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SPECIALIZED TRAINING PROGRAMS FOR
TEACHERS OF NAVAJO STUDENTS.**

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SPECIALIZED TRAINING PROGRAMS
FOR
TEACHERS OF NAVAJO STUDENTS
by
Dora Jean Young Greer

A Dissertation Submitted to the Faculty of the
DEPARTMENT OF EDUCATIONAL ADMINISTRATION
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THE UNIVERSITY OF ARIZONA

GRADUATE COLLEGE

I hereby recommend that this dissertation prepared under my
direction by Dora Jean Young Greer
entitled Specialized Training Programs for Teachers of
Navajo Students
be accepted as fulfilling the dissertation requirement of the
degree of EdD

Henry E. Butler, Jr. June 23, 1969
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ABSTRACT

Problem. A major factor contributing to the intense educational problem existing on the Navajo reservation is the importing of many teachers unfamiliar with Navajo culture. A widely recognized solution to the problem is training teachers in cultural understanding. Recently inaugurating programs training teachers to work with students from differing cultural backgrounds are many universities throughout the United States; some in the Southwest are Northern Arizona University, Arizona State University, The University of Arizona, Brigham Young University, the University of New Mexico, and Fort Lewis College. However, knowledgeable authorities state that individual school districts need to develop and retain their own specialized training programs, to consolidate and deepen the teacher's necessary insights.

The present study was

1. to learn whether such programs existed in school districts on the Navajo reservation in Arizona,
2. to ascertain the nature of any existing programs,
3. to compare these programs with the criteria selected for this study,
4. to assess the teacher's perception of the results of these programs, and

5. to discover whether this perception was related to such factors as sex, age, race, marital status, educational training, or teaching experience.

Procedure. The sample consisted of schools using specialized training programs on the Navajo reservation in Arizona. A questionnaire was used to determine these. An interview with administrators was conducted to learn the nature of the specialized training program. Three schools (representing the public, demonstration, and BIA schools) were chosen in which to conduct interviews with teachers, to identify their evaluations of the specialized training program.

Findings. The study found specialized training programs being conducted in only two of the sixteen public schools on the Navajo reservation in Arizona; neither of them conformed to the criteria established for this study regarding time span, topics, or methods. The study found that the specialized training programs conducted at the demonstration school and in the BIA system conformed to the topic and method criteria (except for evaluation), but not to the time-span criterion; however, the teachers at the demonstration school perceived that specialized training program as largely ineffectual, while the teachers at the BIA school perceived that specialized training program to be very beneficial in developing teacher awareness and acceptance of cultural differences.

The study found that the teachers generally perceived the specialized training program as beneficial to them in becoming aware and accepting of cultural differences; it found that the teachers' perception of the results of the specialized training program was somewhat related to such factors as sex, age, race, marital status, educational training, and teaching experience.

Recommendations. It is recommended that each school system on the Navajo reservation inaugurate a specialized training program of at least four weeks' duration using (minimally) academic lectures, field trips, group discussions and evaluation, and covering as topics Navajo history, educational background, economy, language, religion, cultural practices and customs, cultural values, and suggested practices and procedures for dealing with the cross-cultural problem. It is further recommended that the administrators of each school system establish their educational goals regarding assimilation before inaugurating a specialized training program, then communicate these goals during the specialized training program, that all personnel may work toward common goals.

CHAPTER I

STATEMENT OF THE PROBLEM

Introduction

A basic problem in contemporary America is cross-cultural education, which Burger (1968) defines as "the situation in which a school system of one (Anglo) group teaches an ethnic minority" (p. 32) and which is denominated in the literature variously as "education for the culturally deprived," "education for the culturally disadvantaged," and "education for minority groups." The Southwest has several culturally-unique groups, among them being a number of Indian tribes. An important one is the Navajo tribe.

This tribe is important for several reasons, among them are:

1. The Navajo's uniqueness among American Indian tribes. While other tribes have "vanished," the Navajo have a "birth rate higher than any other group of people in the United States" (Zintz 1963, p. 137), numbering nearly 107,000 in 1966 (Ashe 1966, p. 17). They now number over 120,000 (according to an unsubstantiated United Press international wire story, KCEE radio station, February 21, 1969). While other tribes have lost their native language, most

Navajo adults speak only a few words of English (Navajo Area Orientation 1968, p. 1). While other tribes have lost much of their ancient hunting grounds, the Navajo have increased the size of their reservation four times since the 1868 treaty with the United States, to the present nearly 16 million acres in Arizona, New Mexico, Colorado, and Utah (Navajo Area Orientation 1968, p. 1). While other tribes have adopted modern housing, most Navajo families still occupy hogans--mud and log huts with earth floors--miles from their nearest neighbors (Navajo Area Orientation 1968, p. 1).

2. The Navajo's past low educational attainment: the median educational level for Navajos in 1950 was less than first grade. "It is higher now (1963), but still below the level of most other Indian groups" (which in 1963 was fifth grade) (Zintz 1963, p. 150).

3. The Navajo's increased interest in education. Greenberg (1963) attributes this interest partly to "the need for providing the rapidly expanding population with a means to a livelihood on or off the reservation since the allotted acreage on the reservation is, at this time, unable to support the growing population" (pp. 16-17).

4. The Navajo leaders' increased demand that this education be on-reservation, so that the home retains "its rightful place in the whole educational process" and so

that "whatever worthwhile changes the school undertakes to make are soon reflected in the home" (Roessel 1961, p. 34).

The researcher chose to restrict the study to the Navajo tribe for the foregoing reasons and because of personal acquaintance with Navajos. The study was restricted to the Navajo reservation within Arizona so that the study would not become complicated by such factors as differences in the separate state educational systems.

In the early 1960's Greenberg (1963) conducted a study of schools on the periphery of the Navajo reservation attended by Navajo students. Part of his research was conducted with a questionnaire for administrators and teachers; one question on this instrument was, "What special help do you think these students (the Navajos) need in adjusting to their public school environment?" The three most frequent answers were language training, more social contact, and specially trained teachers (p. 55). It is the latter subject to which this study is addressed.

In his dissertation Greenberg (1963) says, "The fact that a teacher is talented and successful with students in the society of which he is a part does not mean that he will be equally successful with the Navajo child" (p. 18). Therefore professional competency with Anglo children is not enough to insure success in working with Navajo students. Klopff (1966) states that "eventually teacher

education will have to move toward differentiated education for all teachers . . ." (p. 326). There is a decided need for special programs, courses, and experiences for teachers of the culturally-unique, but until such programs are offered more extensively, each school district will have to provide these programs for its incoming faculty.

This study is concerned generally with special programs for teachers of the culturally-unique, and particularly with such programs for teachers of the Navajo, a unique tribe among the Southwest Indians. Herein called a "specialized training program," its purpose is to make the teachers familiar with characteristics of the Navajo culture (customs, mores, religion, language, and values) and with Navajo educational problems.

Need for the Study

One of the questions included in Greenberg's (1963) questionnaire was, "Do you feel that information explaining cultural practices and values would be of assistance in administering the educational program?" The results: 84 percent of the teachers and 93 percent of the administrators replied, "Yes." (p. 51). Further investigation revealed that few of the teachers, if any, "could claim real comprehension of Navajo culture patterns or values" (p. 58).

That Indians have educational problems is well established by Zintz (1963), Mead (1963), and others acquainted with the subject. Boyce (1960) gives some relevant details:

Visits to schools in various parts of the country reveal that dropouts among Indian youngsters begin to take on serious proportions as early as the fifth and sixth grades.

Sixty percent of Indian high school youths drop by the wayside before graduation. Again, at the college level, the surviving trickle suffers a high rate of academic mortality in the freshman and sophomore years (p. 4).

Why do Indians drop out in such great numbers? Bryde (1965) states that alienation is the explanation.

Conflict between white and Indian cultures comes to a focus at adolescence and causes severe personality disturbances which block achievement. In view of the fact that Indian pupils tend to be over-age, it may well be that adolescence arrives during the intermediate elementary grades, bringing with it problems of identity, alienation, and negative self feelings, which manifest themselves in low achievement (quoted in Berry 1969, p. 32).

Boyce (1960) offers a different explanation:

The question almost shouts its own answer, for it has long been known that Indian children don't understand many of the books that authors have prepared for a 'white' reading public. Many Indian children simply have not had experience with post offices, banks, libraries, parks, and other things which appear in books.

. . . story situations involve typical modern American experiences.

To sum it all up, there is a kind of out-of-school or prior experience upon which academic success depends--particularly as subject matter becomes more complex and abstract.

That varied and rich out-of-school experience in home and community is prerequisite to academic success is evidenced in professional studies of functional reading and in the literature on child development. There is a growing body of data indicating that much of a modern child's education takes place out of school. However, there are subtle socio-economic factors operating in areas which are geographically or socially isolated from the main streams of modern American life. Thus, there are significant regional differences regardless of race. In the case of Indian children, a higher percentage lives in socio-economic back-washes (pp. 6-7).

Boyce (1960) pleads that educators take a more considered look at the curriculum and more vigorous efforts toward a community approach to education. There are many areas of living today which can only be managed on a community basis. Families working alone cannot meet the task. Hence, school faculties need a clear picture of life in an Indian community. School and community must be in more effective harmony (p. 7).

Whatever the explanation, Boyce's (1960) plea that "school faculties get a clear picture of life in an Indian community" is the message restated in myriad forms in today's literature and is a message that warrants careful consideration.

Many studies have shown a lack of teacher knowledge regarding cultural differences. For example, Parmee (1965) found a lack of teacher orientation (to awareness of cultural differences) prior to teaching Apache students (p. 147). While the teachers expressed sympathy for Apache students, "They generally had little contact or experience with reservation life, and they were at a loss as to how to

assist" (p. 166). Chilcott (1963) found that teachers of Navajo children in the public schools at Flagstaff, Arizona, had "very little understanding of classical Navaho culture" and that "no adjustment was made in the school program to accommodate the Navaho children" (p. 134). Burger (1968) attributed the high dropout rate among Indians to their Yankee teachers' disregard of non-Yankee cultural patterns (p. 31), while Berry (1969) attributed it to teachers not realizing the existence of cultural differences (p. 29). Ray, Ryan, and Parker (1962) also found that school personnel did not realize the cultural differences of their Alaskan Indian pupils.

Each different Indian tribe, of course, has its own culture (Hagan 1966, p. 3). Zintz (1963) distinguishes the Navajo tribe and describes the educational situation of the Navajo as follows:

One of the major problems in the field of Navajo education is that of educational retardation. This educational retardation becomes strongly apparent with the transfer of Indian children to public schools. Public school personnel were concerned that Navajo children accepted for enrollment be 'up to grade.' Of 9,751 children whose records were analyzed in December, 1957, only six percent were 'up to grade,' 40 percent were retarded at least one year, and 54 percent were retarded two or more years.

The mean chronological ages and reading grade-placement scores for various ethnic groups in a public school fifth-grade sample, April, 1960, show the average overageness of Apache, Pueblo, and Spanish-American children to be about one year. . . . The Navajo children were over-age in grade about two

and one-half years. The retardation in reading achievement, however, as measured by the Gates Reading Survey Test, was one and one-half to two years, in spite of the over-age in grade status (pp. 109-110).

Kimball (1961) describes the problem underlying this educational situation:

Let us assume that a teacher trained in Oklahoma takes a position on the Navajo reservation. There she attempts to put into practice the precepts of meeting the individual needs of her pupils, needs of which she hasn't the slightest idea nor the kind of training by which to determine them. Her best attempts would be to project from her own experience which may or may not have any relevance to the ways of life, the personality system, or the methods of evaluation of her pupils.

What she actually attempts to do is convert her students to her way of life and thinking, and the evidence indicates that this is usually not very successful. What our teacher has not learned or is unable to apply is that new learning always takes place within the perceptive system of the individual being taught. Children from subcultural groupings other than those of the teacher face a difficult problem in adjusting, if they do, to the demands of the teacher and she, in turn, to their ways of behaving and thinking. The consequence is often a stalemate in which the teacher is frustrated and generalizes her experience through invidious stereotypes, while the students withdraw or become disengaged from the objectives of the educational system (p. 26).

By contrast, a good teacher, with an understanding of cultural differences, would try to meet the real needs and aspirations of her students.

Wax (1966) indicates that the likelihood of drop-out is much greater when the Indian pupil is confronted with teachers who know nothing of Indian ways (p. 700).

The welfare of the Indian pupil requires, therefore, that his teachers be aware of socio-cultural differences and their implications for classroom procedure. In short, specialized training programs should be of benefit to both teachers and students.

The Problem

This study attempts to determine answers to the following questions:

1. Are administrators of school systems on the Navajo reservation in Arizona using specialized training programs to help prepare the teachers to work with Navajo students?
2. If such programs are being used, what is their nature?
3. How does what is being done compare with desirable practice, as determined by the criteria selected for this study?
4. What is the teachers' perception of the results of the specialized training programs?
5. Are such factors as sex, age, race, marital status, educational training, or teaching experience related to the teachers' perception of the results of the specialized training program?

Definitions

For the purposes of this study, the following terms have the meanings indicated:

Acculturation is the modification of a culture through more or less continuous contact with another (Keesing 1958, p. 426).

Affective is pertaining to emotional facets of behavior (Keesing 1958, p. 426).

Cognitive is pertaining to knowledge or ideational facets of behavior (Keesing 1958, p. 427).

Culture is any given people's way of life (Kluckhohn and Leighton 1946, p. xviii).

Cultural sensitivity is appreciation of culture(s) other than one's own (Burger 1968, p. 20).

Diffusion is the spread of an element from one cultural system to another (Keesing 1958, p. 427).

Enculturation is the process of learning a cultural tradition (Keesing 1958, p. 428).

Ethnic group is a group with a more or less distinctive culture (Keesing 1958, p. 428).

Ethnocentrism is own-group-centered attitudes (Keesing 1958, p. 428).

Extended family is a family group consisting of several closely related nuclear families (Keesing 1958, p. 428).

Norm is the expected or ideal tendency, e.g., of behavior (Keesing 1958, p. 430).

Nuclear family is husband, wife, and children (Keesing 1958, p. 430).

Role is the part played by an individual or group expressive of status (Keesing 1958, p. 431).

Socialization is the process of becoming a member of society (Keesing 1958, p. 431).

Society is the aggregation of individuals in an organized group (Keesing 1958, p. 431).

Specialized training programs are administratively prescribed programs by which teachers are made familiar with the characteristics of a particular culture (customs, mores, religion, language, and values) and attendant problems for education. These programs could be conducted prior to the teaching experience (preservice), during the school year (inservice), or as a summer institute.

Yankee is the name of one culture, variably called Anglo, and pertains to the white, middle class majority of the United States (Burger 1968, p. 18).

Value is an emotionally-charged preference or standard of worth (Keesing 1958, p. 432).

Assumptions

For the purposes of this study, it is assumed that:

1. Specialized training programs improve the performance of teachers working with students whose culture

is different from the dominant United States society.

2. Teachers of Navajo students need specialized training programs.

Limitations

1. Only elementary and secondary schools were studied. Pre-school and kindergarten programs and post-high school educational institutions were excluded.

2. Only public schools and Bureau of Indian Affairs (BIA) schools (including demonstration schools) were studied.

3. The geographic area was restricted to that part of the Navajo reservation that lies in the State of Arizona.

Summary

The Navajo, a unique and populous tribe in the Southwestern United States, has educational problems associated with the influx of teachers unfamiliar with the Navajo culture. Knowledgeable writers on the subject indicate that training teachers of the Navajo in socio-cultural differences and their implications for classroom procedure is beneficial to both teachers and students.

Such training programs are herein termed "specialized training programs." The purpose of this study was to learn whether such programs exist on the Navajo reservation in Arizona, and, if so, to describe them and their apparent results.

CHAPTER II

REVIEW OF RELATED LITERATURE

Introduction

This chapter presents the literature that has recently been written on the subject of specialized training programs for teachers of the culturally unique in general and the Navajo in particular. The chapter gives, first, the rationale for such programs, second, the underlying theory, third, the basic elements needed in a specialized training program, and fourth, a description of specialized training programs recently in operation.

While recent literature has termed members of minority cultures in the United States "culturally-deprived" or "culturally disadvantaged," knowledgeable critics disagree with this terminology. Wax (1964) states that the assertion that the Indian home and child's mind are "meager, empty, or lacking in pattern" is in disharmony with the facts; Indians have a "rich cultural heritage without the benefit of formal education"; the young Indian child has "already accumulated a store of knowledge and experience" (p. 67). Burger (1968) states

One of the misunderstandings by many people is that an ethnic minority is suffering culturally and that the environment of a child who lives in such a

society is assumed to be inadequate for his rearing. This assumption would be correct if that child were suddenly transported to another, culturally different society. But as a product of his society, he is being taught all he needs to know to subsist in that particular society. However, some educators believe that his experiences must be slight, that his home is devoid of educational materials, and, most of all, that because he speaks another language and only that language, he must be unfortunate in terms of their world. This is the concept, the fallacy, termed 'cultural deprivation' (p. 43).

'Cultural deprivation,' or cultural impoverishment, is a naive, ethnocentric judgment by the person of one society who does not understand the norms of the other (p. 61).

Realizing, then, that each culture is complete (Burger 1968, p. 51), the term "culturally unique" will be used throughout this paper (except in direct quotations) to refer to the ethnic minorities that are a part of the heterogeneous society that is the modern United States (Burger 1968, p. 61).

Rationale

Inman (1968) writes

The essential precondition for teaching disadvantaged youngsters is an understanding of the causes of their behavior. The teacher must therefore possess both the general background needed for teaching anywhere and a knowledge and understanding of the circumstances of life for the disadvantaged (p. 268).

Nicholson (1968) states, "An American teacher cannot with full assurance interpret responses of her students to specific stimuli unless she knows the cultural background of each, as different cultural backgrounds involve different

ways of perceiving and conceiving the classroom situation" (pp. 25-26).

Spindler (1963) says that a teacher can "interact more effectively with the broad cultural range represented by his students" if he has "acquired a knowledge of his own cultural position, its influence upon him, the cultural range of his students, and his selective relationships within this range" (p. 170). Zintz (1963) states, "Teachers in classrooms enrolling children from different cultural backgrounds must look with maturity upon the attitudes and beliefs of their students. The ability to do this is strongly dependent upon one's ability to see one's own beliefs, values, and ideals in perspective" (p. 58).

Steubing (1968) warns

Membership and participation in a culture do not automatically lead to an understanding of that culture. Indeed, the reverse is usually true since intimate involvement with the system tends to blind us to significant characteristics of our particular professions as well as to our national culture (p. 41).

Glenn (1967) reinforces this idea:

The main step in the direction of understanding is less a somewhat passive observation of other cultures than the acquisition of a consciousness of the customs of one's own culture.

. . . by bringing one's own customs from the subconscious to the conscious, by verbalizing them, one often becomes conscious of their relativity (pp. 86-87).

Spindler (1963) calls this a "change of cultural scope"

(p. 170). Glenn (1967) says, "It is only the derivation of a broader understanding within which each cultural preference can find its place which gives hope for a genuine resolution of conflicts" (p. 90).

This cultural understanding is quite necessary in the training of teachers of the culturally unique, since, without it, the teaching situation will seem strange to the new teacher. Burger (1968) maintains that:

When a teacher of one ethnic group, such as Anglo, enters the classroom of a minority group, such as Hispanics, she actually is penetrating a new culture. When she is not prepared for it (and Anglo education hardly prepares the teacher for cross-cultural experience) she undergoes the phenomenon described as 'cultural shock.' One such symptom is the unconscious tendency to bridge the gap of understanding not by ethnological understanding, but by raising one's voice to a shout (p. 153).

Glenn (1967) explains this reaction: "Contact with an alien culture is disquieting; as a result people become poor observers just at the moment when they need to be good ones; they jump at conclusions based upon their earlier experience, just when this earlier experience is less likely to be relevant" (p. 86).

Chapter I (under "Need for Study") cites several authorities who have written on Indian educational problems. Boyce (1960) indicates that the Indian dropout problem must be approached by teachers having an understanding of the situation under which the Indian pupil lives. Zintz (1963) says that the problem of educational retardation is even more

intense for Navajos than for other Indians he studied. Kimball (1961) explains that the problem stems from importing to the Navajo reservation teachers unfamiliar with Navajo ways.

Berry (1969) declares that the reasons Indians have a 50 percent dropout rate while the general U. S. population has a 29 percent dropout rate (p. 29) are as follows:

1. The Indian children's feeling that the teachers "are not interested in them" (p. 29).
2. The Indian child's lack of interest in the subjects taught, for which he sees no practical application (p. 29).
3. The difference in value orientation. The schools stress future-orientation, competition, and upward mobility, which conflict with Navajo values (p. 29).
4. The difference in educational objectives. The Indian's objective is to learn the English language, to acquire skills for competing economically in the labor market, and to attain a middle-class standard of living (Zintz 1960, p. 73). The Yankee objective is assimilation; educators "have always been committed to assimilation," the only question being whether it should be coercive or persuasive (Berry 1969, p. 16). This conflict in educational objectives is deemed responsible for many dropouts. "Since the school system is geared toward full participation in

white culture, why should he not drop out?" (Berry 1969, p. 29).

All of these writers show the need for specialized training programs for teachers of the culturally unique. Reasons for conducting specialized training programs for teachers of Navajos are similar to those for conducting them for other culturally-unique groups. In 1946, Kluckhohn and Leighton wrote

Consideration of the human needs of the Navaho and comprehension of the problems of human relations were wanting in an important measure. Also lacking was an understanding that Navaho psychological processes and assumptions differ from those of the white men on which the administrators unconsciously based all their plans. Hence these plans often failed because of intangible factors which, being largely unknown to the administrators, were unpredictable (p. xvii).

Issues have been seen too little in the light of the life experience and patterned attitudes of the individual Navaho. All the so-called 'intangibles,' the human factors, have been left out of account. . . to change a way of life you must change people, . . . before you can change people you must understand how they have come to be as they are (p. xviii).

Any culture consists of the set of habitual and traditional ways of thinking, feeling, and reacting that are characteristic of the ways a particular society meets its problems at a particular point in time (pp. xviii - xix).

A reading of Kluckhohn and Leighton (1946) explains why Kimball's (1961) teacher, previously referred to, was having problems.

To most people most of the time, the habitual ways of speaking, acting, feeling, and reacting to

which they have been accustomed from childhood become as much a part of the inevitables of life as the air they breathe, and they tend unconsciously to feel that all 'normal' human beings ought to feel and believe only within the range of variation permitted by their own way of life. Then, however, when they have to deal with other groups who have been brought up with a somewhat different set of unquestioned and habitual assumptions about the nature of things, they all too often label the other group as 'ignorant' or 'superstitious,' 'stupid' or 'stubborn' (p. 232).

Difficulties arise largely because, on both sides, the premises from which thought or action proceeds are unconscious--in the simple sense of un verbalized. Teachers, for example, urge Navaho children to strive for what the teachers want most in life without stopping to think that perhaps The People want quite different things. If a teacher who has had great success in teaching white children does not get comparably good results with Navaho children, she thinks this is because the Indian children are less bright. As a matter of fact, the trouble is often that the incentives which have worked beautifully to make white children bestir themselves leave Navaho children cold, or even actively trouble and confuse them (p. 233).

It is clear, then, that "The greatest need for teachers of Indian children is an understanding of the background out of which the child comes to the school" (Zintz 1963, p. 174). Mead (1963) stresses the importance of recognizing that cultures differ and that methods of education must be developed in connection with the special attitudes of the different groups (p. 488).

Finally, Burger (1968) states, "We are forced to return to that fact that in . . . the situation in which a school system of one (Anglo) group teaches an ethnic minority, there must be knowledge of the inter-ethnic differences

in patterns, and accreditation of each pattern as equally valid" (p. 32).

A Theory for Specialized Training Programs

What, precisely, may one expect to have teachers gain from a specialized training program? Changed teacher attitude due to a change of perception of role. Herbst (1968) asserts

In teaching, as in everything that is important to us, nothing matters as much as our attitudes and our disposition. It is the frame of mind, the direction in which our mental as well as our emotional compass is set, that ultimately sustains us in our efforts and determines the effectiveness of our work (p. 13).

The underlying theory of this study is that, by exposing teachers of Navajos to the kind of specialized training described in this study, their perceptions of their role in the classroom will change, due to acquiring new insights through exposure to cultural sensitivity training.¹ They will no longer see themselves as dispensers of knowledge,² but as change agents influencing their students to alter those attitudes and values which necessarily

1. Zintz (1963, p. 79) states that "conscious, directed effort to sensitize teachers to socio-cultural differences in the education of minority group children produces substantial, positive results."

2. Burger (1968, pp. 109, 113) asserts that the more complex cultures, including the United States, "emphasize cognition and de-emphasize affect and psychomotion, as compared with other cultures."

accompany the knowledge being acquired.³ Thus, the teachers' emphasis will change from content-cognitive to the affective domain.

The basic assumptions accompanying this theory are as follows:

1. The goal of educating the culturally-unique student is to enable him to live in either his own or the dominant society. (This dualism enables the student to decide for himself whether he wishes to participate in his own minority or in the Anglo culture.) To accomplish this goal, teachers must be creative. Brameld (1963) says that if teachers are to

. . . play any sort of creative role in cultural process, one of their first duties must be to determine as clearly as possible the precise character of the focus or foci of given cultures and subcultures, and then to construct strategies of change geared to this character (p. 96).

This necessitates a study of the culture of the students with whom the teachers are working.

2. Persuasion is the best means of great accomplishment in the affective domain, because it is a "way both to reduce tensions between and within cultural groups" (Brameld 1963, p. 96). Greenberg (1963) says that, to be effective persuaders, it is desirable for teachers to have

3. Goodenough (1963, p. 19) declares, "Educators are obvious change agents, especially in the world as it is today, where what is taught in school is frequently at variance with what is taught in the pupil's home."

1) empathy for individuals from differing cultures (p. 18),
 2) an awareness of the difficulties faced by the students
 (p. 95), 3) "Teacher sensitivity towards differences in
 socio-cultural conditions and their implications for class-
 room procedure" (p. 32), 4) sympathy and understanding on
 which a mutual feeling of trust can be established (p. 41),
 and 5) interest in the culturally-unique student's problems
 (p. 53).

3. Teachers can be aided in acquiring these five
 needed attitudes and personality traits.

Basic Elements of
Specialized Training Programs

Ornstein (1968) declares that specialized training
 programs should provide the following:

1. Insights into the psychological and sociologi-
 cal problems of the disadvantaged.

Adequate preparation for the prospective teach-
 ers necessitates an understanding of the psycho-
 socio dynamics of disadvantaged subcultural
 groups (p. 121).

2. Assistance for prospective teachers to view
 themselves more realistically, and to evaluate
 their own feelings and attitudes with regard
 to the disadvantaged.

We would do far better if prospective teachers
 were taught to accept, not reject, the disad-
 vantaged child, his language, his dress, and
 his values, as a point of departure to help
 him explore the meaning and worth of middle-
 class values and education (p. 121).

3. Unique methods of organizing the curriculum
 and presenting new material appropriate for
 the disadvantaged (p. 121).

It is advisable for teachers to be trained in the uses and operation of different visual aids. Disadvantaged children are impressed and learn better, are able to relate study to their own experiences, when they see what they are being taught (p. 121).

4. Arrangements for student-teachers to train in slum schools, [where they can develop] special strategies and techniques for teaching the disadvantaged (p. 121).

Zintz (1963) indicates that a growing need for teachers on the Navajo reservation necessitates "importing hundreds of teachers from other parts of the country who may not be familiar with the cultural differences present in minority group populations" (p. 79). To acquaint these teachers with cultural differences, Zintz (1963) suggests that the following topics should be included in a specialized training program:

1. Background
 - a. Navajo history
 - b. Navajo educational background
 - c. Navajo economy
2. Navajo language
3. Navajo religion
4. Navajo cultural practices and customs
5. Navajo cultural values
6. Some suggested practices and procedures for dealing with the cross-cultural problem. [For example, Zintz (1963) suggests much remedial work. Ornstein's (1967)

recommendation of "visual, concrete, practical, physically-oriented teaching" (p. 38) is another pertinent example of these suggested practices and procedures.]

Specialized Training Programs in Operation

Although specialized training programs are often designed and implemented by the local school district, which sets up "its own program in accordance with local needs and local leadership" (Kneller 1965, p. 149), a few institutions of higher learning have begun preparing teachers for the culturally unique. One of these institutions is Northeastern Illinois State College. Arnez (1968) discusses the reasons for which Northeastern Illinois State College set up a new teacher education program:

Teachers are as guilty as the rest of the population in perpetuating stereotypes and cementing prejudice in children. Unfortunately, our schools and colleges have failed miserably in developing in students an appreciation for all mankind. Rather, schools as one institution for transmitting the culture have helped perpetuate the doctrine of ethnocentricity which is the belief that one's own ethnic, cultural, or religious group is better than all the other groups. . . .

Though this belief in one's own group can help build loyalties, it can also build up walls between different groups and foster inter-group conflict and disunity. Difficult as it may be, we must eradicate as quickly as possible the cancerous spread of disunity. . . . (p. 150).

Based on this rationale, Northeastern Illinois State College has established a teacher-training program, believing that "a knowledge of . . . cultural differences

will provide teachers with a keen perception" of how to solve educational problems caused by these differences (p. 151). This program is intended "to help train teachers to put their stereotypes, fears and prejudices in better balance with realities of human differences and similarities (p. 151). Called "Inner City Studies," this program's purpose is to "research the life needs of selected minority groups educationally, socially, and economically" (p. 151). Cultures studied are Negro, American Indian, Southern Mountain white, Cuban, Mexican-American, and Puerto Rican. Arnez (1968) estimates that:

Of tantamount importance will be our exploration of their history and culture; their language problems; the pathology of the ghetto; ways of building positive self-concepts; problems of urban adjustments, school attendance, and the 'gang'; and problems of emotional and physical health such as delinquency, drug addiction, and crime (pp. 151-152).

Another institution recently inaugurating a specialized training program is Indiana State University. Its pre-service program (called "National Teacher Corps") was built on the theory that liberal arts graduates could work better with the culturally unique than could education graduates. Why? "Liberal arts grads sans real preparation in professional education have less formal unlearning to endure, not having . . . worked with middle-class youngsters in student-teaching" (Williams 1968, p. 191).

The plan includes:

1. An eight-week program built around a practicum involving direct work with youngsters in community agencies.
2. Visits and lectures by outstanding authorities.
3. Two special graduate courses, one in educational psychology and another in educational sociology.
4. Counseling services involving a myriad of psychological testing, some locally determined and some considered imperative by Washington.
5. Field trips to cities where as secondary-level teachers they will be later assigned.
6. A media lab.
7. The use of a portable video-tape recorder that will help develop self-confidence in a hurry.
8. The use of a recorder-evaluator, a staff member who will not only record what is going on at important junctions but who will be involved in evaluative activities to provide feed-back for immediate 'correction', or slight change of pace, if not direction (pp. 191-194).

To enable the "intern" (student training to teach the culturally unique) to better understand his pupils, their families, and their neighborhoods, home visitations were arranged. Homes were selected in cooperation with a local organization called "Friends." Each intern was assigned a family to visit "in a non-authoritarian role" (as a friend), was told of causes and conditions of each family's problems, and was assigned a member "case-worker" of the Friend's organization to aid him in making initial contact with the family. The experience proved to be highly

valuable in providing insights into the situation of impoverished families (Dagley 1968, p. 205).

Another highly successful device used by the Pre-Service Program at Indiana State University was micro-teaching, described by Mayhugh (1968) as

. . . a real teaching encounter scaled down along three dimensions: time, number of students, and teaching behaviors. The interns were required to teach a five-minute lesson to four students. During the lesson, they were to exhibit competence in one specific teaching skill, technique, or behavior. This micro-lesson was video-taped and replayed for analysis by the intern, his team leader and a university supervisor (p. 206).

The results seem to indicate that a "high correlation exists between micro-teaching performance and performance in a full-sized classroom" (p. 206).

In addition to these innovative techniques, classes were held with lectures and reading assignments. The latter, however, were carefully chosen, not only for their objectivity, but also for their interesting subject matter serving to "provoke thought which stimulated the intern to read further" (Harrison 1968, pp. 222-223).

What sort of results did this Pre-Service Program have? Williams (1968) reports that the interns "moved from self-centeredness to a concerted concern for others" (p. 196). Further,

In even the early light of objectivity it is apparent that components of the program rated highest in value by interns both at mid-point and the end of the in-service phase retained their central

position: Micro-teaching via the video-tape, the practicum, field trips, and lectures by outsiders are held by interns to be most valuable, the eight team leaders and other co-workers feeling that confidence, insight, and teaching skill evidenced in working with individuals and small groups both in and out of school were at a level higher than anticipated and inexplicable in terms of a usual pre-service program built on the typical course structure (p. 194).

The programs at these two universities are representative of what institutions of higher learning are beginning to give as preparation for teaching the culturally unique. But are there such programs for teachers of the Indian? Berry (1969) indicates that until recently no college of education offered special training for prospective teachers of Indians, but that a small beginning has recently been made, with courses offered in the area of Indian education at Arizona State College, The University of Arizona, Northern Arizona University, the University of New Mexico, Brigham Young University, and Fort Lewis College at Durango, Colorado (p. 41).

Roessel (1963) claims that the Indian Education Center at Arizona State University had a teacher preparation program for Indian Education as early as 1954, designed

. . . to equip practicing and prospective teachers, both Indian and non-Indian, with an understanding of the cultural background of Indian tribes and the techniques of applying this knowledge to cross-cultural educational problems. To understand individual behavior and to formulate desirable goals for education, one must study the culture in which they function (p. 34).

The University of Arizona curriculum includes a pertinent course entitled "Issues in Indian Education," which gives educators "insight into the governmental, anthropological, public school, and Indian points of view relating to Indian education" (The University of Arizona Graduate Catalogue, 1967-69, p. 131).

The Navajo Times (August 15, 1968) reports that a two-year Teacher Corps program is underway at Northern Arizona University, where interns (teacher aides) learn teaching techniques "as they apply to Indian education" (p. 23). A preliminary study found that "cultural differences between the teacher and student is (sic) often too great for the youngsters to overcome. Because of the cultural differences, the teacher (non-Indian) is unable to plan effectively" (p. 23). Northern Arizona University's program includes the rudiments of the Navajo language, familiarization with the Navajo reservation's economic structure, and a study of "anthropological and sociological foundations as they apply to the reservation communities" (p. 23).

There is a program entitled "Training for Cross-Cultural Teaching" at Southwestern Cooperative Educational Laboratory in Albuquerque, New Mexico (Watson, 1969). Its purpose is to give teachers of Navajo pupils special training in cultural sensitivity and use of new materials and techniques. The program is a two-week workshop conducted

in July for "master-teachers," who, after they are trained, return to their own school districts to conduct similar workshops in August. Techniques used include lectures, week-end live-ins, discussions, multimedia presentations on Classroom Management and Cultural Sensitivity, micro-teaching experiences (video-taped), and a computerized evaluation of teacher and student benefit (for which teachers are given a pretest and a posttest).

Zintz (1963) described a four-week workshop that he conducted at the University of New Mexico during the summer session of 1959 (p. 77). The main objective of the workshop was "to sensitize the participants to socio-cultural differences" (p. 78). His techniques included the use of

1. Academic lectures with group discussion of (a) effect of cultural differences on education of Navajo children, (b) cultural diffusion, (c) meaning of social class stratification, (d) the continuum of acculturation, and (e) classroom problems of educational retardation and problems with the English language.
2. Field trips to observe first hand the life-space of the culturally different child.
3. Group discussions of the major conflicts in societal values.
4. A questionnaire (20 items) developed by Horacio Ulibarri (1963) to measure teacher awareness of socio-cultural differences. This was administered to the group

of teachers on the first and again on the last day of the workshop.

The foregoing description of programs recently offered indicates that the trend is moving toward the inauguration of greater numbers of specialized training programs, but even after this practice has become well established, individual school districts will need to develop and retain their own inservice training, since, as Inman (1968) points out,

Preparation of teachers for this service is a continuous process. Some aspects can be supplied in advance of teaching, but virtually all the necessary insights require consolidation and deepening after teaching has begun (p. 269).

What is being done in the individual school districts with respect to either preservice ("orientation") or inservice training? Olivero (in Burger 1968, p. v) reveals that the preservice and inservice training of teachers of the culturally unique is inadequate. Wax (1964) reports that the yearly orientation program for teachers of the Sioux Indians at the BIA school in Pine Ridge, South Dakota, "provided no help or guidance for dealing with any pedagogical problems" (p. 76). He says that the verbal orientation was unsatisfactory because it tended to become purely ideological (p. 109) and that the teachers were not given any introduction to the "special problems they might encounter in teaching Indian children" (p. 76).

However, Farmer (1964), who taught in BIA Navajo schools, describes the two-week BIA orientation as a "very thorough orientation," after which "the teacher is no longer facing the unknown when he enters the classroom for the first time" (p. 12).

Berry (1969) reports that no information has been written on orientation programs designed to assist public school teachers to understand better their Indian pupils and wonders whether such programs exist (p. 41). He says that the Commission on the Rights, Liberties, and Responsibilities of American Indians recommended a "crash program" inservice training on the cultural background of Indian children. The Commission recommends that

Teachers and counselors responsible for training Indians need special help. Unless the difficulties of the Indian child lacking a background in the majority culture are pointed out to teachers, none but the most gifted and perceptive will grasp and supply the things the child needs. Inservice training programs for teachers . . . should be continued and strengthened. All persons in contact with the Indian school child--busdrivers, dormitory attendants, and teachers' aides--need special training" (p. 41).

Berry (1969), however, reveals that "there is little in the literature to indicate that inservice training programs are actually a reality" (p. 41), Landes' (1965, pp. 9-16) description of a California experiment through Claremont Graduate College being the one exception. This program was conducted once a month for two years and attempted to

"clarify cultural difficulties with Mexican-Americans, Negroes, and others" (p. 10).

Are specialized training programs currently being used in the school systems on the Navajo reservation in Arizona? In order to answer this question, criteria had to be selected to compare desirable practice (as established by authorities in the area of cross-cultural education) with present practice on the Navajo reservation in Arizona.

Desirable Practice for Specialized Training Programs

For the purposes of this study, the following criteria were selected as necessary components for a specialized training program:

Time Span

Specialized training programs should span a significant period of time. A minimum period of four weeks (without competing activities or duties) should be devoted to this purpose.

Topics

Specialized training programs should include the following topics:

1. Background (Navajo history, educational background, and economy)
2. Navajo language
3. Navajo religion

4. Navajo cultural practices and customs
5. Navajo cultural values
6. Suggested practices and procedures for dealing with the cross-cultural problem in the classroom.

Methods

Specialized training programs should include the following methods:

1. Academic lectures
2. Field trips
3. Group discussions
4. Evaluation

These criteria were derived from Zintz' (1963) description of the four-week workshop he conducted at the University of New Mexico in the summer of 1959. They were chosen because they seemed to be the minimum standards that could produce an adequate specialized training program. In the following section are examples of specific subjects that could be included under the topics given for a specialized training program.

Suggested References

It must be stressed that the specialized training program discussed in the remainder of this study is specifically for the Navajo's teachers. Those school districts contemplating inauguration of a specialized training program, whether preservice ("orientation") or inservice, will find

several recently published handbooks helpful. Recommended are Roessel (n.d.), Greenberg (1964), and Ulibarri (1959). Burger's (1968) book could also serve as a valuable guide in planning the program.

The following are examples of references for specific topics that could be included in a specialized training program meeting the criteria selected for desirable practice:

1. Background:

Navajo History. Zintz (1963, pp. 137-142) covers succinctly population growth during the past century, a description of the reservation, "the long walk" and relations with the Anglos (particularly the government) since the Treaty of 1868.

Educational Background. Ashe (1966, pp. 15-17) covers succinctly governmental policies through the years, including compulsory school attendance in off-reservation boarding schools, building of on-reservation boarding and day schools, and the effects of the Long-Range Act of 1950. Beatty (1961) covers this subject in more detail. Woerner (1941) gives an excellent history of Navajo education up to 1940, and Johnston (1966, pp. 47-60) offers an excellent summary sketch, bringing Woerner up to date. Burger (1968, p. 248) describes the current Navajo attitude toward education and explains why it sometimes seems ambivalent.

Economy. Kluckhohn and Leighton (1946) describe the Navajo's means of livelihood (sheep-raising and farming), conditions of the soil, and the resultant dependency on governmental welfare and subsistence existence. Burger (1968), although more up to date, is very brief on this subject.

2. Language:

Dozier (1964) is a good initial reference on the reasons for past resistance to learning English, and the difference between English and Navajo sound systems and sentence (and thought) structure. Burger (1968, pp. 245-246) covers other facets of communication, such as Navajo gestures and how (and why) they differ from Yankee gestures. Thompson (1962) is a good source on the BIA's well-developed program in Teaching English as a Second Language, elements of which should be included in a specialized training program under the heading of Language.

3. Religion:

Leighton and Kluckhohn (1947) are informative on the all-pervasive quality of the Navajo religion and its influence on the Navajo's everyday life and thinking, and are quoted in Burger (1968, p. 244). Zintz (1963) also discusses the topic well.

4. Cultural practices and customs:

Burger (1968, pp. 243 and 247) is a beginning source on ways in which Navajo cultural practices differ from

Yankee cultural practices, and is helpful in explaining acculturation and enculturation (pp. 51, 63-72). Kluckhohn and Leighton (1946) are excellent on child-rearing practices, although "probably no Navaho child today is raised entirely within the framework of classical Navaho culture" (Chilcott, 1963, p. 130), such as Kluckhohn and Leighton (1946) cover. Burger (1968, pp. 244-245), Zintz (1963), and Greenberg (1963, pp. 20-21) are more current on the Navajo family. Kluckhohn and Leighton (1946) describe well Navajo social control, with the Navajo emphasis on human relations and cooperation as the touchstone. Reynolds, Lamphere, and Cook (1967) discuss Navajo kinship and the matrilineal system as it influences cultural practices and customs. Burger (1968, pp. 247-248) is helpful on suggestions for Yankee behavior when visiting Navajos.

5. Cultural values:

Kelly (1964, p. 13), Greenberg (1963, p. 21), Leighton (1964), and Zintz (1963, p. 151), are all instructive on the relationship between a culture and its values, how this knowledge can help the teacher resolve emotional conflicts in pupils, and comparison of Anglo and Navajo values. Kluckhohn and Leighton (1946) and Burger (1968, p. 247) discuss the Navajo emphasis on health.

6. Suggested practices and procedures:

Zintz (1963, Chapter V) discusses ways in which teachers can aid in overcoming the language barrier and educational retardation and use techniques that will be

effective. Ornstein (1967, p. 38) describes such visual, concrete, practical, physically-oriented techniques as use of audiovisual equipment, laboratory facilities, and work-study experiences. Burger (1968) also discusses educational problems caused by ethnic differences and suggests teaching methods to solve these problems (Chapters 19 and 22).

Summary

The rationale behind specialized training programs is that acquaintance with and understanding of the student's culture will aid the teacher in overcoming his prejudice, in seeing himself and his own culture in broader perspective, in interpreting student behavior, and in solving educational problems. Basic elements recommended in the literature for a specialized training program for teachers of culturally-unique Americans are psycho-socio insights, teacher self-evaluation of attitudes, unique teaching methods and techniques, and teacher-training in the schools which these students attend. Some institutions of higher education are now preparing teachers to relate effectively to the culturally unique. Northeastern Illinois State College, Indiana State University, Arizona State University, The University of Arizona, Northern Arizona University, Brigham Young University, the University of New Mexico, and Fort Lewis College have developmental programs for this purpose. In addition, specialized training programs

("orientation programs") are being used by the BIA system and experimentally in California ("inservice training").

The Navajos have an intense educational problem. Students of the problem, such as Zintz and Burger, recognize the need for training teachers to be aware of differences in cultural background. Elements to be included as a minimum in a specialized training program are background, language, religion, cultural practices and customs, cultural values, and suggested practices and procedures. Techniques should include field trips, group discussions, and evaluation, in addition to lectures and reading.

CHAPTER III

DESIGN AND PROCEDURES OF THE STUDY

Introduction

This chapter describes the sample chosen for the study, the methods used in selecting the subjects, the instruments employed to gather the information, the procedures involved in conducting the research, and the manner in which the resultant data were treated.

Sample

This investigation was conducted during the fall semester of 1968-69. The population sampled was comprised of administrators and teachers in public, demonstration, and BIA schools on the Navajo reservation in Arizona. [The demonstration school is a private institution operated by the Navajo people to demonstrate the effectiveness of native control (Burger 1968, p. 159).] Further description of the sample will appear later, in "Conducting the Interviews."

Research Procedure

A questionnaire was sent to all public school principals on the Navajo reservation in Arizona, to the director of a demonstration school, and to the Area Director for Education of the BIA schools. The purpose of the questionnaire was

to identify schools having specialized training programs.

As the questionnaires were returned, each public and demonstration school administrator (or his representative) who indicated that he used specialized training programs was sent a letter requesting an interview. The purpose of this interview was to learn the nature of the specialized training program in operation at the respondent's school. One demonstration school and three public school administrators indicated that they used specialized training programs. Subsequently, these administrators were interviewed. Since the Area Director for Education for the BIA schools indicated that incoming teachers at all the BIA schools were trained in the same program, one school was selected as representative of the BIA system, and the principal was interviewed. Thus, a total of five administrators were interviewed.

After these interviews were held with the administrators, three schools, representing each of the three types (public, demonstration, and BIA) were selected for in-depth interviews with teachers. The purpose of this second interview was to learn the teachers' evaluations of the specialized training program. These three schools were selected on the following bases:

1. That public school having the specialized training program that seemed best to fit the criteria adopted for this study.

2. That demonstration school not included in the BIA system.

3. That BIA school located most centrally on the Navajo reservation (and therefore considered as most representative of a BIA school on the Navajo reservation) was chosen as representative of the BIA system, since all the incoming BIA teachers were trained in the same program.

Instruments

The questionnaire (Appendix B), sent to the principals of the public and demonstration schools on the Navajo reservation in Arizona, consisted of two pages. The first contained directions for completing and returning the questionnaire. The second asked for basic information about the respondent and school, defined "specialized training," asked whether the respondent felt that specialized training programs would help teachers of Navajo students to be more effective, asked if such a training program existed in the respondent's school, and, if so, to describe the program. This questionnaire was derived from Greenberg's (1963) dissertation. The questionnaire was accompanied by a cover letter (Appendix A) explaining the purpose of the study, defining "specialized training programs," and requesting cooperation. Also included was a stamped, self-addressed envelope for convenience in returning the questionnaire.

The interview schedule used with the principals (Appendix C) was drawn largely from Zintz (1963). It was structured so that each administrator of the school might answer definite, identical questions regarding the specialized training program in his school. At the conclusion of each interview, free discussion was encouraged, to include any aspects of the specialized training program not covered specifically by the interview outline.

The interview schedule used with the teachers (Appendix D) was derived from several sources: Zintz (1963), Greenberg (1963), Ulibarri (1963), Ornstein (1967), Miller (1967), and Kluckhohn and Leighton (1946). After some personal information questions, the interview was divided into two major portions: the effect of the specialized training program on the teacher, and the effect on the student. The teacher portion dealt with changed attitudes, changed behavior, and improved methods and materials. The student portion dealt with changed attitudes and improved proficiency in school.

Administering the Questionnaire

The questionnaire packet was sent to the principals of all sixteen public schools located on the Navajo reservation in Arizona. Thirteen questionnaires were returned. Three principals in three different districts did not return them. Other principals in these districts did return

questionnaires, however, so that those districts were still represented.

The same procedure was followed for the demonstration school, and the questionnaire was promptly returned. No questionnaire was sent to a BIA school, since the purpose of the questionnaire was to learn the location of schools using specialized training programs, and the BIA schools had already been shown to be using a specialized training program.

Conducting the Interviews

The previously-mentioned interviews with administrators were held as follows: one was held at Tempe, Arizona, during the Arizona Education Association Convention in November, 1968; the others were held at the respective schools. In each case, the interview outline (Appendix C) was adhered to throughout, and a free discussion followed thereafter.

Each interview with a teacher (Appendix D) followed the established outline and was left open-ended for free discussion. The teachers were selected on the basis of having recently come to the school district and being available for interview on the day scheduled for a visit to the school. There were no volunteers, and none who were asked refused to be interviewed. In two instances, the teachers were selected by the supervisor. In three other instances adequate privacy

was not provided. These are referred to later in the analysis.

The public school selected had 26 teachers; ten were interviewed, either in their classrooms or their homes, according to their convenience. Eight were teaching their first year in the school system; one was in the second year there, and one in the third year. All were Anglo.

The demonstration school had 26 teachers; nine were Navajo, 17 were Anglo. Six teachers were interviewed (three Navajo and three Anglo). Of these, the Navajos had one, two, and three years of experience in the school; two of the Anglos were new to the school, and the other was teaching there for the second year.

The BIA school had 30 teachers, of whom seven were interviewed. (These included all the teachers who had come to the school within the past five years, since within that time the BIA orientation program had been well developed.) Four were Negro, three were Anglo. One was teaching there for the first year, one for the second, three for the third, one for the fifth, and one for the sixth.

Treatment of the Data

As indicated earlier, the main purpose of this study was to answer these five questions: (1) Are administrators of school systems on the Navajo reservation in Arizona using specialized training programs to help prepare teachers

to work with Navajo students? (2) If such programs are being used, what is their nature? (3) How does what is being done compare with desirable practice, as determined by the criteria selected for this study? (4) What are the teachers' perceptions of the specialized training program? (5) Are such factors as sex, age, race, marital status, educational training, or teaching experience related to the teachers' perception of the results of specialized training programs?

In Chapter IV, the data are described and analyzed to answer these questions. For the first three questions, the method of description consists of relating the information obtained from the interviews with administrators; the method of analysis consists of comparing the operation of the existing specialized training programs on the Navajo reservation in Arizona with the criteria herein outlined. The pattern used to make this comparison is found in the major categories of the administrative interview schedule (Appendix C). To answer the last two questions, the teacher interviews are described and analyzed to show the teachers' perceptions of the results of specialized training programs, and to show the relationship between the teachers' perception of the results of the programs and the demographic data.

In Chapter V conclusions are drawn and recommendations made.

Summary

The sample consisted of schools using specialized training programs on the Navajo reservation in Arizona. A questionnaire was used to determine these. Interviews with administrators were conducted to learn the nature of these specialized training programs. Three schools were chosen in which to conduct interviews with teachers, to identify their perceptions of the specialized training programs. The collected data will be described and analyzed in Chapter IV to answer the five questions posed in Chapter I.

CHAPTER IV

DESCRIPTION AND ANALYSIS

Introduction

In this chapter a description of the specialized training programs in the schools on the Navajo reservation in Arizona is given through a presentation of the data from the interviews with administrators at each of five schools. At Schools 3, 4, and 5 (chosen as representatives of three types of schools: public, demonstration, and BIA), an interview was held with a number of teachers, to identify their perceptions of the results of specialized training programs and to discover whether these perceptions were related to such factors as sex, age, race, marital status, educational training, or teaching experience. The data from these interviews are presented (under the headings of the appropriate schools), after which the findings are analyzed.

Description

School 1

This was a public school enrolling about 1,000 students in grades 1 through 8. The district's administrative staff included an audiovisual/ESL (English as a Second Language) specialist, who responded for the school, stating on

the questionnaire that the school had a specialized training program, conducted throughout the year for most of the new teachers. An interview with the respondent was subsequently arranged; early in the interview it became apparent that the program conducted at School 1 consisted mostly of training in English as a Second Language techniques. The answers to the questions on the interview schedule sounded like a description of English as a Second Language training. Thus, in response to "Where is the training given?" he replied, "In a language lab in continuous meetings and workshops throughout the year, learning the English language from the standpoint of the non-native speaker."

The respondent stated that the training was programmed through Northern Arizona University, that the director of the program had linguistic training (an EdS degree in linguistics), was an elementary teacher and principal who had developed English as a Second Language programs, and taught in university institutes.

He reported that all new elementary teachers who had not received English as a Second Language training, plus a few experienced, returning teachers, were the recipients of the training, and indicated that the training was given once a week, in the evening, throughout the year. He said that the purpose of this training was "To familiarize the teacher with the English sounds and syntax that would give the Indian

child trouble." He said that Navajo history, educational background, language, economy, religion, cultural practices, and values were not included in the program, that they played down the idea of remedial work, viewing English as a Second Language training as a "special form of teaching." He responded very positively to the topic of "visual, concrete, practical, physically-oriented teaching," stating that the program trained teachers to intelligently use such audio-visual materials as overhead projectors, language laboratories, and slide projectors. He reported that the methods employed were academic lectures and group discussions, with much use of films and tapes, and a taped test at the end of the course.

He estimated that the results seemed to be excellent, that the teachers understood the learning problems of the child better, fit better into the English as a Second Language program, and were more effective.

During the free discussion that followed, the respondent told of a Navajo language course offered in the high school language laboratory, attendance at which was voluntary, attended by about thirty of the school district's new teachers. It met throughout the year, once a week in the evening; tuition was paid by those in attendance. Its purposes were "to familiarize the teachers with a contrastive analysis of the English and Navajo languages" and to help them "translate into the native language."

School 2

This was a public high school enrolling 225 students in grades 9 through 12. The respondent was the principal, who stated in the questionnaire that the school had a specialized training program of one week's duration for all incoming teachers. An interview was arranged, but at the commencement of it, the principal said that he had been unable to conduct the specialized training program that fall, and that, furthermore, since he was new to the position, he had never conducted one. He indicated that the elementary school in the same public school district did have a specialized training program, and that he had arranged for an interview with the elementary school supervisor of this school (School 3).

School 3

This was a public elementary school including grades 1 through 8, enrolling about 640 pupils. It employed 26 teachers and a principal assisted by a supervisor. The school district, headed by a superintendent, consisted of one elementary school and one high school.

Administrator Interview. The supervisor said that he directed the specialized training program in that school, that he qualified as a trainer for specialized training programs because he had an MA degree in supervision of education,

had had three courses in English as a Second Language training, had taught Pima Indian children, had taught a course for Pasadena College entitled "Teaching the American Indian Child," had taught primary grades for seven years, had been a supervisor for three years, and had worked with Navajo children for eight years.

Those receiving the training, he reported, were all members of the primary staff (15 teachers) and the teachers' aides. He claimed that the specialized training program was conducted during the summer for one month for incoming teachers and that, in addition, a week of training was given in the fall before school began. He declared the purpose of the program to be to help teachers gain an understanding of the program the school had designed (they had designed their own textbooks) and gain a feeling of empathy for the Navajo child.

The month-long specialized training program, he explained, was financed by federal (P. L. 89-10) funds (\$4,000 last year). Attendance at the week's orientation program prior to the opening of school in the fall was required, and was considered to be part of the teacher's responsibility covered by the teacher's contract.

When asked what topics were covered during the specialized training program, he replied "a very little" in regard to Navajo history, educational background, language, economy, and religion, "a little more" for Navajo cultural

practices, "as much as we know about it" for Navajo cultural values. Further questioning indicated that he meant that there was practically no discussion of Navajo history, educational background, language, economy, and religion, a small amount of discussion of Navajo cultural practices, and a considerable amount of discussion of Navajo cultural values. He revealed that the specialized training program offered no suggestions for remedial work, but did aid the teachers in practicing visual, concrete, practical, physically-oriented teaching. Other topics covered were the use of audiovisual materials.

He said that academic lectures were used "a little," that there were no field trips or live-ins, but that they used the home visitation technique ("every child's home is visited during the fall of the year") and group discussions (the group consisting of the incoming teachers). No evaluation was used. Other methods employed were group study (of the workshop type) and individual study.

He stated that the results of the specialized training program "depend upon the teachers--this year's teachers are very receptive."

In the discussion that followed, the supervisor stated that throughout the school year an in-service program, working on curriculum improvement and development, was conducted to help the teachers improve their teaching.

Teacher Interviews. Teacher A responded positively to every question in Part I (on teacher benefit), but was uncertain as to whether the program had helped the students participate more in class, give better attention to class activity, or have greater reading ability.

Teacher B gave a positive response to every question on the interview schedule.

Teacher C responded positively to sixteen questions, but could not recall a discussion of remedial help or of visual, concrete, physically-oriented teaching during the orientation program. He stated that the orientation program had not helped in the preparation of specially-prepared material, but that a co-teacher and home visitations had given him much help.

Teacher D answered affirmatively all but one question; he could not recall practice of cleanliness and health rules being discussed during the orientation.

Teacher E responded positively to all but five questions; on three he indicated that prior experience had already prepared him; he could not recall a discussion of either acceptance of ethnically-different children or psychological needs of the children.

Teacher F answered affirmatively every question in Part I, but indicated poor attendance and lack of proficiency in English oral expression were areas in which the Navajo child had not benefited from the specialized training program.

Teacher G's response was essentially negative. In Part I, Section A, he stated that his positive attitudes toward Navajo children resulted not from the orientation program, but from past experience with Navajos.

Teacher H stated that the only area covered under Teacher Attitude was "awareness of difficulties faced by Navajo students." He said that, although the orientation covered future-time orientation, his Vista training prevailed; therefore, he would not teach the Anglo value to Navajo students. He felt that the orientation program had not helped the students, that any skill he had developed in meeting the needs of the children he had acquired from his Vista experience. During informal discussion, he said that the summer training was a "two-week independent study" program.

Teacher I also felt that prior experience had been more beneficial in creating positive attitudes than the specialized training program had been. He felt that the program had not aided student attitude, acceptance of civic responsibility in school, or acceptance of ethnically-different children.

Teacher J felt that other experiences (such as teaching and informal association with Navajos) had been more helpful in forming his positive attitudes and his ability to make the classroom experience meaningful to the Navajo students than had the orientation program.

School 4

This was a demonstration boarding school with 394 pupils in the elementary grades. It had 26 teachers, of whom 17 were Anglo and 9 Navajo. Its administrative staff included a director and an assistant director in charge of educational services.

Administrator Interview. The director of the demonstration school reported that the specialized training program was conducted at the school by the assistant director of educational services, who had an MS degree in elementary education and had continued in independent study. He was assisted by other members of the staff, including a bi-lingual consultant.

The director said that this "orientation program" was for all in-coming teachers, that although it usually was held for two weeks during the summer, this past year it had lasted only one week, and that pay for attendance was part of the yearly salary. The purposes he gave were to "upgrade the school," "to inform the teacher about the child and community," and to help the teacher develop respect for both students and parents.

The respondent said that Navajo history, educational background, economy, language, religion, cultural practices, values, and suggested practices and procedures were topics included in the program. He stated that specialists assisted in both preservice and inservice training.

He claimed that all the methods listed were employed, except for the evaluation, that field trips were made to other reservations, that public schools were visited during the school year, and that live-ins of three days' duration were arranged during the school year.

The results, he reported, had been good in the past, and were continuing to be so with the new staff coming in.

In the free discussion period, the director said that workshops (on such topics as bi-lingual problems) were given to those needing them during both the school year and summer.

Teacher Interviews. The responses given by the Navajo teachers were essentially positive. Teacher K answered affirmatively all except one item, which had no relevancy to his subject-area. He thought that the orientation program had benefitted the students in all areas except proficiency in oral English and greater reading ability due to enriched background.

Teacher L answered affirmatively all questions regarding the teacher benefits resulting from the specialized training program except that on preparation of specially-prepared material. He felt that the program had benefited the students in all ways except in developing proficiency in oral English and in practicing cleanliness and health rules.

Teacher M responded positively to all except four questions. He felt that the program did not give teachers

enough empathy for Navajos, that it had not covered time orientation, that it had not aided in preparation of material to teach Navajo students, that it did not help him give remedial help to his students. He felt, however, that the program had been of some benefit to the students.

The responses given by the Anglo teachers were essentially negative. Teacher N made known that there was some help given on socio-cultural differences, but nothing on their classroom implications. He complained that no sense of values came out of the orientation program. After the formal interview, he described the orientation program as a "brain-washing program." He stated that it resulted in his feeling a little closer to the community, but did nothing to help him teach Navajos. He had asked questions about many of the topics covered in the interview, but could get no answers.

Teacher O declared that the orientation program had given him a "good chance to hear the Navajo language." He claimed that what he knew, he had learned from a two-week practice-teaching experience he had had before he began the regular school year. After the formal interview, Teacher O complained that the orientation program had just bored him; "the same old words." It did not give any knowledge of the Navajo culture. The speakers were not experienced teachers, and even the medicine man was reticent. He further revealed that the teachers were hoping to plan next year's orientation

program, which he thought would be a step in the right direction.

Teacher P answered "No" to every question on the interview schedule. In conclusion he declared, "The orientation program didn't do much."

School 5

The 29 BIA schools on the Navajo reservation in Arizona are administered as a single system. The Assistant Director for Education responded to the interview questions for the BIA system.

Administrator Interview. The Assistant Director for Education reported that the specialized training program (called an "orientation program") was held in Fort. Wingate, New Mexico, for two weeks each summer for all in-coming teachers. He stated that one week was devoted to "all facets of Navajo culture" and the other week to comprehensive study of Teaching English as a Second Language. The researcher was given a copy of the "orientation packet" given to the teachers in the orientation program. Navajo history, educational background, language, economy, religion, cultural practices and values were all covered, as were suggested practices and procedures, although the latter consisted primarily of English as a Second Language techniques.

When the researcher visited the BIA school to interview the teachers, the principal made known that techniques

used in the orientation program included lectures and conferences, and that the teachers were conducted on a field trip soon after their arrival at the school. The principal said that the BIA's specialized training program resulted in a climate more favorable to effective teaching.

Teacher Interviews. School 5 was a BIA boarding school including grades 1 through 8, employing 30 full-time teachers, a principal, and a "Supervisor Academic."

All the teachers interviewed felt that the program was a benefit to them and to their students. Teacher Q's chief criticism was that two weeks was not long enough to go into detailed depth regarding differences in socio-cultural conditions and values. He indicated that the use of classroom demonstration in the orientation program was an effective technique in helping the teachers become more aware of the difficulties faced by the Navajo students.

Teacher R reiterated the criticism that there was insufficient time spent on the Navajo culture; the coverage was too broad and general to be of much help. As a result, there was not much student benefit derived from the orientation program, but some from succeeding inservice programs, such as English as a Second Language training.

Teacher S had high praise for the program. His only negative statement was in regard to the Navajo student's non-acceptance of civic responsibility.

Teacher T also felt that the program was beneficial for both teachers and students. His sole negative statement was in regard to the Navajo child's inability to accept ethnically-different children.

Teacher U had attended the orientation program five years earlier. At that time it had not covered the "competition" and remedial problems. He felt that the students had not improved in either grasp of subject matter or acceptance of ethnically-different children. He also felt that "two weeks is a short time to cover so much that is new to the teachers."

Teacher V believed that the orientation program had stimulated the teachers to change their attitudes and behaviors, but that it had not helped the Navajo students accept civic responsibility or improve their health and cleanliness practices.

One other teacher was interviewed. He answered most of the questions negatively. Toward the close of the interview he disclosed that he had never attended the orientation program and that he had felt the lack.

Analysis

School 1

Greenberg (1963, p. 95) and Burger (1968, p. 159) recommend that teachers have thorough grounding in anthropology and sociology before attempting to meet a situation

where socio-cultural and cross-cultural problems abound. Zintz (1963, p. 24), Kimball (1961, p. 26) and other authorities on cross-cultural education indicate that teachers new to the Navajo reservation are generally without this formal training; therefore, the director of the specialized training program should have such preparation to help train the teachers.

While the director of the training at School 1 was well prepared to conduct an English as a Second Language program, for the purpose of conducting a specialized training program he was ill-prepared, since he had no training in anthropology or sociology.

The program at School 1 was not a specialized training program; it was almost entirely an English as a Second Language program. Even the topic of Navajo language was discussed only "incidentally." The sole topic in common between this program and a specialized training program was the development of visual, physically-oriented teaching. Although "specialized training program" was defined both in the cover letter (Appendix A) and on the questionnaire (Appendix B), the respondent apparently did not read this, and therefore answered "Yes" on the questionnaire when he should have answered "No."

School 2

Since no specialized training program had been held there, no interviews were conducted at School 2.

School 3

One of the public schools, this came closest to meeting the standards set down as desirable practice; yet it fell far short. Although the director had experience in educating Navajos, he had no training in anthropology or sociology. Further, not all the incoming elementary school teachers received the month-long training; only those for the primary grades did. The others were given only a week's "orientation," the major purpose of which was admittedly to prepare the teachers to work within the school's program, with almost no discussion of Navajo history, educational background, language, economy, or religion, no discussion of remedial practices, and little discussion of Navajo cultural practices. The major topics discussed were Navajo cultural values and ways of developing audiovisual techniques and resources for use in visual, concrete, practical, physically-oriented teaching. This orientation program was, then, in essence, an audiovisual workshop with home visitations introduced after school began.

The results of the teacher interviews are presented in Table 1:

Table 1. A continuum showing each teacher's perception of the results of the specialized training program on the basis of the number of positive responses given in the teacher interview (School 3).

Number of Positive Responses	21-26	15-20	9-14	3-8	0-2
Teacher	B A E D F	C		J H	G

School 3's teacher interviews represented a wide range of responses. Those five teachers responding positively to practically every question were those who were either chosen by the supervisor for the interview or interviewed without adequate privacy. All those responding negatively to many questions were interviewed privately. Many of the teachers acted apologetic when they responded negatively; for example, "I don't want to discredit the orientation program, but . . ." was heard numerous times. Apparently the teachers thought that the supervisor had claimed much for the orientation program, and that they were obliged to substantiate his claim.

The questions from the teacher interview schedule are given here:

I. Teacher Benefit

A. Changed Teacher Attitude

1. More empathy for Navajos?
2. More awareness of the difficulties faced by Navajo students?

3. Greater sensitivity towards differences in socio-cultural conditions and their implications for classroom procedure?
4. More sympathy and understanding on which a mutual feeling of trust can be established?
5. Increased interest in the Navajo student's problems?

B. Changed Teacher Behavior

1. Aware of, and able to accept, differences between Navajo and Anglo values?
2. Less emphasis on "competition" as a value?
3. Less emphasis on future-time orientation?
4. Better able to motivate students? Describe.

C. Special Materials and Methods

1. Using specially-prepared material to teach Navajo students? Describe.
2. Giving children material rooted in their life space?
3. Less emphasis on verbal instruction?
4. More emphasis on visual, concrete, physically-oriented teaching?
5. Giving remedial help as needed?
6. Teaching English as a second language with greater proficiency?
7. Meeting psychological needs of children?

II. Navajo Student Benefit

- A Improved student attitude toward education and the school curriculum, as shown by
1. Better participation in class?
 2. Better attention to class activity?
 3. Improved daily school attendance?

- B. Better grasp of subject matter?
- C. More proficient oral expression in English?
- D. Greater reading ability due to enriched background?
- E. More receptive to scientific interpretation of natural phenomena?
- F. Greater acceptance of civic responsibility at school?
- G. Improved practice of cleanliness and health rules?
- H. More accepting of ethnically-different children?

Table 2 shows the teacher responses at School 3 by item and teacher. The Roman numerals represent the two sections of the teacher interview schedule; the letters and numbers under them, the interview questions. The letters in the table under the Yes - No columns represent the teachers interviewed. The numbers in the right-hand columns under Yes - No are totals of teacher responses.

Item I.C.5 may serve as a gauge to determine the degree of reliability to be granted the respondents, since the supervisor stated that no remedial suggestions had been made during the orientation program; yet five teachers responded positively to this question.

Items I.B.1 and I.B.3 are of positive import, indicating that the specialized training program taught differences in cultural values. Less positive, yet worth noting are items I.A.2, I.C.2, I.C.3, and II.B., indicating that the teachers perceived themselves as now more aware of the

difficulties faced by Navajo students, as giving the children material rooted in their life space, and as placing less emphasis on verbal instruction; the teachers also perceived that the students now had a better grasp of the subject matter.

Table 2. Public school teacher responses to items on the teacher interview schedule (School 3).

	YES		NO	?	YES	NO
I.A.1.	A B	D E F	G H I	J	5	4
2.	A B	D E F	G H I	J	8	1
3.	A B	D E F		J	5	4
4.	A B	D E F	I	J	6	3
5.	A B	D E F	I	J	6	3
B.1.	A B C	D E F	G	H I J	9	1
2.	A B C	D E F		H J	6	3
3.	A B C	D E F	H I J		9	1
4.	A B C	D E F	I	J	7	3
C.1.	A B	D E F	H I	J	7	3
2.	A B C	D E F	H I	J	8	2
3.	A B C	D E F	H I	J	8	2
4.	A B	D E F	H I	J	7	2
5.	A B	D E F		J	5	4
6.	A B C	D E F	I	J	7	3
7.	A B C D	F	I	J	6	4
II.A.1.	B C D E F		G H I J	A	5	4
2.	B C D	F	G H I J E	A	4	5
3.	A B C	E	G H I J F	D	4	5
B.	A B C D E F	I J	G H		8	2
C.	A B C D E	I J	G H F		7	3
D.	B C	F I J	G H	A D E	5	2
E.	A B	D E F I	G H	J	6	3
F.	A B	D E F	G H	J	6	3
G.	A B C	E F	G H	J	6	3
H.	A B C D	J	G H I	F	5	4

Table 2 also shows items II.A.2 and 3 to be of negative import, indicating that the teachers saw little evidence that the specialized training program helped improve the students' attention to class activity or daily school attendance.

These results are consistent with the supervisor's description of the specialized training program as being essentially an audiovisual workshop discussing means of doing visual, practical, physically-oriented teaching.

School 4

The director's statement that the purpose of the specialized training program was to inform the teacher concerning the "child and community" was consistent with the content outline of the program. However, while the responses by the Navajo teachers were essentially positive, the Anglo teachers, although also interviewed privately at separate times, gave extremely negative answers. The results of the teacher interviews at School 4 are presented in Table 3:

Table 3. A continuum showing each teacher's perception of the results of the specialized training program on the basis of the number of positive responses given to the teacher interview (School 4).

Number of Positive Responses	21-26	15-20	9-14	3-8	0-2
Teacher	L K	M			N O P

The Navajo teachers thought the specialized training program helpful, while the Anglo teachers did not. This discrepancy is inexplicable until one remembers Teacher N's comment, "The orientation program gave me a good chance to hear the Navajo language." That the Anglo teachers may have experienced cultural shock, such as Glenn (1967) described (Chapter II) is apparent from their remarks, such as "What I learned, I learned for myself. Though I asked questions about many of these cultural differences, I could get no answers."

In Table 4 the responses of School 4's teachers are shown by item and teacher. (See page 66 for an explanation of the table.) The Navajo teachers, represented by letters K, L, and M, tended to the positive side, while the Anglo teachers were all at the extremely negative side.

An analysis of the Navajo teachers' responses indicates that they felt that they were not given help in preparing special material for the Navajo students or in teaching English as a second language, and that they believed that the Navajo students were lacking in both their ability to express themselves orally in English and in their acceptance of civic responsibility at school.

Table 4. Demonstration school teacher responses to items on the teacher interview schedule (School 4).

	YES		NO	?	YES	NO
I.A.1.	K L		M N O P		2	4
2.	K L M		N O P		3	3
3.	K L M		N O P		3	3
4.	K L M		N O P		3	3
5.	K L M		N O P		3	3
B.1.	K L M		N O P		3	3
2.	K L		M N O P		2	4
3.	K L M		N O P		3	3
4.	K L		M N O P		2	4
C.1.	K		L M N O P		1	5
2.	K L M		N O P		3	3
3.	K L M		N O P		3	3
4.	K L M		N O P		3	3
5.	K L		M N O P		2	4
6.	L		N O P	K M	1	3
7.	K L M		N O P		3	3
II.A.1.	K L M		N O P		3	3
2.	K L M		N O P		3	3
3.	K L		N O P	M	2	3
B.	K L M		N O P		3	3
C.			K L N O P	M	0	5
D.	L M		K N O P		2	4
E.	K L		M N O P		2	4
F.	L		N O P	K M	1	3
G.	K M		L N O P		2	4
H.	K L M		N O P		3	3

School 5

There was a large number in attendance at the BIA specialized training program (125, according to the Navajo Times, August 8, 1968, p.1). Studies by such researchers as Miller (1967, p. 109) and Chansky (1966, p. 31) indicate that large-group lecturing is not the most effective means of influencing behavior and stimulating attitude change.

Therefore, the teachers' descriptions of additional techniques used during the program help explain the apparent success of this specialized training program.

The teacher responses at School 5 represent less diversity than those at Schools 3 and 4. Table 5 shows the distribution of the BIA teachers' responses on a continuum:

Table 5. A continuum showing each teacher's perception of the results of the specialized training program on the basis of the number of positive responses given to the teacher interview (School 5).

Number of Positive Responses	21-26	15-20	9-14	3-8	0-2
Teacher	T V Q S U	R			

Table 6 shows the BIA teachers' responses by teacher and item. (See page 66 for an explanation of the table.) While most items were responded to very favorably by the BIA teachers, I.B.2 and II.F were answered negatively, indicating that the BIA teachers perceived the specialized training program as not covering the competition value adequately and that the Navajo students did not accept civic responsibility at school. However, the BIA teachers' chief criticism of the specialized training program was that two weeks is not sufficient time in which to cover the Navajo culture in the depth that non-Navajos need.

Table 6. BIA school teachers' responses to items on the teacher interview schedule (School 5).

	YES		NO		?	YES	NO
I.A.1.	Q R S T U V					6	0
2.	Q R S T U V					6	0
3.	R S T U V		Q			5	1
4.	Q R S T U V					6	0
5.	Q R S T U V					6	0
B.1.	Q R S T U V					6	0
2.	R S T U V		Q R U		S	2	3
3.	R S T U V		Q			5	1
4.	R S T U V		Q			5	1
C.1.	Q S T U V		R			5	1
2.	Q R S T U V					6	0
3.	Q R S T U V					6	0
4.	Q R S T U V					6	0
5.	Q R S T U V		U			5	1
6.	Q R S T U V					6	0
7.	Q R S T U V					6	0
II.A.1.	Q S T U V		R			5	1
2.	Q S T U V		R			5	1
3.	Q S T U V		R			5	1
B.	Q S T U V		R U			4	2
C.	Q R S T U V					6	0
D.	Q S T U V		R			5	1
E.	Q S T U V		R		U	4	1
F.	S T U V		R S V		Q	2	3
G.	Q R S T U					5	1
H.	Q R S T U V		T U			4	2

Findings

The findings of the study are presented here to answer the five questions posed in Chapter I.

Question 1

Are administrators of school systems on the Navajo reservation in Arizona using specialized training programs

to help prepare teachers to work with Navajo students? As far as the public schools are concerned, two schools are using these programs; 14 of the 16 are not. The BIA school system and the demonstration school are also using a program.

Question 2

If such programs are being used, what is their nature? Of the two public school specialized training programs, one consists of English as a Second Language training only; the other is an audiovisual workshop that includes discussion of elements of the Navajo culture, with emphasis on values. The demonstration school's specialized training program meets the criteria established for topics and methods (except for evaluation), but does not meet the criteria established for time length; the program needs to be lengthened to at least four weeks' duration; also, it apparently is not reaching the Anglo teachers, who compose approximately two-thirds of the teaching staff. The BIA school system's specialized training program also meets the criteria established for topics and methods (except for evaluation), but does not meet the criterion established for length.

Question 3

How does what is being done compare with desirable practice, as determined by the criteria selected for this study?

The specialized training program at School 1 (a public school) meets none of the criteria selected.

No specialized training program is conducted at School 2 (a public school).

The specialized training program at School 3 (a public school) meets two of the criteria selected for topics: it covers suggested practices and procedures in regard to visual, concrete, practical, physically-oriented teaching, and it covers Navajo cultural values. School 3's program meets two of the criteria selected for methods: academic lectures with group discussion, and home visitations (considered a replacement for field trips).

School 4, a demonstration school, meets the criteria selected for topics and for methods, except for evaluation. However, it does not conform to the time criteria that the specialized training program be of at least four weeks' duration, since School 4's program lasts only one week.

The BIA school system's specialized training program also meets all of the criteria selected for this study for topics and for methods (except for evaluation), but does not meet the time criteria, since it lasts only two weeks.

Question 4

What is the teachers' perception of the results of the specialized training programs?

The public school (School 3) teacher interviews showed that the teachers felt that the program had aided them in their understanding of Navajo values and background. The demonstration school (School 4) teacher interviews showed that the Navajo teachers felt that the program had aided them in their understanding of Navajo values and background, but the Anglo teachers felt that the program had not. The BIA school (School 5) teacher interviews showed that the teachers felt that the specialized training program had aided them in developing their empathy for Navajo students, awareness of difficulties faced by Navajo students, sensitivity, sympathy and understanding, and interest in the Navajo student's problems.

Table 7 is a chart showing the teacher interview responses by item and by type of school. The number of total positive answers indicate that the teachers interviewed at the public, demonstration, and BIA schools on the Navajo reservation in Arizona perceive the results of the specialized training programs to be as follows:

1. The programs furnished an awareness of, and ability to accept, differences between Navajo and Anglo values.
2. The programs gave teachers more awareness of the difficulties faced by Navajo students.
3. The programs enabled teachers to give the children material rooted in their life space, to be more aware of the differences between Yankee and Navajo time orientation, and

Table 7. Public, demonstration, and BIA school teacher responses to items on the teacher interview schedule.

	YES			NO			YES	NO
	Public	Demonstration	BIA	Public	Demonstration	BIA		
I.A.1.	5	2	6	4	4	0	13	8
2.	8	3	6	1	3	0	17	4
3.	5	3	5	4	3	1	13	8
4.	6	3	6	3	3	0	15	6
5.	6	3	6	3	3	0	15	6
B.1.	9	3	6	1	3	0	18	4
2.	7	2	2	3	4	3	11	10
3.	9	3	5	1	3	1	17	5
4.	7	2	5	3	4	1	14	8
C.1.	7	1	5	3	5	1	13	9
2.	8	3	6	2	3	0	17	5
3.	8	3	6	2	3	0	17	5
4.	7	3	6	2	3	0	16	5
5.	5	2	5	4	4	1	12	9
6.	7	1	6	3	3	0	14	6
7.	6	3	6	4	3	0	15	7
II.A.1.	5	3	5	4	3	1	13	8
2.	4	3	5	5	3	1	12	9
3.	4	2	5	5	3	1	11	9
B.	8	3	4	2	3	2	15	7
C.	7	0	6	3	5	0	13	8
D.	5	2	5	2	4	1	12	7
E.	6	2	4	3	4	1	12	8
F.	6	1	2	3	3	3	9	9
G.	6	2	5	2	4	1	13	7
H.	5	3	4	4	3	2	12	9

place less emphasis on verbal instruction and more emphasis on visual, concrete, physically-oriented teaching.

The teachers perceive that the programs failed to help them persuade the students to accept greater civic

responsibility at school, accept competition as a value, improve daily school attendance, give better attention to class activity, or accept ethnically-different children.

An examination of each school's number of positive and negative responses (on Table 7) indicates that the teachers' perception of the specialized training program is somewhat related to the nature of the specialized training program in the school at which they taught. Thus, the public school program covered only audiovisual techniques and Navajo cultural values, and the ten teachers were of mixed opinion as to the effectiveness of the program in helping them acquire empathy for individuals from differing cultures, awareness of the difficulties faced by the Navajo students, teacher sensitivity toward differences in socio-cultural conditions and their implications for classroom procedure, sympathy and understanding on which a mutual feeling of trust can be established, and interest in the Navajo student's problems (the five needed attitudes and personality traits discussed in Chapter II under "A Theory for Specialized Training Programs"). The BIA school's program, however, met all the criteria selected for this study for topics, and the six teachers were of one mind: the program had helped them acquire these five attitudes and personality traits.

Question 5

Are such factors as sex, age, race, marital status, educational training, or teaching experience related to the teachers' perception of the results of specialized training programs?

Although the number of teachers interviewed is too small to allow universal conclusions to be drawn, Table 8 indicates that teachers with the following traits were more likely to perceive the results of the specialized training program as non-beneficial (i.e., to respond negatively): those under thirty; males; Anglos; unmarried; those with a BA degree only; those teaching primary grades; those having taught three to six years; those teaching for the first time on the reservation (although those teaching their second year on the reservation follow close behind).⁴

The teacher interviews revealed a conflict in basic goals for educating the Navajo. Thus, while four teachers accepted the Navajo values of non-competitiveness and present-time orientation (thereby espousing an acceptance of educating the Navajos to live in Navajo society), six of the teachers expressed the desire to "bring Navajo students

4. The latter two characteristics seem to bear out Williams' (1968) notion cited in Chapter II that teachers who had had experience in teaching middle-class youngsters (Anglos) seem to have "unlearning to endure." These results would seem to indicate that this need for unlearning is greater than the specialized training programs presently conducted on the Navajo reservation in Arizona can cope with.

Table 8. Characteristics of Arizona's Navajo reservation teachers schedule.

Question	No. of Negative Responses	Age		Sex		Race			Married			Degree	
		+ 30	- 30	M	F	An	Na	Ne	+	0	0	BA	+
I.A.1.	8	1	7	4	4	7	1	-	2	6	1	6	1
2.	4	1	3	2	2	4	-	-	1	3	3	1	-
3.	8	2	6	3	5	8	-	-	3	5	-	5	2
4.	6	1	5	3	3	6	-	-	2	4	-	4	1
5.	6	1	5	3	3	6	-	-	2	4	-	4	1
B.1.	4	1	3	2	2	4	-	-	1	3	-	4	-
2.	10	4	6	5	5	9	1	-	5	5	1	6	2
3.	5	2	3	3	2	5	-	-	3	2	-	3	2
4.	8	2	6	4	4	3	5	-	3	5	1	5	2
C.1.	9	3	6	4	5	7	2	-	4	5	2	5	1
2.	5	1	4	3	2	5	-	-	2	3	-	4	1
3.	5	1	4	3	2	5	-	-	2	3	-	4	1
4.	5	1	4	3	2	5	-	-	3	2	1	3	1
5.	9	2	7	5	4	8	1	-	3	6	1	5	1
6.	6	1	5	3	3	6	-	-	2	4	-	5	1
7.	7	1	6	4	3	7	-	-	3	4	-	6	1
II.A.1.	8	2	6	3	5	8	-	-	3	5	-	7	1
2.	9	2	7	4	5	9	-	-	4	5	-	8	1
3.	9	2	7	4	5	9	-	-	4	5	-	6	3
B.	7	3	4	4	3	7	-	-	4	3	-	5	1
C.	8	3	5	5	3	6	2	-	5	3	2	4	2
D.	7	2	5	5	2	6	1	-	4	3	1	5	1
E.	8	2	6	4	4	7	1	-	3	5	1	6	1
F.	9	3	6	5	4	7	-	2	5	4	-	6	3
G.	7	2	5	4	3	5	1	1	4	3	1	4	2
H.	9	2	7	5	4	8	-	1	4	5	-	5	3
TOTAL	186	48	138	97	89	171	11	4	81	105	15	126	36
TRAITS		8	14	9	13	16	3	3	13	9	3	9	8
\bar{X} /TRAIT		6	9.9	10.7	6.7	10.1	3.7	1.3	6.2	11.7	4.	14.3	4.5

Reservation teachers responding negatively to items on the teacher interview

Age	Sex	Degree			Grade			Years Taught				Years Taught on Reservation			
		BA	+	MA	Pr	Int	JH	1	2	3-6	7+	1	2	3-6	7+
0	0	BA	+	MA	Pr	Int	JH	1	2	3-6	7+	1	2	3-6	7+
6	1	6	1	-	7	-	1	4	2	2	-	6	2	-	-
3	3	1	-	-	4	-	-	-	2	2	-	2	2	-	-
5	-	5	2	1	7	-	1	3	2	2	1	5	2	1	-
4	-	4	1	1	5	-	1	2	2	2	-	4	2	-	-
4	-	4	1	1	5	-	1	2	2	2	-	4	2	-	-
3	-	4	-	-	4	-	-	1	1	2	-	3	1	-	-
5	1	6	2	1	8	1	1	3	2	3	2	6	2	2	-
2	-	3	2	-	4	-	1	1	1	2	1	3	1	1	-
5	1	5	2	-	7	-	1	3	2	2	1	5	2	1	-
5	2	5	1	1	8	-	1	3	2	3	1	6	2	-	1
3	-	4	1	1	4	-	1	1	2	2	-	3	2	-	-
3	-	4	1	1	4	-	1	1	2	2	-	3	2	-	-
2	1	3	1	1	4	-	1	1	2	2	-	3	2	-	-
6	1	5	1	2	7	1	1	4	2	2	1	6	2	1	-
4	-	5	1	-	5	-	1	2	2	2	-	4	2	-	-
4	-	6	1	-	5	-	2	3	2	2	-	5	2	-	-
5	-	7	1	-	7	-	1	3	2	3	-	6	2	-	-
5	-	8	1	-	7	-	2	4	2	3	-	7	2	-	-
5	-	6	3	-	7	-	2	4	2	3	-	7	2	-	-
3	-	5	1	1	5	1	1	2	1	3	1	5	1	1	-
3	2	4	2	-	5	-	3	3	2	2	1	5	2	-	-
3	1	5	1	-	5	-	2	2	2	3	-	5	2	-	-
5	1	6	1	-	7	-	1	3	2	3	-	6	2	-	-
4	-	6	3	-	7	-	1	3	2	4	-	6	2	1	-
3	1	4	2	1	5	1	2	4	1	3	1	6	1	2	-
5	-	5	3	1	6	1	2	4	1	3	1	6	1	2	-
5	15	126	36	9	149	6	31	64	48	63	11	125	48	10	3
9	3	9	8	2	15	2	5	7	5	5	5	11	5	4	2
1.7	4.	14.3	4.5	4.5	10.	3.	6.2	9.1	9.6	12.6	12.2	11.4	9.6	2.5	1.5

Key: +30 = over thirty 0 = no degree
 -30 = under thirty + = BA plus
 An = Anglo Pr = Primary (K - 3rd)
 Na = Navajo Int = Intermediate (4-6)
 Ne = Negro JH = Junior High (7-8)

to white standards," to "develop competition and future-time orientation values," thereby espousing the assimilation goal which Berry (1969) states is the goal most Yankee educators have when they take education to those of a different culture (p. 16). There was no relationship between the teachers' educational goals and the factors mentioned in question 5.

Summary

Administrators were interviewed at five schools. Regarding the three public schools, School 1's program consisted of Teaching English as a Second Language training, School 2 had no specialized training program operating, and School 3's specialized training program discussed two topics: Navajo values and development of audiovisual techniques and resources. School 3 was one school chosen for teacher interviews, the results of which showed that the teachers perceived that the specialized training program had taught differences in cultural values, awareness of difficulties faced by Navajo students, how to give material rooted in the Navajo's life space, and to place less emphasis on verbal instruction.

The demonstration school (School 4) conducted a specialized training program discussing all the topics established in the criteria. However, the teacher interviews revealed that, while the Navajo teachers perceived the

specialized training program to be helpful, the Anglo teachers perceived it to be of no help to them.

The BIA school (School 5) system had a specialized training program including the topics and methods set down in the criteria (except for evaluation), although it had only a two-week time span. The teacher interviews indicated that the teachers perceived the specialized training program as being very helpful, but that the time span was inadequate.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

In this chapter the study is summarized, conclusions are drawn, and recommendations are made.

Summary

Previous studies have shown that an intense educational problem exists on the Navajo reservation. A major factor contributing to this educational problem is the importing of many teachers from other parts of the United States who are unfamiliar with the Navajo culture and the ways in which it differs from the culture from which the teachers come. A widely recognized solution to this problem is the training of teachers in cultural understanding, the underlying theory of which is that, by developing such understanding, the teacher will change his perception of his role from a dispenser of knowledge to a persuasive change agent influencing student attitudes and values in keeping with the knowledge being acquired. This training could be either pre-service or inservice; it is termed a "specialized training program."

The purpose of the present study was to learn whether such programs existed on the Navajo reservation in Arizona,

and, if so, to ascertain their nature and compare what was being done with the criteria established for this study. These criteria are set forth on pages 33-34 of this study.

Conclusions

On the basis of this study, it is concluded that:

1. Some administrators of school systems on the Navajo reservation in Arizona are using specialized training programs. While the demonstration school has a specialized training program, a number of its teachers perceive it to be ineffectual; the shortcoming appears to be not in the program but in the way it is carried out. Only two of the sixteen public schools are using any sort of specialized training program. The BIA system most nearly meets the criteria established for this study.

2. None of these programs meet completely the standards of desirable practice selected for this study.

3. Most of the teachers in the schools where these specialized training programs are conducted perceive them as beneficial to them in becoming aware and accepting of cultural differences.

4. The teachers' perception of the results of the specialized training program is somewhat related to such factors as sex, age, race, marital status, educational training, and teaching experience.

Recommendations

On the basis of the foregoing conclusions, recommendations are made as follows:

1. In all school systems on the Navajo reservation in Arizona specialized training programs should be established to provide teachers with an understanding of cultural differences and of ways to solve problems resulting from these differences. Every administrator returning the questionnaire responded affirmatively that "information explaining Navajo cultural practices and values would be of help in enabling teachers to be more effective" (Appendix B).

2. Specialized training programs should be of at least four weeks' duration, should include at least the following methods: academic lectures, field trips, group discussions, and evaluation, and should cover as a minimum the following topics: background (Navajo history, educational background, and economy), language, religion, cultural practices and customs, cultural values, and suggested practices and procedures for dealing with the cross-cultural problem.

3. Administrators seeking to inaugurate such programs should first establish their educational goals regarding assimilation, recalling that the solution has several alternatives and that it may be most practical to prepare the student to operate in either (or both) cultures, thereby allowing him to make his own choice. If this established

goal is communicated to the teachers during the specialized training program, there is a greater chance that all will work toward a common goal than there is if the matter is left to the discretion of each teacher.

Recommendations for Further Study

This was an exploratory study. It has revealed some related, significant questions that should be the subject of further research. They are as follows:

1. The present study indicated some relationship between such teacher characteristics as age, sex, marital status, race, educational background, and years of teaching experience and teacher perception of the results of the specialized training program. However, further study is needed to determine more conclusively whether specialized training programs are more successful with some kinds of teachers than with others.

2. A longitudinal study of Navajo students' response should be conducted to answer the question, "Do specialized training programs for teachers actually benefit Navajo students?"

3. Further research is needed to answer the question, "What was the teacher perception of the Navajo prior to the program, compared with teacher perception of the Navajo after the program?"

4. Although most of the teachers interviewed perceived the specialized training program as beneficial to them in becoming aware and accepting of cultural differences, further investigation is needed to discover whether the teachers' classroom behavior is influenced by what they have learned in specialized training programs.

5. Greenberg (1963) stated that the five attitudes and personality traits (empathy, awareness of the Navajo student's difficulties, socio-cultural sensitivity, sympathy and understanding, and interest in the Navajo student's problems) are critical factors in teacher effectiveness with Navajo students; further research is needed to test this assertion.

6. The related literature and the teacher interviews have suggested some techniques that could be incorporated successfully into specialized training programs; for example, home visitations, micro-teaching, and a "buddy" system using an experienced teacher to help an incoming teacher adjust to a new situation in a different culture. Further research is needed to determine the effectiveness of these techniques in helping teachers gain the cultural understanding that they need if they are to be persuasive, effective teachers of Navajo students.

It is hoped that this exploratory study will stimulate further research in these, and other, areas related to

the improvement of the educational opportunities available to the Navajo people. Their need is great, and the hour is late.

· APPENDIX A

COPY OF THE COVER LETTER

106 Polo Village
Tucson, Arizona 85719

October 8, 1968

Principal
Navajo School
Beautiful Valley, Arizona

Dear Sir:

I am a former teacher of Navajo students. Currently I am enrolled in a doctoral program at the University of Arizona at Tucson, and doing a dissertation upon the topic of Specialized Training Programs for Teachers of Navajo Students.

I am asking your help in conducting a survey of schools on the reservation. My purpose is to ascertain how many schools are using specialized training programs (which, for purposes of this study, are defined as an administratively prescribed program of at least a month's duration by which teachers are made familiar with characteristics of the Navajo culture-- customs, mores, religion, language, values, etc.--and their attendant problems for education) and the scope of these existing programs.

Knowing how busy school administrators are, I tried to make the questionnaire easy to mark. If you wish, you may designate another member of your staff to complete the blank.

From this study, I hope to learn to what extent this technique is being used upon the Navajo reservation in Arizona. I hope to conduct a brief interview with an administrator from each school using such programs. If you are using a specialized training program, may I interview you briefly early in November, perhaps the 7th or 8th? Your cooperation will indeed be appreciated.

Please return the questionnaire in the enclosed stamped, self-addressed envelope within the next week if at all possible.

Thank you.

Sincerely,

(Mrs.) Dora Y. Greer

APPENDIX B
QUESTIONNAIRE

SPECIALIZED TRAINING PROGRAMS
FOR TEACHERS OF NAVAJO STUDENTS

Directions: This questionnaire is designed to obtain information concerning specialized training programs relating to Indian education for training teachers of Navajo students. The questionnaire may be completed by the Principal of the school or by whom-ever he may designate from his staff.

All responses will be treated as confidential material and will not be identified in any subsequent report by the researcher conducting the study.

Please return the questionnaire in the enclosed postage-paid envelope to:

Mrs. Dora Y. Greer
106 Polo Village
Tucson, Arizona 85719

QUESTIONNAIRE

1. Name and _____
Title of _____
Respondent _____
2. Name of school _____
3. Type of school (check one) PUBLIC _____ BIA _____
4. Approximate total student enrollment in school _____

Following are questions relating to specialized training of teachers in your school. For purposes of this questionnaire, specialized training means an administratively prescribed program of at least a month's duration by which teachers are made familiar with characteristics of the Navajo culture (customs, mores, religion, language, values, etc.) and their attendant problems for education.

1. Do you feel that information explaining Navajo cultural practices and values would be of help in enabling teachers to be more effective? Yes _____ No _____
2. Do you have a specialized training program to familiarize teachers with the culture of Navajos? Yes _____ No _____
3. If so, how long does it last? _____

How many of the incoming teachers are exposed to the program? _____

Comments:

APPENDIX C

ADMINISTRATOR'S INTERVIEW OUTLINE

1. Where is the training given?
2. Who is giving the training? What are his qualifications?
training? experience?
3. Who is receiving the training? Incoming teachers?
How many?
4. When is the training given?
5. For how long?
6. What is the purpose or goal of this training?
7. How is the training financed?
8. What topics are covered?
 - a. Navajo history?
 - b. Navajo educational background?
 - c. Navajo language?
 - d. Navajo economy?
 - e. Navajo religion?
 - f. Navajo cultural practices?
 - g. Navajo cultural values?
 - h. Suggested practices and procedures:
 - 1) remedial work?
 - 2) visual, concrete, practical, physically-oriented teaching?
 - i. Other topics?
9. What methods are employed?
 - a. Academic lectures?
 - b. Field trips?
 - c. Home visitations?
 - d. Live-ins?
 - e. Group discussions?
 - f. Evaluation?
 - g. Others?
10. What do the results seem to be?

APPENDIX D

TEACHER'S INTERVIEW OUTLINE

TEACHER'S
NAME _____ AGE _____ SEX _____

BIRTHPLACE _____ RACE _____

MARRIED? _____ CHILDREN _____ EDUCATED AT _____

DEGREE (S) _____ GRADE PRESENTLY TEACHING _____

YEARS OF TEACHING EXPERIENCE _____ ON RESERVATION _____

YEARS TEACHING AT THIS SCHOOL _____

I. DO YOU THINK THE SPECIALIZED TRAINING PROGRAM HAS BEEN BENEFICIAL IN MAKING TEACHERS MORE EFFECTIVE?

Has it helped you? If so, in what ways?

A. CHANGED TEACHER ATTITUDE:

1. More empathy for Navajos?
2. More awareness of the difficulties faced by Navajo students?
3. Greater sensitivity towards differences in socio-cultural conditions and their implications for classroom procedure?
4. More sympathy and understanding on which a mutual feeling of trust can be established?
5. Increased interest in the Navajo student's Problems?

B. CHANGED TEACHER BEHAVIOR:

1. Aware of, and able to accept differences between Navajo and Anglo values?
2. Less emphasis on "competition" as a value?
3. Less emphasis on future-time orientation?
4. Better able to motivate students? Describe.

C. SPECIAL MATERIALS AND METHODS:

CLASSROOM EXPERIENCES MEANINGFUL TO NAVAJO STUDENTS?

1. Using specially-prepared material to teach Navajo students? Describe.
2. Giving children material rooted in their life space?
3. Less emphasis on verbal instruction?
4. More emphasis on visual, concrete, physically-oriented teaching?
5. Giving remedial help as needed?
6. Teaching English as a second language with greater proficiency?
7. Meeting psychological needs of children?

II. DO YOU THINK THE SPECIALIZED TRAINING PROGRAM HAS BEEN BENEFICIAL TO NAVAJO STUDENTS?

- A. Improved student attitude toward education and the school curriculum, as shown by
 1. Better participation in class?
 2. Better attention to class activity?
 3. Improved daily school attendance?
- B. Better grasp of subject matter?
- C. More proficient oral expression in English?
- D. Greater reading ability due to enriched background?
- E. More receptive to scientific interpretation of natural phenomena?
- F. Greater acceptance of civic responsibility at school?
- G. Improved practice of cleanliness and health rules?
- H. More accepting of ethnically-different children?

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