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Some Cultural and Linguistic Background Information for a Beginning Teacher on the Navajo Reservation

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Some Cultural and Linguistic Background Information For a Beginning Teacher On The Navajo Reservation

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An Independent Study Project

For the Master of Arts in Teaching Program

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by

G. Scott Harrison

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Some Cultural and Linguistic Background Information For a Beginning Teacher On The Navajo Reservation

DEDICATED TO

THE CHILDREN OF THE NAVAJO ELEMENTARY SCHOOL,

NAVAJO, NEW MEXICO,

AND THEIR PRINCIPAL, MILTON J. MILLER

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I

INTRODUCTION

A beginning teacher on the Navajo Reservation will be faced with a multitude of very new and fascinating aspects of a culture quite different from his own. In many ways the challenges he will meet will be similar to those met by Peace Corps teachers. The Peace Corps sees to it that all of its volunteer teachers receive an exhaustive and intensive three-month training program before they begin any teaching assignment. Heavy emphasis is placed on learning the language and culture of the people with whom the volunteers will be dealing. At the end of three months, the volunteers are expected to be able to carry on day-to-day conversations in the language of their hosts and to function within the basic patterns of the host culture.

What a vast difference it would make if teachers of minority groups in the United States could receive similar training. However, a new teacher can do a great deal on his own to adequately prepare himself for teaching Navajo children. In a school year one can learn more about the language and culture of the Navajos than a Peace Corps volunteer can learn about his assignment in three-months. The major difference is that a teacher on the reservation must do much or all of the work on his own. This paper has been written to help such a teacher plan and execute an independent

reading and study program. With a moderate investment of energy, the beginning teacher will be better equipped to understand his students than many teachers who have spent years on the reservation.

Included is a brief history of the Navajo Tribe and some of the cultural aspects of the Navajos that a teacher will face. Sections IV and V pertain to why a teacher should study the Navajo language and how to go about it. The last section contains a collection of ideas that have been personally and successfully tried in a sixth-grade classroom on the Navajo Reservation.

Only the most useful material about the Navajos guided the selection of works for the appendices presented in this paper. However, many other books about Indians in general make for enjoyment and informative reading. For example, books by Dee Brown, John Collier, Harold Driver, and Ruth Underhill provide an excellent beginning. For knowledge about earlier Indian affairs, authors such as D'arcy McNickle, Stan Steiner, and Murray Wax would be helpful. These general, interesting works comprise Appendix A. Appendix B is a selected bibliography of publications pertaining only to the Navajos. Appendix C contains a selected bibliography of government publications (Educational Resources Information Center [ERIC]) about Navajo education. Appendix D is a listing of organizations and publications pertaining to Teaching-English-as-a-Second-Language to American Indians. Together they comprise a selected list of resource materials designed to assist the beginning teacher in developing an independent study program in the area of Navajo education.

II

WHO ARE THE NAVAJOS?

One hundred years ago, the Navajos were a small tribe of approximately 14,000 members. Today, they number 120,000 or one-fifth of all the pure-blooded Indians in the United States. Their reservation in the Southwest covers an area of 16,000,000 acres or 25,000 square miles. This is roughly the size of the state of West Virginia.

The Navajos and their cousins, the Apaches, came to the Southwest from the North. Both the Navajos and the Apaches speak a dialect of Athabaskan, which is the family name for a group of Indian languages still spoken today in Northwest Canada and Central Alaska. Somewhere around the eleventh or twelfth century the first Navajos appeared from the North and settled in what is now northern New Mexico.

Their Pueblo neighbors had developed a very sophisticated system of irrigation ditches and canals and upon this agricultural base led a highly-developed town life. Although the Navajos learned how to plant for themselves, they never built any towns. They preferred a nomadic life, and often raided the pueblos in the area at harvest time.

The Spanish had little contact with the Navajos, but they did bring great changes. The biggest single change was the introduction

of sheep, goats, and horses. Even today it is hard for older Navajos to believe that their people haven't always had sheep. During the Pueblo revolt of 1680 against the Spanish many Pueblo Indians sought refuge among the Navajos. From this contact the Navajos learned the fine art of weaving, at which they eventually became masters.

For the next 150 years the Navajos increased their herds of sheep and horses. The Spanish, and later the Mexicans, paid little interest to the Navajos or to this isolated desert land. In 1848, as a result of the Mexican American war, the Navajo country became part of the United States.

The Navajos had meanwhile begun raiding neighboring white settlements and ranches which were on their grazing lands. It was this that brought them to the attention of the United States Government. The raiding had become so troublesome that, in 1863, Kit Carson, with the aid of federal troops, was sent to subdue them. His orders were to force the Navajos to settle down and to relocate, if necessary. A policy of burning the crops, as well as extensive aid from the Utes, traditional enemies of the Navajos, caused the Navajos to quickly surrender. About 8,000 men, women and children were captured and forced to walk to Fort Sumner, New Mexico, some 300 miles away.

The Navajos spent a miserable four years in captivity, refusing government efforts to make them farmers. The one good thing that came out of this experience was the learning of silversmithing,

acquired from local Mexicans. The Navajos pleaded to be allowed to return to their old homeland and their old ways. They were finally allowed to do so in 1867 after promising never to raid again.

Slowly the tribe began to grow in numbers and wealth. Soon they were much stronger than before the arrival of Kit Carson. It was at this time that the women began to further develop their own style of rug weaving and the men started to work with silver. White traders were about the only contact most Navajos had with the outside world.

The Navajos exchanged their rugs, silverwork and livestock at the local trading post for food, clothing, axes, saws, saddles, and other necessary items. By 1900 the Navajos were living in a style that many still think of as being typical of them. They had large herds of sheep and goats, and the five-sided hogan had replaced the older cone-shaped dwelling.

Up until the 1930s the Navajos lived as they had in the past century. However, the federal government was suddenly forced to take an active role in reservation affairs. Their animal herds had increased considerably beyond the ability of the range land to support them. At the time the government took action, much of the land was already badly eroded. A drastic, forced reduction of herds was ordered. The years following this decree were difficult years for both sides, mostly due to an inability to communicate.

World War II brought the biggest changes to the Navajos since the Spanish had introduced sheep and horses. Of the Navajos

who left the reservation, 3,500 joined the armed forces and another 3,500 left to work in defense-related industries. The Navajos made an excellent fighting record, especially the Navajos who were used to sending messages by radio. The enemy could never break this new and strange code, the Navajo language.

When the war was over and the men returned to their homes, they had seen that changes were necessary if their people were to prosper. The biggest need for change that these men saw was in the field of education. Up to World War II, education on the reservation had been minimal at best with both sides to blame. The Navajos did not like school and the schools were not very likable places for the Navajos. Often they were bleak boarding schools, located far from home.

By 1950, the Navajos were demanding better schools. At this time, only one-half of the Navajo school-age children were in school. Arizona and New Mexico began to build and operate public schools for the Navajos with the aid of federal funds. A public school is feasible when there are hard-surface roads and enough children in one locality to fill a few school buses. Today over 90 percent of all school-age Navajos are attending school.

Other changes have occurred on the reservation since World War II. The wagon has been almost entirely replaced by the pick-up truck. Hard-surface roads are making a big difference. Trucks and roads mean more and better schools, the attraction of industry and the ability to move crops and livestock to market. Television

and transistor radios are causing an increasing rate of change each year. Students are now coming to school very conversant in matters of television commercials, professional sports and the latest hit songs.

Tribal income has greatly increased since the war. Due to oil, gas, coal and uranium leases, the tribe receives over one million dollars a month from royalties, stocks, bonds, and interest on bank deposits. The entire income from the tribe's portfolio is managed collectively to benefit the Navajo people. The tribe has wisely kept this income to be used for all and not to be distributed to individual families. For example, a large scholarship fund has been created which can be used by any Navajo student who shows promise and wishes to further his education beyond high school, be it in college, at a recognized trade institute or a hair dressers school.

Major sources of family income today come from employment in towns, in factories, on or near the reservation, and from jobs with the Bureau of Indian Affairs and other governmental agencies. Cattle and agriculture are important, but by no means sole sources of income. Rug weaving and jewelry making never afforded much profit and are even less important today. Unemployment is high and many families receive welfare payments. Hopefully the new roads and better schools will attract more industry.

The Navajos are a very proud people and rightfully so. Yet most standard school texts do not present such a picture, being

especially inadequate in relating the tribe's past and present accomplishments. The Navajos have a rich heritage which the schools can help foster.

III

SOME CULTURAL DIFFERENCES BETWEEN NAVAJO AND WHITE STUDENTS

One of the biggest differences that a teacher quickly recognizes is the influence of peer group pressure. The influence of the peer group is much stronger for the Navajo than for the white student. The Navajo student is always surrounded by an invisible committee of peers ready to pass judgment on his actions. For this reason, a Navajo student feels much safer if he remains an average student.

In the white society, trying to perform a difficult task is highly praised even if it is much too difficult and the attempt is poorly executed. Whites believe that by trying and trying again, a difficult task can finally be mastered. Even the failures are part of the learning process. Hence, in reading classes children are encouraged to guess at the meanings of words and to keep guessing until they finally succeed.

The trial-and-error approach is very difficult for the Navajo student. To be wrong in the presence of his peers, is to lose face. Navajos prefer to overlearn something before making the first attempt. They then make the attempt and are successful the first time. A Navajo girl watches her mother weave rugs for several years. While she is watching, she helps set up the loom, and card

and spin the wool. When the girl finally attempts her first rug, she is capable of finishing the entire project which is often quite good and taken to the trader in exchange for cash or goods.

The placing of a gold star after Johnny's name may force other white students to work harder and catch up with Johnny. Johnny's Navajo counterpart slows down so that the star is removed. Traditional Navajos look upon too much success as a bad thing. It tends to make one "different."

The Navajos are a very sensitive people and cognizant of what others think of them. This becomes readily apparent soon after a child enters school. If a teacher thinks that the Navajos are an inferior group of people, the child will soon know this and react in a fashion that fulfills the teacher's expectations. It is small wonder that by the time a student reaches junior high school he is often withdrawn, sullen and lacking in motivation.

It is usual for a white teacher in the suburbs to be quickly accepted by his students. With the Navajos, it takes much, much longer. They may watch for as long as an entire school year to see just why their teacher has come to live and work among them. They know that many whites are interested in them for only a few years in order to buy their handcrafts and to take pictures.

To exhort Navajo students to work hard and prepare for the future has a much different effect than the same theme has on a group of white children. There are several reasons for this reaction. One is that Navajos have traditionally lived in the

present and have not thought much about the future. To tell a Navajo that he will receive a reward after a period of hard work means very little. Traditional Navajos want to see the fruits of their labors today, not at some date in the distant future.

Another reason why students can't react to promises of the future is that they can't visualize much of the future about which the teacher is speaking. Most Navajo children have never seen a college, university, or a town of more than fifteen or twenty thousand inhabitants. The words suburbia, middle-class, slums, or ghetto mean nothing to them. A bright student asked one day, "What does suburbia mean?" To students in Albuquerque, this means the Northeast Heights, and they have all seen this area many times. They can visualize it; they don't need a definition. My Navajo friend had never seen Albuquerque, much less any suburbs.

It is difficult enough to hold the attention of suburban students with subject matter that is not particularly pertinent to the students' lives. It is even more difficult with Navajo students. If a Navajo student can't see the reason for learning a subject, he does poorly at the task. When the white child is making C's in a meaningless class, the Navajo student is failing. The effects of years of failing are cumulative. By the time many Navajo students reach the seventh grade, their self-image is so negative that any good school performance is impossible.

In the face of a new and perhaps dangerous or threatening situation, a white person often overreacts to compensate for his

fear or lack of knowledge. A flurry of activity and talk takes place. A Navajo in a similar situation reacts in a totally different fashion. If he doesn't know what to do, he does nothing, hoping all along that whatever is bothering him will go away.

Knowledge of the Navajo culture is a great asset to the teacher of Navajo children. Similarly, a knowledge of the Navajo language is a big help in teaching the children who speak this tongue at home. The following two sections state why a teacher should study the Navajo language and what materials are available.

IV

WHY STUDY NAVAJO?

A beginning teacher might ask, "Aren't the children in school to learn English? Isn't English what they need to learn the most? Isn't Navajo a dying language?" There is evidence to the effect that a rapidly changing language situation exists in almost every Indian community, including the Navajos. In fact, many anthropological linguists are running what is humorously referred to as an ambulance service for rapidly dying languages. But there are several very good reasons why a study of Navajo would be useful.

Navajo is anything but a dying language. A study done as recently as 1969 shows that roughly 73 percent of the Navajo six-year-olds come to school not knowing enough English to do first grade work. There will be Navajo speakers around for a long time to come. Two of the best known experts of Navajo culture state that the Navajo language is so radically different from ours that an understanding of Navajo linguistic structure is virtually a prerequisite to understanding the Navajo mind. They imply that the two minds operate in almost totally different worlds. (See Kluckhohn and Leighton, bibliography.)

Let's look at the Navajo language and see what a teacher might be able to gain from studying Navajo, and why the additional effort would be worthwhile. Robert Young, an area tribal operations

officer with the Bureau of Indian Affairs and authority on the Navajo language, has the following to say about studying Navajo:

> Contrary to the belief that the spread of English on the reservation would soon obviate the need to learn Navajo, the need looms today as great as ever. The language remains the best possible avenue through which to gain an understanding of the culture of the tribe; a knowledge of spoken Navajo is still fundamental to the establishment of necessary rapport with the people; and it is an invaluable tool for the scientist, the technician and the teacher whose work requires direct communications with the reservation people. Finally, and perhaps most important of all, the Navajo language itself contains the key to development of an effective program of instruction in English-as-a-second language for Navajos; the teaching has only to look inside the Navajo language to find it.
>
> The more knowledge one has on the Navajo language, in this instance, and the patterns according to which the Navajo conceives and expresses his thoughts, the better will one be able to express himself in English of a type that can be translated and accurately conveyed to his audience--and the better will one be fitted to teach English to Navajo children in terms which they can comprehend. . . . It is quite obvious that the Navajo language is not a primitive tool, inadequate for human expression, but a well developed one quite as capable of serving the Navajo people as our language is of serving us. The mere fact that translation of English into Navajo is difficult does not prove, as some believe, that the Navajo language is a poor one, any more than difficulty of translation from Navajo to English proves English to be poor.

Undertaking a study of Navajo will show the teacher some of the problems his students have in learning English and why these problems exist. For instance, a small gasp for breath which we scarcely notice often differentiates Navajo words. "Bita" means "between," but "bitá" means "its wing." Navajo also distinguishes quite separate meanings on the basis of pronouncing the vowels in long, intermediate or short fashion. For example, the "bitó" (his water) and "bitoó" (its juice) are absolutely identical save for the fact that the second vowel in the latter is lingered over.

Navajo is also a tonal language, meaning that the tone alone can change the meaning of a word. The only difference between azee (medicine) and azéé (mouth) is that the final long vowel of the latter has a high pitch. Tone alone indicates the difference between doo (not) and dóó (and), or ni (you) and ní (he, she, says). These features of Navajo make it difficult to master the rhythms and intonations of English, just as the English speaking teacher would have difficulties in learning the Navajo patterns. To the Navajo six-year old his language seems easy for him to use, and he uses it just as a white six-year old uses English, without any conscious effort.

It is intensely interesting and useful to see how Navajo sentences are put together and especially how Navajo verbs are used. It is very difficult for Navajo students to master English verbs and a study of their language will clearly reveal why this is so. For example, in Navajo the simple English verb "to give" can take on many different meanings. The proper verb stem depends on the nature of the object and its proper recipient. There are twelve separate, frequently occurring class verbs, each with a different stem. For example, the stem meaning "to give a bulky object" is much different from the giving of an animate object such as a baby or a cat. "To give a slender, stiff object" such as a broom uses a different stem than "to give a slender, flexible object" such as a piece of rope, or a snake.

To translate "I am putting the ball on the table" and "I am

putting the pencil on the table," Navajo uses entirely different verb forms, reflecting the different shapes of the objects. Conversely, Navajo uses the same verb form in expressing "I am putting the ball on the table"; "The sun is moving across the sky"; and "My wife is divorcing me," because sun, ball, and wife are all grammatically catagorized as "round objects."

With many Navajo verbs, the number of people one is talking to makes a difference in the verb form. Slight changes in suffixes can differentiate between one person, two people, or three or more people. Another interesting aspect of Navajo verbs is the use of a distributive plural. This differs from ordinary plurals in that the distributive plural indicates an action performed by one or several, each taken separately. Thus one form may mean, "We do such-and-such to him or them," and another form means, "We, each of us, do such-and-such to him or them." By a small change in verb form "come here (you, singular)" becomes "come here (you, plural, in a group)" and a third form means "come here (you, plural, one after another)."

Most of the inflectual elements of words occur as prefixes in Navajo but as suffixes in English. This explains why Navajo speakers who have been in school for many years still omit inflectional suffixes such as the "ed" endings of past tense regular verbs in English. Navajo students often say or write something like: "Last night my brother help me with my homework." Possession is expressed in Navajo by a prefix on the noun possessed, rather than a suffix on the possessor, as in English. Navajos sometimes carry

this construction over into English to produce such constructions as "The man his horse."

A student of Navajo will quickly recognize another major problem for the Navajo speaker in learning English. This is the correct use of pronouns. Navajo pronouns do not change their form the way English pronouns do. While the third person pronoun in English changes form according to number, case, and gender (in the singular), a single Navajo pronoun, bí, is used for all third person genders, numbers and cases. Thus Navajo speakers may have trouble learning to use the variant forms correctly, or may even use just one form of the pronoun for all third person situations. It is not uncommon to have students use "My brother, she went to town."

These are just a few of the aspects of the Navajo language that cause its speakers difficulty in learning English. Most of the mistakes made by speakers of Navajo when speaking English are fully explained in terms of Navajo language patterns. By studying the Navajo language, the teacher is able to offer a rational explanation for the mistakes that his students make. It means a great deal to a student if the teacher can explain the reason for his mistakes.

While on the reservation a teacher's time invested in studying Navajo will reward him with larger dividends than any other single investment. Not only will he benefit, but his students will benefit as well. He will be able to demonstrate that one language is not any better or worse than any other, it is just different. Few Navajo students ever have the opportunity to realize this fact.

V

MATERIALS TO USE TO STUDY NAVAJO

The most widely used textbook on this subject is Navajo Made Easier (see Appendix B). This is a beginning text which includes a tape of the dialogues which precede each chapter. The author, Irvy Goossen, is a former missionary and now member of the faculty at Northern Arizona University. He is a superb teacher and a very warm, generous individual. If you ever have the opportunity to study Navajo with him, by all means do so, even if you have never studied another language before in your life. If you are shy, or lack self-confidence in speaking a foreign language, never mind. Take the course anyway. Chances are that your fellow students will be just as shy as you are.

Maybe you have had two years of a language in college, and after many hours of effort, you can only say a few phrases. In Mr. Goossen's class you start speaking Navajo the very first period. His first chapter is designed to allow the student to start using Navajo by being able to say such phrases as, "What's that man called?", "What is Kee's mother called?", or "I am learning Kee's language."

Suppose that you decide to take a course in Navajo. What tools can you employ that might lighten your load? A tape recorder is indispensable, and the tape that accompanies Navajo Made Easier

is excellent. A tape recorder has infinite patience and is always available. Not only can you use it repeatedly to hear Navajo spoken correctly, but also you can hear your own voice and compare it with that of a native speaker.

If for some reason you find yourself in the position of being unable to study Navajo formally, there are several very good books you can use in a home study program. More has been written about the Navajos than about any other North American Indians. More has been written about their language as well. For a beginner in language learning and/or linguistics, the following three works are recommended. These works are all easy to read and written with non-experts in mind. Without ever speaking much Navajo you can learn how the language operates and its sound system.

Navajo Made Easier by Goossen, although a textbook, contains many interesting pieces of information about the Navajo culture, as well as the language. Chapter 8 in The Navajo by Kluckhohn gives a very interesting concise overview of the Navajo language. Robert Young has written a very useful monograph called, English as a Second Language for Navajos: An Overview of Certain Cultural and Linguistic Factors, a 1968 Bureau of Indian Affairs publication. This monograph compares the structural features of Navajo with English, making it a particularly useful tool in planning English classes. This writer strongly recommends that a teacher in the upper elementary grades and above have a copy of Navajo Made Easier in the classroom for the students to browse through and refer to.

For the serious student of Navajo there are several other sources to which he can turn. Dr. Henry Hoijer, professor of anthropology at the University of California at Berkeley, has done a prodigious amount of research on Athapaskan languages in general and on Navajo in particular. Some of Hoijer's monographs concerning Navajo are: The Phonology and Morphology of the Navajo Language, Studies in the Athapaskan Language and The Apachean Verb (see Appendix B). These monographs will make reference to just about every major work on the Navajo language that has ever been published in English.

VI

PERSONAL EXPERIENCES AND SUCCESSFUL ENDEAVORS OF A SCHOOL YEAR

In the sixth grade classroom, an old World War II Quonset hut, there were books covering every wall. There was barely enough space for all the books. You might wonder why there were so many books and what kind of books they were. Hooked on Books by Daniel Fader and Elton McNeil caused the biggest single change in the use of books in my classroom. The year before, the writer had stayed close to the standard school texts and library books. Hooked on Books changed most of that.

The standard school reader is of little value to Navajo children. At the beginning the students were allowed to read any book they wanted to, and slowly the required readers began to gather dust. The local public library (45 miles away) allowed the class to take up to fifty books at a time and the class subscribed to several paperback book clubs. There were no non-readers, once paperbacks began to fill the classroom. It was found that the Navajo parents were very willing to supply the needed quarters and dimes for paperbacks. Many parents and older siblings were even ordering paperbacks for themselves.

Physical endurance has always been a source of pride for the Navajos. Competitive sports and rodeos are fine for the older boys,

but what about the younger boys? The writer and his wife heard about a yearly marathon race held in Artesia, New Mexico. It was decided to ask the students if they would be willing to try such an event. The children responded enthusiastically.

The Navajo Athletic Club was quickly formed and training began in earnest. The entire team of seven, minus one boy, won participation trophies for finishing the race in less than six hours. Our one casualty had to drop out after twenty one miles, because he ate too many oranges along the way. How proud these boys looked holding their trophies in a photo that appeared in the Navajo Times, the official newspaper of the Navajo tribe. Next time, it was decided to include the girls if they so desired. Contact the College of Artesia, Artesia, New Mexico, for further information.

Chess proved to be a big morale booster for the entire class. Here was a game of wit where the little fellow who was a slow reader could beat the big fellow who read with ease. One's command of English made no difference in this game. Students of both sexes loved it. The only book out of the 500 or so public library books that were procured during the year that did not return was a book about how to play chess. This game cannot be too highly recommended.

Classical music is a taste that sixth graders can acquire very readily. Bach and Beethovan were great favorites during math periods. One unforgetable afternoon was when a Navajo-Hopi boy asked if he could take home the Beethovan record (The Emperor

Concerto). Classical music is not just for the white man. A poster of Ozawa conducting the San Francisco Symphony or a mention that Tokyo alone has seven or eight full symphony orchestras, will soon have the students believing that maybe this music can be for everybody.

The children enjoyed books about themselves. Navajo Means People was used in the classroom until the pages literally began to fall out of it. Actually the book stayed in Navajo homes more than it stayed in the classroom. The pictures it contains are not to be found anyplace else.

In closing the writer wishes to emphasize that writing this paper has been a joy and it is hoped that it can be of some use to you as a beginning teacher. The years on the Navajo Reservation were three very happy years, and the sincere hope is that you, too, will enjoy your sojourn with the Navajos.

APPENDIX

APPENDIX

EXPLANATORY NOTES

The following appendices will help you plan your reading program. One word of caution; many of the works cited are now recollections of how it used to be. Ruth Underhill describes how elderly Navajos would respond to Athapaskan words by smiling and saying that, "Yes, that's the way we used to say it."

In Appendix A the book by Murray Wax, R. H. Wax and R. V. Dumont, Formal Education in an American Indian Community, is recommended. In Appendix B the four most important books in this writer's opinion are: The Navaho, Navajo Means People, The Navajo Door and The Navajos. The first two books were written by the Dean of American anthropology, Clyde Kluckhohn. Ruth Underhill's, The Navajos, is of a more historical nature and is a book to share with your students. Appendix C lists Educational Resources Information Center (ERIC) cards which are on file at the library of the University of New Mexico. This is a collections of three-by-five microfiche cards from the Educational Resources Information Center of the U.S. Office of Education. Over fifty different articles have been placed on microfiche within the last five years that pertain to just Navajo education. The listed articles in Appendix C are believed to be the most valuable.

If one is teaching in New Mexico, membership in the New

Mexico Association for Teachers of English to Speakers of Other Languages (TESOL) and Bilingual Education is strongly recommended (see Appendix D).

APPENDIX A

Brown, Dee. Bury My Heart at Wounded Knee: An Indian History of the American West. New York: Holt, Rinehart and Winston, 1970.

Collier, John. Indians of the Americas. Chicago: University of Chicago Press, 1961.

Driver, Harold B. North American Indians. Chicago: University of Chicago Press, 1961.

Fey, Harold, and D'Arcy McNickle. Indian and Other Americans: Two Ways of Life Meet. New York: Harper and Row, (Perennial Library), 1970.

Steiner, Stan. The New Indians. New York: Harper and Row, 1968.

Underhill, Ruth. Red Man's America: A History of Indians in the United States. Chicago: University of Chicago Press, 1953.

Wax, Murray L. Indian Americans: Unity and Diversity. Englewood Cliffs, N.J.: Prentice Hall, 1971.

Wax, Murray L. and R. H. Wax and R. V. Dumont. Formal Education in an American Indian Community. Atlanta: Emory University Press, 1964 or Supplement, Social Problems (Spring, 1964).

Werner, Oswald. "Some Cultural Prerequisites for Teaching English as a Second Language in BIA Schools." Northwestern University, 1967. (Mimeographed)

Kluckhohn, Clyde and Evan Vogt. Navajo Means People. Cambridge: Harvard University, 1951.

Mitchell, Emerson Blackhorse. Miracle Hill: The Story of a Navajo Boy. Norman: University of Oklahoma Press, 1967.
A Navajo telling about growing up between two cultures.

Underhill, Ruth. The Navajos. Norman: University of Oklahoma Press, 1956.

Young, Robert., William Morgan. The Navajo Language. Albuquerque: Bureau of Indian Affairs, 1943.

APPENDIX B

Allen, T. D., Navajos Have Five Fingers. Norman: University of Oklahoma Press, 1963.

Brugge, D. M., et. al. Navajo Bibliography. Navajo Tribal Museum, Window Rock, Arizona, 1962.

Dyk, Walter, Son of Old Man Hat: A Navajo Autobiography. New York: Harcourt & Brace, 1938.

Gilpin, Laura. The Enduring Navajo. Austin: University of Texas Press, 1968.
A striking collection of photographs and personal recollections collected by the author over a twenty-five year period.

Goossen, Irvy. Navajo Made Easier. Flagstaff, Arizona: Northland Press, 1968.

Hoijer, Harry. "Verb Stems in the Apachean Language". International Journal of American Linguistics, Vol. XI (1945).

Hoijer, Harry and Edward Saper. "The Phonology and Morphology of the Navajo Language." The University of California Publications in Linguistics, Vol. 50 (1967).

Hoijer, Harry, et al. "Studies in the Athapaskan Language." University of California Publications in Linguistics, Vol. 29 (1963).

LaFarge, Oliver. Laughing Boy. Cambridge: Houghton Mifflin Co., 1929, or Pocket Books, 1959.

Leighton, Dorothea and Alexander Leighton. Children of the People: The Navajo Individual and his development. Cambridge: Howard Press, 1947.

Leighton, Dorothea and Alexander Leighton. The Navajo Door: An Introduction to Navajo Life. Cambridge: Harvard University Press, 1944.

Leighton, Dorothea and Clyde Kluckhohn. The Navaho: Revised Edition. Garden City: Double Day and Co., 1962.

Kluckhohn, Clyde. Navajo Witchcraft. Boston: Beacon Press, 1944.
Witches, were-animals and sorcery, the revised edition has a biographical introduction of Clyde Kluckhohn by Talcott Parsons and Evan Vogt.

APPENDIX C

Benhan, William. "Helpful Hints for New B.I.A. Teachers." ERIC. Ed. 034 601
Contains a list of do's and dont's written by a Navajo-Hopi.

Bernardoni, Louis. et al. "Succesful Teacher Practices in Teaching Indian Youngsters." ERIC. ed. 011 214
A list of ideas used by successful teachers of Indian children, many of them being Navajos.

Pfeiffer, Anita. "The Role of TESOL in Bilingual Education for the Navajo Child." ERIC. Ed. 028 447
A brief look at Rough Rock Demonstration School and its TESOL program.

Melville, Robert. "Educational Achievement and the Navajos." ERIC. Ed. 013 172
A study on the Academic achievements of Navajos students living at boarding schools far from the reservation; concluded that reading ability is the factor that exerts most influence on the academic achievement of Navajo students.

Saville, Muriel and Rudolph Troike. A Handbook of Bilingual Education. ERIC. (April, 1970).
A must, facinating reading, and an excellent introduction to the study of bilingualism.

Spolsky, Bernard. "Navajo Language Maintenance." ERIC. Ed. 043 004
A study on the degree to which it is possible for a group to maintain their language even when accepting other cultural values.

Tax, Sol and Oscar Werner. "Problems in Cross-Cultural Educational Research and Evaluation." ERIC.. Ed. 040 231
A report written by anthropologist in defense of the Rough Rock Demonstration School.

Wallace, Kathy. "Past and Contempory Navajo Culture Go Hand and Hand." ERIC.. Ed. 034 638
Contains an bibliography of films pertaining to American Indians.

Young, Robert V. "English as a Second Language for Navajos." ERIC. Ed. 021 655

APPENDIX D

ABC, Americans Before Columbus. Published by the National Indian Youth Council 3102 Central S.E. Albuquerque, New Mexico 87106
A $5 per year membership fee for non-Indians includes rights to all publications. This is an excellent way of keeping informed about what younger Indians in the United States are thinking, saying, and writing.

The Amerindian. Review - 1263 West Pratt Blvd. #909 Chicago, Illinois 60626
$4 per year - bi-monthly
"An informational news bulletin about American Indians which seeks to present the Indian people with dignity and in terms of accomplishments and endeavor."

Council on Anthropology and Education c/o Dr. Harry M. Lindquist, Professor of Anthropology at the University of Tennessee, Knoxville, Tenn. 37916
annual membership fee ($3) includes a newsletter of the Council.

Florida FL Reporter. 811 N.E. 177th Street, North Miami Beach, Florida 33162
"The Florida FL Reporter is a Language Education Journal published twice a year in co-operation with the American Council on the Teaching of Foreign Language (ACTFL) and the Modern Language Association of America (MLA)." Subscription $7.
A journal on English instruction in United States schools, especially among minority groups. Articles concerning Indian Education are frequently included.

Indian Affairs. The news letter of the Association on American Indian Affairs, Inc. 432 Park Ave. South, New York, New York 10016

New Mexico Association for TESOL and Bilingual Education. The regional affiliate of TESOL. An excellent way to know what's going on in New Mexico in the above area and by whom. For further information contact Mrs. Gloria Carnal c/o Gallup-McKinley County Public Schools, Gallup, New Mexico.

TESOL - Teachers of English to Speakers of Other Languages, School of Languages and Linguistics. Georgetown University, Washington, D.C.
Membership in TESOL ($10) includes a subscription to the TESOL QUARTERLY. An excellent publication for anyone interested in teaching English as a second language.

Young, Robert. "The Navajo Language". ERIC. Ed. 011 210 From an appendix of the 1960-61 Navajo Yearbook, contains a three page comparison between the Navajo and English Language and a check list of books for teachers of English-as-a-second-language.

Zintz, Miles. "What every Classroom Teacher should know about Bilingual Education." ERIC. Ed. 028 427

Zintz, Miles. "The Adjustment of Indian and Non-Indian Children in the Public School of New Mexico." ERIC. Ed. 002 828 or Albuquerque: University of New Mexico, 1960, located at the College of Education Library, University of New Mexico.