

NAVAJO CHILDREN'S EXPRESSED FEELINGS
ABOUT HOME AND SCHOOL

By

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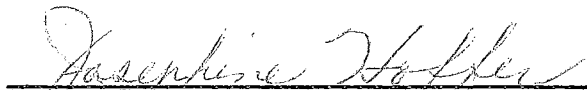
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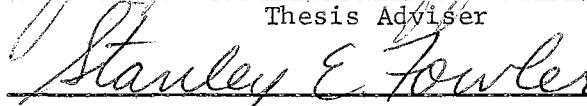
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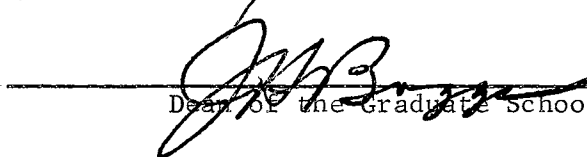
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CHAPTER I

BACKGROUND OF THE PROBLEM

The Navajo tribe is the largest single Indian tribe in the United States. According to the 1965 tribal census at Window Rock, Arizona, there are about 100,000 Navajos. Of these, 80,000 to 90,000 live on the reservation. The reservation is approximately 25,000 square miles of territory in Utah, Arizona, and New Mexico. The reservation is approximately the size of Vermont, New Hampshire, and Connecticut combined. The Navajo tribe is estimated to be increasing about 2.25 percent annually.

Poverty Evidenced

According to the 84th Congressional Report (27), the health problems among the Indians on the reservation have been serious ones and have been a factor related to their low income level. On the reservation, poor, substandard, and overcrowded housing conditions prevail. In general, the health picture among the Indians is far worse than that of the general population.

Carruth and Rabeau (2) reported that nine out of ten Indian families live in housing that is far below the minimum standard of comfort and safety or decency. One or more large families live crowded together in one or two room hogans or cabins. These dwellings have

no nearby water supply and no adequate sanitary facilities. There is no safe or adequate means for heat, no electricity, and often no flooring except bare earth.

Carruth and Rabeau (2) quoted President Johnson as saying:

"Indian poverty and Indian health problems still continue to be a part of the life of the Indian reservation." (p. 24)

Need for Education

In spite of the need for education to alleviate the above mentioned conditions, according to the May 1st, 1962 Edition of Indian Education (25), 50 percent of the Navajo youth are dropping out of school. Many are expelled from public schools because they cannot make their grade requirements.

According to Jerdone (8), Nash said that the average amount of education for the Indian people was eighth grade. A person with an eighth grade education can only do unskilled labor. This kind of labor is rapidly being replaced by automation. These standards are applicable to the Navajo. Carruth and Rabeau (2) agree with Nash when they state: "Schooling of young adults on the reservation is only eight years which is two-thirds the national average." (p. 24) These young adults must compete for unskilled jobs and these are fast disappearing with mechanization.

According to Carruth and Rabeau (2) education is the key to these problems of poverty, health, and sanitation. At present approximately 35,000 children or 90 percent of the school age population, are in school. The government is constantly building and expanding school facilities all over the reservations. Crown Point, New Mexico, expanded

to a school for 1,000 pupils. Greasewood, Arizona, was expanded from a 180 pupil school to one with a capacity of 1,000. Wide Ruins, Arizona expanded from a capacity of 96 to a capacity of 180 pupils. The number of grades is being increased. At Wide Ruins, Arizona, as in most of the reservation schools, there were only beginners through third grade. Now these are being expanded to fifth or sixth grade.

Since education is the key to the eradication of poverty, the Bureau of Indian Affairs has been giving greater attention to language and oral English, reading, and new mathematics for the Navajo children. There is also improvement in classroom materials and supplies. More guidance and counseling is given these Navajo children, in both the classroom and dormitories.

The dormitory environment is being improved and its program enriched. Vocational training is being given at lower levels. Now the Bureau is striving to obtain a better quality of teaching in the classroom by an orientation program for new teachers, teacher workshops, and observation by the principals or education specialists. These education specialists also help teachers and have conferences with teachers and principals to help and guide them in applying better methods of teaching all subjects. Though the dropout problem is not solved, schools, especially the Bureau of Indian Affairs schools, are keeping more children in school.

Conflicting Values in the Navajo Culture

Teachers are mostly from the Anglo background and bring with them expectations of competition, regimentation and culture strange to the

Navajo. The teachers base their actions on moral standards which are foreign to the Navajo child. Therefore, there is a great need to understand the Navajo child rearing practices and teachings. For example, if a child steals, the principal or teacher may say, "Didn't your parents teach you better?" Navajo parents do teach their children not to steal, but it is not for the same reason white people teach their children not to steal or lie. To the white man, it is a sin to lie and steal and murder. These are moral issues. The Navajo believe they should not lie or steal but only because of what might happen if they are caught lying or stealing. This is corroborated by Ladd (15) who wrote: "A child is taught not to lie or not to steal and not to tell stories about what he did not see." (p. 214)

The Navajo child is also taught to work in a group and for the group from the time he can toddle. When he goes to school he is expected to compete with other boys and girls.

The Navajo life is based on material things, the here and now, rather than the future. Their goals need to be concrete and materialistic. Ladd (15) presents the materialistic view of the Navajo:

Materialism and non-competitive individualism are two related and quite evident general characteristics of Navajo practical life. Navajo culture places great emphasis upon property. The Navajo child is taught to work hard so he can have a good hogan, lots of horses, lots of jewelry, etc.

According to Navajo opinion the good man is a prosperous man and the bad man a poor man. The emphasis on property starts early for all. Navajos used to give sheep even to young children so as children they had a nucleus of a herd.

Property includes certain intangible goods such as esoteric knowledge, songs, and medium are private property of the owner and must be paid for; indeed, if they are not paid for they will not be efficacious and something might happen to the owner. On the other hand, Navajos do not think of a house as being owned by someone and in general land is owned only in the sense of being used. It is quite apparent that ownership in Navajo society does not imply sole exclusive responsibility for one's own possessions. (p. 209)

Because of these conflicting values in culture, the primary need in school is to help the student adjust as easily and as gradually as possible to the white culture with which most of the children will come in contact during their lives. The Navajo children also need to be able to adjust to their own culture, so that they won't feel alien after their education.

This is clearly brought out by Hulsinger (5):

Education will be based on the needs of the learner. It is believed that the development from early infancy to maturity is an orderly process. If wisdom, skill and time permitted closer observation of children as they grow in social environment, new phases of their development would be more understandable and predictable. Children from Navajo homes should not be exposed at school to phenomena radically different from those to which they were exposed in their early lives. First emphasis must be placed upon making clear to the students the goals for which they (the pupils) are striving. These goals must not be beyond their reach or beyond their level of insight.

Navajo have made unique contributions. The type of production preferred by each culture is a value contributed to the other religious and cultural units in the whole of a democratic society. Hence differences in culture should receive encouragement and indeed should be fostered in a democratic society. (p. 15)

Statement of the Problem

Because the expectations of the Navajo culture are so different from the Anglo culture which the Navajo child meets at school, there develops a conflict between the expectations at home and the expectations at school. This study is concerned with the identification of the Navajo child's fears, joys, easy tasks, hard tasks, anger, parentally approved behavior, parentally disapproved behavior, rewards and punishments.

Scope of the Study

The scope of the study was to learn some of the situations, feelings or objects that make Navajo children afraid, angry, sad, happy or which they feel are difficult or easy. Questions were developed to determine what the Navajo children felt their parents liked and did not like for them to do, and how the parents rewarded or punished them. The findings of this study may not hold true for all Navajos at different areas over the reservation. Wide Ruins, Arizona, where the data were collected, is a reservation community where Anglo culture has had some influence for a long period of time.

Purpose of the Study

The general purpose of this study was twofold. The first purpose was to gather information that would provide a basis for understanding the Navajo child; the second was to help the writer of this study understand the Navajo culture.

Specifically, the purposes were as follows:

1. To identify some of the feelings, objects and situations in the home life of the Navajo child which make him happy at home.
2. To identify some of the situations and objects which cause fear in the Navajo child at home.
3. To learn what situations or objects make the Navajo child happy at school.
4. To learn what situations or objects might give rise to fear in the Navajo child at school.

5. To identify situations that may make the Navajo child sad or angry.
6. To determine tasks the Navajo child finds easy.
7. To determine tasks the Navajo child finds difficult.
8. To learn what the Navajo child feels pleases his parents, and how the parents reward the child.
9. To learn which acts the Navajo child does which he feels his parents do not like, and whether the parents punish him. If they punish him, to learn what type of punishment is used.

CHAPTER II

RELATED LITERATURE

A Brief Historical Background of the Navajo

The Navajo were a nomadic tribe. Their myths and language link them with the Mongolian people and with the Eskimos of Alaska. Wherever they came from, they settled in the Southwest before the time of written history. They were greatly influenced by the town-dwelling Indians of the Southwest, particularly the Pueblo and Hopi.

The Spanish came, and from 1626 to 1848 the Navajo were under the influence of the Spanish and the Spanish missionaries. From the Spanish, the Navajo obtained horses, goats and sheep. The Navajo also had learned agriculture from the Plains Indians and were growing corn, squash, beans and other foods when the Spanish found them.

The Navajo were not a warring people; however, they raided to get animals and foodstuff. They also took people as slaves, and these slaves greatly influenced the Navajo and their culture; the Navajo took what they liked from the other cultures and adapted it to their own. This caused a change in the Navajo culture which also affected their child-rearing practices.

The major alterations occurred in the Navajo way between 1626 and 1847. Some of this change was due to a closer contact with the Pueblo people and Hopis. The Navajo learned many European skills through their

contact with the Pueblo people. Some Navajos were taken by the Spanish as slaves, and when they escaped they also brought back some European culture and skills.

The Navajo had already learned agriculture, weaving and working of metals when they came in contact with English speaking people. They received a more secure source of food when they obtained sheep and goats from the Spanish. This possession of domestic animals had made the greatest change in Navajo life. The Navajo, after settling in the Southwest, were never true nomads. They may have had summer houses and winter homes and have gone back and forth between these two homes, but for the most part they stayed within this area. They had summer homes close to their fields for farming, and in winter they lived in their winter homes which were near a wood supply.

The Americans took over the Navajo in 1846. Treaties were made and broken in an attempt to stop the Navajo raiding. The army did not understand tribal organization so they felt the Navajo were untrustworthy and deceitful.

The Navajo and Apaches made more raids on the Rio Grande settlements while the country was engaged in civil war. This angered government officials who then sent Kit Carson to round up the Navajo. After rounding up the Navajo he made them march to Fort Sumter, and there the proud independent people were kept captive for six years from 1862 to 1868. This resulted in a hatred for the white man that has not been entirely erased today. The Navajo have had to struggle with whites for land from 1868 to the present day. After their captivity at Fort Sumter the Navajo were given 35,000,000 acres of good bottom land on which to graze their flocks. This was added to the 15,000,000 acres

set aside on the reservation. White men wanted the good bottom land; they fought for it, and in 1911 it was opened to the cattle herds of the white people. Certain lands were sold for schools and this created more confusion which was settled somewhat by a treaty in 1939.

Navajo Child-rearing Practices

Infant

From the time the infant can toddle he knows what to expect from each relative. The infant is always near his mother from the time he is born until he can walk. He is cradled in a cradle board which makes the transition from birth to life in this world more gradual. Mother feeds the baby whenever he is hungry. At first she bathes him once a day and changes the diaper clothes two or three times besides bath time. The dirtiest diaper is just scraped and put underneath and a clean dry one is put next to the baby.

The baby is loved, talked to, and petted by everyone. He is stood up in his cradle board so he can see everything going on around him. He is a part of the community right from birth.

At first the baby is in the cradle most of the time except when he is bathed. At two months he is out of the cradle about two hours a day. Not only may the infant be fully released from the cradle but two or three other times during the day his arms may be freed. The short times the infant is out of the cradle and uses his arms and legs must be enough, because he sits and walks at approximately the same age as a white child. Leighton and Kluckhohn (18) discuss the

effects of the cradle upon the baby as follows:

During many hours of the day and all of the night the child's bodily movements are sharply restricted by the cradle. Its position is varied from the horizontal to the upright, but the baby cannot move of its own volition.

Its sensory contacts are also limited by the cradle. It can see well--more than most white babies when its cradle is upright--and of course its hearing and sense of smell are not interfered with. Perhaps the greatest limitation is on the sense of touch. During the many times that the child is moved each day, the hands of the mover do not come in contact with the child, for they grasp the cradle instead. The young baby receives an abundance of stimulation on the face, but its body is handled only during its brief intervals off the cradle board. In turn it has no opportunity to explore its own body because its arms are pinioned.

Thus the infant may experience a fairly full range of sensory impressions through sight, taste, smell and hearing, and a very limited range of tactile stimulation. But, when it is capable of moving its body in response to stimulation from its environment, it is prevented from doing so by the cradle.

The cradle also restricts the baby's response to internal stimuli, such as anger, hunger, or pain. He cannot kick or wriggle about. He can only cry or refuse to suck or swallow.

Perhaps this frustration of desire for bodily movement is not so great as might be expected, for the desire may be lost after repeated frustrations. Perhaps, too, such frustration is no more detrimental to the baby than that which results from the painful outcome of motor activity, such as picking up a hot coal or getting in the way of adults.

Certain aspects of cradling are obviously useful. The cradle board and the thick swaddling provide a measure of protection against harmful insects and snakes. The heavy canopy, which may be raised or lowered slightly, guards the child's eyes against direct rays of the bright sun out of doors; and if, when the mother is traveling on horseback with her baby, the horse should buck or shy and the baby be dropped, the bow provides excellent insurance against head injury. After the child has begun to creep it can be put in the cradle to protect it from getting too close to the fire during occasional moments when all other persons may be out of the hogan. In a crowded hogan where toddlers and older children may be scuffling about, the baby is probably safer in his cradle than on a sheep skin on the floor as the other children sleep.

The cradle is usually placed in an upright position after the child has been nursed. White pediatricians have suggested that this habit may help the baby in digesting his food, such as being held upright helps the white baby to "bubble."

The cradle, like the womb, is a place where movement is restricted, where support is always present, and where changes resulting from movement or from temperature fluctuations are minimized in their effect.

Furthermore, at no time is the cradles infant able to interfere physically with the mother or whatever she is doing. (pp. 24-26)

The Young Child

Weaning

The first difficult experience the Navajo child is called to undergo is weaning. Mothers try to do it gradually and gently but sometimes that is impossible, as when another baby is coming.

Breast feeding means more than just hunger satisfaction to the Navajo child. It means love, care and warmth. The mother's hands are not still during the nursing period. She often strokes, pats and plays with the child. She will also stroke the genitals. This is perhaps the reason that it is harder for a boy to give up the breast than a girl.

To wean the child the mother gradually cuts down the number of breast feedings by excuses such as: "I have to go to the store." "I have to work in the field," or "I must visit a neighbor." At the end of the weaning method she goes and visits some relatives for a week or two. The mother sometimes gives oranges, apples or some other goodies in place of the breast. Sometimes she smears bad tasting stuff like chili paste on her breast.

If a child takes the breast too long he will have unmerciful teasing from his relative and other friends. Weaning means not only the loss of food, it means the child can't sleep with mother, and he's cared for almost solely by older children.

Kluckhohn (14) describes the effect of weaning on the child.

Crying is responded to with less and less immediacy and less fully tolerated. A weaned child who gets in mother's way may be rather roughly jerked aside. Comforting comes more from siblings, the father and other relatives and less from mother. Moreover mother starts to make demands on the weaned youngsters. Performance of simple chores,

such as bringing in sticks of wood for the fire, or snow to be melted for water, comes to be expected. Neglect of these or getting into mischief, will bring a harsh scolding or a cuff and a little later, a mild switching. Performances also brings praise and group acceptance. The situation is not all pressure but also achievement.

When another baby is born, weaning means really sudden and complete dispossession at the hand of a rival. It means that the weaned child comes into almost complete charge of an older sibling, grandmother, or some other relative who is likely to impose more restrictions than mother ever did and who does not offer the compensation of nursing.

Children who have recently been weaned seem to find the sight of the new baby at mother's breast a disturbing experience. They will commonly run over to mother on every such occasion and try to get her to pet them or show them some affection. But she will often cuff them away and this experience is also new and highly upsetting. Perhaps the upset is aggravated by being continually cautioned not to step on the new baby, not to scuff dust in its face, and so forth.

It is interesting and significant, however, that the display of open hostility toward the dethroning rival is exceedingly rare.

Boys find weaning a more upsetting experience than do girls. At least their temper tantrums are more frequent, more sustained, more intense. They bite and slap other people, kick, scream, hold their breath.

Preliminary analysis of materials indicate, in fact, that adult Navajos who were biologically or psychologically last born tend to have a personality structure that differs considerably from that of other Navajos. They tend to be more stable, more secure, less suspicious, generally happier.

In general, however, at the weaning period the Navajo child comes to learn effectively that the world around him makes demands, imposes restrictions and gives punishments as well as supplying reassurance and rewards. After the child really begins to talk, he finds that all responses and rewards are made much more selectively by his elders he has to do the right thing for attention and praise.

If the initial experiences with the mother have been good (which is usually the case), it seems to be one or more of the older brothers and sisters, who bears the brunt of the hostility generated at the period of weaning. But, the freshly weaned child and the older sister (or brother) who has the care of him and bears much of the disciplinary responsibility for him, take out a good deal on each other. Pets also supply an outlet. The older children, in turn, appear sometimes to displace against 'run about' youngsters some of the animosity which they repressed when a baby actually dethroned them. (pp. 74-78)

Toilet Training and Sex

Except for sexual exposure, Navajo sex life is quite free and easy. From the time they are toddlers, when the little girls lift their

dresses someone immediately pulls the dress down. Little boys are taught later after complete toilet training because the pants they wear are open and show everything. Toilet training is easy and does not start until the child is able to talk and understand commands. At first the little child is told to go outside. Then she (or he) is gently led outside by an older brother or sister. At first the child goes just outside the door. Later he is led into the bushes. The fears of the Navajo are beginning to be instilled in the child at this age as his mother or older brother or sister appear so frightened and secretive about their eliminative functions. They carefully and fearfully hide every bit of it. Toilet training is gentle and gradual. It is not done harshly and very early as it is many times in Anglo society.

Other Child-training Practices

Before children can talk they are taken to dances and rituals with their mothers. Navajo children, from the time they can talk and understand, are not only taken to rituals, they are taught some patterns of "good behavior." This is often done through myth or folk talks. The mother tells her child what will happen if he or she does not do something he should. Gossan, the Mennonite missionary at Wide Ruins, told the writer that he heard a Navajo mother threaten her child with the wolf if he did not obey her.

Leighton and Kluckhohn (18) also illustrate how the Navajo mother disciplines by this method. "The mother instead of complaining 'If you act like that, people will make fun of you.' (p. 52)

This is another example given by Leighton and Kluckhohn (18):

My mother came out of the hogan, and at that moment the coyote caught the puppy and carried him off. Then I cried more than ever, and my mother was going after the coyote as hard as she could, screaming and hollering, running. She was gone quite a while. When she came back she said "I couldn't find the puppy anywhere. The coyote has carried him away---It's your own fault. I told you not to go far from the hogan. You've given the coyote your puppy. If you'd minded me you'd have your little dog with you right now. If it hadn't been for the puppy the coyote would have gotten you and carried you away. You mustn't go far away; you must stay close to the hogan all the time, because you know coyotes are around here. If you go far from the hogan he'll get you and carry you away." (p. 50)

Here the mother says something will happen to the little boy if he does not obey. She does not tell him he has been a bad boy. The children are told the gray Yeibichei (supernatural beings) will carry them off and eat them if they do not behave. This is impressed upon the children by threats at initiation.

Older Children

Though it is becoming a thing of the past, boys around Navajo Mountain area go for a run before breakfast and roll in the snow after the run in the winter. They may shake snow from the branches over their bare shoulders; or they may break ice on a pool and plunge in the water. This training to toughen the boys is usually carried on from eight years of age until puberty.

Children of six or seven are given the responsibility of taking care of the sheep, and if they take shelter in a storm and lose track of the sheep and one gets lost they are severely scolded and even whipped.

If the children of this age ride and disturb the sheep and goats severely so that they cannot feed, then the parents give harsh scoldings

and soon break the children of this habit. Children work as a part of the family and each has a job to do.

Leighton and Kluckhohn (18) say:

The period from six through early teens is a time for learning skills as well as learning responsible behavior. Besides the chores of chopping and bringing in firewood, emptying ashes, hauling water, husking corn etc., instruction in more personalized tasks begins. (pp. 58-59)

At the age of eight, children are separated according to sex to learn certain tasks. The boys work with their fathers and the girls work with their mothers. Leighton and Kluckhohn (18) found the following to be true.

From about the age of eight on, children of the two sexes tend to be separated a good deal of the time. Each group is trained in certain skills by their elders of the same sex. Girls learn to cook and to tend the children under the supervision of their mothers and other women relatives. They begin to card and spin at about ten and to weave a little later. Interest and aptitude are reinforced by such remarks as, 'She is a good little weaver.' Youngsters of both sexes get instruction and experience in animal husbandry and in planting and weeding crops. Fathers teach their sons the care of horses, agriculture, house building, leather work, and other male skills. Apprenticeship as a silversmith, however, seldom begins in any very serious sense until the late teens, though a smith will naturally use his younger sons to assist him in various non-technical chores. Navajo children seem to have considerable skill in most types of handiwork and to show aesthetic gifts in painting and the like. Kuipers found that Navajo youngsters manifested greater sensitivity to geometric design than the average white child of the same age. (p. 59)

The parents sometimes pick on one child as the drudge. This may be an adopted child or a poor relation. Each child may have the experience for a few years of doing more work than the others of the family. Kluckhohn and Leighton (18) state that, "Probably such experiences contribute to the suspiciousness with which many adult Navajos view figures of authority." (p. 60) Because the Navajo child-rearing practices are quite different from the Anglo practices a

teacher of young children should understand those practices. Understanding the young Navajo child would help the teacher to ease the child's adjustment to school.

Changes in Education

To study the effects of the child's culture on his adjustments it is also necessary to understand the background out of which Indian education has grown. This, of course, includes Navajo education.

Past Educational Practices and Philosophies

The first educational policy which was significant was adapted from Wheelock's Boarding school method. The only policy and goal of education was to civilize the Indian and to teach him the white man's language and culture. To do this it was felt the Indian child had to be separated from his home surroundings.

From about 1860-1880 it was virtually impossible to bribe, force, or in any way to get the Navajo children to come to school; so the soldiers went out and kidnapped them and took them to boarding schools. The first boarding schools were run by the military; for this reason, discipline was very severe and all they were taught was the white man's language and culture which made them unfit for the life back home. They were also not accepted in Anglo society. Pupils were punished for speaking their own language before they had a good knowledge of English, so they had a poor knowledge of both languages when they grew up. This also tended to isolate them from both societies.

Prior to the signing of the treaty of 1868 no effort was made in the direction of formal education. In 1869 the board of Indian

Commissioners recommended the allotment of religious and educational work to the various denominations. Accordingly June 22, 1879, the board of Indian Commissioners preferred the care of the Navajo tribe in Arizona and New Mexico to the Presbyterian Board. In 1880 the construction of a boarding school was started at Fort Defiance. A Mr. J. D. Perkins was appointed as teacher. Attendance was still very sparse. Parents would send only their weak and sickly children to school and keep their healthy ones at home to herd sheep and work. Police were often used to locate the children and bring them to school. From 1900 to 1920 about eight more schools were erected at various places over the reservation. The children also began to attend some of the off-reservation schools. The education still did not meet the felt need of the Indian children. At home they were taught spinning, weaving, techniques of agriculture, and stock raising along with all the legends and taboos and practices of Navajo cultures. For this reason many children eluded the police or went back to the reservation. Some college graduates even did this. The common term for this is "going back to the blanket." (12)(28)

Discipline at school was very harsh. Kluckhohn (12) reported a Navajo girl as saying in answer to a question:

But you were there eight years and you only got punished twice?
 'Oh, no lots of times we had to hold out our hands so they could hit it with a ruler. Generally they did this twelve times. Then we got demerits. Most of us got them for talking Navajo. We were not allowed to talk Navajo. When I got a few they made me eat standing up. Sometimes they made us stand on a stool while everyone ate supper.' In answer to another question: Did everyone laugh at you?
 'Yes, that's what they did and after supper when we could sometimes play they made us stand in a corner. But if you had more demerits the worst thing was on Sunday afternoon; they made us stand in the sun all afternoon out by those posts.' You mean for half an hour? 'No, from one o'clock to five.' (pp. 83-84)

After the Meriam Report, a government report on Indian schools which included the Navajo, the emphasis of Indian education changed. Laws were made to prevent cruelty, shaming and severe punishment of the children. Following this report, emphasis was placed on educating the Indians for life on the reservation. Because of this emphasis, small day schools were constructed and all over the reservation and agriculture, weaving, sewing, and other crafts were taught along with the reading, writing and arithmetic. These day schools proved expensive because few children attended regularly, and much of the time the busses could not go over the reservation roads because of rain or snow. Only the parents working together to make "makeshift dormitories" kept these schools going.

World War II helped the Navajo to realize the importance of education. Navajo men and women in the army and war factories would write back home, "Get your children in school." This pressure along with a huge backlog of illiterate teenagers caused the government to put a greater emphasis on building new school buildings, obtaining modern equipment, and making good living quarters to encourage teachers and children.

The government also instituted a special five-year program for Navajo teenagers. This pilot program was started at Sherman Indian Schools at Riverside, California. Here with the aid of interpreters, these teenagers were given the fundamentals of reading, writing, arithmetic, cleanliness, neatness, grooming and vocational training. Then this training was given at Chemawa, Oregon, Chilocco, Oklahoma, Intermountain, Brigham City, Utah and Albuquerque, New Mexico. On

finishing their training the Navajo young people were then placed in jobs. Only one-third of this group have gone back to the reservation.

Present Day Practices

The emphasis on today's education has shifted back to training the Navajo child so that he can live successfully off the reservation. The increasing population of Navajo children has made this necessary. In implementing this program, the government is building new boarding schools and expanding others all over the Navajo reservation. These new schools are being equipped with the most modern and best equipment available.

The United States Government is also attempting to obtain the best teachers available. All teachers are given orientation inservice training and help from specialists to do the best work possible. The emphasis is still on learning English, new mathematics, reading and adjustment to Anglo culture. There is also a concern and attempt to preserve the best in Navajo culture.

Blakely (24) writes concerning this new education:

Learning to live in a different culture is the task of every Indian child attending first grade. In old days, time was measured by moons or snows; today the Indian child must not be five minutes late to school. He must learn another language, learn how to stay neat and clean, learn how to read from books, answer questions, eat with a fork, add and subtract, accept direction and authority and take on other strange ways.

His carefree, happy pre-school years did nothing to prepare him for this drastic change. He chattered away happily in his own tongue. Then suddenly he was six years old. He had to go to school.

The teacher's role is very important, she must have a thorough knowledge of the cultural background from which these children come. She must know the problems they face in learning another language. She must be skilled in controlling certain conditions so that the Indian children may be acceptable to their class mates and in applying the many other intricacies of the Western culture. Above all, she

must like children. The teacher should be sympathetic and work to gain the confidence of the children. She should provide a happy, informal classroom atmosphere. She should give pupils opportunities for participating in games and sports for this is part of their heritage. Her methods of motivation must not be in conflict with the basic attitudes of the tribe. Her instructional material must be within the comprehension of all children. She needs full understanding of child growth and development processes.

Indian children should not be asked to discard important values of their native life, or to lose their pride in their heritage. Instead they must learn to apply old values to new situations. They need, also, to be taught the meaning of new values which they must accept.

Teachers can do this only if they know the child and his culture.

In spite of all the teacher can do this language and cultural difference is a handicap to the Navajo child in his school work. The Navajo child is retarded at least one or more years. According to the Navajo Yearbook (26):

In view of the fact that children generally enter the first grade at the age of six, the Navajo child is automatically one year retarded at the beginning of his school career if the national age-grade standards governing the public schools on a nationwide basis are taken as the point of reference. This problem is compounded on the Navajo Reservation by factors such as (1) failure of parents to enroll their children in school when they reach the age of six years; (2) irregular attendance on the part of some of the beginners; (3) variation in the rate at which children learn to speak, read and write English, and on the degree of motivation attendant upon such learning in individual cases; (4) comparative intensity of pressures for acculturation in the child's home environment, and a host of allied factors. (pp. 20 and 25)

In view of this retardation these are the goals set up for the education of Indian youth as stated in the Navajo Yearbook (26):

(1) The development of educational opportunities on the Reservation for beginners through age 12 (or through grade 6) in order to permit small children to reside with their parents during the child's formative years.

(2) The development of educational opportunities in public schools for children at the junior and senior high school levels (grades 7-12).

(3) The continuation of the Special Navajo Education Program in its original (5 year) or modified forms to thus combine vocational and academic education adapted to the special needs of those members of the 13-18 year age group who are two or more years retarded or who did not have an opportunity for a regular education. (p. 19)

Future Plans for Education of the Navajo

According to Jerdone (8), "The child care program activities should be adapted to help children bridge the gap between the life they know and the rapidly changing life of the reservation or the outside world." The Navajo have requested development of nursery schools and kindergartens to help the Navajo children learn English and have many of the experiences which most children have before they start to school.

The money is allocated, but as yet the Federal Government has not given the tribe the money to start the program.

The Bureau of Indian Affairs is planning on enlarging schools and increasing the number of schools. The number of grades available on the reservation will be increased from three to eight. In some Navajo communities there are even high schools. Eventually, it is hoped to have high schools for all Indian youth on the reservation.

The Bureau of Indian Affairs is working gradually to release control of Indian education and turn it to the individual states involved.

Many Navajo children are forced to drop out of school because of lack of funds for schooling. The May 1st 1962 Edition of Indian Education (25) recommended two solutions to help children where a lack of money was the cause of their dropping out.

1. Help young people to earn money for things they need in school. This means inventing jobs if necessary.
2. Talk with the parents and indirectly guide them to see how they must help their children financially.

There may be other solutions that should be studied to help

Navajo children and their families obtain an education and adjust to the modern world.

CHAPTER III

PROCEDURE AND METHOD

This study was pursued to help the writer in her work as a teacher and to provide opportunity for further understanding of the Navajo culture. To provide data that would achieve the purposes of this study, the writer chose to use a questionnaire and to study children's drawings.

There was no available instrument to administer to Navajo children to identify their fears, joys, causes of anger, of their assessment of easy and difficult tasks; nor was there an instrument to determine the rewards, punishments, likes and dislikes of the Navajo parents in their child-rearing practices.

Questionnaire Developed

Since there was no instrument to identify the Navajo child's feelings the first task was to develop one. Literature concerning the Navajo child's life at home was reviewed. After the review of the literature, the following areas were selected and included in a questionnaire: fears, joys, easy tasks, difficult tasks, causes of anger, behavior Navajo parents liked, behavior Navajo parents disliked, rewards and punishments administered by parents. (See Appendix A.)

The questions on the questionnaire were tested on six Navajo

children to ascertain their understanding of the wording. During the testing the writer found that an interpreter was necessary, since the Navajo child's understanding and communication in English was so limited. There was a definite need for the person administering the questionnaire to be able to speak and understand the Navajo language. The writer was able to secure a resident dormitory assistant who was Navajo to serve as the interpreter during the gathering of the data.

Some of the preliminary tests were made with the tape recorder while others were made without the tape recorder. The answers of the child were written down just as he gave them. The record from the tape recorder did not prove to provide data different from the hand recorded answer, since the children usually answered in one word or a short phrase. The children would often wait so long before answering that the tape would run out before the questions were finished. Therefore, the tape recording procedure was abandoned.

Administering the Questionnaire

The writer and the interpreter were always present during the administration of the questionnaire. Each child came alone before school or stayed after school to play the question game. To play this question game the writer would joke and laugh with the child and talk about some of the pictures or work he had done at school, and then the writer and the child would play the question game.

The writer gave the question in English and if it was not understood by the child, the interpreter then gave the question in Navajo. The same procedure was used for the child's response. If the child's response was in Navajo, the interpreter translated the response in

English. This one interpreter assisted the writer throughout the entire study. See Appendix A for examples of the children's responses.

Questionnaire responses were obtained on twenty-two children from the writer's class of second grade Navajo children at Wide Ruins, Arizona.

Children's Drawings

To set the stage for the children to express themselves by drawing, the children were given crayons, pencils, and drawing paper each day for six weeks early in the year, and told that they could draw anything they desired. The writer had observed that the Navajo child seems to be able to draw when he comes to school, even though he may not have possessed crayons or art materials at home, since drawing in the sand or on rocks is a pastime of the Navajo child.

The children's drawings were obtained prior to the date of the administration of the questionnaire, because the writer felt that talking about the pictures would help establish rapport for the question game which would be played later. The writer also knew that the language and communication of a Navajo child was so limited it was likely the child could express some things and feelings in drawings that he could not express in response to the questions.

Drawings were obtained from thirty-one children. The difference in the number of children drawing and those responding to the questionnaire was due to the loss of seven children's responses.

CHAPTER IV

ANALYSIS OF THE DATA

Analysis of the Questionnaire Responses

When the 22 children had played the question game and the answers had been recorded, the data were analyzed. The individual responses to the question game are presented in frequency tables. The tables show responses according to sex. Each table conforms to a question from the questionnaire.

Question Number One: What are some of the things that make you happy at home?

TABLE I

CHILDREN'S RESPONSES CONCERNING WHAT MADE THEM HAPPY AT HOME
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Dolls	11	11	0
Baseball	9	0	9
Picnics	7	5	2
Tag	5	5	0
Weiners	5	2	3
Play games	4	4	0
Herd sheep	4	2	2
Play house	3	3	0
Cars	3	0	3
Basketball	2	0	2

Table I (Continued)

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Hamburgers	2	2	0
Shadow game	2	2	0
When I play	2	0	2
Pick flowers	2	2	0
Get wood	2	2	0
Get water	2	1	1
Play ball	1	0	1
Work	1	0	1
Christmas tree	1	0	1
Ride horse	1	0	1
Wagon	1	0	1
Eggs and pop	1	1	0
Hide and seek	1	1	0
Listen to radio	1	0	1
Play drum	1	0	1
Play dog	1	0	1
Play trucks	1	0	1
Play train	1	0	1
Play with brother	1	0	1
Help father	1	0	1
Play marbles	1	0	1
Play bike	1	0	1
When I go somewhere	1	0	1
Total Responses	84	50	34

Most girls named playing dolls as the thing which made them happiest at home. They also mentioned playing house and picking flowers, getting wood, playing games, herding sheep, which are activities of most Navajo children. Boys more often mentioned playing ball in some form as their happiest times.

Question Number Two: Can you tell me some of the things that make you afraid at home?

TABLE II

CHILDREN'S RESPONSES CONCERNING WHAT MAKES THEM AFRAID AT HOME
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Not afraid	9	2	7
Wolf	4	3	1
Snake	3	3	0
Owl	2	1	1
Dogs	2	2	0
Lion	1	0	1
Fire	1	1	0
Lightning	1	1	0
Cat	1	1	0
Dolls	1	1	0
Mouse	1	1	0
Total Responses	26	16	10

Most of the boys would not admit being afraid. One each mentioned lion, wolf, and owl. The literature supports these fears as fears of the Navajo boy and girl. Only two girls said they were not afraid. The others mentioned the animals considered by Navajo to have evil spirits. Two girls were even afraid of dogs because they looked like wolves at night. The Navajo parents want the child to be afraid of evil spirits; so they may use this as a control device. This would indicate the Navajo parent has taught this lesson before the child comes to school.

Question Number Three: What were some of the things that made you happy when you came to school?

TABLE III

CHILDREN'S RESPONSES CONCERNING WHAT MADE THEM HAPPY AT SCHOOL
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Swing	9	7	2
Sing and play music (Play guitar)	9	7	2
Draw	7	4	3
Read	6	3	3
Write	4	3	1
Slide	4	2	2
Color	3	3	0
Drum	3	3	0
Doll	2	2	0
Merry-go-round	2	2	0
Help Miss Harper	2	1	1
Arithmetic	2	1	1
Play ball	2	0	2
Tag	1	1	0
Play outside	1	1	0
Basketball	1	0	1
Nothing	1	0	1
Baseball	1	0	1
Kickball	1	0	1
Football	1	0	1
Play with other children	1	0	1
March	1	0	1
Play marbles	1	0	1
Total Responses	65	40	25

Girls mentioned most often liking to swing and music as the things that made them happiest at school. The majority of the boys didn't mention any special things that made them happiest; but at least five boys mentioned some kind of ball play.

Question Number Four: Can you tell me some of the things that made you afraid when you first came to school?

TABLE IV

CHILDREN'S RESPONSES CONCERNING WHAT MADE THEM AFRAID AT SCHOOL
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Big girls make me cry (Hit me, pull my hair)	11	11	0
When big boys hit and make me cry	3	7	1
Nothing	8	1	7
Teacher	5	5	0
Lonesome	2	1	1
Horse kick	1	1	0
Wolf	1	0	1
Total Responses	36	26	10

Most of the girls mentioned that they were afraid of the big girls and big boys who hit them. Most of the boys would not admit to being afraid, but one each mentioned the wolf, the teacher, and big boys hitting them.

Question Number Five: Can you tell me some of the things that make you sad?

TABLE V
CHILDREN'S RESPONSES CONCERNING SITUATIONS THAT MAKE THEM SAD
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Not sad	10	2	8
Friday when my father and mother don't come	3	2	1
Sister cry	2	2	0
Mother spansks	1	1	0
Brother cry	1	1	0
Have to stay home	1	1	0
When I fell	1	1	0
Sometimes when others cry	1	1	0
Kneel down	1	1	0
Total Responses	21	12	9

The girls had no common response to the question of what made them sad. The things they mentioned were: mother spansks, Friday when mother and father don't come, brother crying, sister crying, to have to stay home, when I fell, and when I am made to kneel down. Only one boy admitted he got sad and this boy said that he was sad Friday when mother and father did not come.

Question Number Six: What are the things that make you angry?

TABLE VI
CHILDREN'S RESPONSES TO SITUATIONS THAT MADE THEM ANGRY
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Not angry	7	3	4
Big boys hit me	6	5	1
When children take my work, write their names or scribble on my work	3	3	0

TABLE VI (Continued)

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Big boys mean to little boys and girls (hit and chase them)	3	1	2
When children make my brother cry	1	1	0
Spoil my pictures	1	1	0
Girls fight in dorm	1	1	0
Take my pencils and colors	1	1	0
Don't write nicely	1	1	0
Boys and girls take my paper	1	0	1
Boys say bad words	1	0	1
Act silly to me	1	0	1
Total Responses	27	17	10

Many of the girls did not like the boys hitting them and it made them angry. They also hated the other children taking and spoiling their works. The boys said they were angry when big boys hit them or other children. There was an absence of responses that indicated anger toward parents. Leighton and Kluckhohn (18) reported the same finding.

Question Number Seven: Can you tell me some things that are easy for you to do in school?

TABLE VII

CHILDREN'S RESPONSES CONCERNING EASY TASKS AT SCHOOL
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Write	11	6	5
Color	8	7	1
Draw	6	3	3
Read	4	4	0
Arithmetic	4	3	1

TABLE VII (Continued)

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Sing	3	3	0
Workbooks	2	0	2
March	1	1	0
Spelling	1	1	0
Make things pretty	1	1	0
Work	1	1	0
Play	1	1	0
Music	1	1	0
Everything	1	1	0
Art	1	0	1
Cutting	1	0	1
Plant flowers	1	0	1
Help in school	1	0	1
Mind our teacher	1	0	1
Total Responses	50	33	17

Girls liked coloring, writing, and spelling the best and reported them to be easy for them. The boys liked writing and drawing the best. Question Number Eight: Can you tell me some things that are hard for you to do?

TABLE VIII

CHILDREN'S RESPONSES CONCERNING HARD TASKS
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Arithmetic	10	6	4
Nothing	8	7	1
Reading	7	3	4
Writing	2	1	1
English	1	0	1
Keep still	1	0	1
Hard to hurry	1	0	1
Total Responses	32	17	15

Both boys and girls felt arithmetic and reading were hard for them. More girls than boys felt that nothing was hard for them.

Question Number Nine, Part One: Can you tell me some of the tasks your father likes for you to do?

TABLE IX

CHILDREN'S RESPONSES CONCERNING WHAT FATHER LIKES
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Herd sheep	6	2	4
Bring drink	5	3	2
Chop wood	3	3	0
Wash clothes	2	2	0
Iron	2	2	0
Turn water on	1	0	1
Turn water off	1	0	1
Haul wood	1	0	1
Do good in school	1	0	1
Work	1	0	1
Shoot a rabbit	1	0	1
Ride a horse	1	0	1
Get tools	1	1	0
Help mother	1	1	0
Polish car	1	0	1
Nothing	1	0	1
Wash dishes	1	1	0
Build a fire	1	1	0
Total Responses	31	16	15

Responses of boys and girls to what their fathers liked were different. Boys said, "herd sheep and haul wood and bring father drink of water." They also mentioned doing good in school work, polishing the car, shooting a rabbit and riding a horse. Girls mentioned things like chopping wood, bringing water, washing clothes,

helping mother, ironing, washing dishes, building the fire and getting tools.

Question Number Nine, Part Two: What does your father do or say that lets you know he likes what you do or say?

TABLE X

CHILDREN'S RESPONSES CONCERNING FATHERS' REWARDS
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Thank you	13	7	6
Nothing	5	2	3
No father	3	2	1
Gives money	2	1	1
Buys clothes	1	1	0
Total Responses	24	13	11

Most of the children reported their fathers as rewarding them by saying, "Thank you." A few reported getting clothes or money.

Question Number Ten, Part One: Can you tell me some of the things your father does not like for you to do?

TABLE XI

CHILDREN'S RESPONSES CONCERNING SITUATIONS FATHER
DOES NOT LIKE
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Hit sister or make her cry	6	3	3
Make my little brother cry	4	1	3
Turn radio loud	2	2	0
Hit my little brother	2	2	0
None mentioned	2	0	2

TABLE XI (Continued)

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Not get wood	1	1	0
Not get water	1	1	0
Not wash dishes	1	1	0
Go Window Rock	1	0	1
Not help	1	0	1
Not mind	1	0	1
To make the children cry	1	0	1
Total Responses	24	11	13

According to most of the children, their fathers disliked their hitting and hurting their little brothers and sisters and each other. The next most often things that the children mentioned pertained to work that they did not do.

Question Number Ten, Part Two: What does your father do or say that lets you know he does not like what you do?

TABLE XII

CHILDREN'S RESPONSES CONCERNING HOW FATHER PUNISHES
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Spank	12	6	6
No punishment mentioned	5	3	2
No father	3	2	1
Scold	2	2	0
Sends me outdoors	1	1	0
Turn off the radio	1	1	0
Total Responses	24	15	9

Of the 22 children two had no father. Five of the fathers were reported as not punishing. Of the fathers who punished, most of them punished by spanking. Children reported that scolding, being sent out-doors, and turning off the radio were used as punishment.

Question Eleven, Part One: Can you tell me some of the things your mother likes for you to do?

TABLE XIII
CHILDREN'S RESPONSES CONCERNING ACTIONS MOTHER LIKES
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Wash dishes	16	12	4
When I sweep	10	5	5
Take care of baby sister	5	5	0
Help wash	2	2	0
Take care of house	2	2	0
Cook	1	0	1
Get wood	1	0	1
Clean inside car	1	0	1
Fix chair	1	0	1
When I get out the rug	1	0	1
Play with children	1	0	1
Help clean	1	1	0
Fold blankets	1	1	0
Herd sheep	1	1	0
Catch goats	1	1	0
Catch rabbits	1	1	0
Hang up clothes	1	1	0
Total Responses	47	32	15

The most common tasks the children reported that mother liked for them to do were sweeping and washing dishes. The next common task was taking care of their younger brother or sister.

Question Number Eleven, Part Two: What does your mother do or say that lets you know she likes what you do?

TABLE XIV

CHILDREN'S RESPONSES CONCERNING MOTHERS' REWARDS
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Thank you	17	10	7
No reward	2	1	1
No answer	1	1	0
Brings candy	1	1	0
Gives me a ring	1	1	0
Lets me go to the store	1	1	0
Says I'm a good boy	1	0	1
Makes me a cake	1	0	1
Total Responses	25	15	10

Children responded that their mother indicated she liked what was done by saying, "Thank you." One child mentioned praise; he responded, "Mother says I'm a good boy." A few mentioned tangible rewards, as candy, cake, a ring or going to the store.

Question Number Twelve, Part One: Can you tell me some of the things your mother does not like for you to do?

TABLE XV

CHILDREN'S RESPONSES CONCERNING SITUATIONS MOTHER DOES NOT LIKE
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Fight with brothers or sisters (Quarrel)	10	6	4
When I make my little sister cry	3	1	2

TABLE XV (Continued)

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Make my little brother cry	2	2	0
When I don't sweep	2	1	1
When I don't get rug out	1	0	1
When I don't pick up my toys	1	0	1
Hurt the girls	1	0	1
Made my mother cry	1	0	1
Ruin radio	1	0	1
When I make the little children cry	1	0	1
When I don't wash dishes	1	1	0
Take my sister's toys	1	1	0
Total Responses	25	12	12

The boys gave more answers to this question than the girls. For both boys and girls, mother was reported as disliking it most when they fought and quarrelled and made their brothers and sisters cry. Mothers also did not like it when the children did not do their work around the house.

Question Number Twelve, Part Two: What does your mother do or say that makes you know she does not like what you do?

TABLE XVI

CHILDREN'S RESPONSES OF HOW MOTHER PUNISHES
N = 22

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
Spank	16	6	10
Don't quarrel	3	2	1
Punish (didn't say how)	1	1	0
Sends me to bed	1	1	0
Gets cross	1	1	0

TABLE XVI (Continued)

Children's Responses	Total N = 22	Girls N = 13	Boys N = 9
No punishment	1	0	1
Makes me stay home	1	1	0
Kneel down	1	1	0
Sends me away	1	1	0
Puts me in a corner	1	1	0
Total Responses	27	15	12

More boys reported punishment by spanking than the girls. Girls reported more different ways by which mother punished them: e.g., "She makes me stay home," "She gets cross," "She sends me away," "She puts me in a corner," "She sends me to bed," "She says 'Don't quarrel.'" One girl mentioned kneeling down which is a form of punishment carried out at the dormitory. She may have been confusing home and dormitory punishment.

Analysis of the Pictures:

The pictures which the children had made were dated and sorted for study in the following categories: animals, birthday, Christmas, design, fighting, home, Indians, landscape, school, transportation, work at home, and miscellaneous. The description of the categories is presented in Appendix B, page 62. The writer first sorted the pictures into the above categories. The reliability of the writer's sorting into the various classifications was checked by another person who sorted the pictures. There was near perfect agreement between the writer's placement and that of the other person checking the pictures.

TABLE XVII
 CLASSIFICATION OF CHILDREN'S DRAWINGS ACCORDING TO SEX OF
 CHILD AND TOPIC OF DRAWING
 N = 31

Topic	Total N = 31	Girls N = 19	Boys N = 12
Home	220	172	48
Design	35	24	11
Transportation	28	19	9
Work at home	13	6	7
Fighting	12	0	12
School	12	5	7
Scenery	9	2	7
Animals	8	1	7
Indians	7	0	7
Special Days	3	0	3
Miscellaneous	3	2	1
Total	350	231	119

All the children drew more pictures of their house than any other kind of pictures. Boys drew Indians, fighting, and animals. One boy drew nearly all the fighting pictures. The girls, however, drew practically no pictures in those categories. They drew more designs and transportation pictures.

Findings

Findings from the Questionnaire

1. Girls named playing dolls as the thing that made them happiest at home. They also mentioned playing house, picking flowers, getting wood, playing games and herding sheep. Boys named playing ball in some form as the thing that makes them happiest.

2. Most boys would not admit any fear. Boys that indicated fear responses named as a fear object the wolf, owl, or lion. Only two girls

said they were not afraid. The other girls named animals considered by Navajo to have evil spirits: e.g., wolf, snake and the owl. Two girls said they were afraid of dogs because they looked like wolves at night.

3. Girls responded that the swing and music were things that made them happiest at school. The majority of the boys did not mention any special things that made them happiest at school, but at least five boys named some kind of ball playing.

4. The girls' responses indicated that most of them were afraid of the big girls and big boys at school who hit them. Most of the boys would not admit being afraid at school, but the boys that indicated fear responses mentioned wolf, teacher and big boys hitting them.

5. Most of the girls' responses revealed no one thing that made them sad; however, anything that hurt them or their family seemed to be conditions that made them sad. Boys did not admit to being sad, but one boy as well as two girls said they were lonesome and sad when they did not get to go home on Friday.

6. According to the girls' responses, most of the girls did not like the boys hitting them, and it made them angry. They also were angry when other children took their work or spoiled it. The boys said they were angry when big boys hit them or other children.

7. Girls said that they liked coloring, writing, and spelling best, because this was easiest for them. Boys liked writing and drawing best.

8. Both boys and girls felt arithmetic and reading were difficult for them. More girls than boys felt that nothing was hard for them.

Boys mentioned that sitting in their seats and keeping still was difficult for them.

9. Responses of boys and girls to what their fathers liked were different. Boys said, "Herd sheep and haul wood." They also mentioned doing good in school work, polishing the car, shooting a rabbit, and riding a horse. Girls mentioned things like chopping wood, getting tools, washing clothes, helping mother, ironing, washing dishes and building the fire.

10. In regard to rewards for what the father liked, both boys and girls said their father said, "Thank you." A few mentioned rewards like giving money and buying clothes.

11. In response to what father did not like, most of the children said their fathers disliked their hitting and hurting their little brothers or sisters. The next most often mentioned situation that fathers did not like were things pertaining to failure to do work father expected the children to do.

12. Most of the children said their fathers punished them by spanking. A few children reported that fathers used other forms of punishment such as scolding, sending the child outdoors and turning the radio off. There were five children who said their father did not punish them. Leighton and Kluckhohn (18) said that fathers did not punish their children. This was the task of the mother or her brother.

13. In response to what mother liked, the girls gave twice as many answers as boys. The most common tasks approved by mothers were sweeping and washing dishes. Nearly every girl mentioned helping

wash dishes, but only four boys named it. The next most common task in relation to what mother liked was taking care of the younger brothers or sisters.

14. According to the children their mothers indicated they liked what was done by saying, "Thank you."

15. Boys gave more answers than girls to the question concerning what mother did not like. For both boys and girls, mother was reported disliking most their fighting and quarrelling and making their brothers and sisters cry. The next most mentioned thing mother did not like was when the children did not do their work around the house.

16. Mother punished most often by spanking. More boys reported being punished by spanking than girls. Girls reported more different kinds of punishment than boys.

Findings of the Analysis of the Drawings

All the children drew more pictures of their homes than any other kind of pictures. Boys drew Indians, fighting, and animals; while the girls drew more transportation and design pictures than the boys did. One boy drew most of the fighting pictures. He was the boy that said he was lonesome. He seemed to be releasing his feelings of resentment and anger, for he continued to draw this kind of picture on his daily assignment sheets after the drawing part of the study was over.

CHAPTER IV

SUMMARY

The investigator studied Navajo children's expressed feelings about home and school. This study arose from the writer's observations and from implications in the literature concerning the feeling that Navajo Indian children have difficulty adjusting to school.

The purpose was to help the writer as a teacher to understand the children better in the particular school and grade where she was teaching.

To collect data the investigator used a verbal questionnaire. Due to the lack of a questionnaire to use with Navajo children the writer developed one. The questions were in twelve categories designed to determine situations and things which the Navajo child considered easy or difficult or which gave rise to joy, fear, sadness and anger. The investigator through this questionnaire also studied what the children felt their parents liked and disliked, as well as what rewards and punishments the children were given.

The children were also asked to draw pictures, which were then divided into thirteen categories.

Findings

Findings from the Questionnaire

The findings which were significant for the writer and perhaps

for other teachers as revealed by the questionnaire are as follows:

1. Girls named playing dolls as the thing that made them happiest at home. They also mentioned playing house, picking flowers, getting wood, playing games and herding sheep. Boys named playing ball in some form as the thing that makes them happiest at home.

2. Girls responded that the swing and music were things that made them happiest at school. The majority of the boys did not mention any special things that made them happiest at school; but five boys named some kind of ball playing.

3. Most boys would not admit any fear at home or at school. However, boys that indicated fear responses at home named as a fear object the wolf, the snake and the owl. Two girls said they were afraid of dogs because they looked like wolves at night. However, at school the girls' responses indicated that most of them were afraid of the big girls and big boys at school who hit them.

4. Most of the girls' responses revealed no one situation that made them sad; however, anything that hurt them or their family seemed to be conditions that made them sad. Boys did not admit to being sad, but one boy, as well as two girls, said he was lonesome and sad when he did not get to go home on Friday.

5. According to the girls' responses most of the girls did not like the boys hitting them and it made them angry. They also were angry when other children took their work or spoiled it. The boys said they were angry when big boys hit them or other children.

6. Girls said that they liked coloring, writing and spelling best, because they were easiest for them. Boys liked writing and drawing best.

7. Both boys and girls felt arithmetic and reading were difficult for them. More girls than boys felt that nothing was hard for them. Boys mentioned that sitting in their seats and keeping still was difficult for them.

8. Responses of boys and girls to what their fathers liked were different. Boys said, "Herd sheep and haul wood." They also mentioned doing good in school work, polishing the car, shooting a rabbit, and riding a horse. Girls mentioned things like chopping wood, getting tools, washing clothes, helping mother, ironing, washing dishes, and building the fire.

9. In regard to rewards for what the father liked, both boys and girls said their father said, "Thank you." A few mentioned rewards like giving money and buying clothes.

10. In response to what father did not like, most of the children said their fathers disliked their hitting and hurting their little brothers or sisters. The next most often mentioned situation that fathers did not like were things pertaining to failure to do work father expected the children to do.

11. Most of the children said their fathers punished them by spanking. A few children reported that fathers used other forms of punishment such as scolding, sending the child outdoors, and turning the radio off. There were five children who said their father did not punish them. Leighton and Kluckhohn (18) said that fathers did not punish their children. This was the task of mother or mother's brother, but this custom is breaking down.

12. In response to what mother liked, the girls gave twice as

many answers as boys. The most common tasks approved by mothers were sweeping and washing dishes. Nearly every girl mentioned helping wash dishes, but only four boys named it. The next most common task in relation to what mother liked was taking care of the younger brothers or sisters.

13. According to the children their mothers indicated they liked what was done by saying, "Thank you."

14. Boys gave more answers than the girls to the question concerning what mother did not like. For both boys and girls, mother was reported disliking most when they fought and quarrelled and made their brothers or sisters cry. The next most mentioned thing mother did not like was when the children did not do their work around the house.

15. Mother punished most often by spanking. More boys reported being punished by spanking than girls. Girls reported more different kinds of punishment than boys.

Findings of the Analysis of the Drawings

All the children drew more pictures of their houses than any other kind of pictures. Boys drew Indians, fighting, and animals while the girls drew more designs and pictures of transportation than the boys did.

Implications of the Study

This limited study reveals the fears, joys, causes of anger, easy tasks and difficult tasks which the Navajo child experiences. It also reveals the likes and dislikes of the Navajo parent in their child-rearing practices and some of the rewards and punishments used. These

situations and feelings are all deeply embedded in the Navajo culture. This may mean the teacher of these children should study the culture continuously to be able to provide a program that is not too drastically a change from the Navajo to the Anglo culture.

Parent education is needed not only for the teaching of English to the Navajo parent but also to give an opportunity for the parents to understand the goals and the type of training their children will receive in school.

Recommendations for Further Study

1. The writer recommends the procedure used in this study as a means by which teachers at any level may deepen their understanding of the children and the parents' expectations for their children.

2. Further revision of the questionnaire and a larger sample is needed if generalizations are to be made; however, this writer feels the benefit of this study has helped her personally in her understanding of the Navajo child and his life at home and at school.

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APPENDICES

APPENDIX A

THE QUESTIONNAIRE

1. When I was a little girl we would make potato salad; we would get weiners and buns and other food together and have a picnic. Sometimes we would gather flowers. Other times we would gather wood or nuts. We had such happy times. What are some of the things that make you happy at home?
2. Once there was a bad thunderstorm at home and the lightning hit a tree next to our house. It made me afraid. Can you tell me some things that make you afraid at home?
3. When I first came to school, we had a rhythm band; we wore little red hats and played triangles, drums, sticks and other things. This was so much fun. It made me happy. What were some of the things you liked that made you happy when you came to school?
4. When I first came to school, the teacher was so big and strict and there were so many children it made me a little afraid. Can you tell me some things that made you afraid when you first came to school?
5. When I saw a little boy crying over at the dormitory when he first came to school it made me so sad. Can you tell me some things that make you sad?
6. When I see a big boy hitting a little boy it makes me angry. Can you tell me some things that make you angry?
7. Remember the rhythm band I told you about? It was fun and made me happy because it was so easy. Can you tell me some things that are easy for you in school?
8. Sometimes the teacher would say, "John went two miles and Bill went four miles. How many more miles did Bill go than John?" This was hard for me. Can you tell me some things that are hard for you?
9. When my daddy was working in the garden, I would take him a drink. He would be so happy. He would say, "Thank you." Can you tell me some of the things you do that your father likes?
- 9a. What does he do or say that lets you know he likes these things?
10. When we were little we would have the radio very loud and our father would make us turn it down. If we didn't turn the radio down he would punish us. Can you tell me some things your father doesn't like?
- 10a. What does he say or do that lets you know he does not like it?

11. When I was a little girl sometimes we would surprise mother and wash dishes. She was so happy and would say, "Thank you." Can you tell me what you do your mother likes?
 - 11a. What does she do or say that lets you know she likes it?

12. When I was a little girl my sister and I would want to play with the same toy or want to play something different. Then we would quarrel and argue about it. Mother would not like it. She would have to punish. Can you tell me what you do your mother does not like?
 - 12a. What does she do or say that lets you know she does not like it?

EXAMPLES OF BOYS' AND GIRLS' RESPONSES

Question 1 When I was a little girl we would make potato salad; we would get weiners and buns and other food together and have a picnic. Sometimes we would gather flowers. Other times we would gather wood or nuts. We had such happy times. What are some of the things that make you happy at home?

A Boy's Response: "Herd sheep." "Play cars." "Picnic with weiners." "Baseball." "Basketball." "Play with rocks."

A Girl's Response: "Play dolls." "Herd sheep." "Play with my sisters and brothers." "Ball." "Dolls."

Question 2 Once there was a bad thunderstorm at home and the lightning hit a tree next to our house. It made me afraid. Can you tell me some things that make you afraid at home?

A Boy's Response: "Wolves that come." "Afraid of thunder." "Not afraid of big boys."

A Girl's Response: "Wolf." "Dog bit me."

Question 3 When I first came to school, we had a rhythm band; we wore little red hats and played triangles, drums, sticks and other things. This was so much fun. It made me happy. What were some of the things you liked that made you happy when you came to school?

A Boy's Response: "Like guitar music, draw, write, read books."

A Girl's Response: "Play doll." "Play swings." "Play slide."

Question 4 When I first came to school, the teacher was so big and strict and there were so many children it made me a little afraid. Can you tell me some things that made you afraid when you first came to school?

A Boy's Response: "Not afraid of big boys at school." "Not afraid when first came to school."

A Girl's Response: "Make me cry those big girls." "Afraid of girls and teacher."

- Question 5 When I saw a little boy crying over at the dormitory when he first came to school it made me so sad. Can you tell me some things that make you sad?
- A Boy's Response: "I don't cry."
- A Girl's Response: "My sister cry."
- Question 6 When I see a big boy hitting a little boy it makes me angry. Can you tell me some things that make you angry?
- A Boy's Response: "Boys and girls take my papers makes me angry."
- A Girl's Response: "No."
- Question 7 Remember the rhythm band I told you about? It was fun and made me happy because it was so easy. Can you tell me some things that are easy for you in school?
- A Boy's Response: "Writing and drawing."
- A Girl's Response: "Work, write and play."
- Question 8 Sometimes the teacher would say, "John went two miles and Bill went four miles. How many more miles did Bill go than John?" This was hard for me. Can you tell me some things that are hard for you?
- A Boy's Response: "Arithmetic."
- A Girl's Response: "Reading, that's all."
- Question 9 When my daddy was working in the garden, I would take him a drink. He would be so happy. He would say, "Thank you." Can you tell me some of the things you do that your father likes?
- A Boy's Response: "Daddy likes to have me bring him a drink and carry wood." "I ride horse."
"Watch sheep."
- A Girl's Response: "Wash clothes, help my mother, iron."
- Question 9a What does he do or say that lets you know he likes these things?
- A Boy's Response: "Say thank you."
- A Girl's Response: "Nothing."

Question 10 When we were little we would have the radio very loud and our father would make us turn it down. If we didn't turn the radio down he would punish us. Can you tell me some things your father doesn't like?

A Boy's Response: "When make brother or sister cry."
"Don't have radio loud." "He likes it."

A Girl's Response: "Daddy never punishes."

Question 10a What does he say or do that lets you know he does not like it?

A Boy's Response: "He spank."

A Girl's Response: "Nothing."

Question 11 When I was a little girl sometimes we would surprise mother and wash dishes. She was so happy and would say, "Thank you." Can you tell me what you do your mother likes?

A Boy's Response: "I wash dishes for mother."

A Girl's Response: "I fold blankets."

Question 11a What does she do or say that lets you know she likes it?

A Boy's Response: "Thank you."

A Girl's Response: "She doesn't say anything to me."

Question 12 When I was a little girl my sister and I would want to play with the same toy or want to play something different. Then we would quarrel and argue about it. Mother would not like it. She would have to punish. Can you tell me what you do your mother does not like?

A Boy's Response: "We fight."

A Girl's Response: "I make my little sister cry."
"Hit her."

Question 12a What does she do or say that lets you know she does not like it?

A Boy's Response: "Mother spanks when we fight."

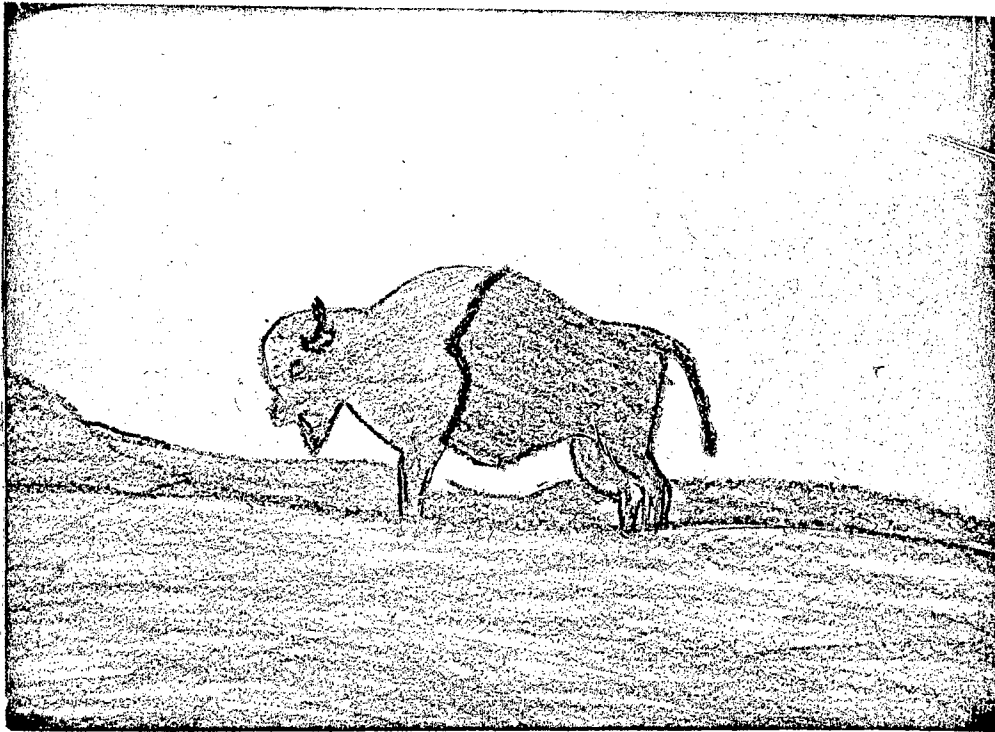
A Girl's Response: "My mother punish me." "Spank me."

APPENDIX B

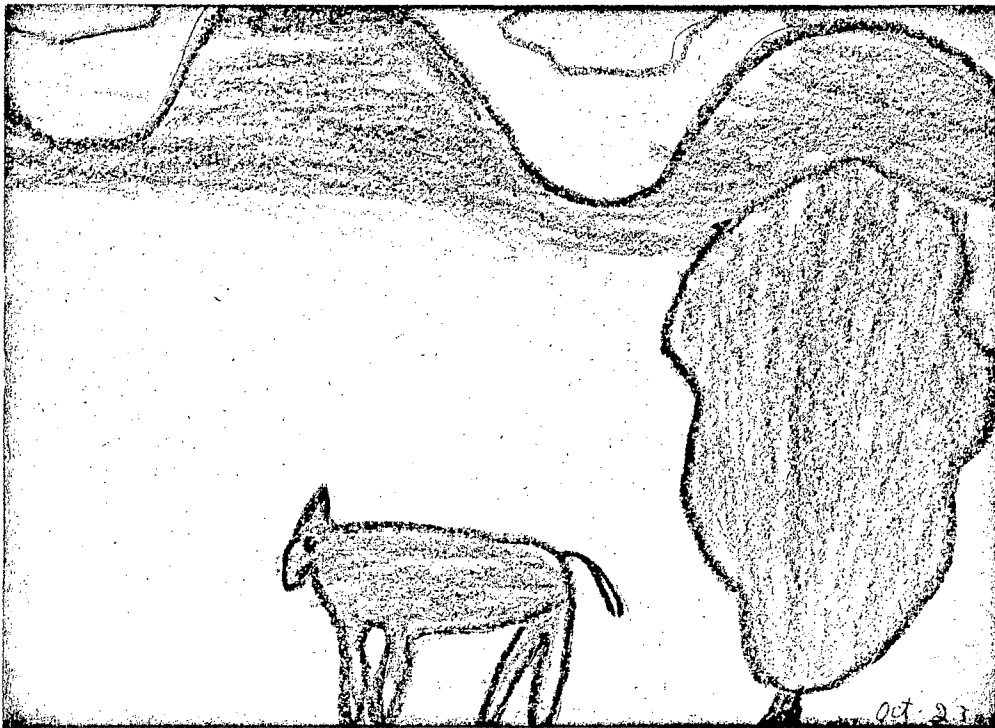
CATEGORIES OF PICTURES

1. Animals: These pictures consisted of just a horse, sheep or goats without any other connotation.
2. Designs: Designs were pictures where there were no recognizable objects. The apparent objective of the picture was color and pattern.
3. Fighting: These pictures were pictures in which the children portrayed Indians fighting each other or white men with bows and arrows, guns or cannons. They may also portray fighting as bombing from airplanes.
4. Home: These pictures were simply pictures of their home with or without scenery, and they may have people or a vehicle by the home.
5. Indians: These pictures showed the stereotypes of an Indian with the tepees and feather head dresses common to the Plains Indians, but not to the Navajo.
6. Scenery: These were pictures which showed trees, hills and general scapes.
7. School: School pictures showed just a building with a flag.
8. Special days: The pictures included under this category were pictures showing birthdays or holidays. Birthdays may be portrayed by a cake, child opening a present, or a crown. Holidays may be portrayed by any picture which would show anything indicating a special holiday, e.g. at Christmas children think of Santa and his sleigh, Christmas tree, stars and other things.
9. Transportation: The pictures in this category were pictures which showed people in or by the vehicle either going somewhere or about to go somewhere. It also included the Navajo on horseback or in wagons.
10. Work at home: Any picture which shows Navajo people doing something at home to help; herding sheep, picking fruit, wiping dishes, getting water, etc., were included in this category.
11. Miscellaneous: Any picture that could not be included in the above categories.

PLATE I ANIMALS

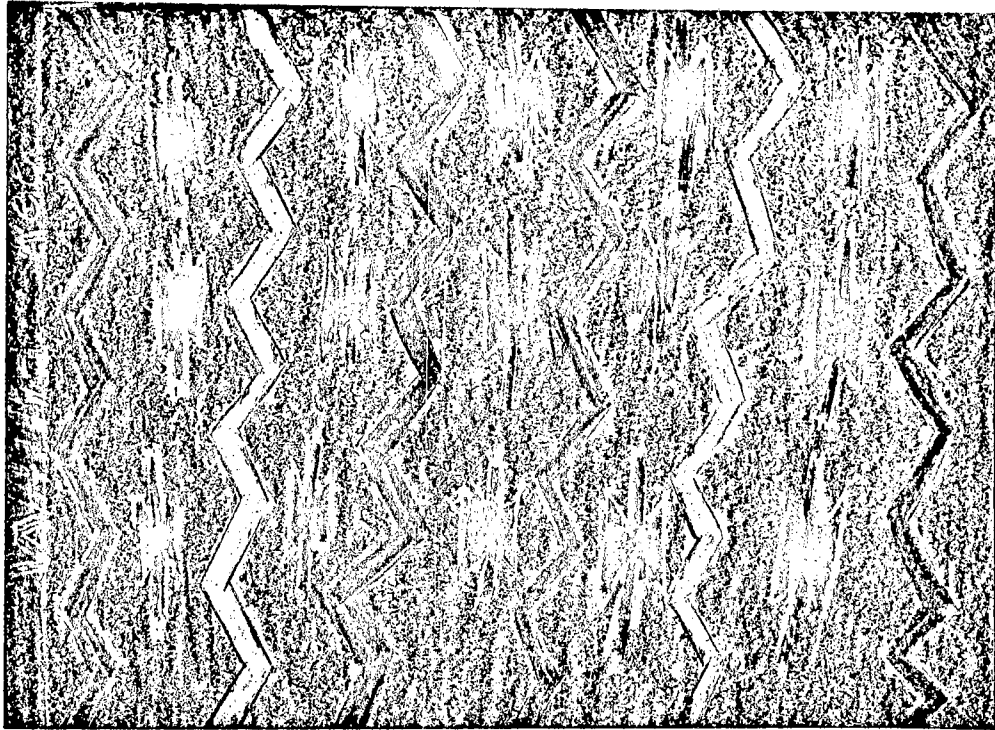


Boy's Drawing

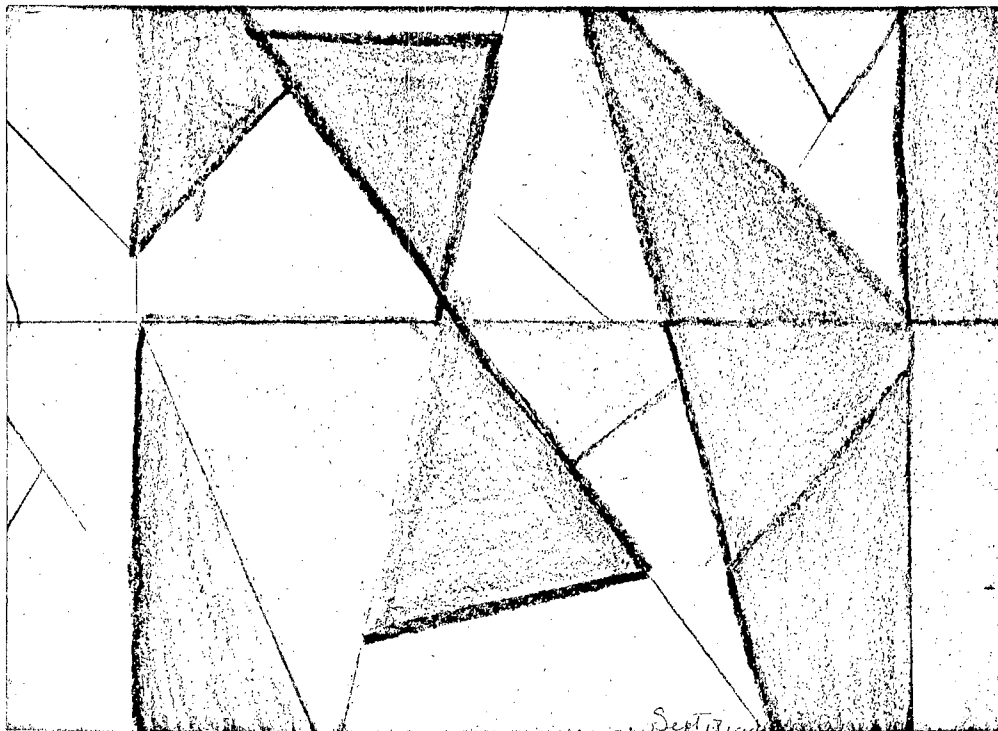


Girl's Drawing

PLATE II DESIGNS

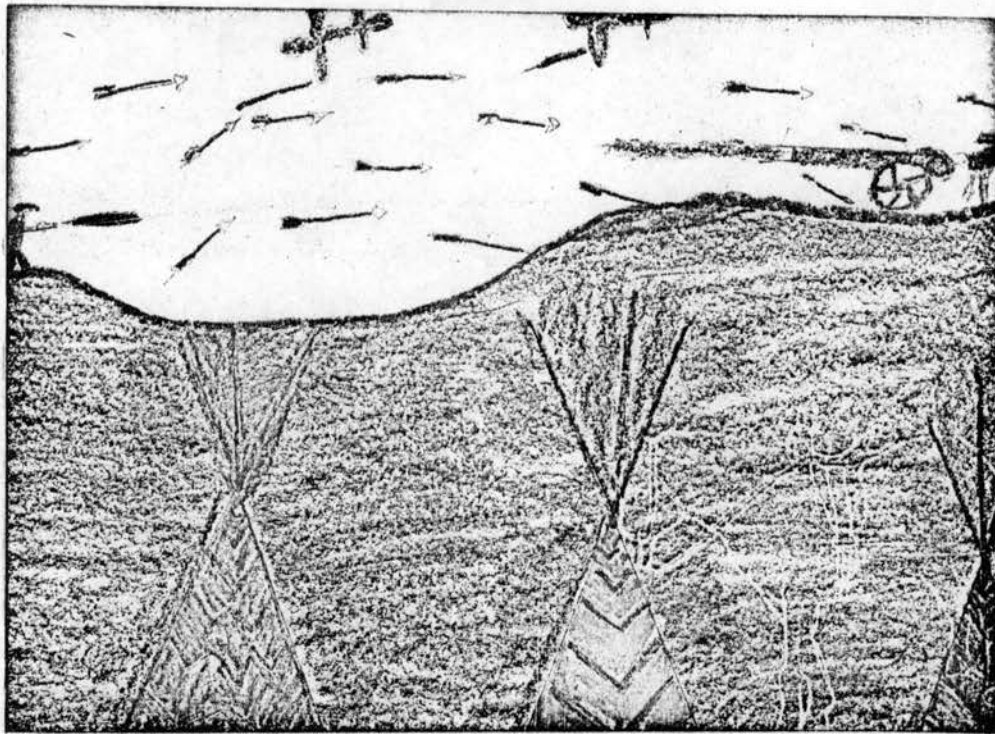


Boy's Drawing

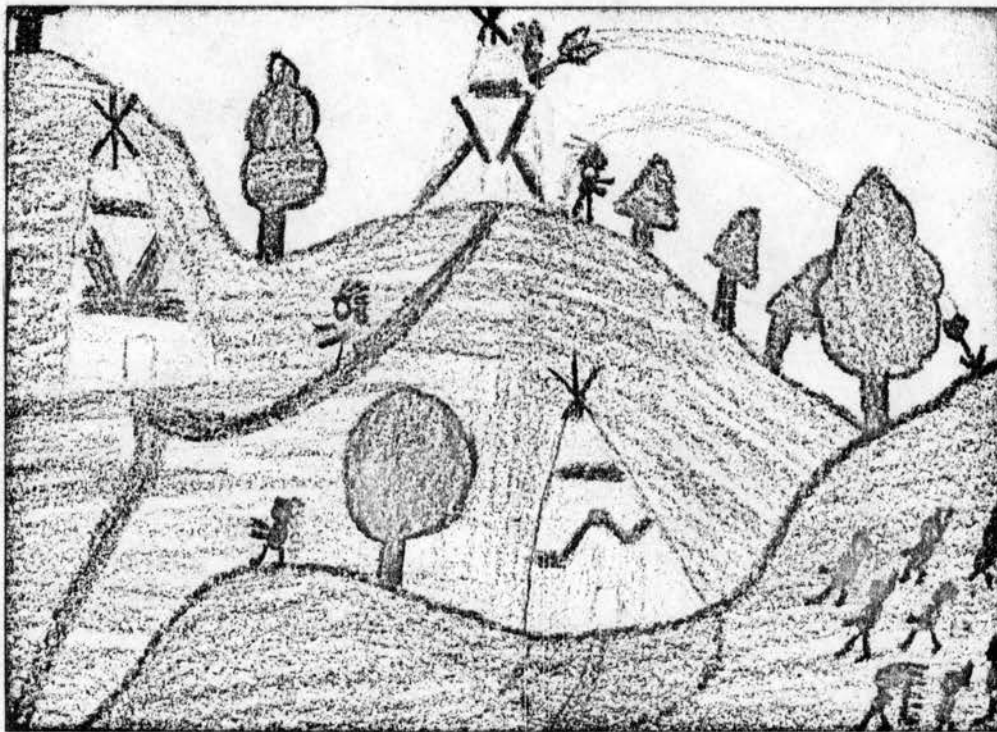


Girl's Drawing

PLATE III FIGHTING

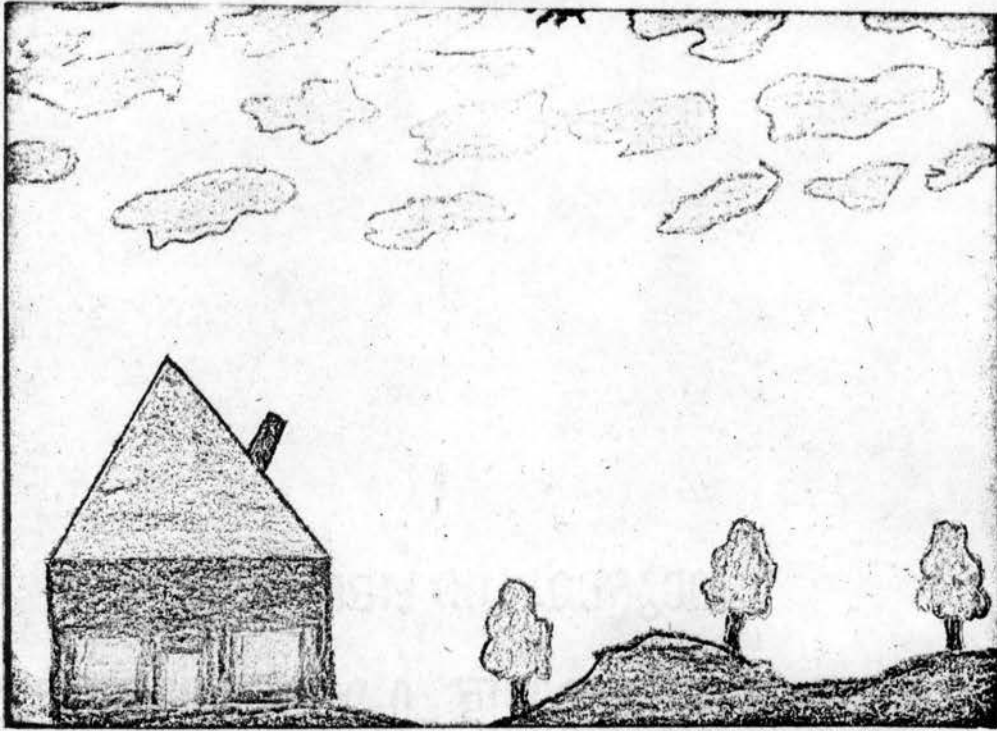


Boy's Drawing

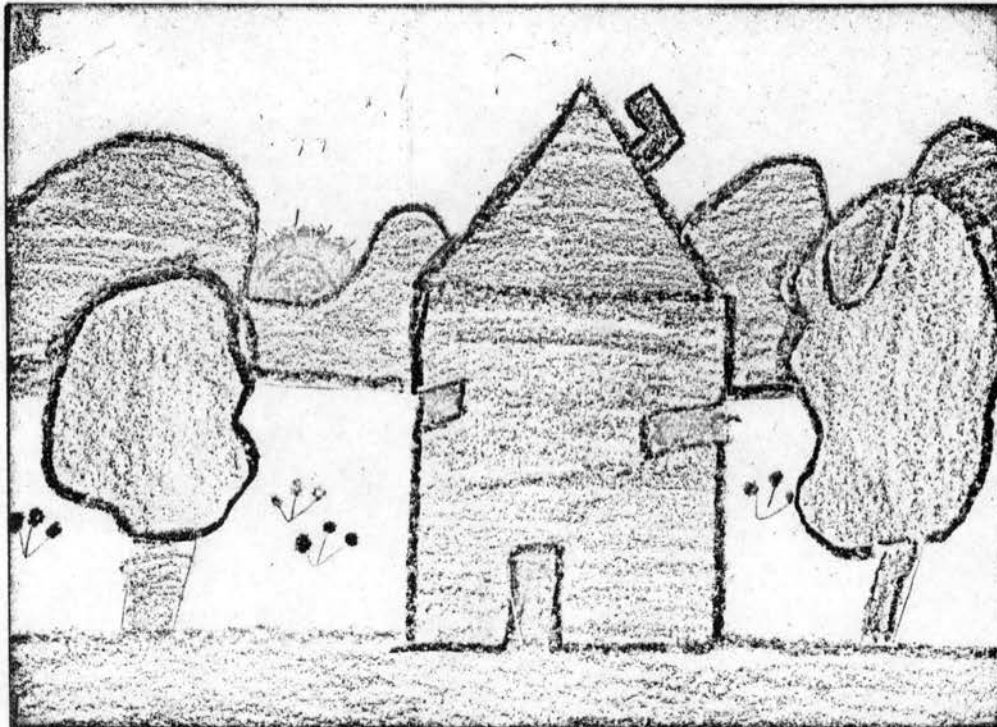


Girl's Drawing

PLATE IV HOME

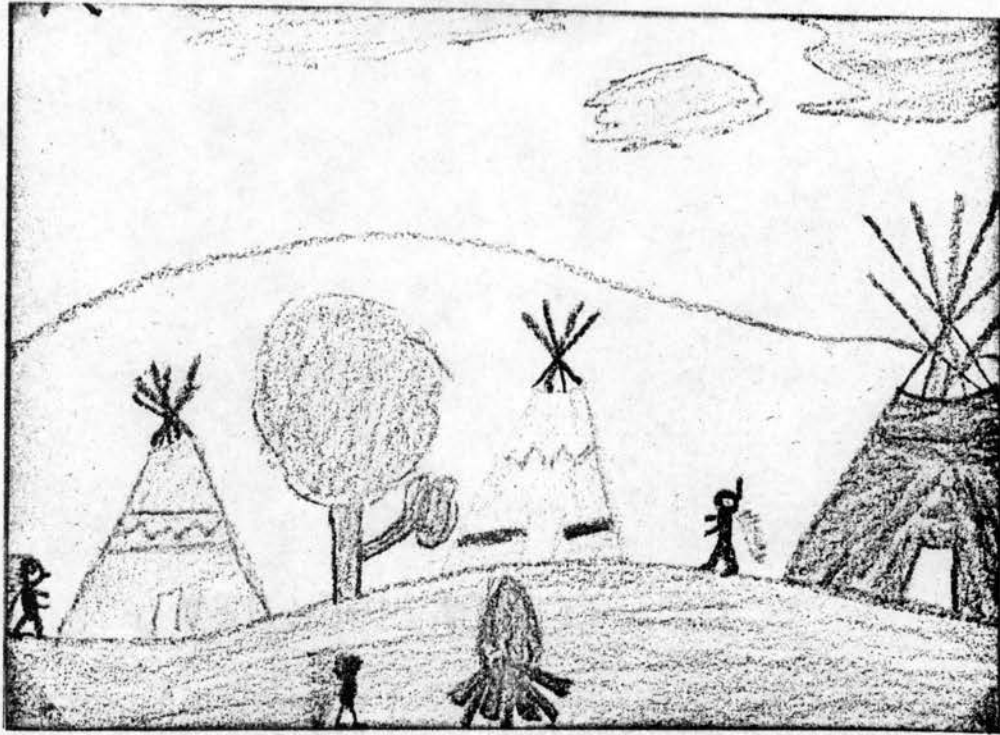


Boy's Drawing



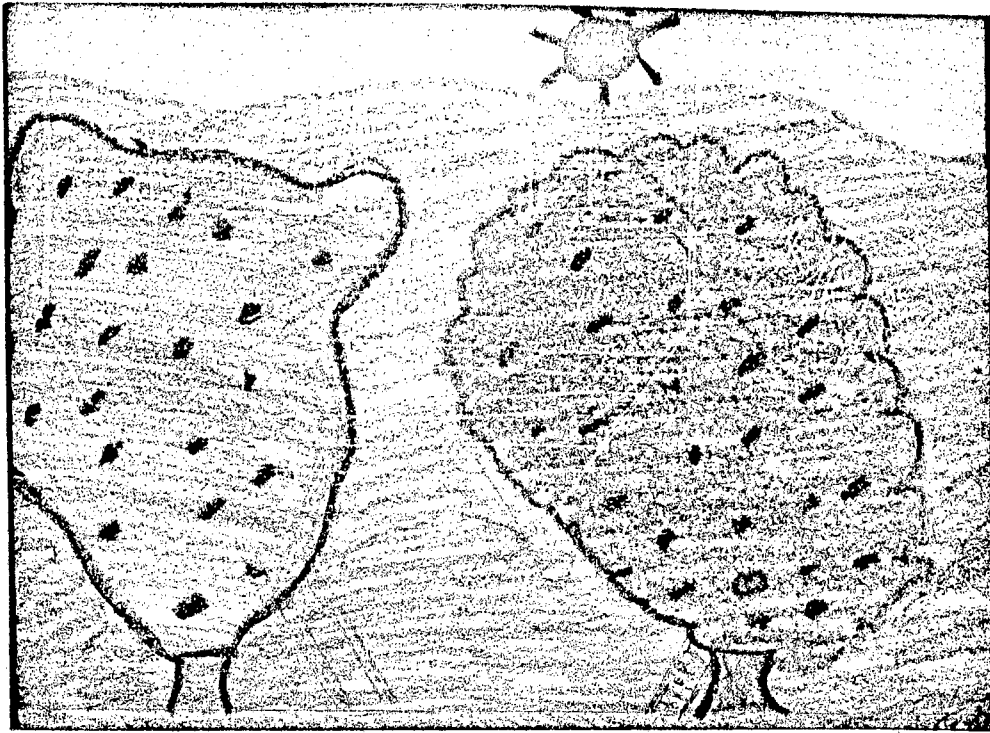
Girl's Drawing

PLATE V INDIANS

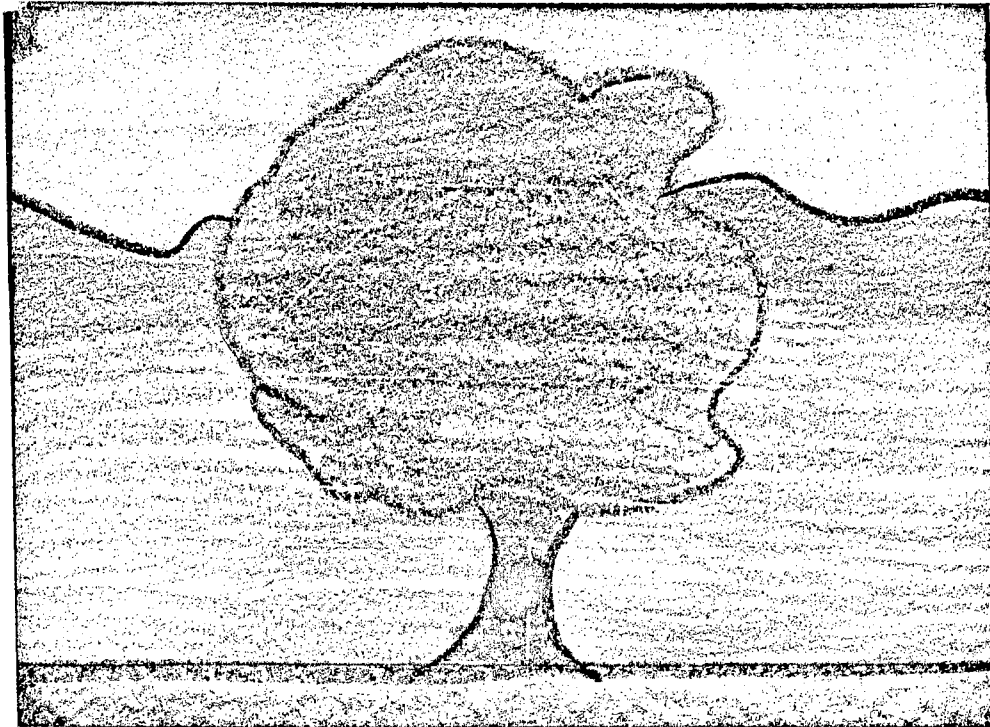


Boy's Drawing

PLATE VI SCENERY

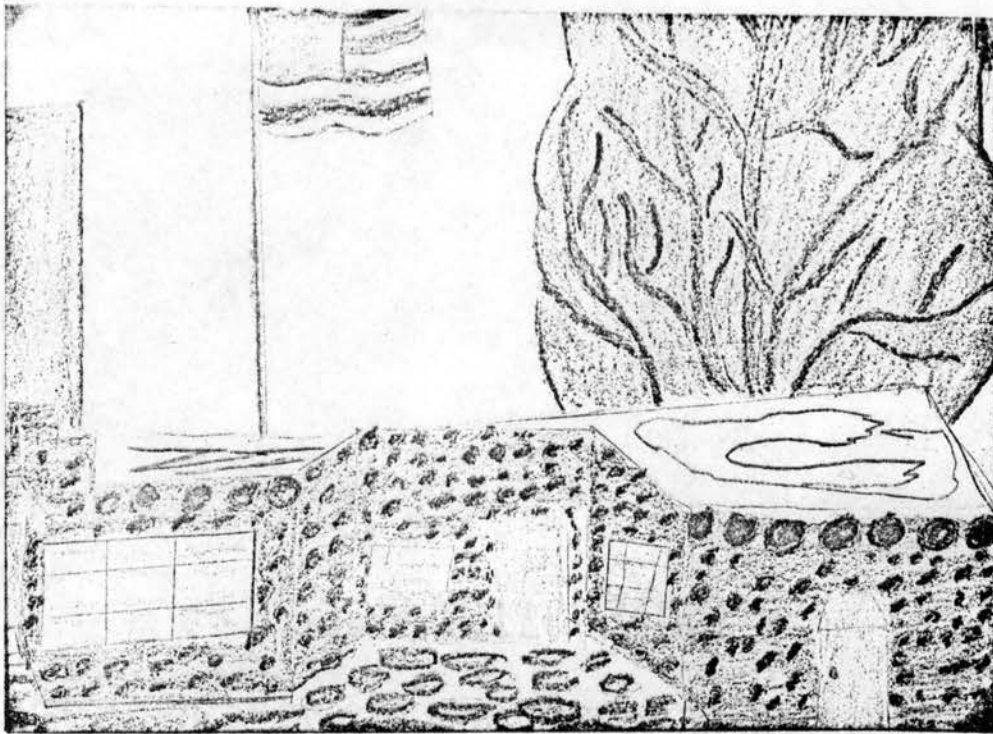


Boy's Drawing

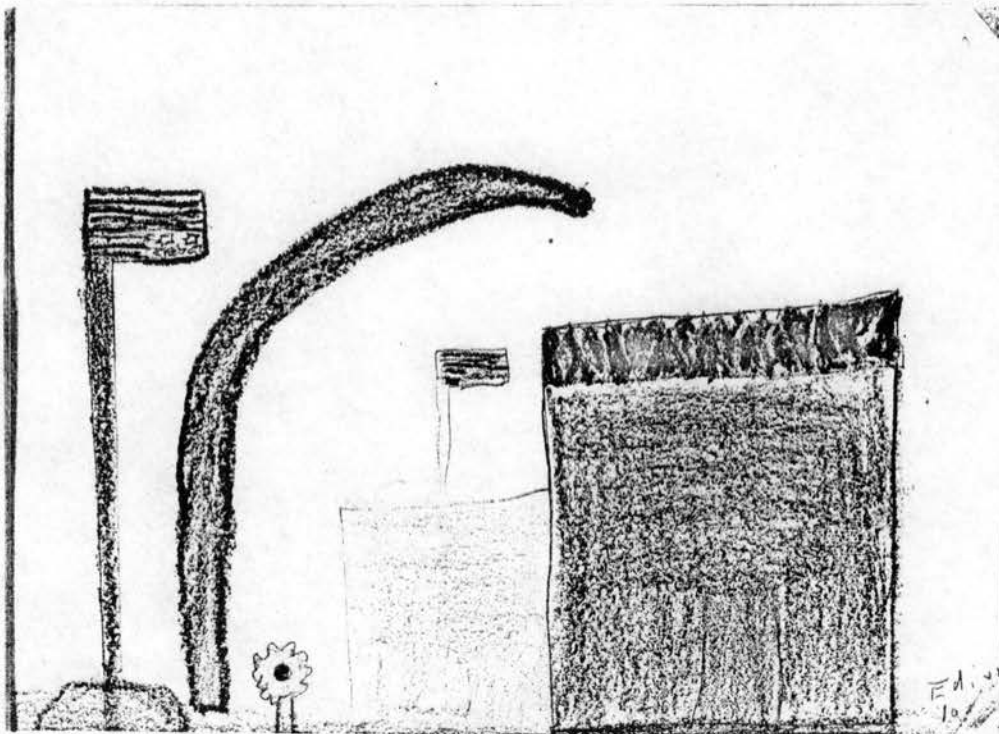


Girl's Drawing

PLATE VII SCHOOL

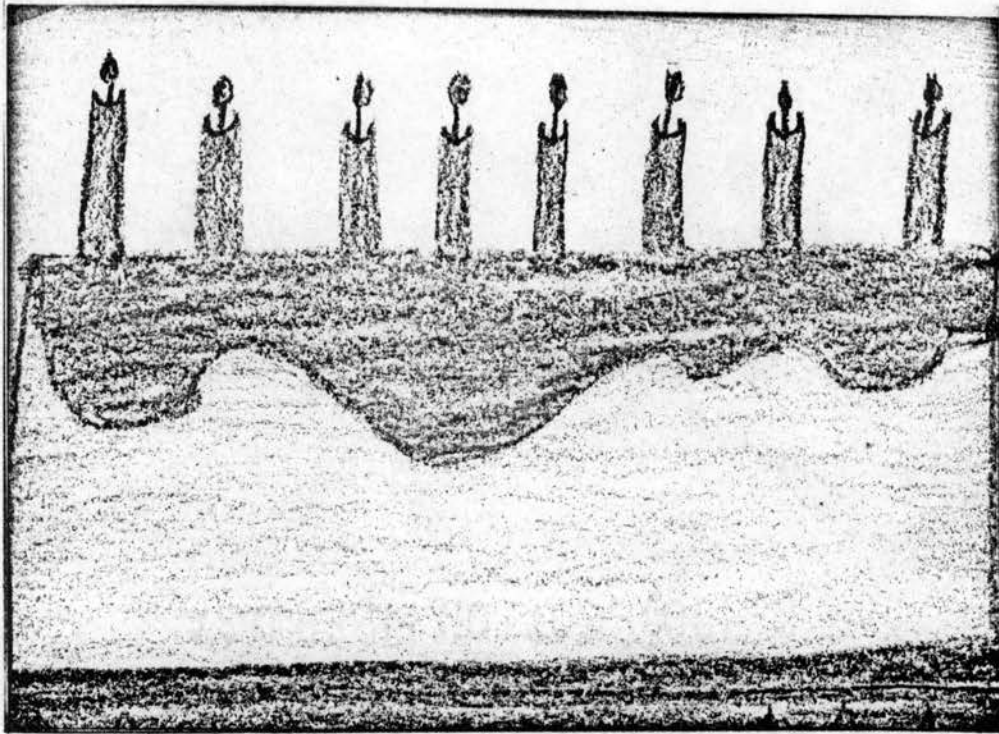


Boy's Drawing

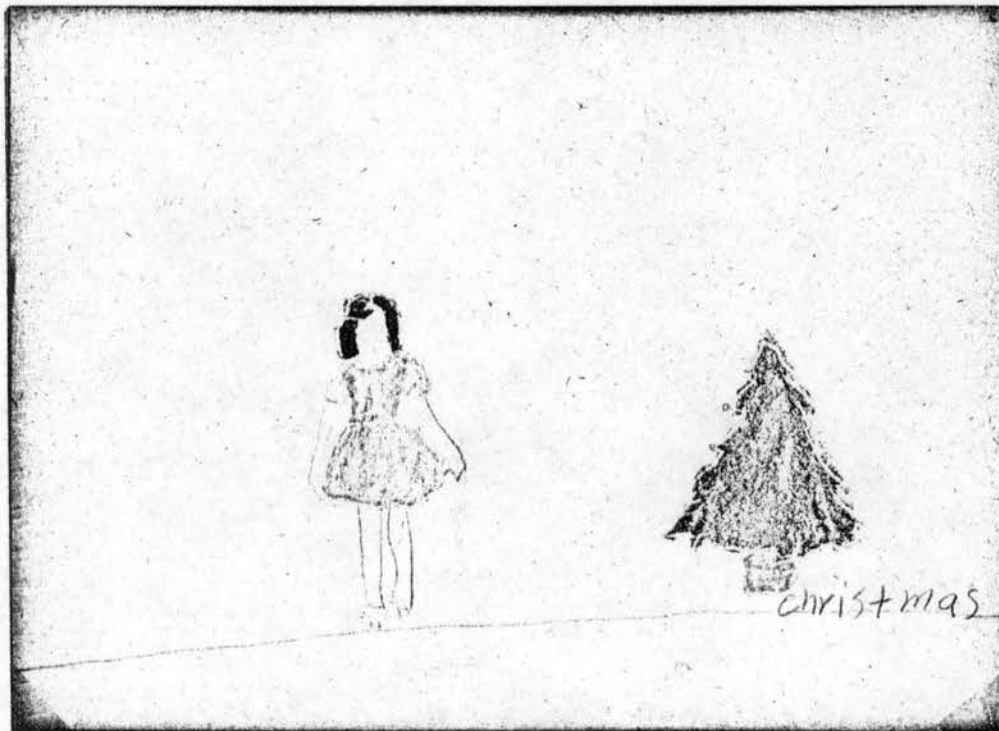


Girl's Drawing

PLATE VIII SPECIAL DAYS

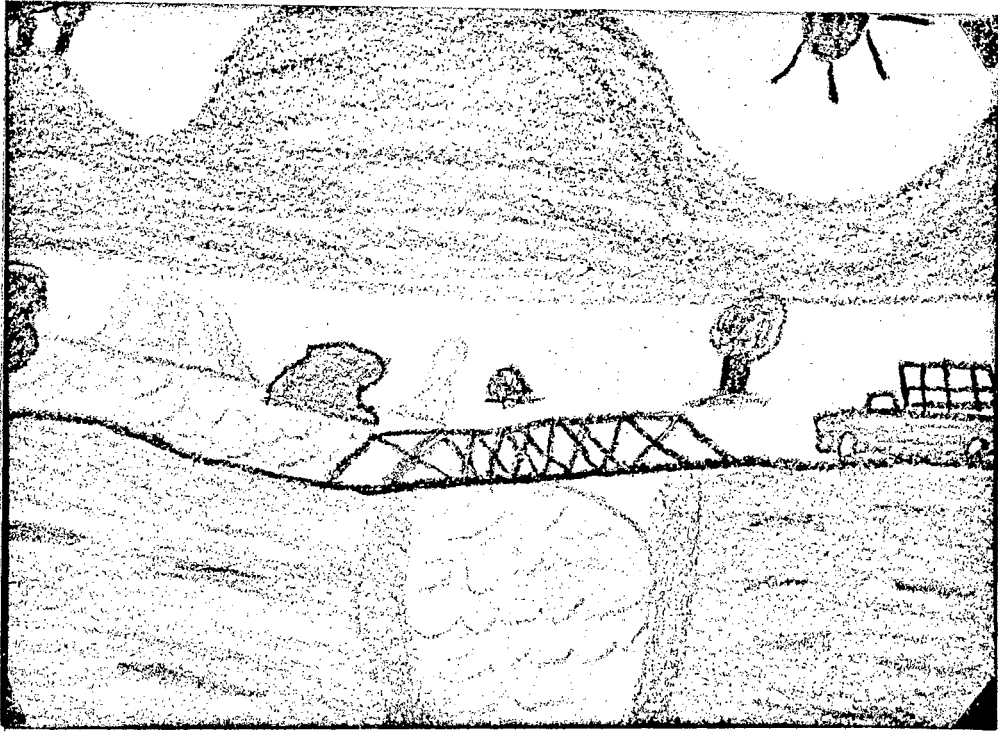


Boy's Drawing

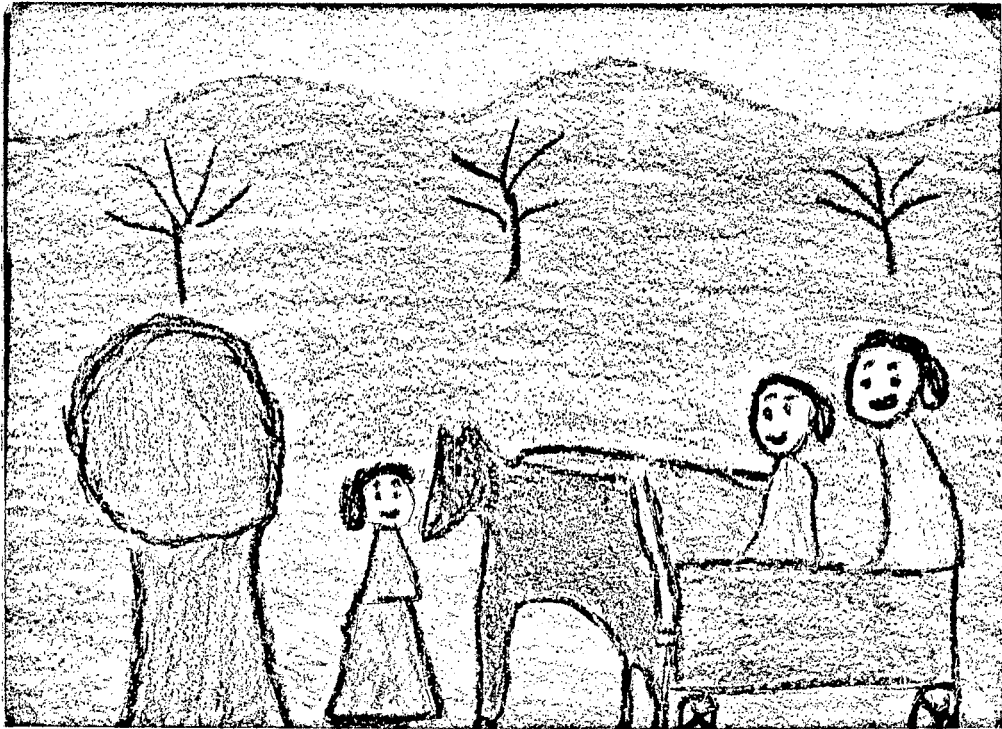


Girl's Drawing

PLATE IX TRANSPORTATION

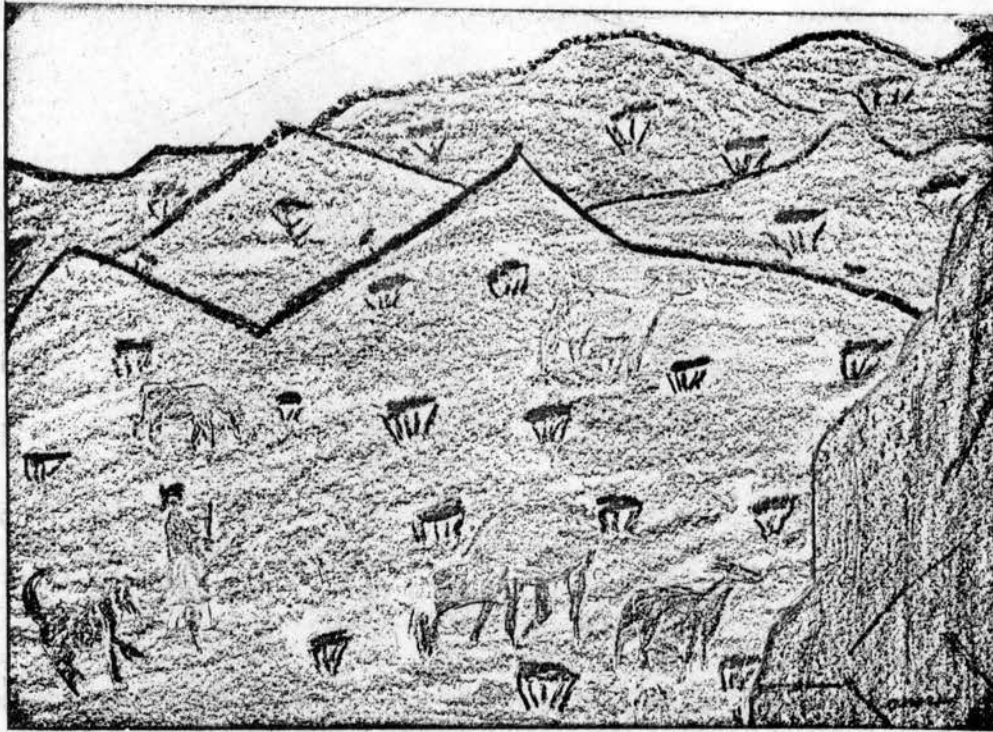


Boy's Drawing

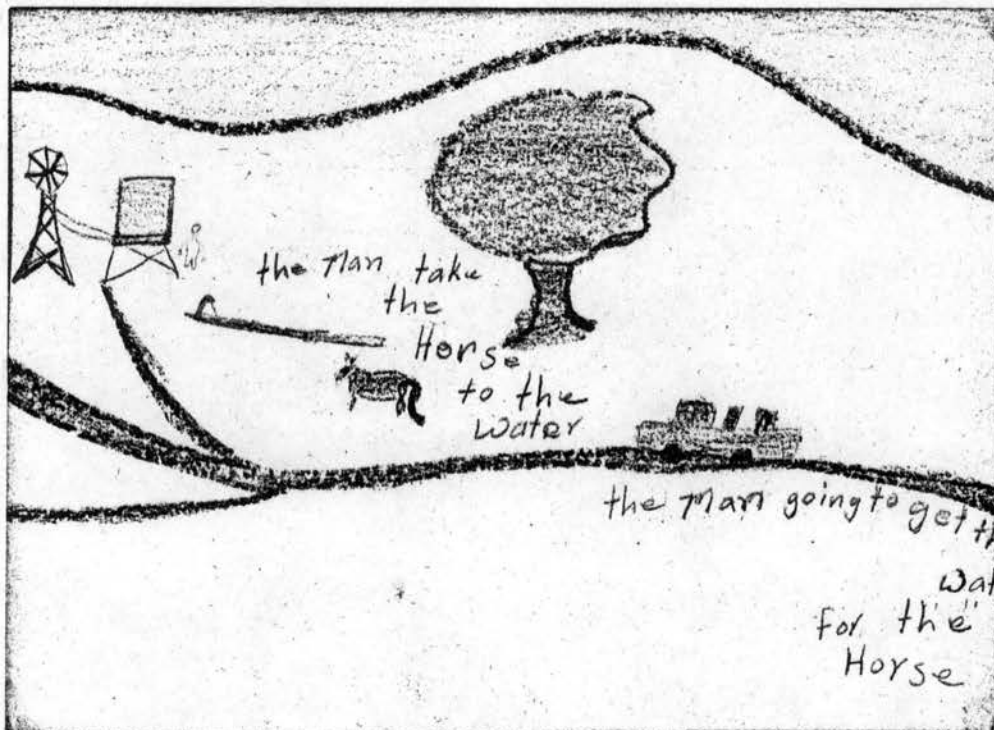


Girl's Drawing

PLATE X WORK AT HOME



Boy's Drawing



Girl's Drawing

VITA

Dorothy C. Harper

Candidate for Degree of

Master of Science

Thesis: NAVAJO CHILDREN'S EXPRESSED FEELINGS ABOUT HOME AND SCHOOL

Major Field: Family Relations and Child Development

Biographical:

Personal Data: Born at Madison, Wisconsin, January 1, 1923, the daughter of Dr. and Mrs. H. J. Harper.

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Experience: Taught Biology at Saint Mary's College, Xavier, Kansas from 1947 to 1948; taught science in the Methodist Girls School, Lucknow, United Province, India, from 1949 to 1954; taught second grade Navajo children on the Navajo Indian Reservation at Wide Ruins, Arizona from 1961 to 1965.