

AMERICAN INDIAN HISTORICAL RESEARCH PROJECT

University of New Mexico

Tape Number: # 5-74

Tribe: Navajo

Informant: 12th Annual Navajo Educational Conference

Informant's home address:

Band or Clan:

Date and location of interview: April 16 + 17, 1970 Shiprock, New Mexico

Field Worker: T Weber Greiser

Date of transcription:

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Speech by Edward McCabe
Music + dances by various Navajo student groups

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Education

Evaluation of Interview:

Navajos were very receptive to outsiders coming to their conference, they were friendly and gave me quite a bit of information

Future Prospects:

Tape # 574
NAVAJO
12th Annual Navajo Education Conference
Shiprock, New Mexico
Recorded by T. Weber Greiser
April, 1970

SHIPROCK BOARDING SCHOOL:
DANCES:
Feather
Yeibechai
Round Dance

T. GREISER: NOTES ON FIELD TRIP
Fairchild
Mid-school
Pre-school

Mrs. Paula Watchman; Mistress of Ceremony. Central High School Band;
Entertainment. Dr. Taylor McKenzie; Advocates of Navajo Education.

The preceding material is from 12th Annual Conference on Navajo Education. The evening of April 16, 1970. the material gathered during the day, gone over during the day was mainly involved in field trips. These are some notes that I took while on the field trips. The first place that we visited was the Fairchild Plant, which is located in Shiprock and it used to be in what is now the Civic Center, but they've been in their new location for 3 months. Fairchild Plant employs 1,043 people, 32 of whom are non-Indians, at a starting salary of \$1.50 an hour, with raises approximately every 4 months for the first year and then a different raise scale thereafter. They work 3 shifts a day for 5 days a week. The main product are semi-conductors. The average wages is \$1.78 an hour. 95% of their work involves the use of microscope. The hourly employees are paid every Friday. Fairchild has had a plant in the Shiprock area for 5 years now and they have 47 people working with them now who started with them 5 years ago. The Headquarters of Fairchild is in Mountainview, California and they have similar factories spread all over the world. They have their own machine shop in Shiprock that

in which they have 43 apprentices and five instructors, and they service the machines out at Fairchild. They say everyone they train they have a job for, but if the trainee doesn't wish to stay here and work, he is never stopped from going elsewhere to look for a job. they say that they can, that they have met all their deadlines in the past, therefore they've gone from the bottom of the Fairchild Plants, the lowest in regard, to the upper 20% of the Fairchild Plants and they get a lot of prime contracts and a lot of preferred contracts. In December they were employing 1,268 people, but because of Government cutbacks in spending, they've had to cut back in employees. They're allowed 2% defects in those semi-conductors that they manufacture. If there's more than 2% defects, the whole lot is sent back to the assembly line before it is shipped out of the factory here in Shiprock. The man we talked to at the plant is Mr. Bowman and he is a Navajo. The next part of the field trip involved going to what is called the "Mid-School". This involves grades 6,7 and 8 and has only been in use, the actual building has only been in use for 3 weeks. They have 500 students there. The daily classes they have 6 periods per day of 1 hour each. It appeared to be quite a large school. They had a separate room for the band and a separate art room, which we saw. They had a combination auditorium-gymnasium with a stage in between the auditorium and the gymnasium, so that either side could be used as the auditorium, depending on the number of people they had. The gymnasium also served as the cafeteria in which they served hot lunches to all their students. The classrooms themselves, they have separate classrooms for math, science, science-lab, English and social studies, and I believe there are four classrooms for each one of these subjects. And most of

the classrooms opened onto the library, which is actually the central part of the building. Next on our field trip, we visited the Pre-school which involves mainly 5 year olds. This school has 8 rooms and they have one class of 6 year olds. They also served hot lunches at this school. They hope to next, the building itself is about 3 years old and next year, they hope to add on 8 more classrooms, and possibly a library, depending on whether they have older children to deal with. We didn't get to visit the local Public High School, but from what I could gather the students come in from 5 different elementary schools throughout the school district and the furthest distance that has to be traveled is 45 miles one way, each day. While going through the other 3 schools, I didn't notice a great abundance of Indian teachers. Most of the teachers were non-Indians. Probably at most, in each schools, there was 10% Indian teachers. The final school we visited is a Day School for Pre-school children, below the age of 5 years. It is operated by Mr. and Mrs. Degraff and it's been in operation for 2 years, and it is located in the old boarding school. Attempts had been made previous to their successful attempt. Attempts have been made for 5 years and they'd all met failure. Most of the children don't stay there for more than 8 hours a day. They had a standard pre-school program, and they try and teach the children who are mostly Navajos. They try to teach them English, however they don't force it upon them. Children are fed their 3 main meals at the school and they're also given snacks, so that they eat something every 2 hours. They even sleep quite a bit of their time there. The school itself, opens at 6 in the morning and doesn't close until 7 at night. The school is a non-profit organization, but it has no outside funding, so

therefore parents are charged, depending upon their income. For extremely low income families, they charge \$5 a day for the first child and \$1no \$5 a week for the first child and \$1 a week for each additional child after that. The maximum that would be charged for a high income family would be \$8.50 a week for the first child, \$7.50 a week for the second child and \$5 a week for each child after that. Because they aren't connected with any of the state schools or federal school systems, however they exceed most regulations. They have more teachers than they are required and more floor space, however they don't have a regular fire escape system, but they've worked out a system for that and the beds are too close together, but in order to fit.....In order to take care of the number of children they have there, they have to put the beds that close. The tribe, the Navajo tribe has a juvenile code, but the main set of regulations that they follow at this day school is the Public Health Service Regulations. In the near future, they hope to be building a new school on Grant money from EDA. They hope to, they're going to build a school here in Shiprock and also one town near Window Rock, Arizona. They have 260 children enrolled in their program, but they have no more than 85 at one time. And they have 19 aides and they figure that they have one aide for every 13 children. The only requirement for aides is that they are Navajo and they can't abuse the children. They are only given one chance and if there is any abuse that occurs, they are released from employment. They've been incorporated and the name of their organization is Indian Aid Incorporated. In order to build enough beds for all the children, they went and asked for and received an ONEO Grant for \$6,000. Twenty men volunteered their time, the \$6,000 went for

materials and out of the 20 men that volunteered their time, only two were carpenters. They had to also re-do all the plumbing in the building and Mr. Degraff is a contractor, so he was able to re-do most of the plumbing himself. They have separate rooms for 3 age groups. They have a baby room or an infant room and they have 31 cribs in here and these are for children under 2 years of age. They have another room which is much larger and I imagine they could put 150 children in there and they have a 100 to 150 and these are for the probably, 3 year olds or 4 year olds. And then they have another smaller room, probably, for the same age group, but only if necessary. USDA supplies some of their food supplies and parents also bring in food. The children are given showers every day as soon as they arrive. They have a set up that they can take care of the showers for 60 children in an hour and a half. I was told, separately from the others, that discipline is a great problem here. Mrs. Degraff felt that this is one of the greatest problem that she has. The cafeteria has a dual use, aside from eating their hot meals in there, the cafeteria is also used for the smaller children to play in, when the older children are having lessons. The kitchen equipment itself was left after the BIA school closed down there. They just left all the equipment there and it's all.....it was all serviceable, so it's being used now by the day school. They copy the head start programs, but they are not on it, therefore they don't get any government subsidies. The Navajo tribe has a preferred to keep disconnect from any state or federal organization. They also have pre-schoolers who come in here, the 5 and 6 year olds, whose parents work and who are part really able to take care of themselves. They come here before school, the parents might drop them off and the people of the day

school will get them ready and send them over to pre-school for the day and then they might return afterwards. This concludes field notes for April 16th, 1970, 12th Annual Conference on Navajo Education.

MRS. WATCHMAN

You can say that this is real Indian time, we haven't started on time. Can everybody hear me? Before we begin, may I introduce Father Grant, who will give us the invocation.

FATHER GRANT

Will everybody please stand up for the invocation?? "Oh God, we call upon you this morning to be present at this Educational Conference today. We ask you to inspire these educators that they might benefit each other by a free exchange of ideas and methods. Help them to become ever more and more adept at bringing their charges to a.....that they might bring their charges to a true knowledge of you and your universe and to the knowledge that they might need for a meaningful and fruitful life in today's world, through Christ our Lord. Amen."

MRS. WATCHMAN

People, those of us in the generation gap, young people, Indian people, welcome to the 12th Annual, second day, Indian Education Conference. When I was first asked to be the Mistress of Ceremonies, the thought of Mistress of Ceremonies ran through my head and I couldn't help recalling the thought of Mistress of Ceremonies, well in Indian way that would mean a medicine man and since I'm neither qualified for being a Mistress of Ceremonies or a Medicine Man, I'll try to tell you of some other things that will happen today. I'm Mrs. Paula Watchman. My last name speaks more for me than my first. My husband, Leo Watchman, whom some of you

know as New Mexico State Representative, others know him as Treasurer of the Navajo Tribe and yet others know him as All Indian Rodeo Secretary. As I look among you, there are many teachers and I guess Mr. Tom Chee thought it appropriate that a teacher be before you in this place. I'm a teacher for Gallup-McKinley County. At this time I'd like to relate the theme and I see it in big letters on top of the stage across here, "Navajo Education and Its Future." The future is now, it's happening. Today is probably a very important day for us, not as Indian people, but as people, as the Astronauts, hours away from the splash down, hopefully coming back safely to mother earth. These moon trips were mentioned in the legend. The legends to the Navajo people were a way of telling their children the way of ceremony, their life and you couldn't tell me that no Indian person thinks of the future. These legends reflect the future. Before we begin or meet, our next speaker, it is nice that time should pass by with such beautiful music by these young people, the people of tomorrow, with its director, Marilyn Brook. We will hear another number.

MARILYN BROOK

I'm a little early to get up and out here, but we have made this group, it is getting ready to leave in a week, two weeks from Tuesday and we're taking the band to Dallas, Texas to participate in the Six Flags National Concert Band Festival. We'll be competing against bands from all over the nation, while down there. We're planning a short concert tour, if you're going down and we'll be gone 6 days. We have had a fund raising drive, which these students have raised \$2,500 in a town the size of Kirtland, which really isn't a town, and it isn't the easiest thing to do. We still lack money and anyone who would like to contribute to the cause may send their money to the school. Once again let me say,

we appreciate you being here. Our final number is one we think is most appropriate for this part of the country, called "Mr. Custer."

MRS. WATCHMAN

I would like to say that this band trip is something to think about. I wonder why they named pudding after Custer? My children really love pudding.

(Pause)

MRS. WATCHMAN

You see now walking out, the Central High school band from Kirtland, New Mexico, under the direction of Marilyn Brook. Our next speaker, before I introduce him, I would like to read a news release on what was, that was written on his return to the reservation, "Taylor McKenzie, M.D., first Navajo Indian to graduate from Medical School and to be commissioned in the Public Health Service, reported for duty at Kayenta, on November 4, 1964. Dr. McKenzie is a resident of Shiprock, New Mexico and graduated from high school at the Navajo Mission in Farmington. He attended Wheaton College in Illinois, where he received his Bachelor of Science Degree. He attended Medical School at Baylor University, Houston, Texas. He has had one year of internship and five years of residency in surgery at Pontiac General Hospital, Pontiac, Michigan. He completed his residency in surgery in June, 1964. Dr McKenzie received his education and professional training through the assistance from the Navajo Methodist Mission, residents of Shiprock and Farmington, New Mexico and the Navajo Tribal Scholarship. He was motivated to enter the medical field because of an apparent insufficient medical service available to the Navajo people. He also felt that it was a definite challenge to a member of the largest Indian tribe in the United States. He hopes to be able to continue working among his people.

Dr. McKenzie married Betty Jean Smith in September, 1953. They have eight children. His parents are Mr. and Mrs. Edwin McKenzie and they reside in Shiprock, New Mexico. I see among you many teachers and being a teacher I know that its a dream of every teacher to have among his students a potential lawyer, a doctor, I'd like to present the ultimate of every teacher's dream, Dr. McKenzie.

DR. MCKENZIE

Thank you Mrs. Watchman for such a kind and flattering introduction. On this occasion like this my voice goes through an initial depressant stage, but you will discover that it will very soon rebound, so if at the onset, please bear with me. I received an invitation from the Planning Committee and my topic was to be, "How the Navajo Layman look at Navajo Education in the Future" and I read on in the invitation and the letter states, "we are anxious to hear your solutions to current problems of Navajo Education." If you wanted to hear my views or if you wanted to hear that of the Navajo laymen, spelled in the plural, I'm afraid I couldn't do that for I could neither be at the same time. So on the strength of the final statement I decided that I would amend the title to read, "How This Navajo Layman looks At Navajo Education In the Future." It goes without saying that I am indeed flattered to have been asked or considered to speak at this convocation. In addition just the observations that my experience and my travel throughout the United States attending Indian meetings, the concept of Indian time is a,....is a irrefutable fact. We have a rather inreverend saying in the workings of the United States Public Health Service among the physicians and this saying goes like this, "There are black lies, there are white lies and then there are stastics."

As the.....Mrs. Watchman indicated, I graduated from medical school 12 years ago. I entered medical school 16 years ago. Today I go about asking why there isn't another Navajo physician. I ask around why to this day there are no Navajo lawyers on the reservation. I ask around why to this day why there aren't more professional people, more teachers, more registered nurses, and why we could go on ad infinitum. I ask around why can't we motivate and prepare academically our young people to take up the call and pursue relentlessly academic challenges to fruit on. In return for my queries I received answers, which I personally consider equivocations and Euphemisms, excuses and statistics. And many of you educators here gathered today know what these responses are and perhaps have even used them. Together with other notable countries in this world, we as the Navajo nation, suffer from a kind of brain drain. In addition we suffer even more notably from brain infusion of the irrelevant and unrealistic kind. What the Navajo Nation needs is neither. Rather the Navajo Nation needs to turn its attention and full devotion, without distraction, to the task of increasing the development and the retention of native brain power.

We live in an area of United States where the prevailing attitudes are quite conservative. The Navajo Reservation, which many of our young people, consciously or unconsciously used as a sanctuary, is rapidly dwindling in size and its capacity to shelter the burgeoning population in terms of economics is concomitantly diminishing, While the liberal social and political trend in this country is heartening and probably is beneficial to us as a minority group. When we think of the welfare of our young people, who must leave the reservation in greater and greater numbers to make their fortune, we must recognize that the fact remains that these young people for the foreseeable future must contend with, number one, prejudice, number two, competition in the outside world.

The need becomes apparent then that for such an eventuality as leaving the Navajo Reservation, the young people need to be properly and adequately prepared. This is a job, not only of the schools, but also of the parents. We are aware of certain statistics relative to the Navajo school population and these reports are distressing and demoralizing. The ultimate conclusion one can only derive from those unfavorable reports is that the present systems of education has not produced the results which we are so anxiously and so fervently desiring and anticipating. If this conclusion is valid, then one can only suggest that perhaps it is not only necessary but mandatory that an alternative approach be instituted.

I was a college student once, and I confess that I had my English language, Navajo language conflicts, which I could only resolve by abandoning the Navajo language temporarily, for in those days I had no experts to advise me as to how I might resolve these conflicts and I refused, as a man of fool hardiness at the time, to admit that I needed tutorial help. I have been a parent for some time now, an experience certainly not without its' joys and apprehensions, but today ladies and gentlemen, I am a concerned parent, concerned that you as educators are not sensitive enough to the needs of our young people and that you may not be preparing our children for whatever aspirations, it is their choice, their desires and their right to reach out for.

It is interesting to note that the Chinle School District, in which I had and a few other people became rather infamously involved, unfortunately, that one of the issues raised by the Chinle parents, among other things, was the accreditation of the Chinle Public Schools or the lack of it. What was the ultimate decision in this regard I do not know. But this concern demonstrates to me, if it does not for you, that the

Navajo people are concerned about the future and the educational future of their children. I have agitated now for sometime the local control of hospitals on the Navajo reservation on the ground that: (1) the people would indentify more with their respective hospital and its problems and would be willing to help solve the mutual problems out of mutual concern, (2) there are certain decisions about medical and health services relating to and affecting Navajos which only Navajos can make. These certain decisions would if made, unilaterally by the hospital and its administrative staff would only engender resentments and suspicions, while on the other hand these difficult decisions would more readily be acceptable for the general population if they were made by the local board of Navajos. (3) Many helpful suggestions, instructions and requests cmoing from local community would tend to improve the general quality of the medical and health services. And no one need suggest that this input by the people in concert, would not be practical or useful for I have seen Navajos in groups at the local community level come up with some startling and extremely intelligent decisions. (4) There would be established a mutual working understanding between the hospital and the community, which it proposed to serve for I envision the direct interchange not only as a useful working institution, but also as an enlightening educational process for both parties concerned. And who would deny least wise the hospital and medical personnel that there is a need to educate one another.

As I read the literature on Navajo education I would be the first to admit that the job of educating young Navajos is, or is nearly insurmountable at this point. Results today are dismal.

We have heard in recent times many allusions to local controls of schools on the reservation, as to alternative approach to Navajo education

and for reasons which are innumerable, dealing with the local control of hospitals on the Navajo reservation and by extensive and extrapolation of these reasons to the local control of schools, Navajo control that is. The idea of local control is one which is commendable, attractive and which on analysis appears to be quite sound. Who knows but what after the initial shock of such a possibility the white parents and other non-Navajo parents who must send their children to these reservation schools, placed under local Navajo control, might to their pleasant surprise, discover that the quality of these schools are beyond a doubt and beyond question.

Recognized that there are so many complicated and complicating factors which today adversely or beneficially affect Navajo education, some obvious, some only apparent, some clear cut, some more tenuous, some translatable, some only conjectural, some capable of being implemented, some evasive and too enigmatic, Because of these factors mistakes can be made by the local Navajo boards, but someone has said that our people have the right to be mistaken and our people have the right to be wrong. I would rather suggest that we have a right to use the method and the principle of trial and error. For the use of this method indicates that some act of intelligence and deliberation preceded and led to a reasonable prediction upon which was based a final decision. It is to be admitted that times is of the essence, for every year, more and more Navajo people are issuing forth from various high schools throughout the reservation without benefit of the proper preparation to face life, but I would submit that already much time and opportunities untold have been wasted. Brain power and talents have been left undeveloped and is stagnating. Six years ago I made the observation of the intellectual capacity and reserve of the Navajo school youth appeared

to be virtually untapped. My observations since that time has not lead me to change in any ways that initial judgement.

Local control or local Navajo control, if you will, of schools, need to be defined, of course and the specialists can do this with great expertise, accuracy and dispatch. However, in the interest of and to honor the concern of the local community, the definition of local controls should provide implicitly and explicitly for a local school board with enough validity, credibility and authority to enable us play a strong enough and a vital role in more activities, policies and goals in a given school. I do not mean to second guess the experts in the field of education, but accept my suggestions as those of a layman. But the suggestions about what the school board might hold as responsibilities are as follows. The key positions of the administrative officers of schools should be occupied with the discretion on behalf of the local community board. And as far as it is practicable and as to the supply of qualified and educated Navajos shall permit. The key administrative positions should be held by Navajos. The local board to the extent permissible be legal requirements should have a large role in determining what the curriculum shall be, and how well, and how effectively, and how completely it shall be taught. The school board shall return after proper deliberation, what the standards of the school shall be and this right out to be one whom he likes and shall not be abrogated. A local school board should require that the school, encourage and maintain a viable energetic and functional association of parents and teachers of whatever order.

The establishment of a Navajo Tribal Board of Education has been suggested. Such an organ would not be too inconsistent in the purposes, and authority of the local school board, as long as the central board recognizes and pays homage to the primacy of local controls, and defends

the right to the local school board to exist, and function effectively.

Easier said than done? Certainly!! Recognize that the task of assuming the responsibilities of the local control of schools will be difficult and trying, requiring a great deal of understanding, dexterity and patience. Recognize that the transition will not occur overnight. REcognize further that such assumption of the responsibilities of running a school will not transform the schools and the school systems overnight. Recognize, finally and most importantly of all and including control of reservation schools, the Navajo people will find it necessary to retire into an extended period of soul-searching, dialogue, and debate about what shall and should be accomplished, should be accomplished by the assumption of the duties of the education of Navajo children, and about what shall be and should be accomplished by a Navajo education itself. The final outcome of this serious introspection should be a decision which is arrived at by the Navajo people alone, without outside help and influence, no matter how closely affiliated. This help and influence is to the Navajo people. Permit me to illustrate if you will, in the things that I will bring up are disappointing. My theme that I was suppose to have talked, which I have eliminated and I present them to you in all seriousness and in all earnestness. The suggestions have been proffered that young children should be taught first in the Navajo language for a certain period of time before English is taught. It would be a mistake and a display of intellectual dishonesty to insist on this approach for purely cultural reasons and motives. My own experience with the navajo language and my informal, but continuous observations of Navajo school children and adults, who have had education leads me to the tentative gross generalization in the capacity of layman that

Navajo children who speak English with facility, fluency and accuracy, speak Navajo poorly or not at all. And the same generally could be said about adults, there are exceptions of course. Immediately you have confronted me with studies and survey results, statistics and rationalizations, which purports to support other conclusions contrary to mine, but while I have the floor, permit me to phrase, to continue. The Navajo language is restricted in the field of mathematics and science, to teach the language as a matter of formal instructions would emphasize whatever desire the tendency of Navajo children to grasp for the use of Navajo to the exclusion of speaking the English language. Thereby directly depriving Navajo students of the advantages of the faculty of full and widely ranging and fact and facil-intellection in the language of the dominant society in which we must contend, compete, and associate, and in which we must get along.

Teach the Navajo language in schools? By all means, for that is our culture, but let us teach it at an age and at an educational level, when it will not interfere with the mastery of the English language and thought. It is not completely accurate or honest to assert that this seeming incompatibility between the Navajo and the English language, language is only apparent that studies and experiment have shown that both means of communication can be simultaneously developed and cultivated. For what is to assure me that what pertains in a small demonstration group will necessarily pertain on a more massive scale. There are many conclusions derived from individual studies and experiments that do not apply and are not valid in the vivo.

These days there's a great deal of discussion and statements tending to favor the inclusion of cultural revival in our school systems, and the

idea appears to have been promulgated that cultural identity with the magic formula to assure academic instruction, successful academic achievement of Navajo students. I was told by a comrade, because I was a Navajo I would not be successful in reaching my goal. I fought for my goal to prove among other things, especially to myself, that there was nothing inherently detrimental in being a Navajo that would obstruct my progress. When finally, I made the grade I looked back in retrospect and determined that the Navajo is human being after all and that he is intelligent. I breathed a sigh of relief and accepted the idea that there is indeed no shame to being a Navajo as some have rather indicated. And at that point I was proud that I was a Navajo. I wonder often and seriously, if we are not, we are not putting the cart before the horse. There is much talk about ~~reviving~~ Navajo culture, as it once was, a beautiful nostalgic thought certainly. I am struck immediately, however, by the obvious **and** undeniable antagonisms between certain elements of Navajo culture and the scientific fact of this space age. I talked recently at a meeting with a bright and intelligent Navajo student who has an excellent opportunity to obtain a medical degree. "I am afraid," he told me, "that my culture does not approve of my going or permit me to go into medicine." I wonder despite what the studies and surveys show, if this isn't the real hang-up and conflicts that is holding back our young people. Harmonization, the student said another discussion later, inadvertently, or advertently he has struck upon the key to his dilemma. Navajos have a great reward for harmony. And harmonization in this instance, means resolving the outstanding conflicts between the Navajo culture and the fact of this age of technology. It may mean, and it does mean, unfortunately shedding some elements of the Navajo culture of yesteryear, which are no

longer relevant in this day and age. The dynamic, live pulsating culture is one which is resilient and adaptive enough to shed those parts of the whole, which is no longer useful or valid, and to accept new elements which would enhance that culture, so that it maintains, its usefulness and meaningfulness for that group of people at any given time in history. Navajos pride themselves as being quite adaptive. There are many, many truths in the Navajo culture that will stand forever, which are pragmatic and aesthetic, importance and significance, and should be preserved and nurtured. But I have seen more than one Navajo mind falter in my practice, and more than one Navajo mind that slipped, because of unresolved conflicts between the age-old culture and modernday science. Shall we teach the Navajo culture in the schools? By all means, if we must, but let us teach it sanely for the sake and of preservation of sanity of our young people. But in transferring this responsibility from the family to the school, let us be aware that we might and let us be careful that we do not negate the one last thread of claim the Navajo family has to credibility and authority, which I am led to believe is now in serious peril. Better that cultural revival should be a tribal endeavor and a project quite apart from the school curriculum, and one which would involve the parents intimately. There are few other points which I have contemplated. These only serve to demonstrate that such are the agonies and the great frightening responsibilities of Navajo control of Navajo education and if we assume this responsibility, and we must for others have not produced except for a few instances. We must assume it with humility, reverence, and honesty. We must accept this responsibility for only we know what we want as a distinct nation. We know what are our aims and our hopes. The Navajo

people must move forward as a distinct, identifiable and self-reliant people unto themselves, and the key to these aspirations lies in the young people and they must be helped. And I suppose I should go and on, but time is getting too short, but let me conclude by simply saying, "the name of the game, ladies and gentlemen, is self-determination. thank you."

MRS. WATCHMAN

Thank-you, Dr. McKenzie. At the time of Fort Sumner, the Indians were given some little beans and they didn't know what to do with them and they cooked them and they boiled them and kept them in a pot and they tried everything with these little beans, they did everything, so one of the soldiers came up and said, "you grind it and you put it in some water and you'll have some coffee." And I think it's about that time. Are you ready? Are you ready for a coffee break now?