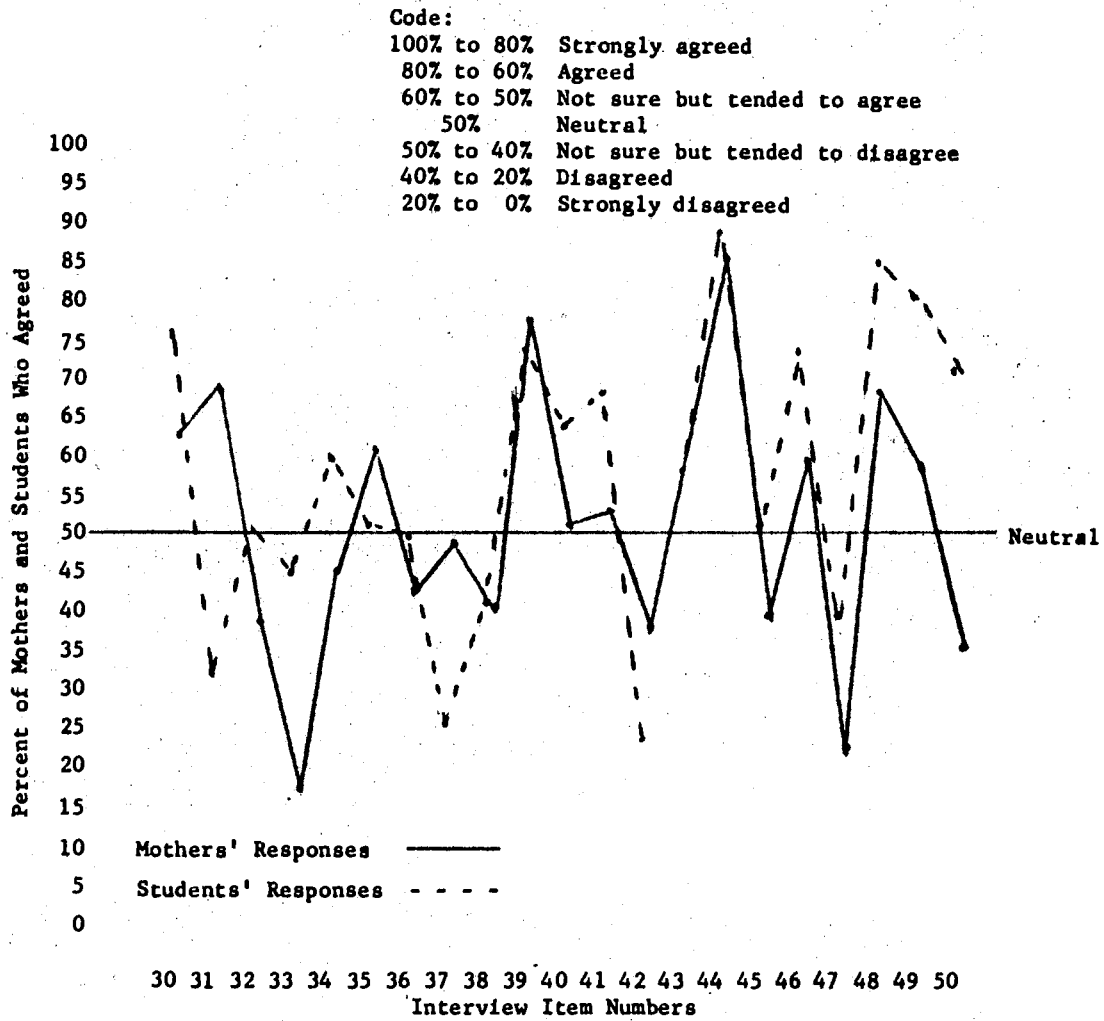


Figure 4. Mother and Student Responses Related to Boy and Girl Relationships

TABLE V
BOY AND GIRL RELATIONSHIPS

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement	Percentage of Difference
30. The Navaho girl accepts what her parents tell her about boys.	64	76	12
31. Navaho girls feel that attraction for boys is good.	70	33	37
32. Navaho girls feel that boys are mean and nasty.	40	51	11
33. Navaho girls do not care for boys.	18	45	27
34. Navaho girls are uncomfortable around boys.	46	60	14
35. Navaho girls enjoy being with boys.	62	52	10
36. Navaho girls introduce boy friends to their parents.	44	50	10
37. The Navaho girl does not obey her parents about being with boys.	50	26	24
38. It is all right for a Navaho girl to be alone with a boy.	42	42	0
39. It is all right for a Navaho girl to go to movies, dances, etc. with a boy.	78	74	4

TABLE V (Continued)

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement	Percentage of Difference
40. Girls should not be permitted to go out at night (evening).	52	64	12
41. Navaho parents set a time for their daughters to be home if they go out at night (evening).	54	68	14
42. A Navaho girl should have an adult with her when she is with a boy.	38	24	14
43. If a Navaho girl is alone with a boy, she may hide because she knows that her family does not approve.	62	58	4
44. Today, the behavior of a Navaho girl toward boys is different than when her parents were young.	86	89	3
45. It is evil and nasty for a girl to desire a boy.	40	52	12
46. The Navaho girl is taught how to behave toward boys by her family.	60	74	14
47. For a boy and girl to have sexual relations is considered normal and necessary, even if it occurs before marriage.	24	40	16

TABLE V (Continued)

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement	Percentage of Difference
48. A Navaho girl should not have children before she marries.	68	85	17
49. If a girl is having sexual relations with a boy she is not married to, she should be taught how to prevent an unwanted pregnancy.	58	81	23
50. Navaho parents discuss sexual matters with their children.	36	71	35

tended to disagree with the statement. However, the students agreed that Navaho girls are uncomfortable around boys while the mothers interviewed were not sure, but tended to disagree. The mothers interviewed agreed that Navaho girls enjoy being with boys but the students interviewed implied that they were not sure, but did tend to agree. These responses seem to indicate an uncertainty in regard to boy and girl relationships and appear to verify the observations of this writer that it is easier to avoid contact with the opposite sex than to cope with the adjustments necessary in wholesome boy and girl relationships. The disagreement between the two groups in regard to feeling that attraction for boys is good may imply some lack of emotional maturity or guilt feelings.

The mothers who were interviewed were not sure, but tended to agree with the statement in item 36 and the students interviewed showed neutrality in regard to introducing boy friends to their parents. The percentage of the mothers interviewed indicated a neutral feeling in regard to the Navaho girl obeying her parents about being with boys as stated in item 37. The students, however, disagreed with the statement and a meaningful difference (24%) in the responses of the two groups interviewed was shown. This difference in responses may indicate lack of communication between the two groups interviewed. The mothers who felt their wishes were not being obeyed may have been reflecting an uncertainty in regard to their daughter's behavior when at boarding school and when they are not able to check on the behavior of the daughter.

Both mothers and students reported they were not sure, but tended to disagree with item 38 that it was all right for a Navaho girl to be

alone with a boy. The responses of agreement to item 39 appear to be contradictory to the responses to item 38 as the mothers and students interviewed agreed that it is all right for a Navaho girl to go to movies, dances, etc. with a boy. This writer sees these seemingly contradictory responses as the difference between being alone with a boy or in a group. Another factor affecting boy and girl relationships was the age. Many mothers indicated that after a girl was 17 or 18 years of age, it was all right for her to be alone with a boy.

The mothers who were interviewed seemed to not be sure, but tended to agree that girls should not be permitted out at night as stated in item 40 and if they did go out at night the parents set a time for them to come in (item 41). There was no meaningful differences (14%) in the responses of the two groups interviewed. This would seem to indicate that the parents who do allow their daughters to go out at night do set a time for them to be home.

Responses of both the mothers and students interviewed to item 42 may show that neither group feels it necessary for a girl to have an adult with her if she is with a boy. The mothers interviewed, however, agreed that a Navaho girl may hide if she is alone with a boy because she knows that her family does not approve (item 43). The students were not sure, but did tend to agree with this statement. The verbal responses of the mothers interviewed seem to imply that parents do not always disapprove of dating per se, but want to be sure that dating between clan relatives does not occur.

There were responses of strong agreement by both the mothers interviewed and by the students interviewed to item 44. These responses appear to reveal that both groups felt that the behavior of the Navaho

girl toward boys is different than when her parents were young. This may indicate that there has been a change in boy and girl relationships in this generation.

The mothers interviewed implied that they disagreed that it is evil and nasty for a girl to desire a boy (item 45). There were some differences (12%) in the responses of the mothers and the students as the students indicated they were not sure but tended to agree with the statement. These responses seem to point out that at least some parents and students need to develop healthy attitudes toward boy and girl relationships.

Agreement with some difference (14%) was shown by the two groups interviewed as both mothers and students agreed that the Navaho girl is taught how to behave toward boys by her family (item 26). This would denote that Navaho parents do attempt to teach their daughters acceptable boy and girl relationships.

There was some difference (16%) between the responses of mothers and students interviewed to the statement in item 47, but both groups disagreed that it is considered normal and necessary for a boy and girl to have sexual relations, even if it occurs before marriage. These responses would seem to show that while a majority of mothers and students do not believe sexual relations should occur before marriage, there are some who feel this is normal and necessary. It appears that more students find this as acceptable than do the mothers.

Both mothers and students agreed that a Navaho girl should not have children before she marries (item 48). There was some difference (17%) in the responses of the two groups who were interviewed. The strong agreement of the students and the agreement of the mothers with

this statement would appear to imply that neither students nor mothers find it desirable to have babies out of wedlock.

The students interviewed strongly agreed that a girl who is having sexual relations with a boy she is not married to should be taught how to prevent an unwanted pregnancy (item 49). This may affirm, as shown in item 48, that the Navaho girl does not find having babies out of wedlock desirable. There was a meaningful difference (23%) in the responses of the students and mothers interviewed, however, as the mothers were not sure but only tended to agree with the statement.

There was a strong difference (35%) shown in the responses of the two groups interviewed as to whether Navaho parents discuss sexual matters with their children (item 50). The responses of the mothers interviewed showed a disagreement to this statement while the students interviewed indicated an agreement. The wide difference in the responses given may be indicative of the age group (14-15 years) of the students reporting and their felt needs for discussion of sexual matters.

In summary, the feelings of the two groups toward boy and girl relationships appears to be somewhat confusing. Although the practice of dating as known in the Anglo society is not fully accepted by either the Navaho mothers or the students interviewed, this practice appears to be becoming acceptable to part of the groups with the mothers indicating that they feel the daughters have more positive attitudes toward boys than the students actually reported feeling. Pre-marital sexual relations do not appear to be accepted by either the mothers or students. Both groups interviewed indicated an acceptance of family planning through the use of contraceptives.

Navaho Marriage Customs and Beliefs

Marriage is the establishment phase of the family life cycle and is a vital part of the teaching of family life education. Items 51 through 70 are related to Navaho marriage customs and beliefs. Percentages of differences in agreement for the items on the interview schedule as indicated by the mothers and students interviewed are shown on Figure 5, page 72. A study of the graph will show the relationship of the responses of the two groups. Table VI, page 73, shows the items on the interview schedule, the percentage of mothers who agreed with each statement, the percentage of students who agreed with each statement, and the differences in the responses of the two groups.

The students interviewed appear to think that schooling does affect the age they marry as those interviewed agreed that marriage is postponed for the Navaho girl because of schooling (item 51). The mothers, however, do not appear to agree with the students as there was a disagreement shown by the responses of the mothers interviewed, revealing a meaningful difference (27%) in the responses of the two groups.

The mothers interviewed implied they were not sure but tended to disagree that Navaho parents arrange marriages for their children (item 52). The students interviewed implied that they were not sure, but tended to agree with this statement. As both groups interviewed were so close to the neutral point, it may be that the Anglo culture has affected this pattern of marriage. The same percentage (44%) of mothers agreed with item 53, that arranged marriages are accepted by the Navaho girl as agreed to item 52. The students, however, had a higher percentage of agreement with item 53 than agreed to item 52. These percentages may indicate that those families which still have arranged marriages,

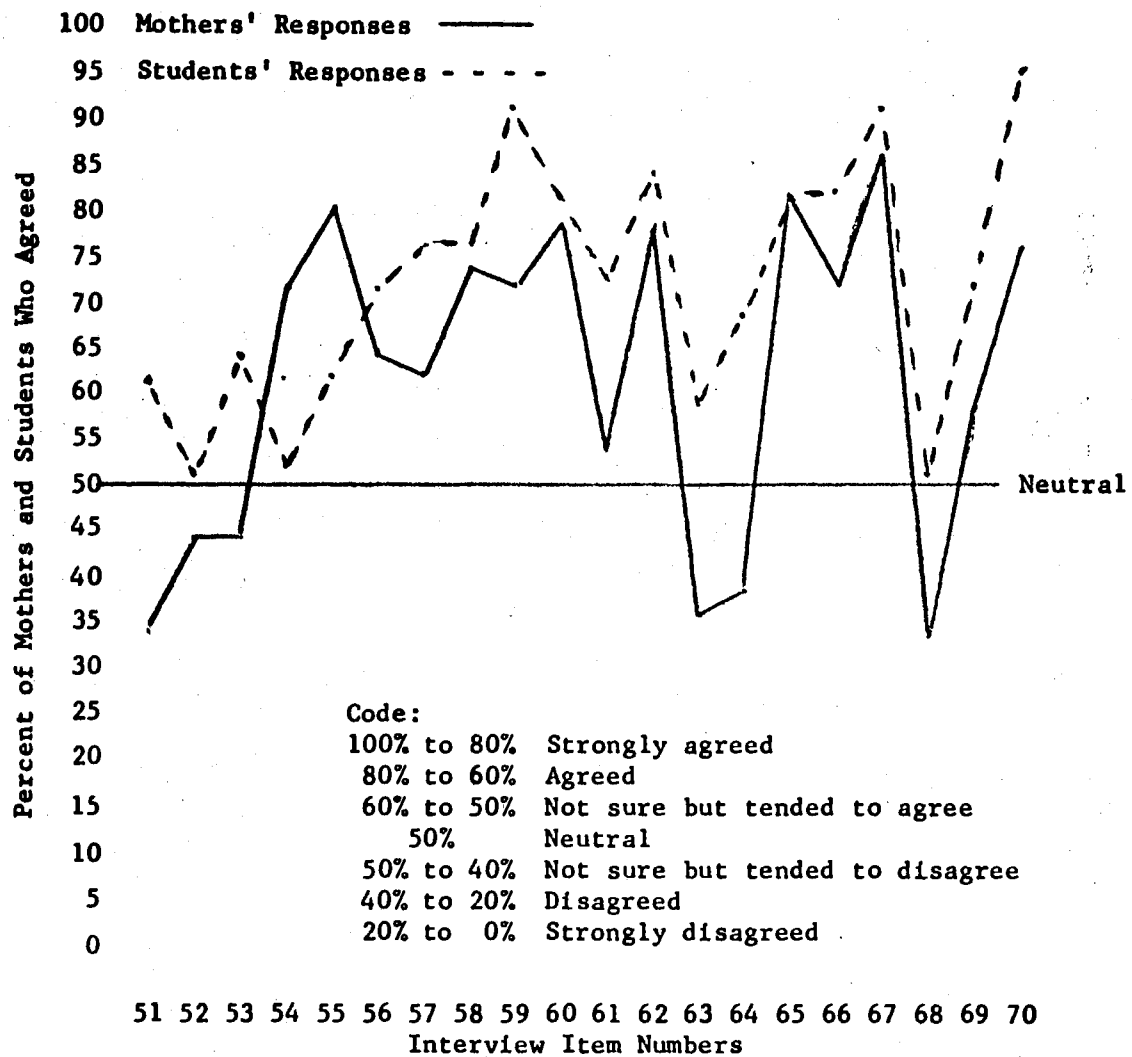


Figure 5. Mother and Student Responses Related to Navaho Marriage Customs

TABLE VI

NAVAHO MARRIAGE CUSTOMS AND BELIEFS

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement	Percentage of Difference
51. Because of schooling, a marriage arrangement is postponed for the Navaho girl.	34	61	27
52. Navaho parents arrange marriages for their children.	44	51	7
53. The Navaho girl accepts marriages arranged for her by her family.	44	64	20
54. A girl should be taught how to select a husband by the school, as well as by the parents, since she is away at boarding school so much of the time.	72	52	20
55. A girl should be taught how to have a happy marriage by the school, as well as by her parents, since she is away at boarding school so much of the time.	80	62	18
56. Marriage is an arrangement between two families more than between two individuals	64	72	8
57. If a husband and wife agree, it is all right to limit the size of their family by the use of contraceptives.	62	76	14
58. Girls should learn about ways of limiting the size of their families before marriage.	74	76	2

TABLE VI (Continued)

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement	Percentage of Difference
59. A girl should love a boy before she marries him.	72	91	19
60. A girl should be a virgin when she marries.	78	81	3
61. The boy's family normally takes the initiative in arranging marriage.	54	73	19
62. A bridal gift is made by the boy's family to the girl's family before marriage.	78	84	6
63. The bridal gift to the girl's parents is an arrangement for sexual rights.	36	58	22
64. The traditional Navaho wedding is all that the boy and girl need to be married.	38	69	31
65. The boy and girl should register their marriage with the Navaho census.	82	82	0
66. The boy and girl should also be married in the church.	72	82	10
67. The Navaho man is the head of the family.	86	91	5

TABLE VI (Continued)

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement	Percentage of Difference
68. A Navaho woman is influenced more by the opinions of brothers and uncles than those of her husband or father.	34	51	17
69. A large share of the property and its control is in the hands of the women of the family.	58	72	14
70. A Navaho girl expects to stay married to one man for life.	76	95	19

also have acceptance of these marriages by the girls.

The students interviewed responded that they were not sure but tended to agree that a girl should be taught how to select a husband by the school as well as by her parents (item 54). The mothers agreed with the statement, however, which may suggest that the mothers were more aware of the need for making wise marriage decisions than were the freshmen students. There was a meaningful difference (20%) in the responses of the two groups. The positive agreement by the mothers would also seem to imply approval of the family living course by the mothers interviewed. This is reinforced by the responses to item 55 regarding the teaching of a girl at school as well as by her parents on how to have a happy marriage. A strong agreement of the mothers interviewed was reported and an agreement of the students interviewed was reported with some difference (18%) indicated by the two groups interviewed.

Both mothers and students interviewed agreed that marriage is an arrangement between two families more than between two individuals (item 56) with no meaningful difference (8%) in the responses of the two groups. These responses seem to suggest the importance of the strong Navaho family ties.

The students and mothers interviewed seemed to agree with the statement in item 56 that it is all right to limit the size of a family if both the husband and the wife agree. Some difference (14%) was indicated in the responses of the two groups. These responses would seem to support an acceptance of family planning resources perhaps through education by Public Health Service. Item 58 regarding girls learning ways of limiting the size of their family before marriage, is also related to item 57 and identical responses were obtained from the

students interviewed (76%). The mothers interviewed also agreed with the statement.

It was agreed by the mothers and strongly agreed by the students interviewed that a girl should love a boy before she marries him (item 59). Some difference (19%) was noted in the responses of the two groups. These responses seem to reveal that love marriages may be favored over arranged marriages or perhaps as part of the arranged marriages.

Agreement was given by the mothers and a strong agreement was given by the students interviewed that a girl should be a virgin when she marries (item 60) with no meaningful difference (3%) in the responses of the two groups. These responses would seem to show a high level of sexual morality.

The mothers interviewed reported they were not sure but tended to agree that the boy's family normally takes the initiative in arranging marriage (item 61). The students interviewed agreed with this statement, with some difference (19%) indicated. The difference in the agreement may reveal a lack of information or perhaps interest in marriage on the part of the students at the freshman level.

One of the old customs relating to marriage as related by Kluckhohn and Leighton was that of the bridal gift given to the bride's family by the boy's family prior to marriage. Item 62 regarding whether this bridal gift was still being made had responses of agreement by the mothers interviewed and strong agreement by the students interviewed with no meaningful difference (6%) in the responses of the two groups. The students interviewed were not sure but tended to agree that this gift was an arrangement for sexual rights (item 63). The mothers

interviewed disagreed with this statement by a meaningful difference (22%) in the responses of the two groups.

In the past, the traditional Navaho wedding was all that was needed to be married (item 64), but the mothers interviewed in this study disagreed that this was all that is now needed, whereas the students agreed with the statement indicating a strong difference in the responses of the two groups (31%). The mothers agreed and the students strongly agreed that the boy and girl should also be married in the church (item 66). There was some difference (10%) in the responses of the two groups. Both groups strongly agreed by identical responses (82%) that marriages should be registered with the Navaho census (item 65). All of these responses regarding marriage would appear to imply a great deal of influence by both the government and the missionaries.

The very strong agreement and no meaningful difference (5%) by the two groups interviewed seems to support the statement that the Navaho man is the head of the family. The mothers interviewed disagreed that the Navaho woman is influenced more by the opinions of her brothers and uncles than by those of her husband or father (item 68). The students interviewed implied they were not sure but tended to agree with this statement. There seems to be some differences (17%) in the responses of the two groups but both groups may indicate a change in these traditional family relationship patterns.

The mothers interviewed indicated they were not sure but tended to agree and the students interviewed agreed to the statement in item 69 that a large share of the property and its control is in the hands of the women of the family. There were some differences (14%) indicated by the responses of the two groups.

Although both groups reported an agreement to the statement in item 70 that a Navaho girl expects to stay married to one man for life, the students interviewed showed a stronger agreement (95%) than did the mothers interviewed, revealing some differences (19%) in the responses of the two groups interviewed. This seems to suggest that the mothers interviewed are perhaps more realistic about divorce and death than were the students interviewed.

Marriage customs and beliefs appear to be in the process of change for the Navaho boy and girl. Arranged marriages still appear to be a part of the marriage customs of some of the families and are accepted by the girls in those families while other families have adopted the practice of individual choice. Mothers seem to support marriage classes in the school and both mothers and students believe that the use of contraceptives should be taught before marriage. Traditional Navaho marriage rites are still practiced in a majority of Navaho homes, but many are now married in the church as well and do register their marriages with the Navaho census. The Navaho girl expects to stay married for life to one man who is considered the head of the family. The old close ties of the woman of the family with her uncles and brothers appears to be transferring more to the husband than has been the practice in the past.

Components for the Curriculum for Family Life

Education and Analysis of Questionnaire

The analysis of the statements in the interview schedule seemed to imply the need for curriculum development in the following areas:

1. Emotional independence of parents and other adults

2. Making and keeping friends of both sexes
3. The use of alcohol
4. Menstrual physiology
5. Dating
6. Marriage

In the study of family life education, a great deal of planning goes into the teaching of parent-child relationships throughout the teenage stage of family development. This period is usually considered a period of strain as the adolescent attempts to identify and free himself from his parents. No such period of stress was indicated by the students interviewed as eighty-six percent reported they wanted to be like their mothers, eighty-six percent indicated they talk to their mothers about personal matters, eighty-seven percent thought their mothers were understanding, seventy-eight percent considered their fathers being understanding, only nineteen percent thought their mothers were old-fashioned, and only seventeen percent considered their fathers old-fashioned. These responses would seem to indicate that little curriculum planning needs to be done in the area of the so-called "generation gap."

This lack of conflict may be because the Navaho student is more closely tied to the family and extended family than is true in the Anglo culture. It may also be that this is one of the important factors in the apparent lack of success in the adjustment of many Navaho youth who leave the reservation and their homes. If this is true, the most important generalization that should be taught in relation to interpersonal relations in the family would be that of emotional independence of parents and other adults.

The mothers and students who were interviewed indicated that the Navaho girl has few friends of the opposite sex of her own age (item 4, mothers 34%, students 22%). If Havighurst's developmental tasks for the teenager are valid for the Navaho teenager, then this study would imply that there is a need in the curriculum for a study concerning the making and keeping of friends of both sexes.

The use of alcohol appears to be a very real problem to the Navaho girl and her family as seventy-eight percent of the mothers and sixty-two percent of the students indicated it is a problem with Navaho girls and eighty-four percent of the mothers and seventy-seven percent of the students indicated it is a problem in many Navaho homes. If the use of alcohol is as serious a problem as indicated by the responses of those interviewed for this study, then it is a problem that affects the family life of the Navaho home. For this reason and because ninety percent of the mothers and seventy-seven percent of the students felt the harmful effects of alcohol should be taught in the school, the use of alcohol should become an important part of the family life curriculum.

The onset of menstruation does not seem to present any great period of stress or strain for the Navaho girl. The wholesome attitudes of pride shown by the Navaho girl becoming a woman (87%) and the puberty rites that follow the onset of the menstrual cycle (82%) appear to aid the Navaho girl in coming to terms with her own body. The implications for family life education seem to be in understanding the relationship between menstruation and pregnancy (mothers--52%, students--55%). Menstrual physiology seems to be indicated as a part of the family life curriculum.

It is in the area of boy and girl relationships that more problems appear to exist for the Navaho girl than any other area. The biggest problem seems to be in getting dates and being comfortable in dating situations as only thirty-three percent of the girls felt that attraction for boys is good, fifty-one percent felt that boys are mean and nasty, forty-five percent indicated they do not care for boys, sixty percent are uncomfortable around boys, and only fifty-two percent said they enjoyed being with boys. These figures would appear to imply that stress should be placed upon boy-girl relationship in developing the family life curriculum.

The responses of the mothers and students interviewed in this study appeared to indicate a need for the teaching of family planning through the use of contraceptives. Fifty-eight percent of the mothers and eighty-one percent of the students interviewed indicated that a girl should be taught how to prevent an unwanted pregnancy if she is having sexual relations with a boy she is not married to. Sixty-two percent of the mothers and seventy-six percent of the students agreed that it was all right to limit the size of the family by the use of contraceptive, and seventy-four percent of the mothers and seventy-six percent of the students indicated that family planning should be taught before marriage.

The mothers interviewed indicated that they felt that marriage classes in relation to the selection of a husband (72%) and a happy marriage (80%) should be taught by the school. This study shows that some of the Navaho students and the mothers interviewed have very traditional views of marriage and marriage customs while others appear to have adopted the Anglo customs and beliefs. This would seem to imply

that a teacher of family life education should become familiar with marriage customs and beliefs of the Navaho so that marriage could be taught from a bi-cultural approach.

Chapter V will include the summary and the conclusions of the study. Suggestions will be made for future research and for the curriculum development at Many Farms High School.

CHAPTER V

SUMMARY, CONCLUSIONS, AND SUGGESTIONS

This study was undertaken in an attempt to identify selected aspects of the Navaho Indian culture which could have implications for the family life curriculum at the Bureau of Indian Affairs high school at Many Farms, Arizona. The objectives of the study were: (1) to develop an interview schedule for identifying selected characteristics to determine any differences in beliefs about selected aspects of family living in the Navaho adult and the Navaho student by administering the developed interview schedule to Navaho mothers and Navaho high school girls; (2) on the basis of the differences revealed by the instrument, to analyze and make suggestions for the family living curriculum.

A study was made of related current literature in the areas of Indian education, anthropology, family life education, concepts, generalizations, and behavioral objectives to assist in understanding the background of the problem. From this review came the statements used in the interview schedule. These statements were related to a teaching unit being developed by this writer entitled, "Becoming an Adult." Some of the statements used were taken from statements made by the home economics students in the classroom and from the developmental tasks of teenagers.

The instrument was tested by ten female Navaho dormitory aides at Many Farms High School. With their assistance and recommendations,

revisions were made and the statements on the interview schedule were limited to 70 statements which those interviewed were asked to agree or disagree,

The dormitory aides in the Bureau of Indian Affairs elementary boarding schools acted as interpreters for interviews made with fifty Navaho mothers who have students attending Many Farms High School. The 125 students who were interviewed were enrolled in the freshmen home economics classes at Many Farms High School.

Analysis of the responses of the mothers and students interviewed was non-statistical in nature. The statements were divided into five areas: (1) interpersonal relationships within the family; (2) alcohol, peyote, and religion, (3) puberty, (4) boy and girl relationships, and (5) marriage customs and beliefs. The statements in each area were evaluated by figuring the percentages of the mothers and students responding to each statement. These responses were then analyzed to determine the beliefs of the Navaho people and any differences in the beliefs of the mothers and the students who were interviewed.

It was assumed by this writer that there would be a so-called "generation gap" between parents and children. The responses of the students and the mothers indicated that no such gap appears to exist with these particular mothers and students interviewed. The students indicated a very strong relationship toward their parents whereas the mothers did not agree quite so much, but still agreed. The family ties may be so strong that it may be very difficult for the Navaho teenager to become independent and autonomous enough to leave home and reservation to develop and work at a salable skill after they finish high school. If this is so, emphasis needs to be placed upon becoming an

independent and autonomous person in the family life curriculum.

Both of the groups interviewed indicated very little friendship between those teenagers of the opposite sex. Since success in heterosexual relations is based upon the ability of the teenager to make and keep friends of both sexes, this study would seem to indicate more emphasis should be placed upon making and keeping friends of both sexes.

Alcohol appears to be a major problem in the Navaho family and with Navaho girls. Both mothers and students responded that the harmful effects of alcohol should be taught by the school. This writer feels that units on alcohol should be taught at all levels of the high school curriculum. Any relationship between alcohol, peyote, and religion was not found in this study.

This study revealed that the greatest difficulty in adjustment for the Navaho girl was in the area of boy and girl relationships. Dating, as known in the Anglo society, does not appear to be fully understood or appreciated. Responses of the two groups interviewed indicated negative feelings toward boys in general and attraction for boys. This may be influenced by the young ages of the freshmen girls interviewed. The possible effects on the self concept of the Navaho girl due to constant contact with boys in school seems to indicate that major emphasis in the family life curriculum should be placed upon dating relationships.

Both mothers and students indicated a need for the teaching of family planning through the use of contraceptives. The teaching of the use of contraceptives was indicated by those interviewed as a need for the girl who was living with a boy she was not married to and for married couples. Both groups indicated that family planning should be

taught before a girl marries.

Marriage customs and beliefs for some Navahos appear to be in the transitional stage according to the responses to the interview schedule. There appears to be a division of approximately half traditional responses and half non-traditional responses to the statements listed. This would seem to indicate that any curricula with marriage in the content may need to be approached from a bi-cultural point of view.

After completing the study and analyzing the replies of the teachers, the writer wishes to make the following suggestions:

- (1) That anyone doing research in the remote areas of the Navaho reservation should do careful planning for physical comfort and geographical difficulties.
- (2) That more reliable information could be obtained from non-English speaking Navahos if a recognized competent interpreter were used to assist in the interviews as much meaning can be lost or read into statements by those who are interpreting.
- (3) That more mothers be interviewed and possibly mother-daughter combinations rather than mothers-students.
- (4) That a comparison study be made in regard to location; such as, mothers and students residing in areas bordering the reservation in comparison to those in the heart and more remote interior residences to determine what differences, if any, exist from those Navaho families where more contact with Anglo society has taken place.
- (5) That students on the upper levels, that is, juniors and seniors be interviewed to determine if they reflect any beliefs different than those of the freshmen girls.

- (6) That the interview schedule be modified and adapted for use with Navaho boys, since boys are to be included in the family living curriculum.
- (7) That any non-Navaho teacher of family relations visit in the homes of his or her students and involve the parents in the learning experiences of the students.
- (8) That a course on personal development and sex education be considered at the freshman level for all students enrolled at Many Farms High School.
- (9) That family living be taught in all four years of high school with reinforcement and support from disciplines other than home economics such as science, health, and guidance.
- (10) That research may be indicated in the area of use of alcohol and peyote among the Navahos.
- (11) That the unit "Becoming an Adult" be expanded into a senior level semester course in family living.

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APPENDIXES

RESPONSES OF MOTHERS AND STUDENTS TO INTERVIEW SCHEDULE

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement
1. Navaho girls like to do things their own way.	84	73
2. The Navaho girl is proud that she is a Navaho woman . . .	84	98
3. The Navaho girl wants to be like her mother	52	86
4. The Navaho girl has many boy friends her own age.	34	22
5. Navaho girls may bring their girl friends home if they want to	58	89
6. Navaho girls may bring their boy friends home to meet their family if they want to.	38	58
7. Navaho girls talk to their mothers about personal matters	60	86
8. Navaho girls enjoy being with their sisters	86	94
9. Navaho girls enjoy being with their brothers.	70	96
10. To the Navaho girl, her family is more important than anything else	76	78
11. A Navaho girl thinks that her mother is understanding . .	66	87
12. A Navaho girl thinks that her father is understanding . .	62	78
13. The Navaho girl thinks that her mother is old-fashioned .	66	19
14. The Navaho girl thinks that her father is old-fashioned .	62	17
15. The Navaho girl respects (obeys) the wishes of her family.	66	90
16. The Navaho girl will not do anything to hurt her family or clan	58	81
17. A Navaho girl is taught how to select a husband by her parents	42	71
18. The Navaho girl is taught how to be a good wife by her parents	70	83
19. The use of alcohol (wine) is a problem with Navaho girls.	78	62
20. The use of alcohol (wine) is a problem in many Navaho homes	84	77
21. The school should teach the harmful effects of alcohol (wine) to high school students.	90	77
22. Peyote should not be used outside of religious ceremonies	60	55
23. The use of peyote is no problem among Navaho girls. . . .	52	64
24. Navaho girls are followers of the traditional Navaho religion.	58	61
25. Becoming a woman is something the Navaho girl is proud of	74	87
26. The ceremonial held after the Navaho girl begins her menstruation is important to the Navaho girl.	74	82
27. At a "squaw" dance, marriageable girls ask young men to dance	42	55
28. The Navaho girl knows that she can become a mother as soon as she begins her menstruation	52	44
29. After a boy's voice changes, he cannot hand anything to his sisters and girl cousins or play with them any more .	24	26
30. The Navaho girl accepts what her parents tell her about boys.	64	76
31. Navaho girls feel that attraction for boys is good. . . .	70	33
32. Navaho girls feel that boys are mean and nasty.	40	51
33. Navaho girls do not care for boys	18	45
34. Navaho girls are uncomfortable around boys.	46	60
35. Navaho girls enjoy being with boys.	62	52
36. Navaho girls introduce boy friends to their parents . . .	44	50
37. The Navaho girl does not obey her parents about being with boys	50	26
38. It is all right for a Navaho girl to be alone with a boy.	42	42
39. It is all right for a Navaho girl to go to movies, dances, etc. with a boy	78	74
40. Girls should not be permitted to go out after dark. . . .	52	64
41. Navaho parents set a time for their daughters to be home if she is with a boy.	54	68
42. A Navaho girl should have an adult with her when she is with a boy.	38	24
43. If a Navaho girl is alone with a boy, she may hide because she knows that her family does not approve.	62	58
44. Today, the behavior of a Navaho girl toward boys is different than when her parents were young.	86	89
45. It is evil and nasty for a girl to desire a boy	40	52

	Percentage of Mothers Who Agreed With Statement	Percentage of Students Who Agreed With Statement
46. The Navaho girl is taught how to behave toward boys by her family.	60	74
47. For a boy and girl to have sexual relations is considered normal and necessary, even if it occurs before marriage	24	40
48. A Navaho girl should not have children before she marries	68	85
49. If a girl is having sexual relations with a boy she is not married to, she should be taught how to prevent an unwanted pregnancy.	58	81
50. Navaho parents discuss sexual matters with their children	36	71
51. Because of schooling, a marriage arrangement is postponed for the Navaho girl	34	61
52. Navaho parents arrange marriages for their children	44	51
53. The Navaho girl accepts marriages arranged for her by her family.	44	64
54. A girl should be taught how to select a husband by the school, as well as by the parents, since she is away at boarding school so much of the time	72	52
55. A girl should be taught how to have a happy marriage at school, as well as by her parents, since she is away at boarding school so much of the time	80	62
56. Marriage is an arrangement between two families more than between two individuals.	64	72
57. If a husband and wife agree, it is all right to limit the size of their family by the use of contraceptives	62	76
58. Girls should learn about ways of limiting the size of their families before marriage.	74	76
59. A girl should love a boy before she marries him	72	91
60. A girl should be a virgin when she marries.	78	81
61. The boy's family normally takes the initiative in arranging marriage.	54	73
62. A bridal gift is made by the boy's family to the girl's family before marriage.	78	84
63. The bridal gift to the girl's parents is an arrangement for sexual rights	36	58
64. The traditional Navaho wedding is all that the boy and girl need to be married	38	69
65. The boy and girl should register their marriage with the Navaho census	82	82
66. The boy and girl should also be married in the church	72	82
67. The Navaho man is the head of the family.	86	91
68. A Navaho woman is influenced more by the opinions of her brothers and uncles than by those of her husband or her father.	34	51
69. A large share of the property and its control is in the hands of the women of the family.	58	72
70. A Navaho girl expects to stay married to one man for life	76	95

VITA

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Master of Science

Thesis: A STUDY OF SELECTED ASPECTS OF NAVAHO INDIAN BELIEFS AS A BASIS FOR FAMILY LIFE EDUCATION

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