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# A Follow-Up Study of Senior High School Graduates of the Navajo Methodist Mission School, Farmington, New Mexico

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A FOLLOW-UP STUDY OF SENIOR HIGH SCHOOL

GRADUATES OF THE NAVAJO METHODIST

(TITLE)

MISSION SCHOOL, FARMINGTON, NEW MEXICO

BY

DOLORES MARIE CONYERS

THESIS

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF

SPECIALIST IN EDUCATION

IN THE GRADUATE SCHOOL, EASTERN ILLINOIS UNIVERSITY  
CHARLESTON, ILLINOIS

1974

YEAR

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## CHAPTER I

### INTRODUCTION

In 1891 two Methodist deaconesses from the state of New York began a mission among the Navajo Indians in a tent pitched in the New Mexico desert. Their work led to the establishment of the Navajo Methodist Mission School which has been location in Farmington, New Mexico, since 1912. In 1939, the first senior high school class graduated. At the time of the study, the Navajo Methodist Mission School was coeducational, private, and affiliated with the United Methodist Church through its board of Global Ministries.

During the 1973/74 academic year, the Navajo Methodist Mission School had a student body of approximately 150 in grades six through twelve. Parents of students were charged a nominal fee when they enrolled their children at the institution. The school was considered a boarding facility at the time of the study. However, four students attended during the 1973/74 school year on a daytime basis. Boarding students were allowed to spend weekends and vacations with their families. Most of the students were Navajo Indians, but other tribes were represented. Non-Indians have seldom attended the school.

### Statement of the Problem and Purpose of the Study

The educational work of the United Methodist Church among the Navajo Indians encompasses eighty-three years. During each of the past thirty-five years, a senior high school class has been graduated from the Navajo Methodist Mission School.

The purpose of the study was to obtain information from graduates of the Navajo Methodist Mission School. The information included their present situation, postschool vocational and educational experiences, and feedback on their high school preparation. Following tabulation of the data gained from the respondents, it was hoped that the study would point to the general impact of the school's program on former students and to changes needed to certain facets of the school's operation. Another purpose of the study was to discover if there existed a need for assistance among graduates of the Navajo Methodist Mission School and in what specific areas the school could serve them.

### Reason for the Study

In order to adequately assess the role of an educational institution, it has been deemed necessary to constantly review the implications of policies and programs previously implemented. Information collected from graduates of a school about educational practices and needs could contribute to a workable plan for change. Employment of formal research and evaluation in this task, rather than hearsay, could help to alleviate the common criticism that educational institutions

operate solely on faith and opinion. To the writer's knowledge, no formal research of past educational practice and policy, such as with a follow-up study of senior high school graduates, had been performed at the Navajo Methodist Mission School.

#### Source of Data

Information from senior high school graduates of the Navajo Methodist Mission School was gathered by means of a written questionnaire. A total of 412 names of graduates was made available through the school office. Fourteen of these graduates were known deceased, and the whereabouts of ninety-eight others was unknown. Consequently, a total of three hundred questionnaires were mailed during the week of May 20, 1974. Graduates from 1939 to 1973 inclusive appeared on the mailing list. Each recipient of a questionnaire also received a self-addressed, stamped envelope to be used for its return.

#### Definitions of Terms Used

Anglo. "Anglo" shall refer to those people who can be considered members of the dominant American society. In its simplest sense, it is a synonym for a "white" person.

Bureau of Indian Affairs. Education having to do with Indians is not vested in the U. S. Office of Education. The Commissioner of the "B. I. A." is appointed by the President, confirmed by the Senate, and his authority is delegated to him by the Secretary of the Interior.

Dominant culture group. The "dominant culture group or



society" shall be interpreted as that which by reason of its social, historical, political, and economic advantages has the benefit of privileges and influence not shared equally by other groups. In the United States this group is principally of Anglo-Saxon extraction, belongs to the Caucasian racial stock, holds to the Protestant faith, and is the strongest numerically. Their culture predominates in the language, laws, religion, and folkways in most communities in the nation, as well as in the national culture pattern.<sup>1</sup>

Indian school. "Indian school" shall be interpreted as a school maintained primarily for the education of Indians. The three types referred to are government (B.I.A.), public, and mission.

#### Limitations of the Study

The study was limited to collection of information which could help at arriving at local decisions, that is to say, at the Navajo Methodist Mission School. It was carried out with no intention of looking beyond this specific situation with the presumption of contributing to educational knowledge or practice.

A major limitation of the study was that the number of returns was only sixty-two or 21 per cent. This constituted an inadequate sampling describing no one except the actual persons who answered the questions. In other words, the returns did not represent the population

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<sup>1</sup>Stewart G. Cole and Mildred Wiese Cole, Minorities and the American Promise (New York: Harper and Brothers, 1954), p. 46.

to which it was hoped to generalize, namely, senior high school graduates of the Navajo Methodist Mission School.

The length of the questionnaire could have been responsible for the small percentage of returns. It could have been rejected by recipients because they found it too long to read and answer. The study was also limited in that no follow-up letter was sent to non-respondents due to reasons which included money and time.

In answering the subjective questions, several respondents reported reactions based on hearsay and not their own opinions. Some left questions unanswered or incompletely answered. A number of these respondents noted why they had left their questionnaire incomplete. Graduates of twenty or more years felt that it was too long ago to accurately remember some of their school experiences. Graduates of even less than three years noted that they had not been in contact with the school since their commencement and felt limited in their ability to respond to certain subjective questions.

It was discovered that some of the respondents had misread or misinterpreted the questions asked or directions given. Another limitation could have been that the writer had been a teacher of a number of the students in the graduating classes of 1972 and 1973. Therefore, it could have been possible for some of the respondents to give answers to please the investigator.

Finally, the volume of data secured through the questionnaire was only raw data requiring interpretation by the writer who was limited

in understanding the meaning of answers made by each respondent.

## CHAPTER II

### REVIEW OF RELATED LITARATURE

The first day schools for Navajo children were established in the Southwest about 1870. However, boarding schools became a significant element in the early philosophy of Indian education. It was important that children be taken out of their home environment in order to ". . . free the children from the language and habits of their untutored and often times savage parents."<sup>2</sup> Distance and tribal differences were of no consequence to the administrators of these nonreservation boarding schools. Indian children were taken, sometimes forcefully, hundreds of miles from their homes. It was not uncommon for a child to have almost no contact with his family for twelve years or more. Some of the reasoning behind the philosophy of these boarding schools was that they functioned as semi-orphanages. However, in almost every Indian tribe there has been some social mechanism to care for parentless children. In the Navajo tribe where the clan is a strong institution, the care of children is one of its responsibilities and functions.

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<sup>2</sup>L. R. Condie, The Effect of Cultural Differences in Education of Navajo Indians (Albuquerque, N. M.: University of New Mexico, 1958), p. 97.

In these schools all activity was run in military fashion. Corporal punishment was inflicted for speaking one's tribal language. Teachers generally were dedicated and interested in their students' well being. However, they poorly understood the differences between Anglo and Indian children and between Indian children of different tribes. In addition, they were expected to follow a standard curriculum which was prepared by the Indian Service. Low salaries and inadequate living quarters contributed to a high yearly turnover of teachers in some schools.

Indian mothers at this time were justified to exclaim, "I hate to send this boy to school, . . . I know I say goodbye."<sup>3</sup> When the child completed the educational program, he was sent back to his reservation-- a stranger to his own family. The school administration justified the lack of placement and follow-up services for students by saying that these young educated Indians would modify the patterns of life of their tribes. Unfortunately, this was furthest from the truth. It was impossible for any of the boarding school "products" to assume a leadership role until they became familiar with tribal language and customs and gathered the confidence of their people.

Missionaries made significant early penetrations into the southwestern Indian reservations. However, their Christian teachings were seldom understood by the Navajos. Peterson Zah, a Navajo from

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<sup>3</sup>Ruth M. Underhill, The Navajos (Rev. ed.; Norman, Okla.: University of Oklahoma Press, 1967), p. 225.

Low Mountain and a 1963 graduate from Arizona State University, relates his childhood experience with missionaries:

An interesting sidelight concerning the church groups was that they, . . . . , played their small role in helping to bring the community together through church-sponsored picnics and dinners. . . . Usually they followed the dinners with religious services, often including baptismal services. My family like many others, never missed such dinners because they were free, but we never really understood the significance or purpose behind the gatherings. [Years later] a priest told me that I must have been baptized at least six times because my records had that many baptismal certificates, but as I remember, the food was always good.<sup>4</sup>

The missions did transplant a segment of Anglo society close for observation by the Navajos. They provided shelter, clothing, food, and medical services. Missionaries offered services such as writing letters, helping with legal matters, and providing funds for emergencies. They also provided educational facilities often quite close to the homes of the students.

In 1900, 185 students or 3 per cent of the Navajo school-age population were enrolled in school. In 1957, 27,000 students or 91 per cent of the Navajo school-age population were in school.<sup>5</sup> Since the Second World War, the Navajo people have been desiring more and better education for their children. Veterans of this war found desirable aspects within the dominant society and discovered that they needed education in order to get along in the world beyond the reservation. A

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<sup>4</sup>Broderick H. Johnson, Navaho Education at Rough Rock (Rough Rock, Ariz.: DINE, Inc., 1968), p. 123.

<sup>5</sup>Condie, op. cit.

visible change in the basic philosophy of Indian education appeared at this time. It was revealed that young children did not belong in boarding schools. The healthy physical and mental development of all children, even Indians, requires their families as do their families need them. The 1960's witnessed a rash of investigations of Indian schools and writings concerned with "culturally different" Americans.

Indian education has been viewed as a benevolent instrument of social change and something which was good for Indians because it helped to transform them into persons more acceptable within the American society. Furthermore, the assimilation policy has fit into the American "melting pot" stereotype. Members of the Harvard Law Review noted that observation and analysis of both the Indian and non-Indian community suggest

. . . the possibility that an Indian-oriented education might actually promote rather than preclude eventual assimilation because it may provide a reference point between the two cultures, as well as contribute to the vitality of the Indian community.<sup>6</sup>

Frank Riessman, a contemporary educator, has published a quantity of literature much of which is concerned with the culturally different child. He calls for a "cultural approach" to education. Riessman defines culture as containing those "traditions, values, and mores of a specific group, many of which have a long history."<sup>7</sup> Included

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<sup>6</sup>"The Indian: The Forgotten American," Harvard Law Review, 1968, LXXXI, 1844.

<sup>7</sup>Frank Riessman, The Culturally Deprived Child (Evanston, Ill.: Harper & Row, 1962), p. 6.

within the culture are values and attitudes relevant for the educator. These include beliefs about punishment, authority, competition, and intellectual efforts. He reports that culturally different children want others to recognize that they can cope with their own problems and to offer them and their way of life a degree of respect.

In 1969, New Mexico reported a population of 17,194 Navajos aged six to eighteen. Of the 15,189 who were in school, 56.6 per cent were attending New Mexico public schools, 35.6 per cent were attending B.I.A. schools, and the remaining 7.8 per cent were attending mission and private schools. Also, there were 904 Navajos under the age of six or over eighteen who were attending school.<sup>8</sup> Indian parents are finding that they can keep their school-age children close to home, either in a local school or in a nearby reservation boarding school. Few off-reservation boarding schools remain, and several of these are expected to close shortly. Numerous schools are being turned over by the federal government as public schools on Indian reservations. However, most have an Anglo majority on their administrative and teaching staffs. This is either because the community has exercised its power to select certain school employees or because of the fact that as yet there is a shortage of qualified Indians to fill such positions.

Ned Hatathli, former president of the Navajo Community Col-

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<sup>8</sup> Anne M. Smith, New Mexico Indians (Santa Fe, N. M.: Museum of Mexico Press, 1969), p. 39.



lege, said that

The Navajo people are no longer content to let the white man run their schools. . . . By 1980 we do not think there will be a single school on the reservation not controlled by the Navajo people. We do not know what form it will take. During the 1970's the principle of Navajo control will be practiced as well as preached. We will have, for the first time, the right to be wrong, if that is the case.<sup>9</sup>

There are several obvious trends in Indian education. The first is the increase in enrollment of Indian children in public schools. A second trend is an increasing demand on the part of tribal leaders and members for educational programs and services in the reservation community that are originated and implemented by Indians. A third is that tribal leaders are becoming increasingly interested in American Indian history and current problems in the curriculum of Indian schools.

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<sup>9</sup>Jules Loh, Lords of the Earth (New York: Crowell-Collier Press, 1971), p. 152.

## CHAPTER III

### THE RESULTS

#### Procedure

In the Fall of 1973, the writer requested and received the acquisition of the Navajo Methodist Mission School as sponsor for the study. Then the writer worked on the preliminary construction of the questionnaire which was used to survey senior high school graduates of the institution. Models of follow-up questionnaires in several books provided the basis for the questionnaire's construction.<sup>10</sup> By February, 1974, a questionnaire had been tentatively outlined. Prior to the final draft, the writer sent a letter (see Appendix I, page 50) to staff members of the Navajo Methodist Mission School requesting any suggestions

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<sup>10</sup>Experimental Designs Committee of the Association for Counselor Education and Supervision, Research Guidelines for High School Counselors (New York: College Entrance Examination Board, 1967), pp. 100-114; Dean L. Hummel and S. J. Bonham, Jr., Pupil Personnel Services in Schools (Chicago, Ill.: Rand McNally & Co., 1968), pp. 281-288; Emery Stoops and Gunnar L. Wahlquist, Principles and Practices in Guidance (New York: McGraw-Hill Book Company, Inc., 1958), pp. 196-205; Arthur E. Traxler and Robert D. North, Techniques of Guidance (3rd ed.; New York: Harper & Row, 1966), pp. 296-298; and Jane Warters, Techniques of Counseling (2nd ed.; New York: McGraw-Hill Book Co., 1964), pp. 202-205.

they could offer for questions. Of the thirty-four staff members who received the letter, ten responded. Six were teachers, two were dormitory parents, one was an administrator, and one was a dietician. Most of their suggestions were incorporated into the questionnaire. In April, 1974, the final draft of the questionnaire was completed, and the writer had several senior students at the Navajo Methodist Mission School read and criticize it.

The questionnaire (see Appendix II, pages 52-60) consisted of seven parts. Most of the questionnaire was written in the "closed form", where answers were made by checking multiple choices. Most of the "open-ended" questions were asked in Part Six, where the graduates were requested to comment on aspects of their high school experience. At the end of the questionnaire, the respondents had the opportunity to check whether or not they desired a summary of the completed study to be mailed in the Fall of 1974. Each questionnaire was number coded, and the writer had sole access to the number given to each graduate. The writer did not take the names of respondents into account when tabulating data and interpreting results.

### Part One: Family

The follow-up questionnaire was sent to 155 male senior high school graduates of the Navajo Methodist Mission School, and thirty-five men responded. The follow-up questionnaire was sent to 145 female graduates, and twenty-seven women responded. Thirty of thirty-five

graduating classes were represented in the returns (see Appendix III, page 62).

Of the sixty-two graduates of the Navajo Methodist Mission School who responded to the questionnaire, forty-two reported that they were married. Fourteen were single, two were divorced, two were separated, and two were widowed.

Forty-five of the respondents had children and seventeen did not. A total of seventy-two sons and forty daughters was reported. Family size ranged from no children to nine children. Two families had nine children. The average number of children per family was less than three (2.48).

Over the span of years represented by the graduates, the occupations of their parents were found to be similarly distributed. Agricultural occupations, such as livestock ranching and skilled trades, such as mechanic, electrician, and equipment operator were the most frequently listed fathers' occupations. Other occupations of fathers included laborers, government employees, and educators. It was observed that few respondents who had been graduated since 1970 reported that their fathers had been engaged in agriculture.

Half the respondents listed homemaking as their mothers' occupations. Other occupations of mothers were limited conspicuously to government employment. Postal clerks, B.I.A. school cooks, B.I.A. school instructional aides, and Public Health Service workers were listed. As with fathers' occupations, a noticeable change in pattern

occurred in the reports of graduates since 1970. More of their mothers held jobs outside the home than had mothers of previous graduates.

The amount of formal education attained by parents of respondents did not appear to fluctuate with the year the respondent was graduated from the Navajo Methodist Mission School. Mothers of respondents had an average educational level of 7.5 years. Twenty-three mothers had twelve or more years of schooling, and nineteen mothers had no formal education. Fathers of respondents had an average educational level of 8.1 years. Twenty-six fathers had twelve or more years of schooling, and sixteen had no formal education.

In summary, a greater number of men than women responded to the follow-up questionnaire. Most of the thirty-five senior high school graduating classes from the Navajo Methodist Mission School were represented in the returns. A majority of the respondents were married and had a family consisting of from two to three children. Parents of respondents had completed an average of eight years of schooling. Fathers of many respondents had been employed in agriculture and skilled trades. Mothers of half the respondents were listed as homemakers. Government services provided employment for most other mothers of respondents.

#### Part Two: General Background

Fifty-three of the sixty-two respondents indicated that to go to college was included in their post-graduation plans while they were

still in high school. Ten respondents had no definite post-graduation plans while still in high school. Six had plans to attend a business or vocational school. Six had entering the armed services among their post-graduation plans. Three had planned to get a full-time job immediately following high school graduation. No respondent had planned to get married within a year following graduation from high school. These categories were not mutually exclusive because most multiple choice questions allowed the respondents to make more than one response.

Thirty-six of the respondents attended college for the school year following high school graduation. Fourteen were steadily employed full-time for more than six months during that year. Seven entered the armed services. Five respondents started college, but they dropped out before the end of the school year. Three attended a business or vocational school during the year following their graduation from high school. Two got married during that year, and one was unemployed for more than six months.

Forty-five of the respondents reported that they were working for pay full-time. Nine indicated that they were in school, full-time. Seven respondents were housewives. Four were working for pay, part-time. Three reported that they were attending school on a part-time basis. One respondent was in business for self, and another was in the armed services. Another respondent was not working and was not looking for a job.

Thirty-seven respondents expected to continue their work.

The future plans of twenty-nine of the respondents included getting more education. Ten hoped to change their jobs. Four were uncertain of their future plans.

Thirty-nine of the sixty-two graduates of the Navajo Methodist Mission School who responded to the follow-up questionnaire felt that they were moving very well toward the goal they had set for themselves in life. Sixteen felt that they were doing fairly well. Three felt that they were not moving so well toward the goal they had set for themselves. Four respondents indicated that they had no definite goals.

In summary, a majority of the respondents to the follow-up questionnaire planned to attend college and did so for at least the first year following their graduation from high school. The majority of respondents were working for pay, full-time, and they expected to continue their work. They felt that they were moving satisfactorily toward their goals in life.

### Part Three: Armed Services

Nineteen of the thirty-five male respondents had served in the Armed Forces of the United States. One was in the Army serving as a career officer, and ten others had served in the Army. One respondent had served in both the Air Force and the Marine Corps. Four others had been in the Marine Corps, and two others had been in the Air Force. One respondent had served in the Navy. No female respondent indicated that she had been in the Armed Forces.

Part Four: Occupational Information

Fifty-four graduates of the Navajo Methodist Mission School responded to the questions designed for those who were employed or had had held a full-time job since high school graduation. Twenty-two of these respondents indicated that their parents had helped them most with their vocational plans. High school teachers, husband or wife, and working on the job were helpful, also. Each of these categories was marked by twelve respondents. Eight respondents had found friends and relatives helpful. The least valuable sources of vocational help for the respondents were high school dorm parents and school subject. Each of these two categories was marked only once.

The respondents indicated that they had little trouble in obtaining full-time employment after leaving high school or college. Most reported that a few weeks or months passed between leaving high school or college and their first full-time jobs. The most common reasons for leaving a full-time job were to continue education and to take an offer of a better job. These categories were checked by twenty-three and sixteen respondents, respectively.

Forty-three of the fifty-four respondents indicated that they had no difficulty in gaining employment. Eleven respondents indicated that they had difficulty in gaining employment. Each of the following responses was checked by two or three respondents: took wrong courses in high school, low achievement in high school, not interested in types of jobs available, did not know where to get help in getting a job, did



not have personal qualifications needed for many jobs, and did not have the technical skills needed for many jobs.

The most important requirements of the respondents' full-time jobs were the ability to get along with others and English (reading, writing, spelling). Each of these categories was marked by twenty-nine respondents. The remaining categories ranked as follows, in order of importance: mathematical skills, clerical ability, scientific knowledge, correct use of speech, mechanical skills, knowledge of social studies, homemaking skills, agriculture, and athletic skill.

Twenty-nine respondents reported that they got the training for their jobs in college. Twenty-seven indicated that training on the job had been important. The other categories were not checked by more than a few respondents.

Thirty-one reported that their high school training had helped them a great deal on their jobs. Fifteen indicated that their high school training had helped some. Five reported that their high school training had helped little or none. Three respondents were not certain to what extent their high school training had helped them on the job.

Thirty-four of the respondents indicated that the Navajo Methodist Mission School should offer more training in the type of full-time work that they performed. Eleven were not certain, and nine respondents did not believe that the school should offer training in the type of work that they performed.

Forty-three respondents received very much satisfaction and

enjoyment from their jobs. Nine indicated that they received some satisfaction from their jobs. One respondent reported that he received no satisfaction and enjoyment from his job. Low pay and job not highly regarded were the two dissatisfactions that the respondents found most frequently in their work.

In summary, fifty-four respondents answered the questions concerned with occupational information. Their parents had helped them most with their vocational plans. A majority of the respondents did not have difficulty in obtaining their first full-time jobs. The most frequent reasons for leaving full-time jobs were going back to school or taking a better job. The two most important skills required of the respondents on the job were the ability to get along with others and knowledge of the English language. A majority reported that their high school training had helped them on the job. However, they had received the actual training for their jobs in college or through training on their jobs. They indicated that the Navajo Methodist Mission School should offer more training in the types of jobs that they were performing. A majority of respondents received satisfaction and enjoyment from their work.

#### Part Five: Further Education

The reasons why some of the respondents to the follow-up questionnaire did not attempt or complete further education beyond high school included all choices about equally. However, a few more

marked financial reasons and lack of interest than the other choices.

New Mexico State University was the school that the greatest number of respondents listed as having attended. Twelve wrote that they had attended the main campus or a branch campus of this institution. New Mexico and Arizona state supported universities were the most numerous in the list of schools and colleges that the respondents had attended. However, schools in over a dozen other states were listed.

Fifty-four of the sixty-two respondents to the follow-up questionnaire reported that they had attempted a program of further study beyond their high school training. Fifteen of them had failed to complete their course of study. Sixteen others reported that they were attending school full-time or part-time. Six respondents had received certificates from vocational schools or associate degrees from two-year colleges. Twenty had completed requirements for a Bachelor's Degree. Ten of these had completed or were involved in a more advanced program of study.

The sixteen respondents who indicated that they were involved in further education represented each of the four years of college and the graduate level. Earlier in the questioning only twelve respondents reported that they were in school full-time or part-time. The discrepancy lies in the fact that four respondents had already begun summer jobs. For this earlier question they did not consider themselves students even though they were to continue their educations in the Fall.

Five of the sixteen respondents who were attending college did not have a vocation in mind. The vocational futures of ten others were limited to the areas of education, electrical engineering, and animal science. One desired to be a social worker. Five of these college students had their proposed vocation in mind while they were still in high school.

Half of the respondents who were in college reported that their high school preparation was not adequate in preparing them for college work. Three commented that training in reading, grammar, study skills, and self discipline had been weak. Three wrote that they were not offered advanced courses in science and mathematics. One respondent commented that his high school training lacked in variety of activities and instruction. Another wrote that his high school training did not offer him any orientation to college procedures.

Fourteen of the sixteen respondents who were taking college courses found it necessary to work harder than they had worked in high school. Two had not found this to be true. Seven of the respondents indicated that they had received college honors. The list of honors was evenly divided between grades and sports.

Thirteen of the respondents had participated in a college extracurricular activity. These were listed as either some type of common interest organization or some kind of sport. Six respondents had held an office in a club or organization of college.

In light of their experiences, twelve believed that they could

have planned their high school work so that it could have been more profitable to them. Four felt that they should have studied more diligently. Two wrote that they should have obtained more information about vocations. Two felt that they should have taken more courses in math and science, and one respondent felt that he should have taken sociology courses if they had been offered. One believed that he should have attended a summer school, and another wrote that he should have attended a public high school where there would have been more course offerings. In light of their experiences, the majority of respondents would have entered the same college that they had.

Only one of the sixteen college students indicated that he had not experienced a particularly disturbing problem at school. The four leading problems follow, in order of importance: financial difficulty, poor study habits, lack of preparation in high school, and inadequate social relationships. Faculty advisors had been the most helpful with college problems. Parents and friends or relatives had helped several of the respondents with their college related problems.

In summary, financial reasons and lack of interest prevented some of the respondents to the follow-up questionnaire from attempting or completing further education. New Mexico and Arizona state supported schools were most numerous in the list of colleges that the respondents had attended. The majority of respondents had attempted a program of further education. Sixteen reported that they were in school full-time or part-time. These respondents were divided as to the ade-

quacy of their high school preparation for college work. They reported that they worked harder in college, and that they could have planned their high school work more profitably. Financial difficulties, poor study habits, lack of preparation in high school, and inadequate social relationships headed the list of college related problems. The sixteen respondents who were attending college had found that faculty advisors were the most helpful with their problems.

#### Part Six: High School Program

All sixty-two respondents to the follow-up questionnaire expressed opinions on how satisfactorily the Navajo Methodist Mission School prepared them in sixteen selected areas. The data was tabulated in Table I, page 26. The five areas in which the respondents indicated that their high school offered the most satisfactory preparation were listed as follows: taking part in a sport, taking care of your health, enjoying sports as a spectator, development of a suitable spiritual life and moral code, and cultivation of a wholesome appreciation of work. The five areas in which their high school had offered the least satisfactory preparation were listed as follows: developing a satisfying personal hobby and training for effective use of leisure time; seeking knowledge and understanding of different people and cultures; taking an interest in duties of citizenship such as voting, campaigning, reading and discussing matters of public or political interest; appreciating and understanding activities in dramatics, music, or art; and using your money wisely.

TABLE I

ADEQUACY OF HIGH SCHOOL PREPARATION  
IN SIXTEEN SELECTED AREAS

	Very Helpful	Average	Little or No Help	No Response
Taking care of your health.	38	19	4	1
Preparation for home and family life.	13	30	17	2
Using your money wisely.	14	29	19	
Taking an interest in duties of citizenship such as voting, campaigning, reading and discussing matters of public or political interest.	15	27	20	
Reading for enjoyment and for gaining information (newspapers, magazines, books)	22	31	9	
Appreciating and understanding activities in dramatics, music, or art.	16	25	21	
Training in supervising or directing the activities of others (being a leader).	19	27	16	
Cultivation of a wholesome appreciation of work.	31	26	4	1
Developing a satisfying personal hobby and training for effective use of leisure time.	13	29	20	
Enjoying sports as a spectator.	35	22	5	
Taking part in a sport.	38	21	2	1
Enjoying and participating in social activities.	17	31	14	
Learning how to think through and solve problems of a personal kind.	23	27	11	1
Interest in travel.	18	26	18	
Seeking knowledge and understanding of different people and cultures.	14	27	21	
Development of a suitable spiritual life and moral code.	34	22	5	1

Respondents made few comments concerning these sixteen areas. Examples of comments to the more positively received areas were as follows: "I have good health," "I play basketball and baseball," "I have a family," and "I like my employer." Areas in which the respondents felt their high school had provided little or no preparation for prompted suggestions, such as those that follow: "There should have been electives in home and family living for boys;" "There should have been more exposure for students in the area of citizenship, so we could have been made aware of this area;" "There should have been more electives in music and art;" and "Our Navajo culture should not have been made to look stupid."

Thirty-four respondents wrote that they had participated in the athletic program or other sports activities during their high school years at the Navajo Methodist Mission School. Football, basketball, pep club, cheerleader, Girls' Athletic Association, and church league basketball were listed. Five indicated that they had participated in student government, and one had attended Girls' State. Eleven respondents wrote that they had been in the choir. Nine listed Methodist Youth Fellowship. Three respondents reported that they had worked on the school yearbook, and one had been a class officer. Two stated that they had participated in dramatics. Two respondents listed arts and crafts. Two respondents reported that rodeo was an extra-curricular activity that they participated in while attending high school.

Ten of the sixty-two respondents did not answer the question



concerning high school extra-curricular activities. Seven others wrote that there was little or no opportunity to participate in extra-curricular activities when they attended the Navajo Methodist Mission School.

Most of the comments which were made concerning the value of participation in extra-curricular activities were positive. Examples follow:

"helpful," "to keep in good physical condition," "pleasant memories," "enjoy competition," and "exposure to other people and places." A

few of the comments indicated uncertainty, such as "not sure yet."

Two respondents commented that they had been forced to participate in certain extra-curricular activities. Only three of the thirty-four respondents who had participated in an extra-curricular activity commented that it had been of little or no value to them.

Fifty-five respondents listed one or more high school courses which they have found to be most valuable to them. Forty-eight listed courses that they took in high school that they have found to be of little value to them. Their responses indicated that English and mathematics had been the two most valuable courses, but science and business courses had been very valuable, also. The responses indicated that Bible and physical education were the two courses that the respondents had found to be least valuable to them. Six respondents wrote that all of their high school courses had offered them something of value. One respondent reported that none of his high school courses had been valuable to him.

Fifty-one of the sixty-two respondents believed that the Navajo

Methodist Mission School should offer a program of cultural studies, such as Indian history and Navajo language. Nine replied negatively, and two did not respond to the question. Six respondents commented that it would be necessary for such courses to be offered as electives. Therefore, they would be taken by an individual only if he felt he needed it. Four respondents commented that such courses needed to be taught with a purpose by people who were adequately qualified, and not as "pop" courses. One respondent wrote that he did not miss not having these courses, but he thought they should be offered because they seemed to be of concern to current Indian youth. Another felt that a club with a qualified sponsor could best serve this interest.

Fifty-seven respondents listed one or more courses that they thought should be offered at the Navajo Methodist Mission School which had not been offered when they attended. Three commented that there should be no change. One respondent called for considerable curriculum revision by writing, "Up-to-date subjects--the school needs to get with it."

Science courses were listed by nineteen respondents. Physics was listed most frequently. Zoology, geology, chemistry, biology, physiology, and science were listed, also. One respondent suggested that physics and chemistry be scheduled so that students could elect to take both during their high school years.

Thirteen respondents listed vocational courses, such as book-keeping, accounting, shorthand, and business math. Eleven listed vo-

cational courses, such as shop, mechanical drawing, mechanics, welding, carpentry, drafting, metal shop, and industrial arts for girls. One respondent felt that vocational agriculture should be offered. Another suggested a course in career awareness.

Twelve respondents reported that mathematics courses, such as modern math, advance math (calculus), trigonometry, and solid geometry were not offered when they attended the school but should be offered. They emphasized literature, composition, public speaking, and debate. One respondent felt that foreign languages, such as Spanish and German should be offered.

Eight respondents suggested courses in the social sciences, such as sociology, psychology, and anthropology. One respondent wrote, "group action--how to confront problems objectively." Another suggested, "how to be an active layman in church." Another wrote, "more civics-- for awareness of the outside world of white dominant society."

Two respondents reported that art was not offered to them but should be offered to current students. Two respondents suggested instrumental music (band). Two felt that courses in community health, first aid, and accident prevention should be offered. Two respondents suggested a course in sex education. Each of the following courses was listed by one respondent: family living and marriage, boys' bachelor living, swimming, and driver education.

Forty-eight of the sixty-two respondents to the follow-up questionnaire made suggestions in the area of classroom procedure. Ten

believed that strict measures should be undertaken in classroom attentiveness, discipline, and completion of assignments. Eleven suggested more class discussions, individual and group projects, and presentations of students' questions and ideas. Four respondents recommended more opportunities for students to participate in scheduling. Two suggested more audio-visual aids and demonstrations. Two respondents advised that a greater variety of teaching techniques be employed, and team-teaching was suggested. One respondent felt that recitation of the Pledge of Allegiance should be included in daily classroom procedure. Another recommended teaching how to relate classroom learning to Indian life.

Thirty-eight respondents listed teaching methods that had helped them most. Twenty-two felt that participation through class discussions, verbal reports, debates, questioning without fear, and experimentation had been most helpful. One of the respondents described these methods as, "ones we do ourselves." Seven listed such things as discipline, study hall, and homework assignments. Three wrote that knowing the teacher well helped them to ask for help and to learn. Three respondents listed visual aids and demonstrations, and one listed interesting subjects. One respondent reported that the lecture method was the best way to transmit necessary information to students.

Forty-four respondents commented on ways they could have helped themselves better to learn during their high school careers. Thirty-two felt that they could have spent more time on reading, study-

ing, and improving study habits. They felt that they could have listened and participated more while in the classroom. One of these respondents felt he could have performed better if the school had offered a course in effective study, "which all students and staff would have gone by."

Seven respondents indicated that obstacles of a more personal nature had hindered their learning abilities. Several commented that they had lacked self-discipline. One had lacked self-esteem, and another had suffered from shyness. One respondent felt that he should not have brought his problems to school. Several felt that their failures in getting along with peers and teachers hampered their learning. Another wrote, "if I was less accepting and more questioning." Several felt that they should have sought personal counseling from the guidance counselor.

Five respondents commented that they should have been more aware of the world beyond their immediate surroundings. They felt that they could have involved themselves in practical situations, sought more understanding of college life, and taken trips to familiarize themselves with different ways of life.

Forty-five respondents did not believe that the absence of Navajo/Indian teachers and staff at the Navajo Methodist Mission School was in any way a handicap. Fourteen had felt this to be a handicap, and three did not respond to the question. Two respondents reported that the presence of Indian staff members would have provided goal images for the students. Another wrote that there should have been more

Indian staff members, "but the right kind, not ones who were pleasing Anglos." One respondent commented that he had been more comfortable in the two classes taught by Navajos.

Several of the respondents who had not felt handicapped by an absence of Navajo/Indian staff members remarked that this may not have been true for their fellow students. Others believed that it made no difference whether a teacher was Indian or Anglo. A number of respondents recognized a general need for Indian people to enter the teaching profession. One respondent answered, "No, but if there was no Navajo/Indian teachers to work/teach at 'Mission' it was on account of salary." Another commented, "I do not advocate employment of Indians for quota reasons.... [When I was there] Indian staff members (college graduates) were treated as second class citizens; assigned menial tasks and were never permitted to fully participate in the mission community."

Thirty-seven respondents indicated that they would have preferred more contact with staff members after school hours. Ten would have preferred less contact, and nine had a satisfactory amount of contact with staff. Six did not respond. Several respondents commented that it depended on which staff members were being referred to. Others felt that the staff members were difficult to get to know and a communication gap existed between students and staff. A number of respondents felt it was the students' responsibility to know the staff. One wrote, "I for one, took the initiative to know the staff." However, another

wrote, "I thought I did a fairly good job of avoiding them." A few respondents commented that the students needed times to "goof off", and staff members needed times for themselves.

Fifty-three respondents commented on how the staff in general treated them during their years at the Navajo Methodist Mission School. Thirty-two made positive comments, twelve made neutral comments, and nine made negative comments. Many of the positive comments were simply, "well." However, others were more explicit, such as "with respect and understanding;" "with all interest and fairness;" and "they liked me, praised me, respected me, taught me." Several respondents reported that it depended on the staff member because some were helpful and others were not. One wrote, "Some treated me like a son; others wanted me out!" Several respondents who had made negative comments felt that punishment they had received had been too severe and brutal. Others felt that the staff had preached doomsday religion and had little regard for the Navajo way of life. One respondent wrote, "I was told I was the devil's right hand man and had no culture."

Fifty-four respondents indicated that they had lived in a dormitory while attending the Navajo Methodist Mission School. Eight had lived at home. Thirty-three of those who had lived in the dorm did not feel that they would have benefited by having spent more time at home under the guidance of their parents. Sixteen felt that they would have benefited, and five did not respond to the question. Several respondents made comments, such as "Yes, I think so;" and "No, I don't

think so." Examples of other comments follow: "No, it would be the same;" "No, I learned at home anyway;" "Not really, they would have been pre-occupied with their own endeavors;" and "Yes, because I lost contact with my parents."

Fifty-seven respondents felt that they had gained a sense of responsibility through work details assigned to them. Five did not respond to the question. Several specified that they had gained a sense of responsibility through farm work. One respondent wrote, "Yes, but only when given a chance to supervise."

Fifty-six respondents commented on the way attending the Navajo Methodist Mission School had affected their spiritual/religious lives. They were almost evenly divided in opinion because thirty positive and twenty-six negative comments were listed. Five of the positive comments were as follows: "made me depend on God a lot more," "took Jesus as my Savior at school," "know what is expected of me," "learned how to pray and know the Bible," and "became more aware of my native religion and respect for whiteman's religion." Five of the negative comments were as follows: "Being forced to participate made me resent it;" "None, because I was always influenced by my parents;" "It didn't affect any of my Navajo religion, but it was all right to learn about the white religion;" "It took longer for me to find my own values and to develop an understanding because we were so swamped with religious cliches;" and "I haven't been to church since my baccalaureate."

Fifty-three respondents listed something that they had liked



best about the Navajo Methodist Mission School. Ten listed something pertaining to sports. Ten listed student friendships, and nine listed friendships with members of the staff. Ten respondents wrote something concerning their academic education, and three wrote something concerning their religious education. Three had liked the security that the discipline had offered them in knowing "what was right and what was wrong." Two had liked the small size of the school. Six respondents indicated that they had liked many things.

Thirty-three respondents listed something that they had not liked about the Navajo Methodist Mission School. Six had disliked procedures for discipline and punishment. Six respondents commented on an unsatisfying social life. Five noted church school and Bible classes. Four respondents disliked not being at home and found the campus too confining. Three reported that they had disliked the food. Three felt that the staff were always seeing sin in everything. Two respondents felt that the school did not relate to outside life. Two had been frustrated by inconsistency and "quick changes" in rules. Work details, classes, and losing games were listed, also.

Thirty-four respondents commented on how they felt the Navajo Methodist Mission School's academic program compared to when they attended the school. Of the twenty-eight who did not make comments, eighteen reported that they were unable to do so because they had not had recent contact with the school. Five respondents felt that the academic program was the same as when they attended. Fourteen made

positive comments. Seven were distinctly positive, such as "superior now," "much improvement," and "better equipped." Four respondents apparently made guesses because they wrote that there were probably more subjects and a broader range of programs offered to current students. Fifteen respondents felt that the academic program compared unfavorably to when they attended the school. Most of them felt that the academic program had failed to expand to accommodate the variety of student needs. One respondent suggested involvement in academic areas with other schools, especially in math, science, speech, and debate. Another respondent criticized girls wearing slacks in the classroom. One wrote, "poor wage scales for teachers."

Thirty-four respondents wrote comments on how they felt the Navajo Methodist Mission School compared in the spiritual area to when they attended the school. Twenty-two of the twenty-eight who did not make a comparison reported that they were not familiar with the current religious program. Eight believed that the spiritual area of the school's program had not changed. Ten respondents wrote that this area compared favorably to when they attended. Most of these respondents supported a more relaxed and lenient enforcement of religious training. One felt that the school had become more liberal and aware of the Navajo way of life.

Sixteen respondents indicated that they felt that the school had fallen in the religious area. Nearly half disapproved of a more lax approach to religious education. One respondent, who had disliked the

conservative and strict approach to religion that he had experienced at the school wrote that "this approach has not been suitably replaced."

Another respondent believed that one function of the Navajo Methodist Mission School was to encourage students to enter church related professions. He noted the small number of ministers who had attended the school as proof of the school's failure in providing an effective religious program. One respondent wrote, "I have attended one graduation and during prayer session students were whispering. Where is the respect?" Another wrote, "How many graduates are alcoholics will give a good idea as to the impact spiritual values have on alumni."

About half of the respondents who criticized the spiritual aspect of the school's program felt that the school should be allowing students more freedom in this area. One felt that Bible classes be required only once in high school and offered as an elective to students who wanted more courses in religion. Another wrote, "Slow down on Bible--Navajos are already saved." One respondent believed that the religious program continued to be too narrow, and he commented that he had discovered many religious denominations and opportunities since high school graduation.

Thirty-five respondents wrote comments on how they felt the Navajo Methodist Mission School's athletic program compared to when they attended the school. Fifteen of the twenty-seven who did not make comments said that they had been away from the school too long to answer the question. Eight respondents believed that the athletic program

was similar to when they attended the school. A number of respondents wrote both favorable and unfavorable comments. A list of sixteen positive comments and twenty-two negative comments was compiled from their responses. The favorable comments noted improvements in three areas as follows: number of activities and opportunities, quality and quantity of facilities, and qualifications and interest possessed by instructors. The majority of negative comments noted a decline in achievement by boys' teams in football, basketball, and track. The basketball team was criticized most often. One respondent was disappointed that baseball had not been offered recently and felt that swimming instruction was a necessity. Another had observed that the football and basketball teams were getting smaller each year. One respondent wrote, "Boys should not have long hair. They looked like Norsemen when they played here." Examples of the variety of other comments follow: "Intramurals are very poor," "Girls' interschool is still very poor," "There is not much support from kids as well as former students," "There is not much desire," "There should be more alumni/'Mission' games," and "The school should provide more publicity for newspapers."

Fifty of the sixty-two graduates of the Navajo Methodist Mission School who returned a questionnaire offered suggestions for making the school of greater value for students. Thirty-seven offered advice on how the school could improve its academic program. One respondent wrote, "Orient the school so some part of the program is for college bound students." Another wrote, "Implement more college subjects."

One respondent reported, "The school was years behind the times. Going to college was a cultural shock." Many recommended that the school offer a greater variety of courses. One advised that the school obtain North Central Accreditation for it would mean that certain standards of education would have to be met. Also, in the academic area were suggestions to expand the school to all grades, to provide for greater parental involvement in school functions and policy-making, and to furnish better salaries for teachers. Several respondents believed that the school's academic program would be more effective if the school would employ stiff student screening procedures, would recruit Anglo students and Indian students from other tribes, and would implement student exchange programs in all other states. One respondent felt that the school should "solicit independently for funds to improve facilities, buy books, and hire staff."

A number of respondents made suggestions that they felt would help to better prepare students for their future lives. One wrote, "Provide them with the ability to function as a person in a community--this in addition to his or her academic and spiritual needs." Others recommended that the school offer the students a greater number of social activities and opportunities. One respondent revealed the following experiences: "'Mission' wouldn't give me any responsibility when I was there. I was always criticized for being too aggressive. My energies were not channeled into constructive uses. Faculty and staff criticized me behind my back instead of advising, counseling, and guiding

me." Other respondents felt that the school was overprotective and should "Give the students true life facts on what's happening in this world and how to survive." One respondent advised the school to "have close control of drinking and drug problems on campus." Another wrote the following: "When a leader did something like smoke or drink on campus others wanted to do the same so they wouldn't be left out or made fun of. ... Maybe, some sort of group sessions in the dorms should be conducted. By this I mean show films on alcohol, drugs, crime, etc., and have special speakers talk to the students and let them know about this world and at least give them a chance of their own to survive it all and to make good."

Six respondents suggested that the school offer more in the area of cultural identity. They advised that Navajo history and language courses and Indian seminars be made available to students. Two believed that it was necessary for the school to provide teachers who were knowledgeable in the Navajo way of life. Several suggested that students and staff hold rap sessions with former students. One respondent wrote, "Have Navajo elders visit classrooms to teach them the traditional ways."

A few respondents recommended that the school increase religious emphasis. One commented, "I feel that religious teaching be not minimized to where students disregard their Christian responsibilities." On the other hand, a few respondents advised that the school relax in the area of religious training. One respondent commented, "Don't

force religion on them. There are some that aren't Methodist. There are a lot of denominations the students would rather belong to."

One respondent suggested that the school provide students with new, modern dormitories. Another suggested that the school implement a better sports program. Two recommended that the students be encouraged to improve their dress and grooming habits.

Two respondents suggested that the school help re-establish an efficient alumni association. Three were concerned with the reputation of the Navajo Methodist Mission School. One wrote, "Rebuild tradition.... Why not continue to stress the mission of the 'Mission.'"

Four respondents recommended that the Navajo Methodist Mission School function as a mission and welcome anyone who is in need. One respondent felt that alumni should be welcome on the school campus, however, he had witnessed otherwise. Another wrote, "'Mission' should provide help for Indians who have become derelicts in our society and who wreck themselves by psychological and social maladjustments." One respondent advised that the school must not "look down on the Indians but try to help them."

In summary, the respondents indicated that the school had provided adequate preparation in the areas of sports participation, health care, sports spectating, spiritual and moral development, and work appreciation. Their high school preparation had been weak in the areas of effective use of leisure time, knowledge and understanding of different people and cultures, interest in duties of citizenship,

appreciation and understanding of activities in the fine arts, and wise use of money. About half of the respondents named an extra-curricular activity that they had participated in while in high school, and most felt that their participation had been of value to them.

The respondents had found much value in English and math courses and little value in Bible and physical education courses which they had taken in high school. A majority felt that the school should offer a program of cultural studies. The respondents indicated that the school should offer students a greater number and variety of vocational and science courses than they were offered. A majority of the respondents did not believe that the absence of native-American teachers had been in any way a handicap.

Approximately half of the respondents indicated that they would have preferred more contact with staff members after school hours. About half of them commented favorably on how the school staff in general treated them. Most of the respondents had lived in the dormitories while attending school, and more than half of them felt that they would not have benefited by spending more time at home. The majority felt that they had gained a sense of responsibility through work assignments. They were almost evenly divided in opinion whether attending the school had affected their spiritual lives favorably or unfavorably.

Approximately half of the respondents could not compare the current school programs with those that they had experienced because they had not had recent contact with the school. Those who made com-



parisons in the areas of academics, religion, and athletics generally felt that the school had fallen. Most of the respondents offered suggestions for making the school of greater value for students. The greatest number made recommendations that the school improve its academic program.

#### Part Seven: Post High School Services

Forty-nine of the sixty-two respondents to the follow-up questionnaire indicated that they participated in some type of community activity. Church work and social affairs were the activities marked most often. However, civic groups and common interest clubs were checked frequently. Fifty-five listed a main recreational or leisure time activity. The list included as many sports and outdoor activities as it did the more sedentary activities. Some of the activities listed follow: golf, basketball, baseball, camping, gardening, woodworking, sewing, and beadwork.

Thirty respondents indicated that they had no definite personal problem that concerned them to a great extent. Eight indicated that money problems were of great concern to them. Six were greatly concerned with making satisfactory progress in school. Most of the categories were checked by at least one respondent. Several respondents wrote other types of concerns in the blank provided.

Fifty-four respondents believed that the Navajo Methodist Mission School should be interested in serving its graduates. Five felt

that it should not, and three did not respond to the question. One respondent crossed out the word "serving" and wrote in the words "communicating with." Another wrote the word "vice versa" in response to the question. The overwhelming number of responses concerning how the school could best be of service to alumni were in the area of increased communications. Thirty-one respondents indicated that the school could provide sponsorship of or an avenue for social get-togethers among alumni. Several requested a revitalization of the alumni association. Many desired to receive a newsletter or bulletin periodically to keep them informed on the activities of the school and other alumni. One respondent suggested that the school provide a guest house for traveling alumni. Another suggested that the school hold annual or semi-annual get-togethers with parents who have children attending the school. Three respondents advised the school to seek the advice of its graduates concerning the problems of students attending the school. They believed that graduates could discuss their experiences with students still in high school and possibly answer some of their questions and problems.

Sixteen respondents felt that the Navajo Methodist Mission School should offer occupational information and guidance to its graduates. Thirteen reported that library services could be useful to alumni. Thirteen respondents indicated that personal counseling services could be helpful. Twelve indicated that the school could serve them by offering adult education classes. Sixty-one of the sixty-two respondents desired to receive a summary of the follow-up study.

In summary, a majority of the respondents to the follow-up questionnaire participated in some type of community activity and had a main recreational activity. Almost half indicated that they had no definite personal problem that greatly concerned them. Most of the respondents believed that the Navajo Methodist Mission School could best serve its alumni by providing a greater number and variety of means for communications.

## CHAPTER IV

### CONCLUSIONS AND RECOMMENDATIONS

The study gathered information from a number of graduates of the Navajo Methodist Mission School as was its purpose. Even though the number of graduates who responded was inadequate to draw general conclusions, opinions expressed by these individuals could provide insight in the review and development of school policies and practices.

The writer compiled the following list of recommendations:

1. More extensive formal research should be conducted to gain an adequate amount of feedback from senior high school graduates of the Navajo Methodist Mission School.
2. Current students and staff should be familiarized with techniques used in educational research, such as follow-up questionnaires, so that they may become aware of the values of participation in such research.
3. The secretarial staff of the Navajo Methodist Mission School should continue to revise the records of alumni names and addresses.
4. A follow-up questionnaire should be devised to seek infor-

mation, especially on college progress, and mailed at three or five year intervals to recent graduates.

5. The Navajo Methodist Mission School should thoroughly review all aspects of its operation with special emphasis on the academic program.
6. Alumni should receive frequent bulletins informing them of the school's activities, and they should receive opportunities to share in development and facilitation of school programs.

A P P E N D I X I

February, 19, 1974

Dear Staff Member:

I am planning a follow-up study of graduates of Navajo Methodist Mission School. I am requesting that you list below any questions that you feel when answered by graduates could help you in fulfilling your position here. Also, if you have ideas for questions concerning some other facet of the school's operations please add these.

Your response will aide in the questionnaire construction, may assist in the consequential interpretation of data, and hopefully add to the overall effectiveness of this study. THANKYOU.

Please return to my "box" no later than Fri., Feb. 22.

-----  
Name (optional) \_\_\_\_\_

Position: Dorm. parent \_\_\_; Teacher \_\_\_; Other \_\_\_

I think that the graduates of Navajo Methodist Mission School could supply helpful information by answering the following questions that I have prepared:

- 1.
- 2.
- 3.
- 4.
- 5.

Comments:

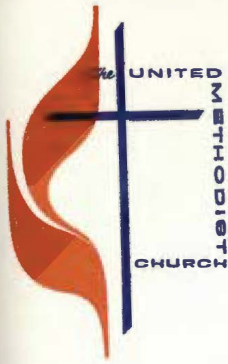
## APPENDIX II



## Navajo Methodist Mission School

P. O. BOX 870

FARMINGTON, NEW MEXICO 87401

LARRY S. KEMP  
SUPERINTENDENT

May, 1974

Dear

The administration and staff of the Navajo Methodist Mission School are eager to improve the school program to fit the needs of the students. We know of no better way to get suggestions than to ask you - a graduate of Navajo Methodist Mission School! We are also eager to know how you are and if we can be of help to you and your former classmates. For these reasons we are sending you this questionnaire.

We have made most of the questions so you can answer them with a check mark or a few words. Your answers will be treated confidentially (your name will not be used).

Take this advantage in having a voice in the education of young people, especially our Indian youth. Please read the directions carefully and respond frankly to each question. We have enclosed a stamped envelope which is already addressed to us. Please use this to return your answers to us.

We wish you the best of health, happiness, and success.

Sincerely yours,

Dolores M. Conyers  
Project Director

NAVAJO METHODIST MISSION SCHOOL  
 P. O. Box 870  
 Farmington, New Mexico 87401

Administrative Office

Phone 325-5471

FOLLOW-UP STUDY  
 Senior High School Graduates

Your Name \_\_\_\_\_ Date \_\_\_\_\_  
           (first)                  (last)                  (maiden)

Permanent Mailing Address \_\_\_\_\_ Phone \_\_\_\_\_

---

(This is the address through which we can be sure of reaching you at any time.)

The information above will help the school office keep its mailing list up-to-date. This page will be separated from the list of questions that follow. Your name will not be used in studying the answers to these questions. A report will be written for the graduating classes as a whole and it will not show answers made by individual graduates.

## Part One: FAMILY

1. Marital status \_\_\_\_\_ Single  
 \_\_\_\_\_ Married, Date of Marriage \_\_\_\_\_  
 \_\_\_\_\_ Divorced  
 \_\_\_\_\_ Separated  
 \_\_\_\_\_ Widow or widower  
 \_\_\_\_\_ Remarried

2. Do you have children? \_\_\_\_\_ Yes; \_\_\_\_\_ No.  
 Number of children \_\_\_\_\_ Sons; \_\_\_\_\_ Daughters.

3. What is or what was your father's occupation? \_\_\_\_\_  
 What is or what was your mother's occupation? \_\_\_\_\_

Circle the highest grade in school completed by each of your parents:

	none	Elementary 1-2-3-4-5-6	7-8	High School 9-10-11-12	College 1-2-3-4	more
Father						
Mother						

## Part Two: GENERAL BACKGROUND

1. What were your post-graduation plans while you were still in high school? (Check one or two.)

- \_\_\_\_\_ a. To get a full-time job immediately  
 \_\_\_\_\_ b. To go to college  
 \_\_\_\_\_ c. To attend a business or vocational school  
 \_\_\_\_\_ d. To get married within a year  
 \_\_\_\_\_ e. To enter the Armed Services  
 \_\_\_\_\_ f. No definite plans  
 \_\_\_\_\_ g. Other

2. What did you do during the first year following your graduation from high school? (Check one or more.)

- \_\_\_\_\_ a. Was steadily employed full-time for more than six months  
 \_\_\_\_\_ b. Was unemployed for more than six months  
 \_\_\_\_\_ c. Attended college for a school year  
 \_\_\_\_\_ d. Started college, but dropped out before the end of the school year  
 \_\_\_\_\_ e. Got married  
 \_\_\_\_\_ f. Entered the Armed Services  
 \_\_\_\_\_ g. Attended business or vocational school  
 \_\_\_\_\_ h. Other \_\_\_\_\_

3. What are you now doing? (Check one or more.)

- \_\_\_\_\_ a. Working for pay full time (at least 40 hours per week)  
 \_\_\_\_\_ b. Working for pay part time (less than 40 hours per week)  
 \_\_\_\_\_ c. In school, full time  
 \_\_\_\_\_ d. In School, part time  
 \_\_\_\_\_ e. Housewife  
 \_\_\_\_\_ f. In business for self  
 \_\_\_\_\_ g. In Armed Services  
 \_\_\_\_\_ h. Not working but looking for a job.  
 \_\_\_\_\_ i. Not working and not looking for a job.  
 \_\_\_\_\_ j. Other \_\_\_\_\_

4. What are your future plans? (Check only one or two.)

- \_\_\_\_\_ a. Expect to continue in my present work  
 \_\_\_\_\_ b. Hope to change my job.  
 \_\_\_\_\_ c. Plan to get more education  
 \_\_\_\_\_ d. Uncertain  
 \_\_\_\_\_ e. Other

5. Do you feel that you are moving satisfactorily toward the goal you have set for yourself in life? (Please check one)

- a. Yes, very well
- b. Fairly well
- c. Not so well
- d. No, not at all
- e. I have no definite goal

art Three: ARMED SERVICES

1. Are you serving or have you served in the Armed Forces?  Yes;  No.  
 2. If you checked yes, please fill in the blanks below:

Branch of Service	Rank Held	Date Discharged	Reason

art Four: OCCUPATIONAL INFORMATION [Directions: If you are now employed or have held a full-time job since high school graduation, please answer the following questions. Otherwise skip to part five.]

1. Who or what helped you the most with your vocational plans. (Check no more than three)

- a. Parents
- b. High School teachers
- c. High School guidance counselor
- d. High School administrator
- e. High School dorm parent
- f. Friends
- g. Minister, priest
- h. Employment agency
- i. Fellow employees
- j. Employer (boss)
- k. Relatives
- l. Husband or wife
- m. School subject
- n. Working on the job
- o. By reading
- p. College Advisor or counselor
- q. Never had any help
- r. Other \_\_\_\_\_

2. How much time passed between leaving High School or College and your first full-time job? \_\_\_\_\_

3. If you have left any full-time job(s), please check your reasons below:

- a. Offered a better job
- b. Disliked type of work
- c. Needed at home
- d. Laid off because of general economic conditions
- e. Discharged from work (fired)
- f. Moved with family
- g. Married
- h. Maternity
- i. Disliked fellow workers
- j. Continued education
- k. Other \_\_\_\_\_

4. If you had difficulty in gaining employment after high school graduation, tell why. (check no more than three)

- a. No difficulty
- b. Took wrong courses in high school
- c. Low achievement in high school
- d. Pay was not satisfactory
- e. Not interested in the types of jobs available
- f. Did not know how to apply for a job
- g. Did not know where to get help in getting a job
- h. Did not have personal qualifications needed for many jobs
- i. Did not have the technical skills needed for many jobs
- j. Other \_\_\_\_\_

5. Mark the two most important subject requirements of your full-time jobs since graduation:

- a. Mathematical skills
- b. Scientific knowledge
- c. English (reading, writing, spelling)
- d. Correct use of speech
- e. Knowledge of social studies
- f. Ability to get along well with others
- g. Mechanical skills (shop subjects)
- h. Clerical ability (bookkeeping, typing)
- i. Agriculture
- j. Homemaking skills
- k. Athletic skill
- l. Other \_\_\_\_\_

6. Where did you get the training for your present job?

- a. At home
- b. In high school
- c. In college
- d. In a vocational school
- e. From other job experiences
- f. On the job
- g. Elsewhere (where?) \_\_\_\_\_

7. To what extent has your high school training helped you on your present job?

- a. A great deal
- b. Some
- c. Little or none
- d. Not certain

8. Should Navajo Methodist Mission School offer more training in the type of work you are now doing?

- Yes       No       Not certain

9. Do you get satisfaction and enjoyment from your present job?

- Yes, very much       Some       None

10. If your answer to number 9 was "some" or "none", what dissatisfactions do you find in your work? (Check no more than three.)

- a. Job not highly regarded
- b. Poor working conditions
- c. Hard to get along with boss
- d. Hard to get along with fellow workers
- e. Low Pay
- f. Unfavorable hours
- g. No chance for advancement
- h. Boring, monotonous
- i. Other \_\_\_\_\_

#### Part Five: FURTHER EDUCATION

1. If you did not attempt or complete further education beyond high school, tell why. (Check no more than three.)

- |  |   |
|--|---|
| <input type="checkbox"/> a. Financial reasons                  | <input type="checkbox"/> f. Entered Armed Services      |
| <input type="checkbox"/> b. Lack of interest                   | <input type="checkbox"/> g. Health reasons              |
| <input type="checkbox"/> c. Lack of preparation in high school | <input type="checkbox"/> h. Personal emotional problems |
| <input type="checkbox"/> d. Got married                        | <input type="checkbox"/> i. Other _____                 |
| <input type="checkbox"/> e. Courses or training too difficult  |   |

graduation, where did you get it? in formal classes since high school

Name of School or College	Course of Study	How long did you attend?

3. What diploma, certificate, or college degree, if any, have you earned?

\_\_\_\_\_

4. If you are presently attending a college or university, please answer questions 4 - 14. Otherwise go to part six.

The name of the college or university is \_\_\_\_\_  
Your year in college is \_\_\_\_\_ Freshman, \_\_\_\_\_ Sophomore, \_\_\_\_\_ Junior, \_\_\_\_\_ Senior,  
\_\_\_\_\_ Graduate, \_\_\_\_\_ Other.

5. Are any of your present courses selected with a vocation in mind? \_\_\_\_\_  
If so, what vocation? \_\_\_\_\_

Did you select any of your high school courses with this vocation in mind? \_\_\_\_\_

6. Was your high school preparation adequate in preparing you for college work? \_\_\_\_\_  
If not, how was it weak? \_\_\_\_\_

7. Do you find it necessary to work harder in college than you worked in high school? \_\_\_\_\_  
Comment \_\_\_\_\_

8. Have you received any honors or awards in college? \_\_\_\_\_  
If so, what were they? \_\_\_\_\_

9. Have you taken part in any extra-curricular activities? \_\_\_\_\_  
If so, what ones? \_\_\_\_\_

10. Have you held office in any club or organization at college? \_\_\_\_\_  
If so, what? \_\_\_\_\_

11. In light of your present experience, could you have planned your work in high school so that it would have been more profitable to you? \_\_\_\_\_  
In what way? \_\_\_\_\_

12. If you were just now completing high school and knew your own strengths and weaknesses as you now know them, what would you do? (Check one)

- \_\_\_\_\_ a. Enter the same college that I did.
- \_\_\_\_\_ b. Enroll in a junior college and then transfer to a 4-yr. college.
- \_\_\_\_\_ c. Enroll in a course that could be completed in junior college.
- \_\_\_\_\_ d. Enter a smaller college
- \_\_\_\_\_ e. Enter a larger college
- \_\_\_\_\_ f. Take a different course in the same college
- \_\_\_\_\_ g. Not go to college at all
- \_\_\_\_\_ h. Other \_\_\_\_\_

13. Indicate the college problems that are, or have been particularly disturbing to you. (Check no more than three.)

- |   |                                      |
|---|--------------------------------------|
| _____ a. Financial difficulty               | _____ f. Poor choice of courses      |
| _____ b. Lack of preparation in high school | _____ g. Relationship with teachers  |
| _____ c. Courses too difficult              | _____ h. Personal emotional problems |
| _____ d. Inadequate social relationships    | _____ i. No problems                 |
| _____ e. Poor study habits                  | _____ j. Other _____                 |

14. Who has been most helpful with these problems? (Check no more than two)

- a. Parents
- b. Friends or relatives
- c. College counseling service
- d. Minister or priest
- e. Head resident or dorm counselor
- f. Faculty advisor
- g. No one
- h. No help was needed
- i. Other \_\_\_\_\_

Part Six: HIGH SCHOOL PROGRAM

1. In your opinion how satisfactory was the preparation your high school gave you in each of the areas listed below? (Check one of each of the 3 boxes for each item and make any comments you would like to.)

	Very Helpful	Average	Little or No Help	Comments
a. Taking care of your health				
b. Preparation for home and family living.				
c. Using your money wisely				
d. Taking an interest in duties of citizenship such as voting, campaigning, reading and discussing matters of public or political interest.				
e. Reading for enjoyment and for gaining information (newspapers, magazines, books)				
f. Appreciating and understanding activities in dramatics, music, or art				
g. Training in supervising or directing the activities of others (being a leader)				
h. Cultivation of a wholesome appreciation of work				
i. Developing a satisfying personal hobby and training for effective use of leisure time.				
j. Enjoying sports as a spectator.				
k. Taking part in a sport.				
l. Enjoying and participating in social activities.				
m. Learning how to think through and solve problems of a personal kind.				
n. Interest in travel				
o. Seeking knowledge and understanding of different people and cultures.				
p. Development of a suitable spiritual life and moral code.				

2. What extra-curricular activities did you participate in while in High School?

What value have they been to you? \_\_\_\_\_

3. List the two high school courses you took which have been the most valuable to you.  
1. \_\_\_\_\_ 2. \_\_\_\_\_

List the two high school courses you took which have been the least valuable to you.  
1. \_\_\_\_\_ 2. \_\_\_\_\_

Do you believe the school should offer a program of cultural studies such as Indian History and Navajo Language?  
\_\_\_\_\_

What courses should be offered that were not offered when you attended the school?  
\_\_\_\_\_

4. What suggestions would you make in the area of classroom procedure? \_\_\_\_\_

What teaching methods help you the most? \_\_\_\_\_

In what ways could you have helped yourself better to learn during your high school career? \_\_\_\_\_

5. Was the absence of Navajo/Indian teachers and staff at the Navajo Methodist Mission School in any way a handicap? \_\_\_\_\_

Would you have preferred more or less contact with staff members after school hours?  
\_\_\_\_\_

Do you have any comments on how the staff in general treated you during your years at Navajo Methodist Mission School? \_\_\_\_\_

- 6. a) Did you live in the dorm or at home while attending Navajo Methodist Mission? \_\_\_\_\_
- b) If you lived in the dorm, do you feel you would have benefited by having spent more time at home under the guidance of your parents? \_\_\_\_\_
- c) Do you feel that you gained a sense of responsibility through work details on campus which were assigned to you? \_\_\_\_\_

7. In what way, if any, has attending Navajo Methodist Mission School affected your spiritual/religious life? \_\_\_\_\_

- 8. a) What did you like best about Navajo Methodist Mission School? \_\_\_\_\_
- b) What did you like least about Navajo Methodist Mission School? \_\_\_\_\_

9. a) How do you feel the school compares at present to when you attended in the following areas?

Academic \_\_\_\_\_

Spiritual \_\_\_\_\_

Athletic \_\_\_\_\_

b) What suggestions do you have for making N.M.M.S. of greater value to the students going there now? \_\_\_\_\_

c) If you have other remarks or suggestions please write them below. You may use the other side of this page if you need more space.



1. Check the types of community activities in which you participate?
- a. Civic groups and service organizations (such as Kiwanis, Jaycees)
  - b. Church work
  - c. School affairs such as school board, P.T.A.
  - d. Volunteer community services such as hospital auxiliary, scout work
  - e. Community or tribal government
  - f. Common interest clubs such as bridge, horsemanship, sewing, garden.
  - g. Other \_\_\_\_\_
2. What is your one main recreational or leisure time activity? \_\_\_\_\_
3. At present, what personal problem is of greatest concern to you? (Check only one)
- a. No definite problem
  - b. Unemployment
  - c. Getting a different job
  - d. Making friends
  - e. Making satisfactory progress in school
  - f. Religious uncertainties or disagreements
  - g. Marriage problems
  - h. Own or family health problems
  - i. Difficulties in rearing children
  - j. Money problems
  - k. Other \_\_\_\_\_

4. a) Should a school be interested in serving its graduates? \_\_\_\_\_

- b) If so, how can Navajo Methodist Mission School be of service to you and other graduates? (Check no more than three.)
- a. Adult education classes
  - b. Library services
  - c. Occupational information and guidance
  - d. Personal counseling
  - e. Providing sponsorship of social or hobby oriented get-togethers with other members of your/<sup>graduating</sup> class or other classes
  - f. Other \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

5. If you would like a summary of the report next fall after it is completed please check below. It will include general information gained from graduates and recommendations for changes, if any, that their remarks suggest. Names of graduates will never be used.

Yes, I would like a summary of this report.

No, I do not care to receive such a summary.

THAT'S ALL! THANK YOU FOR YOUR HELP AND COOPERATION.

APPENDIX III

TABLE II

GRADUATING CLASSES OF RESPONDENTS TO FOLLOW-UP QUESTIONNAIRE

1939-1943	1944-1948	1949-1953	1954-1958	1959-1963	1964-1968	1969-1973
5	4	8	9	9	8	19

N = 62

(Classes of 1940, 1945, 1946, 1959, and 1968 were not represented in the returns.)

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