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Role of School in the Community Development of Kin Dah Lichii, Arizona

Michaela Paulette Shirley

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**Role of Schools in the Community Development
of Kin Dah Lichii, Arizona**

by

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**B.S. IN URBAN PLANNING
ARIZONA STATE UNIVERSITY, 2011**

THESIS

Submitted in Partial Fulfillment of the
Requirements for the Degree of

Master of Community and Regional Planning

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Albuquerque, New Mexico

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Acknowledgements & Dedication

Thank you to everyone--family, friends, colleagues, Kin Dah Lichii, participants, Indigenous Design and Planning Institute, and Indian Land Tenure Foundation--for helping me achieve an important milestone in my life. May we each strive, believe, and hope for stronger and healthier communities with our passions, good hearts, and beautiful minds.

This thesis is dedicated to my beautiful family who constantly provided me hope, love, support, and making me accountable to doing good work; to my dearest friends that keep me going with their words of encouragement and praise; to my fellow community that voted in support of my thesis research; to my thesis committee for their guidance; and to the future generations of Kin Dah Lichii and the Navajo Nation.

In efforts to re-affirm, re-commit, and re-value the schools in our Navajo communities, we must remember our youth and future generations yet to be born. The youth and future generations deserve:

- a quality education that will enable them to achieve their highest hopes and dreams;
- a quality school that will foster and provide a nurturing and inspiring learning environment;
- a quality team of professional and passionate staff and teachers that will motivate and challenge them to become their best self; and,
- a quality community that will respect, admire, and honor them for high academic success.

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ABSTRACT

I wanted to understand how the school impacted the physical development of Kin Dah Lichii, as well as, other impacts that were seen after the school came. I argue, under the belief, that the school was an asset for Kin Dah Lichii's historic and present-day community development. The Asset-Based Community Development, Indigenous planning, and Landscape perspectives are used to analyze the role of a school in the community development of Navajo Nation and Kin Dah Lichii. The data collection entailed two phases: (1) archival research and (2) community interviews. The insight gained from the archival research is that schools did play significant roles in community development of the Navajo Nation. It provides a meta-narrative to help substantiate claims of the school's role in Kin Dah Lichii's community development. The community interviews provided a rich historic 20th century narrative of Kin Dah Lichii and demonstrated that the school contributed to community development. Historically, schools were an agent of economic, environment, political, and social change. For the large part, however, that change was brought from the outside, which ultimately severed Navajo ties to land, culture, language, community, and family. In considering a seven generations' approach to education, all generations at Kin Dah Lichii must be invested in the welfare of the community, they must initiate a mutually-beneficial school-community relationship.

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Chapter 1: Introduction

1.1 Monty's Story

The journey into my current thesis started with my nephew Monty three years ago. He was in the 6th grade at Kin Dah Lichii Olta. I asked him how school was going, he told me that it was okay, and casually mentioned that his Navajo teacher called him an “MR” more than once. I further inquired about what an “MR” was, which he defined as “Mental Retard.” He told me that she was labeling him and other students in his class an “MR” each time they had questions, or had difficulty understanding the subject matter. Monty felt dumb for being labelled an “MR” and was repeatedly humiliated in front of his classmates. It did not help that he was already a victim of bullying at school by his peers and then his teacher. This is extremely unfortunate because this unprofessional, rude, and malicious Navajo educator had a wonderful and amazing opportunity to make a meaningful impact in my nephew's life. Yet the chance was squandered with her negative attitude and ill remarks toward him. Monty could not fend for himself without being reprimanded for “talking back” and being sent to detention.

He recalled feeling helpless and frustrated. He had little desire to go to school. He was afraid. He had a difficult time finding the motivation to go to school. Finally, Monty opened up to me about what was going on. Imagine, the cycle of being ridiculed by his teacher, talking back, going to detention, and not being on good terms with his school could have ultimately resulted in a delinquent and troubled Monty. This horrendous experience that he endured all of his 6th grade year was traumatic and it took our family's love, support, and an intervention to keep him going to Kin Dah Lichii Olta. Today, he is

a 9th grader at Ganado High School and continues to make future plans for college and building his life.

1.2 Thesis Statement

My initial thoughts about Monty's experience led me to believe that schools play a major role in the social development of Navajo communities. I imagined other countless Navajo students who have to endure ugly treatment in their schools on the Navajo Nation. Moreover, how many of those Navajo students may not have a family willing to stand up to the schools. Furthermore, how many of those Navajo students become troubled and delinquent at a very early stage in their lives. And, if the schools could not manage the aberrant students they could end up dropping out and being labelled "drop outs" in their families and community. Many of our Navajo children fall through the cracks and start unhealthy and detrimental lifestyle habits that ultimately may make them dysfunctional adults. And we wonder why our Navajo Nation is plagued with unhealthy, uneducated, and impoverished citizens.

Then, I was led to believe that schools can also play a role in the physical development of Indian communities. According to Dr. Theodore Jojola's Indigenous planning research, he learned how schools aided with the initial and eventual present-day proto-town development that is seen on Indian reservations. Thus, this is the makings of an argument toward the importance of schools in our Native American communities because they not only educate our future leaders; they also bring in various projects that build the communities the schools reside in. In taking Jojola's lead, I wanted to understand how the school impacted the physical development of Kin Dah Lichii, as well as, other impacts that were seen after the school came.

1.3 Research Question

The general inquiry of this master's thesis is, 'what is the role of schools in Kin Dah Lichii's community development?' But in order to start getting at the essence of the answer for Kin Dah Lichii it meant asking several follow-up questions to guide my thesis work. The follow-up questions entailed constantly asking myself, 'how have schools built communities?' and 'how can schools continue to sustain the community it built?' Moreover, 'how do schools fit into the process of change, alteration, and transformation of the community it resides in, both socially and physically?' Additionally, 'if the goal of indigenous planning is to sustain land for future generations, where do schools fall into this realm?'

I thought it was important for me to think about the impacts schools can have in the social and physical landscape of small Navajo communities like Kin Dah Lichii because the school and the chapter house are primary sources of employment. So what will happen to Kin Dah Lichii and other small Navajo communities if their schools close? I believe the schools role in the physical development of present-day Kin Dah Lichii and other small Navajo communities is tremendously overdue. Henceforth, I argue, under the belief, that the school was the asset for Kin Dah Lichii's historic and present-day community development.

1.4 Methodology

The data collection entailed two phases: (1) archival research and (2) community interviews. The first phase of the research was archival research that was done to learn about the historic role the schools had in developing the Navajo Nation, as well as, Kin Dah Lichii chapter community. There is little or no information in the scholarship about

the schools' role specific to Native American community development. This phase provides a meta-narrative to help substantiate claims of the school's role in Kin Dah Lichii's community development. The archival research process took place in Washington, D.C., in which the Smithsonian Cultural Resource Center, National Archives and Records Administration, and Department of Interior Library were visited. During the archival research process, the textual documents, maps, and photographs were collected and coded using atlas.ti. I wanted to find evidence regarding how schools were used as tools for community development of Navajo communities besides assimilation. The questions that guided the archival research process included the following:

1. Why was Kin Dah Lichii selected to have a school?
2. What were the community prerequisites to establishing a school?
3. What types of development occurred after a school was built?
4. What was the rationale for the site selection, design, construction, and planning of a school?
5. What was the community's role in this process?

The second phase of the research involved six community interviews. I wanted to learn about the land use/land tenure changes before and after the school came into in Kin Dah Lichii. This became especially important because the changes that Kin Dah Lichii underwent would come from the perspectives of the residents themselves who continue to reside in the community, also to add important context to the community history discussion. As well as, learn if their education helped them in life, which are available in the appendix. The interviews occurred inside the participants' home between February and March 2014. Each interview session lasted 45-minutes to a couple of hours. During

the interviews, I took hand-written notes, as well as, recorded the conversation with an audio recording device. The audio recordings were transcribed. The following interview questions were asked to all interviewees:

1. What was the Kin Dah Lichii's land like before the boarding school came to Kin Dah Lichii?
2. Before the boarding school, what activities were happening on or with the land? After the boarding school, how were those activities impacted?
3. Where did you go to school? What types of skills did you learn in school?
4. Did your education prepare you for life? Why or why not?
5. Did your educational experiences make you want to stay, return, or leave Kin Dah Lichii?
6. How did the school make you a community member?
7. How were the boarding school and community relations when you were growing up?

Although the research is not based in Community-Based Participatory Research, I was transparent with my community and participants. This research is reciprocity-based. I shared the data I collected; as well as, informed my community of thesis progress via reports to the chapter house. I did not want to destroy the data collected because I had intentions to return the data back to Kin Dah Lichii community after I close out the study. The data that was collected while doing archival research and community interviews will be given back to the participants (the interview transcripts and audio files) and my community (interviews that were made public).

Chapter 2: Kin Dah Lichii Community and School Profile

2.1 Community Demographics

a. Location

Kin Dah Lichii is located on the northeastern portion of Arizona on the Navajo Nation of the Fort Defiance Agency District and Grazing District 17. It is one of the 110 chapter communities that exist on the 16-million acre reservation. Kin Dah Lichii has approximately 234, 342 acres of land to its name (Navajo Times, 2013). The name of the chapter house Kin Dah Lichii, or Kinlichee, was named after the old Anasazi ruins that can be found along the power lines, a few miles east of the present-day location of the chapter house. The English translation for Kin Dah Lichii is “red house.”

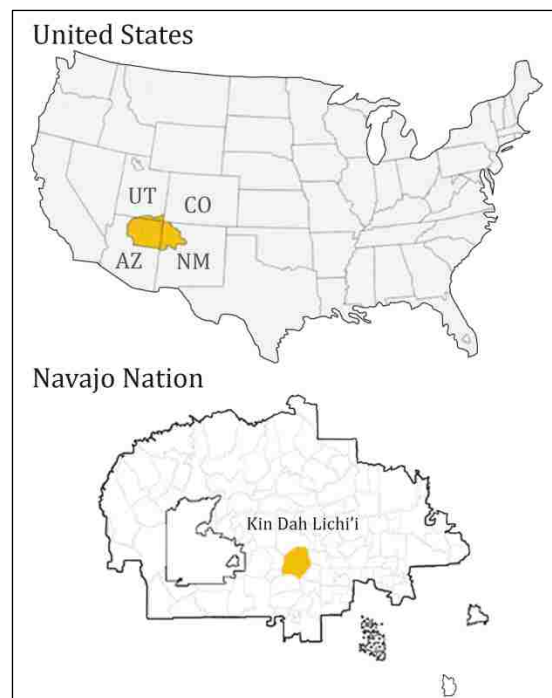


Figure 1. Location Map of Kin Dah Lichii Chapter.

b. Population

I analyzed the Kin Dah Lichii's population trends utilizing population pyramids for 2000 and 2010 decades from the U.S. Census to learn about trends occurring among the youth, adults, and elderly. In the process of analyzing the demographic information, I drew lines on the population pyramids to indicate which age cohorts are considered youth (under 5 years through 15-19 years), adults (20-24 years through 55-59 years), and elderly (60-64 years to 85 years and over). For the purpose of my thesis work, I looked at what was happening among the youth and adults for two primary reasons: (1) youth contribute to school enrollment and (2) adults take care of the youth (dependents) by being economically-active.

Currently, the total population for Kin Dah Lichii is 1,610 (2010, U.S. Census); while in 2000, the total population for Kin Dah Lichii community was 1,404 (U.S. Census, 2000), at least 200 more people were added to the community within a ten-year timeframe. As seen in the population pyramids (see figures 2 and 3) of Kin Dah Lichii they have an unequal distribution of males to females in their prime reproductive years in 2000 (age groups 20 to 24). This imbalance could mean a lower birth rate in the future. However, a more balanced population is seen in 2010 as indicated by the equal representation of males and females ages 24 years old and under.

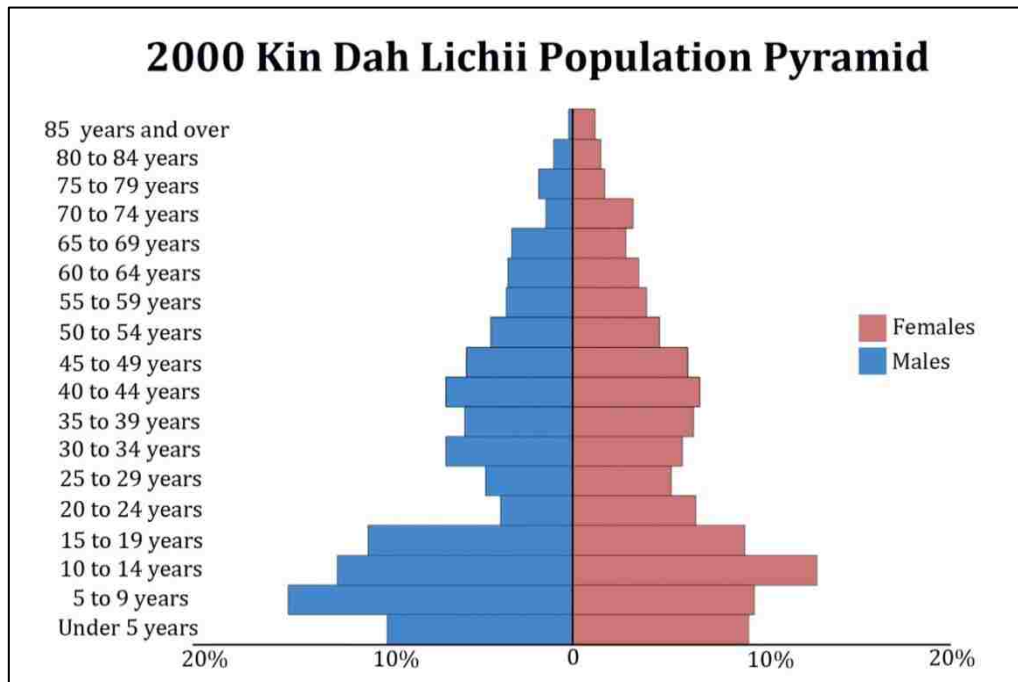


Figure 2. 2000 Kin Dah Lichii Population Pyramid.

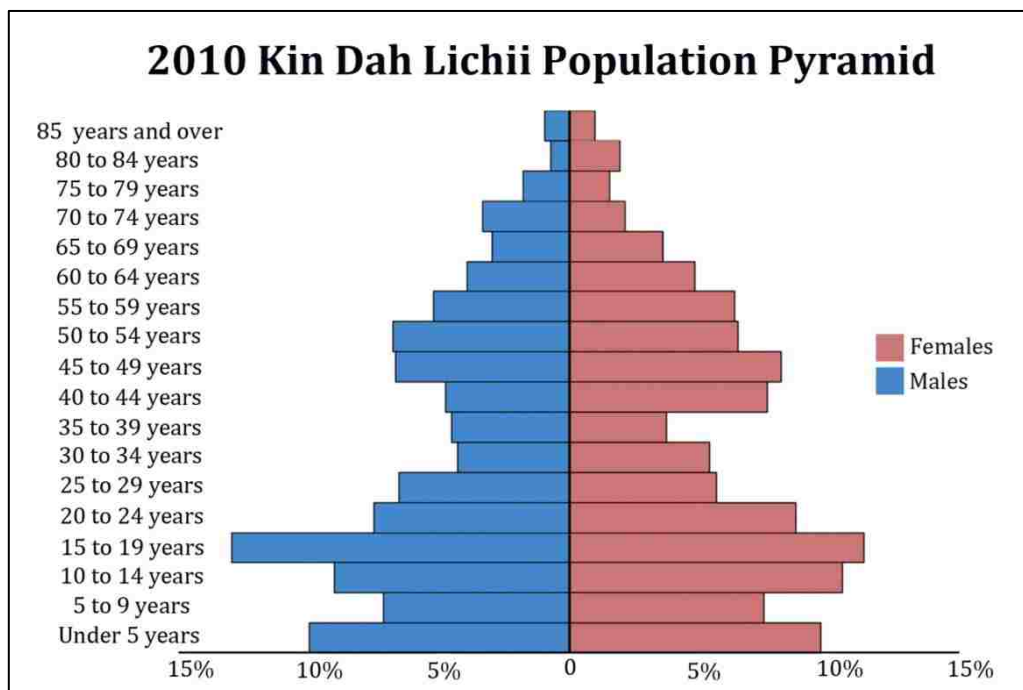


Figure 3. 2010 Kin Dah Lichii Population Pyramid.

The youth in Kin Dah Lichii make up a majority of the population, which means there is a high birthrate of children. In 2000, the male and female youth cohort of 5-9

years appear to have remained in Kin Dah Lichii 10 years later, as seen in the 2012, 15-19 age groups. It can be assumed that these youth will leave Kin Dah Lichii for educational or career pursuits outside of the community as based on the population profiles for ages 20+.

Another trend that can be surmised is that there are more adult females staying in Kin Dah Lichii. More men are leaving the community because children remain and more women stay in Kin Dah Lichii, this is an indication that their babies are feeding the enrollment numbers at Kin Dah Lichii Olta and the local pre-school. This pattern of women staying is significant because their children enroll in the schools. Men, on the other hand, may not factor as much in the school-age population because the lack of local employment contributes to a population loss in Kin Dah Lichii.

Extend the lack of employment opportunities to the Navajo Nation also means more Navajo men leaving the reservation all together to seek and gain employment. Approximately, 24% of the male sector of the population that is economically active (population 25 years and older) graduated from high school and only 5.8% of these economically active men have an associate's degree (U.S. Census, American Community Survey 2008-2012). A final trend worth noting is the missing adults who return home when they retire. In talking about the elderly, it can be observed that female elders tend to outlive their male counterparts in both 2000 and 2010.

c. Educational Attainment and Median Earnings

As of recent, the sector of the total population that is between the ages 18 and 24 years 61.2% graduated from high school, 23% have some college, and there are no bachelor's degree holders (U.S. Census, American Community Survey, 2008-2012). The

total population that is 25 years and over 27.7% graduated from high school, 21.6% have some college, 4.7% have an associate's degree, 2.5% hold a bachelor's degree, and 0.4% have a graduate degree (U.S. Census, American Community Survey, 2008-2012). The population 25 years and older whose highest educational attainment was less than high school earned \$17,450, a high school graduate earned less - \$15,227, a person who had some college averaged \$22,500, and those with a college graduate degree earned \$37,813 (U.S. Census, American Community Survey, 2008-2012).

d. Land Use & Facilities

The land use types in Kin Dah Lichii include institutional (schools and chapter house), recreational (tribal park), residential, grazing, agricultural, commercial (currently defunct), and utilities (power lines). The chapter house facilities include the Chapter House, a community hogan, a couple of barns, and a trash repository site. In the history of Kin Dah Lichii there were two chapter houses and sites: the first chapter house was located down below in the canyon of Kinlichee Wash, which was constructed in the year 1932. Later in the 1960s, the chapter house was moved up on top. Since the 1960s, the chapter house underwent a major renovation in the early 1990s: getting a steeple roof installed and adding an extension of the building on the west side chapter house. The stonework on the south side of the chapter house is some of the stones from the original chapter house.

The former and original chapter house is located in the canyon of the Kinlichee Wash, it is a relic of the past that is not so distant to many of our elders who recall attending meetings there as young children. Before the chapter house was built, it was common to have the chapter meetings take place outside. The chapter house and its

chapter meetings continue to be practiced every month and are mostly attended by the adults and elderly in the community. Once in a while there will be some young children in attendance with their parents. A long time ago, it was common practice to feed the community at the chapter house meetings but that is no longer the case. Members of the community can use the chapter house for family gatherings.

There is old chapter administrator building adjacent and to west of the chapter house. It was also constructed in the 1960s. The red stones used in the construction are from the local area and is no longer used by except as storage space. The interior and exterior of the old administration building is in good condition and there are rooms where different activities were held. For instance, there was a room designated for women in the community to weave rugs as part of a 10-day chapter house project to make money for the chapter house and themselves. At one point in time, the old administration building was to be renovated as a laundry mat and a grocery store but that as yet to become a reality in the community.

The chapter house community hogan was built in the early to mid-1990s so the members of Kin Dah Lichii could use the space for traditional ceremonial purposes for a small fee. This became an important facility for the residents to have because many of them, mostly the young families living in the Navajo Housing Authority subdivision, did not have a hogan to carry out traditional doings. Unfortunately, the hogan cannot have a fire built inside of it because it built over a gas line. There are a couple of barns that the chapter house owns; they store hay, firewood, vehicle working equipment, etc. There is a trash repository site adjacent to the main chapter house. The community members are encouraged to dispose of their waste at the site for a nominal fee. However, illegal trash

dumping is still a problem. Before the trash repository site was available, many families took their waste to the Kin Dah Lichii landfill, but there are still many families that dig their own open trash dump or burn it in large tin containers.

e. Housing

Presently, there are a total of 789 homes that exist in Kin Dah Lichii while the Navajo Nation has a total of 71,571 homes (U.S. Census Bureau, 2006-2010). According to the Census, the biggest housing boom for Kin Dah Lichii, where a significant number of homes were being built, occurred during the years that spanned from 1960 to 1989 (U.S. Census Bureau, 2006-2010). Before the 1960s, one can assume that most of the homes that were being constructed were the teacher and eventually staff housing, which was typical of school campuses. Moreover, another assumption that one can draw before the 1960s is that a great majority of Navajo families were living in scattered home sites, which pertained to their seasonal movement due to their traditional pastoral living style. To date, of the 789 homes in Kin Dah Lichii about 169 of them have complete plumbing facilities and 620 of the homes are lacking complete plumbing facilities (U.S. Census Bureau, 2006-2010).

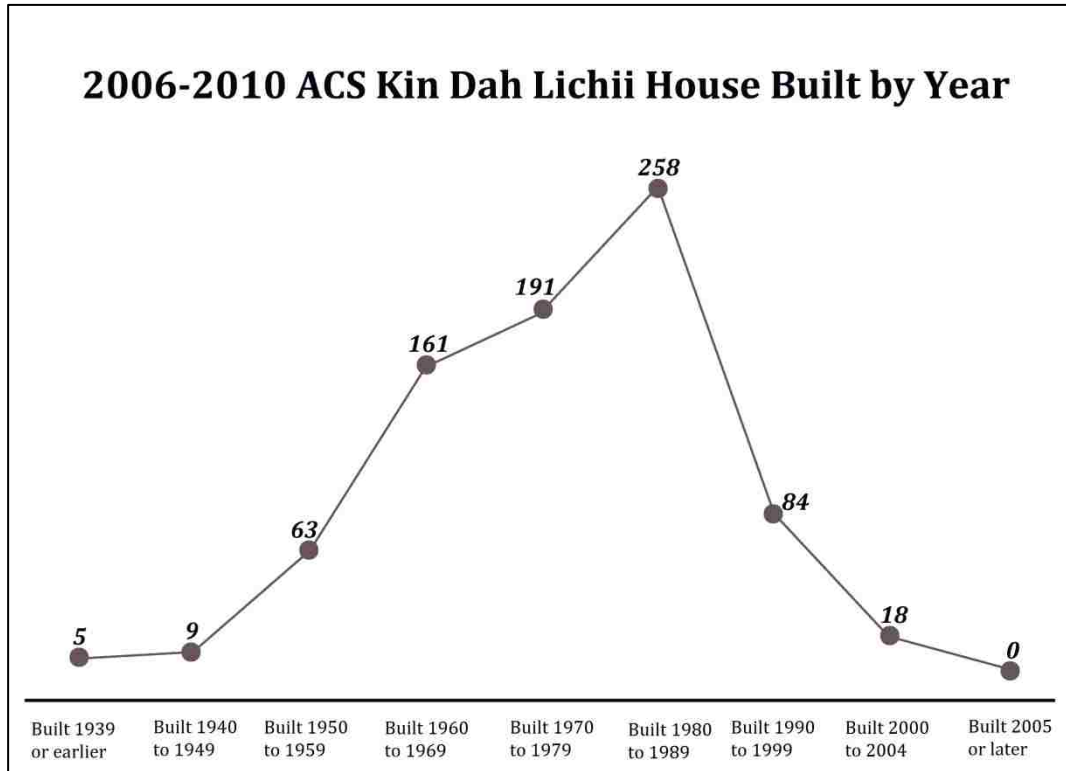


Figure 4. 2006-2010 American Community Survey Kin Dah Lichii House Built by Year.

f. Infrastructure and Utilities

The first chapter house was constructed in the Kinlichee Wash and the first school came to the community in the 1920s (Kinlichee Chapter Land Use Plan, 2001). The types of infrastructure that exists in Kin Dah Lichii include roads and utilities. The major road that crosses into Kin Dah Lichii chapter boundary is Arizona State road 264, and the main paved road that takes you to the chapter house and old boarding school from 264 is N39. While State 264 and N39 are paved, N26, CR428, CR306, N931, Ganado Mesa Road (N9020), Lone Tule Road (308), Fluted Rock Road (CR 423), Black Soil Road (N203), Summit Road (N9010), Standing Chimney Road (CR 450), and Cross Canyon Road (N208) are not paved but serve as major roads for the community (Kinlichee Chapter Land Use Plan, 2001). The utilities that exist in Kin Dah Lichii chapter include

three major gas lines but many families have propane gas tanks, two major 345KV transmission lines provided by the Navajo Tribal Utility Authority, water lines, a water storage tank, and two wells, a four cell sewer lagoon, and telephone service that is provided from Frontier Communications (Kinlichee Chapter Land Use Plan, 2001).

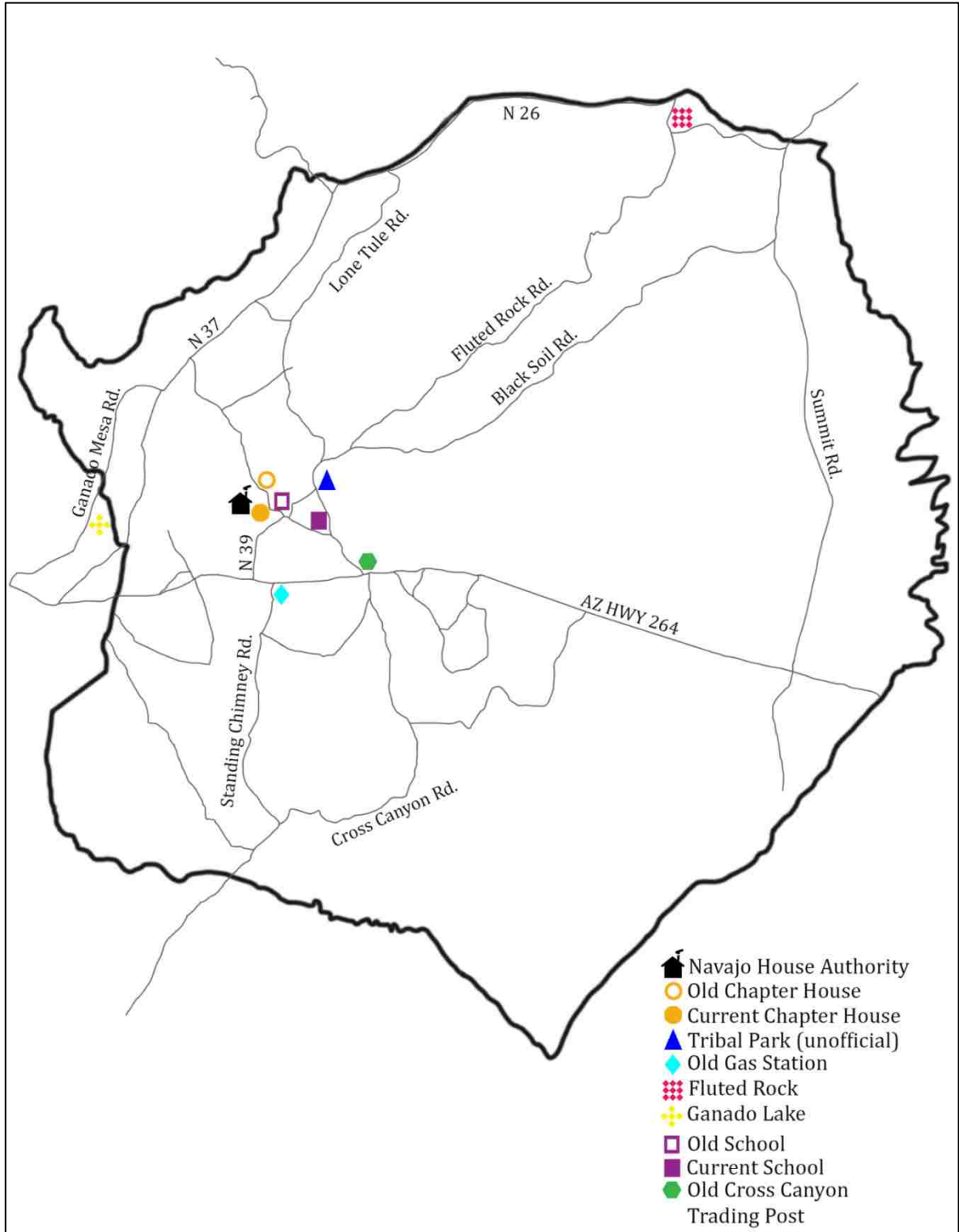


Figure 5. Historic and Present-Day Assets in Kin Dah Lichii.

2.2 Kin Dah Lichii Olta' Demographics

a. Facilities

The school facilities include the former and defunct boarding school, Kin Dah Lichii Olta, and the Headstart building. According to Kin Dah Lichii's 2006 Community Land Use Plan, the first day school was constructed in the 1920s near the location of the first chapter house. Later in 1932, another school campus was selected a quarter of a mile east from the first location. The school's main buildings on campus included a library, boys' and girls' dormitories, auditorium, classrooms, storage sheds, and employee housing. The old boarding school was renovated at least once in the 1960s and was considered for renovation in the late 1980s when the school board got renovation funding. The doors of the old boarding school closed in the 1980s and it only functioned as a day school again while the new school was being built. Also, some of the older buildings had asbestos, which was the primary reason for the boarding school to become renovated in the first place. Finally, in 1998 the new Kin Dah Lichii Olta (KDLO) opened its doors to serve Kindergarten to 8th grades as a charter and grant school. Presently, the school has four additional trailers that are used as classroom space, which is an indication of crowding. On the premises of the school campus is a water tank to supply running water to the building and a playground for the students. The buildings are in good condition.

b. Organizational Structure and Funding

Today, Kin Dah Lichii Olta operates both as a grant and charter school (Kin Dah Lichii Olta, 2014). The grant portion of the school oversees grades Kindergarten to 6th, the federal government funds it. Typically, grant schools have more community control and have their own governing school boards (Lomawaima and McCarty, 2006). The

charter portion of the school manages grades 7th and 8th; the state government funds it. The following pie chart depicts the numerous sources of funding that KDLO received this academic year. According to the Navajo Nation Department of Dine Education, KDLO has an operating budget of approximately \$4,024,592.00 (Navajo Nation Division of Dine Education, 2014). The largest share comes from the Indian School Equalization Program (ISEP) and Contingency money (Navajo Nation Division of Dine Education, 2014) to provide funding for primary and secondary education, unforeseen contingency or emergency (i.e. repair of educational facilities), school board expenses, and student transportation (Catalog of Federal Domestic Assistance, 2014). In order for KDLO to receive its ISEP funding, BIE has to base its funding allocation on the Average Daily Membership, which is based on a three-year average attendance of students (Bureau of Indian Education, 2014). There are other sources of funding that help KDLO remain operational as well like Face And Child Education (FACE), Tribal Grant Support Costs (TGSC), Part E-BIA Elementary and Secondary Education, etc. (please see figure 6 below).

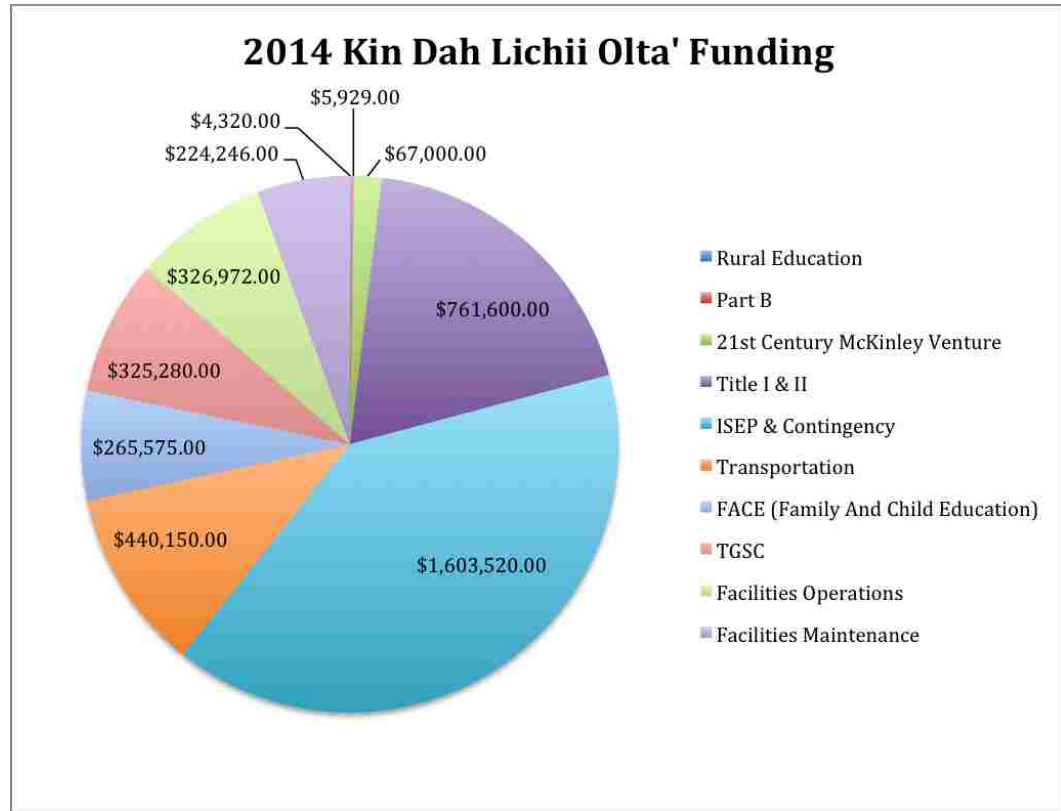


Figure 6. 2014 Kin Dah Lichii Olta Funding.

c. Performance

A school's performance became important to state agencies and leadership when the general public questioned if their tax dollars were being spent effectively. In 2011, the Arizona State Board of Education adopted the A-F Letter Grades system, which "are designed to place equal value on current year achievement and longitudinal academic growth, specially the growth of all students as well as a school's lowest achieving students" (Arizona Department of Education, 2013). The A-F letter grade is based on a point scale, "the total points earned by a school or LEA [Local Education Agency] were compared to the classification scale as well as the test participation rate" (Arizona Department of Education, 2013).

In recent years, the KDLO's charter portion has not been performing well. The following is information regarding the school's performance based on its on standardized testing (i.e. Arizona Instrument to Measure Standards, AIMS) over a three-year period. This past academic year, the 7th and 8th grade cohorts were graded an F, which means that KDLO was deemed "underperforming" or "failing" in 2011 (Arizona Department of Education, 2013). While feedback on the how well a school is performing or underperforming "can be beneficial to future performance, but it can also do harm" (Visscher & Coe, 2013). Although KDLO has sustained low academic performance over the last three years, the reading area is the only area thus far that has been successful. Over half (about 66%) of the students at KDLO are proficient in reading; however, for other subjects in Language Arts, Math, and Science, the students are mostly attaining the basics than being proficient (Arizona Department of Education, 2013).

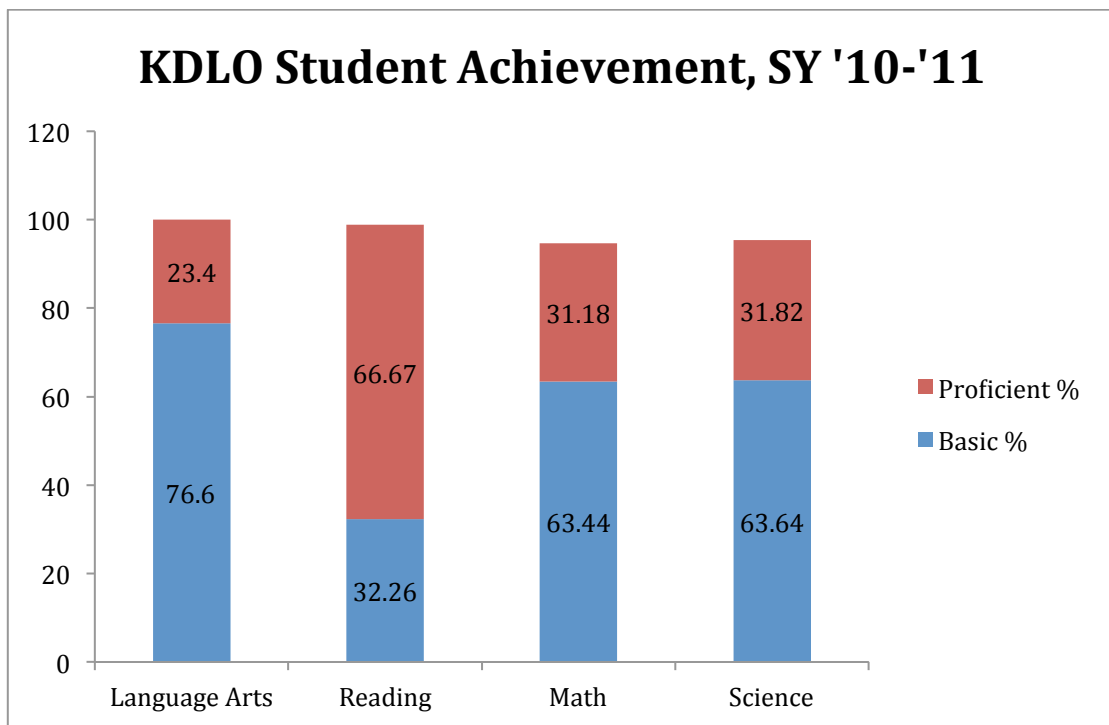


Figure 7. 2010-2011 Kin Dah Lichii Olta Student Achievement.

2.3 Summary

A recap of what was learned in this section was: (1) the adult population in Kin Dah Lichii is in flux. In general, males are leaving the community and the women are staying behind. This would be the result of a lack of jobs. This forces families to uproot themselves for better opportunities. (2) There is a high birthrate in Kin Dah Lichii, the high proportion of school age children will continue to climb. (3) The largest proportion of the population has only attained a high school education and less. (4) The academic performance of KDLO has not been up to par with state mandates and 7th and 8th grades are being jeopardized. (5) Buildings and infrastructure in Kin Dah Lichii are aging (especially housing) and this situation is becoming a liability for a growing community.

Chapter 3: Literature Review

3.1 Operational Definitions

a. Community

According to Pittman and Phillips (2009) there are two types community: (1) communities of place, which refers to a location, or (2) communities of interest, which is a collection of individuals that share a common interest and is not necessarily place-based. For the purpose of my thesis work, I use the first type of community because Kin Dah Lichii is a location where there are traditional familial settlements and communal land tenure related to Navajo way of life. Navajos have ties to the land through their livestock because a common Navajo worldview is that the land does not belong to the people, it belongs to the animals. So there is vested interest held by Navajos to ensure the well-being of the land and the people that reside in the community. Additionally, it is within the locale of Navajo communities where other development including trading posts, chapter houses, and schools operate to service the specific area/place.

b. Community Development

It is essential to rigidly define community development because there are connections professed with other various perspectives that have their own objectives for doing so. For example, there are connections made between community development and economic development, indigenous planning, public participation, and quality of life. Phillips and Pittman (2009) define community development both as a process (“developing and enhancing the ability to act collectively”) and an outcome (people taking collective action resulting in an improvement in the community). The purpose of

community development is to yield assets that maybe used to cultivate the community because without assets practically no mobilization will occur.

c. Assets

The assets of a community, as Kretzmann and McKnight (1993) define, are the “gifts of individuals, citizens’ associations, and local institutions” that need to be recognized and ultimately mobilized toward positive change in the community. The individual, during this level of analysis the “capacity inventory” tool is used to gather information regarding:

- (a) skills that were learned at home, on the job, or elsewhere,
- (b) the type of work the community would be willing to do in the future,
- (c) whether residents contemplated starting a business or if they have presently have one, and
- (d) contact information to connect the individual to associations and/or institutions (Kretzmann and McKnight, 1993).

Kretzmann and McKnight state that the individuals that are often marginalized but should have equal say in community matters include the poor, elderly, youth, disabled, or handicapped (1993). The individuals are what make up the community, if they were not there, there would be no community.

The citizens’ associations are usually informal and develop when the citizens need “to solve problems, or to share common interests and activities” and some examples comprise churches, block clubs, or cultural groups (Kretzmann and McKnight, 1993). At the citizens’ associations’ level, the focus is on “empowering individuals, building strong communities, creating effective citizens, [and] making democracy work” for effective

decision-making, communication, and implementation of goals/vision (Kretzmann and McKnight, 1993). In order to identify the associations of the community, the individuals are asked to list all the associations they are a part of or know about. The other options to learn about the different local associations involve the use of media like newspapers/online, establishing/leveraging social relationships with and in the community, or gathering information from a sample population (Kretzmann and McKnight, 1993).

On the other hand, the local institutions tend to be formal and either private or public associations and some examples include businesses, schools, libraries, colleges, hospitals, or parks. Kretzmann and McKnight (1993) state, “Institutions, then, are themselves collections of assets. And different parts of each institution’s unique “asset collection” might prove useful for particular community-building purposes” (p. 171). Kretzmann and McKnight acknowledge that many institutions in the community may not have mutually beneficial relations with the community they reside in. However, the goal is to establish and maintain the positive relationships within the community in order to carry our goals and objectives.

d. Community Capital

With all the assets that exists in a community it forms what Green and Haines (2008) calls community capital, these are buildings and infrastructure (physical), labor market skills, leadership skills, educational background, and health (human), access to social networks (social), credit unions, revolving loan funds, microenterprise loans, financial regulations (financial), natural resources that are important to local aesthetics, quality of life, and even public health education/awareness (environmental), meaningful

participation in democracy (political), and family background and dynamics that contribute to community function (cultural). The two forms of capital that will be analyzed in the research question are: social and physical.

e. Social Capital

Social capital is important to highlight because it is central to building any community. The more social capital a community has, the more likely it can adapt to and work around deficiencies in the other types of community capital. There are two types of social capital, bonding capital and bridging capital. Bonding capital is about bringing people together that already know each other and improving said relationships (Green and Haines, 2008). Whereas, bridging capital is about uniting strangers with the objective of creating new social networks that they can leverage for information “and fill the “structural holes”” (Green and Haines, 2008) in the social networks.

Bonding capital will be used instead of bridging capital because residents of Kin Dah Lichii know each other from generations of traditional family settlements and communal, pastoral land tenure practices. Also, bonding capital can be demonstrated in the by the chapter house system because Navajos were required to organize and address community concerns. Bonding capital is useful in answering the research question in the final chapter regarding recommendations, particularly around how Kin Dah Lichii’s school can be the site to rebuild the community-school relationship. Furthermore, how bonding capital can be used to strengthen the local school-community relationship in order to reunite the community under adherence to the Navajo value of ke.¹

g. Physical Capital

¹ K’e is the Navajo kinship system and each person has a relative through his or her clans.

Similar to social capital, physical capital is also very important in community development. It is literally the building blocks of a community. Physical capital refers to “buildings (houses, retail stores, factories) and infrastructure (roads, water, sewer)” and the quality of physical capital coming into the community is important because they become permanent features on the landscape (Green and Haines, 2008). For example, BIA provided funding to Navajo communities to build chapter houses, they made an investment to ensure Navajo people organize and deal with community issues in a central location. This helped BIA tremendously because then information-sharing became efficient; whereas, before BIA superintendents had to visit every camp/homestead to share federal government updates. The chapter houses are typically the only public buildings in Navajo communities. Other physical capital investments by BIA included other buildings like schools/tribal office complexes, ditches, dams, and roads in Navajo communities. Physical capital in Kin Dah Lichii include the chapter house, Kin Dah Lichii Olta, Headstart, network of paved and graveled roads, sewage lagoons, telephones lines, and transmission power lines. Navajo Housing Authority housing, and

3.2 Critical Perspectives

The three avenues that assisted in answering my research question are: (a) the Asset-Based Community Development Approach, which offered a community development perspective of how a school is an asset in a community; (b) Indigenous planning, which is founded in a seven generations’ thinking and its applicability of revaluing education in Indian communities in order to raise the quality of life; and, (c) Landscape, which helped narrate the social, physical, as well as cultural, changes that transpired after the schools came into a community.

a. Asset-Based Community Development Approach

Traditionally, the approach community developers used had focused on the needs and alluded to the incompetency of its residents as not being able to deal with problems in the community. This approach is problematic because it can lead residents to think they cannot work through their community's challenges or that they do not have the capacity to make change (Kretzmann and McKnight, 1993). The typical analysis that occurs with the need-based approach is the Strengths, Weaknesses, Opportunities, and Threats (SWOT) analysis (Figure 8). The process of a SWOT analysis is to create either a short- or long-term planning goal/vision and critically think about how it can become an eventual reality by assessing the community's strengths, its shortcomings, its opportunities, and threats. The SWOT analysis will not be used to investigate the research topic because it would not offer insight regarding how the school can be a site and/or reason for community improvement through recognizing and mobilizing community assets.

Today, there are more community developers that prefer the Asset-Based Community Development (ABCD) approach because it encourages community members to become producers not consumers of community development (Kretzmann and McKnight, 1993). Through the ABCD approach, a community's competency to deal with issues is developed with capacity building, which enables individuals to engage in the community development process. Part of the community development process entails building capacity, thereby increasing social capital, which collectively contributes to community development. So in order for community development to happen, it means

mapping the community's assets and mobilizing them to make short- and long-term planning goals come to fruition (Figure 9).

There are a couple of goals the ABCD approach works toward in community development and they are either to (1) increase public participation or (2) improve the quality of life (Green and Haines, 2008). There are a couple of examples to consider of how a school could be framed within ABCD goals. An example of the former goal would have the school facilitate discussions with residents and have them draw an asset map. The goal would be to increase public participation through existing social networks identified in planning and political processes. An example of the latter goal would have an Indian school, a local institutional asset, initiate community revitalization efforts in order to raise the overall quality of life in Indian communities. The ABCD approach will be used to analyze the research topic from a community development perspective of how an Indian school, as an asset, builds capacity and contributes to community capital in an Indian community.



Figure 8. Strengths, Weaknesses, Opportunities, and Threats Analysis Diagram.



Figure 9. Asset-Based Community Development Approach-Asset Map.

When the schools are recognized as an asset in the community where they reside, reinforcing the school-community relationship also becomes instrumental in raising the overall quality of a neighborhood. Schools are sometimes the only stable asset in a blighted community and therefore become the driving factor in community revitalization (Center for Cities and Schools, SFUSD Report, 2003). The school-community relationship is strengthening and increasing social capital through stable social networks, building trust and sense of community, and leveraging social networks to rejuvenate communities (Brett and Dorfman, 1997).

Knowingly or unknowingly by the communities where schools are located is the opportunity to mentor the next generation of local leaders through building capacity and increasing social capital. Schools can offer stable social networks and act as a major anchor that will (1) meaningfully engage adults and youth in “lifelong learning” and (2) intentionally craft curriculum to match their passions and career interests (Center for Cities and Schools, SFUSD Report, 2003). Accordingly, when schools are recognized as trusted sites for capacity building and enhancing social capital in the communities, its staff and teachers can effectively demonstrate ideal characteristics of leadership (Grubb,

2005) to make the community a better place. Schools also contribute to a sense of community because families are not just buying homes; they are also paying for access to amenities like quality schools (Community Investments, 2007). Moreover, the community's perception of investment in raising the quality of its neighborhood spawns from the level of investment going towards the local schools (Chung, 2002).

Though the quality of a school is a major contributor to the quality of a neighborhood there is still a significant divide between planning/policy making and schools who operate in "silo planning" (Vincent, 2006). One way to counter the negative phenomenon is practicing joint planning where all stakeholders stabilize or build their social networks through communication to improve the overall community (Vincent, 2006). Bierbaum, Vincent, and Tate (2008) agree that it is logical for stakeholders to work together; however, schools and the community at-large/local decision makers may find it difficult to imagine working together (Baum, 2007).

To leverage and build upon existing social networks is bringing together all stakeholders (parents, students, residents, local leaders) to foster joint use developments, which includes unconditional support in the school-community partnerships (McKoy, Vincent, and Makarewicz, 2008). Another reason to bring stakeholders together is to leverage schools as an economic development tool by developing school-to-work transitions that is founded on nurturing good relationships in the community for eventual job placement for graduates (Chung, 2002). This can opportunity can be beneficial for Navajo high school-age to college-age workforce that are typically hired in the summer by their respective chapter houses. The school-community relationship should be founded

within an asset-based development approach that would ultimately rebuild strong and resilient Navajo communities.

b. Indigenous Planning

Mainstream planning has undoubtedly impacted native communities negatively; thus, it becomes vital for Indigenous planning practitioners to rebalance planning processes positively through culturally appropriate place-based strategies (Natcher, Walker, and Jojola, 2013). Also important in Indigenous planning is the seven generations concept of how information and conditions of the past informed the present, and how the present contributes to the future (Natcher, Walker, and Jojola, 2013). All generations, beginning with the youth and ending with elders, must be invested in the process of improving overall quality of life by reinforcing the school-community relationship. Interestingly, there is also an enduring association in Indigenous planning on how schools built and modernized Indian communities with roads, buildings, electricity, running water, single-family housing, and local employment opportunities (Natcher, Walker, and Jojola, 2013). Moreover, all generations should engage in meaningful dialogue about how their educational systems (tradition and non-traditional) can raise overall quality of life in the communities (Natcher, Walker, and Jojola, 2013). A school-community relationship rooted in seven generations thinking and informed by the local community's values ensures future generations will inherit better places to live, recreate, and work.

c. Authored Landscape

The aspect of the landscape literature that relates to the research question is the concept of "biography of landscape" in which the roles of individuals, the authors, have

in the writing of the landscapes (Samuels, 1979). Particularly, how the authors associate personal values from their worldviews to transcribe how they want a place look and function (Meinig and Jackson, 1979). It is important for Navajo communities, like Kin Dah Lichii, to read the story of their landscape because the past has led to the present and the present will lead to the future. This would allow for Navajo communities to critically reflect and analyze together how their communities transformed (for better or for worse) by outsiders and external institutions they brought like the school. Present-day Navajo Nation landscape conditions is a byproduct of its prominent author, John Collier, who was a Commissioner for the Bureau of Indian Affairs (BIA) from 1933-1945. Collier executed the educational, environmental, and assimilationist provisions of the Treaty of 1868 through various federal government policies during his reign.

The Navajo people continue to inherit an authored landscape that reflects values of mainstream, Anglo-westerners. This inheritance impacts the relationships that Navajo people have to the land, their culture, their families, their communities, and their livestock. Interestingly, the school's objective to assimilate its Navajo students was further propelled with the transformation of the landscape in order to accustom the students to operate in a modern world. The challenge now for Navajo communities, like Kin Dah Lichii, is reclaiming authorship of their landscape to reflect what they value and who they are. A school-community relationship where all generations are co-authors of the rewriting of their landscapes is a necessary and vital step towards reconnecting the Navajo people to their land, culture, family, community, and livestock.

3.3 Summary

The first part of the literature review entailed defining terminology that is used throughout the inquiry of this research. As well as, how those definitions fit in the context of Kin Dah Lichii. The second part of the literature review provided three ways to look at the research topic from different perspectives: community development, seven generations' thinking, and authored landscapes. Collectively, both parts of literature review will work in tandem with each other to help support claims made in the findings and recommendations sections.

Chapter 4: Findings

The Findings section contains findings gained from the archival research and community interviews. This section begins with the archival research because it sets up the case for schools playing four major roles in the community development of the Navajo Nation and substantiates claims and assumptions made on the role of schools in Kin Dah Lichii's community development. Before the four roles are highlighted, an overview of Navajo Nation history is discussed to offer a background of what happened before and during the 20th century.

4.1 Archival research

a. Navajo Nation History

Several Navajo leaders while at Fort Sumner in New Mexico signed the Treaty of 1868 before the people were able to return home. The tragic event that brought the Navajos to Fort Sumner is known as The Long Walk, in which 8,354 Navajo men, women, and children walked approximately 300 miles. After the federal government deemed the assimilation attempt at Fort Sumner a failure, a treaty was signed with the Navajo people. The treaty authorized the federal government to build blacksmith and carpenter shops, schoolhouses, chapels, warehouses, and other buildings (Wilkins, 2003). Moreover, the treaty promised Navajos who were interested in agriculture were given individual allotments of land that ranged from 80 to 160 acres (Wilkins, 2003). Furthermore, the treaty ensured that Navajos parents sent their children to school, in which the federal government assured a schoolhouse and staff for every thirty children (Wilkins, 2003).

The treaty also stated that those Navajos who intended to farm their tracts of land would be given seeds and tools since their lands were put to “productive use” (Wilkins, 2003). Other provisions within the treaty stated that Navajos would not be against projects of “progress” that included railroad construction, wagon/road construction, the establishments of mail stations and other utilities, and not attack Anglo travelers or interfere with military forts. Another, and also that last article of the treaty, was the purchase of 15,000 sheep and goats, 500 cattle, and a million pounds of corn (Wilkins, 2003) that was to be distributed to every Navajo family when they returned from Fort Sumner.

The Indian Reorganization Act of 1934 was enacted so that Native Americans could form tribal governments to be afforded the legitimate opportunity to express their own opinions regarding proposed legislation by Congress. Also, the newly established Native Americans governments meant that tribal leaders could be given the opportunity to accept or reject Congressional legislation on behalf of their people (Tyler, 1973). Besides the reorganization of tribal government structures, the Act was responsible for conservation regulations to prevent erosion, deforestation, and overgrazing on Indian lands (Wilkins, 2003). Moreover, within the Act annual appropriations, not to exceed \$250,000, were made for education loans and \$10 million revolving credit loan set up for tribes to borrow from for economic development.

Interestingly, the Navajo people rejected the Indian Reorganization Act and its provisions. The Navajo people did not want to accept the Act because they believed it infringed on the Treaty of 1868. Moreover, that Navajo people were still upset about the livestock reduction program (Williams, 1970). Between the years of 1932 to 1936, the

livestock reduction program happened under the John Collier administration, which he held the position of the Commissioner of Indian Affairs for twelve years (Tyler, 1973).

The Navajo had their “first” tribal council in 1922 in which the meeting was held to consider the leasing of tribal land for oil exploration. It was until 1923 that tribal council was officially chartered and recognized (Williams, 1970). The other significant portion of the Navajo tribal government operation was the creation of the chapter house system. The chapter house system developed between the years of 1922 and 1936, they were initially called the “Livestock Improvement Associations” (Wilkins, 2003). The chapter house development originated in the Leupp Agency by John G. Hunter, a Bureau of Indian Affairs’ (BIA) superintendent John Hunter, who before becoming a superintendent visited every hogan and camp either by horse or car to tell Navajos BIA updates; then made another round trip to solicit opinions (Bingham, 1987).

Hunter realized how inefficient his information-sharing was so he suggested meeting once a year, then to five times a year at different locations, these locations would later become the first chapter houses (Tolani Lake, Tolchico, Bird Springs, Leupp, and Sand Springs) (Bingham, 1987). The goal of the chapter house system was to reach more Navajos and to better understand common problems related livestock and agriculture (Wilkins, 2003). The chapter meetings are typically held once a month to discuss physical planning projects of buildings, irrigation systems, and other projects related to water and roads. The chapter houses system was largely responsible for infrastructure and physical development in many Navajo communities. However, the schools are the reason the infrastructure, like roads, are maintained today not chapter house. Chapter communities were able to hire local residents to build dams, dig irrigations ditches,

construct buildings, and other projects within ten days, hence Ten-Day Chapter Projects (TDCP). The TDCP stipulated that nobody could get paid for more than ten days of work and some examples of TDCP included: rug weaving, home building, fence building, fixing/maintaining dams and ditches, fixing/building roads, cutting/hauling wood, fixing/maintaining sheep dipping tanks/corrals/schools, community farms, summer student program, and buying equipment like farm machines (Bingham, 1987).

The other important matter that needed to be addressed by the Navajo tribal council besides the leasing of lands for oil exploration, was the issue of the growing Navajo population and its exclusive dependency on livestock for subsistence living. The Navajo tribal council and the federal government worked together to create the District Grazing Committee in order to start a new program of voluntary stock reduction (Williams, 1970). However, beginning with the year 1932 and ending in 1936, the stock reduction became a forced program because the Navajos and federal agents had conflicting worldviews. By 1930, there were approximately 40,000 Navajo people and as the population rapidly grew so did the livestock population too (Williams, 1970).

The stock reduction program impacted every Navajo family and their ability to maintain generations of sheep that had been passed down from family members. The stock reduction program also impacted the Navajos on a cultural level because all of the teachings and values are learned through the livestock. The significance of having sheep in a Navajo family is to teach life lessons regarding one's self, the Navajo culture, and the family. The main person who accomplished most of the Treaty of 1868's terms and conditions was John Collier, who became the Commissioner of Indian Affairs on April 21, 1933 (Szasz, 1974). Although there were other prominent administrators, Collier

“ruled with the firm conviction of a man who knew he was right. Within the delicate framework of Bureau relations with Congress he secured the legislation and the funds that were the lifeblood of his programs” (Szasz, 1974). When Collier took his position there were several goals that he wanted his administration to accomplish and those included “economic rehabilitation of the Indians, principally on the land; organization of the Indian tribes for managing their own affairs; and civil and cultural freedom from the Indians” (Szasz, 1974).

So when the federal government approached tribal council with further livestock reduction on the Navajo reservation with the Indian Reorganization Act in 1934, they refused. Tribal council became suspicious of the federal government’s request because they saw the livestock reduction as a threat to their survival (Williams, 1970).

Unfortunately, over the years, the importance of sheep and ownership of livestock has lost its value among the Navajo people. One potential reason that may be contributing to this is the outmigration of Navajo people who are moving away and living off the reservation.

In the 1960s, the federal government created a program titled Employment Assistance with the goal “to achieve the proper balance between institution, on-the-job, and apprenticeship training to meet the needs and desires of the Indian participants” (Tyler, 1973). As there was more willingness on behalf of the Native Americans to work at further distances from their reservations, eight urban centers opened in Chicago, Cleveland, Dallas, Denver, Los Angeles, Oakland, San Jose, and Washington, D.C (Tyler, 1973). The legacy of the relocation program may also be the result of many

Native Americans leaving the reservation today for opportunities in education, employment, better quality of life, and military service.

In the later years of the 1960s, there was a surge of community development projects that came about on the Navajo Nation; an example comes from Arizona State University's Indian Community Action Project (Roessel, et al., 1967). The goal of the program was to provide training and technical assistance to Native Americans in their relations with the Office of Economic Opportunity (p. 180). The guiding principle for the duration of the project was understand the importance of community development and the role it can play in restoring a "sense of community" and "achieving maximum feasible participation in planning and implementing" (p. 189).

b. 3 Roles of Schools in the Community Development of the Navajo Nation

There were several reasons why the federal government wanted to build more day schools on the Navajo Nation. One reason is that more Navajo families wanted to send their children to school but not far away because children would die while away (Abbott to Shelton, September 21, 1910, RG 75, National Archives Building, Washington, D.C.). Another reason is that the boarding schools on the Navajo Nation were becoming overcrowded, which contributed to unsanitary living and school facilities, unsafe dilapidated school facilities, and unmanageable student population (Paquette, P., Superintendent to Hon. Commissioner of Indian Affairs, Washington D.C., August 4, 1910, correspondence, Meritt, E.B., Assistant Commissioner to Paquette, P., Superintendent, Navajo School, March 6, 1915, correspondence). The other reason was the federal government needed to fulfill their Treaty of 1868 provision of "providing a

school house and one teacher for every thirty school-aged children in a local vicinity” (Library of Congress 68-29989, 1968).

There are three roles that the schools had in the community development of the Navajo Nation.

1. Infrastructure and Development

The first role is that schools contribute to the infrastructure and development of small chapter house communities. Historically, it can be demonstrated that infrastructure and facilities projects clustered around the school and then were expanded outwardly to the rest of the chapter community such infrastructure projects spurred the growth of the local economy of the chapter communities. Community members were hired to construct educational facilities, as well as maintain buildings, roads, and other facilities connected to the schools.

The local population of the chapter communities also grew because more Navajo families were being attracted to the new amenities that were close to the school. The types of infrastructure and planning development that happened as a result of the school coming into a community included water development projects (like irrigation, reservoir, deep wells, and water lines), bridges, electricity, roads, sewage, fences, and telephone lines, and air strips for the most isolated schools (Figures 10, 11).

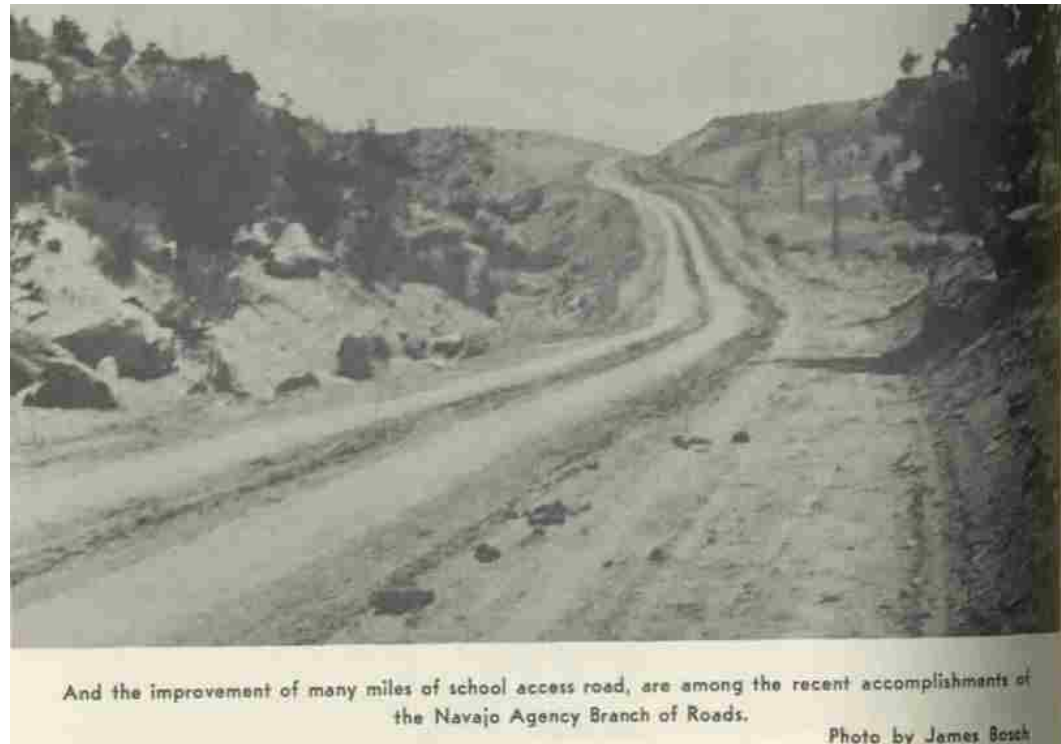


Figure 10. Road improvement for school buses on Navajo Nation. (Navajo Yearbook, 1957).

The following excerpt is taken from a Navajo Year Book, a series of reports regarding how federal monies are being spent on the Navajo Nation, published in 1957, which discusses the rationale of telephone and radio communication development on the Navajo Nation:

Prior to the period of 1932-36, there were few telephones available in the Navajo country, and communications were extremely slow and uncertain. During the period in reference the Navajo Agency was consolidated, the Reservation area was divided into 19 Land Management Districts under the supervision of District Supervisors, and a system of Reservation day schools was constructed. These developments brought with them a need for improved communications, with the result that about 1500 miles of pole lines were installed to link Reservation communities and field staff with Agency headquarters in Window Rock. The linkage was achieved though the installation of seven small magneto switchboards at major Reservation communities and a modern common battery with manual operation at Window Rock (Navajo Year Book, 1957).

The schools also contributed significantly in border town communities when the federal government allowed for off-reservation boarding schools to be built. Between 1957 and 1961, an estimated cost of the “Reservation and peripheral town construction and expansion program” amounted to \$19,325.00 (Navajo Year Book, 1957). Children over the age of 12 were sent to newly constructed off-reservation boarding schools in places like Flagstaff and Winslow (Navajo Yearbook, 1957). Off-reservation public schools also gained tremendous benefits from Navajo students attending their schools in places like Gallup, Aztec, Winslow, Snowflake, Holbrook, and Richfield where twenty-year agreements were made in 1954 (Navajo Yearbook, 1957). The agreement promised \$1000.00 per Navajo student pupil enrolled in their public school district (Navajo Yearbook, 1957).

The types of facilities that happened when the school was being built included barns, dormitories (Figure 12), dining halls, classrooms, bath houses, employee quarters, and even hospitals as in the case of the Fort Defiance Indian School (Paquette, P., Superintendent to Hon. Commissioner of Indian Affairs, Washington D.C., August 4, 1910).



Figure 11. Aerial of Nazlini school campus. (Photograph No. 75-NG-1-NG-1-417 (A) and 75-NG-1-NG-1-417 (A); “Nazlini School Const.,” April 19, 1954)



Figure 12. Red Rock Day School dormitory (Photograph No. NE 15-10; “Red Rock Day School, N.M.,” October 7, 1944)

According to the federal government, the local day schools needed to operate economically efficient in order to stay operational (Abbott F.H., Acting Commissioner to William T. Shelton, Superintendent San Juan Indian School, Shiprock, NM, September 21, 1910). All the schools needed a sizable school-aged population to operate at capacity (Dorich, J.H., Chief Education Division to Paquette, P., Esq., Superintendent Navajo Indian School, Fort Defiance, Arizona, February 8, 1910). Without a sizeable number of students, efforts were wasted. Teachers’ resources and supplies were required to be obtained elsewhere, and federal investments ushered forth new educational facilities and opportunities (Dorich, J.H., Chief Education Division to Paquette, P., Esq., Superintendent Navajo Indian School, Fort Defiance, Arizona, February 8, 1910). In order to have day schools operate economically efficient there had to be access to water,

access to roads, and access to sizable school-aged population (Nadsworth, P.R., Supervisor to Commissioner of Indian Affairs, Washington, D.C., June 9, 1917). There was a huge reliance on access to water because that is what their survival would depend upon in the arid, desert region of the southwest. Also, a large part of the educational curriculum for the students dealt with agricultural development, as well as learning how to live a sedentary lifestyle. Moreover, access to water meant it could foster the development of centralized housing for Navajo families and their school-aged children (Nadsworth, P.R., Supervisor to Commissioner of Indian Affairs, Washington, D.C., June 9, 1917). There was also a huge dependence on access to roads because school buses would use them to pick up the school-aged children who were often living at various, scattered housing sites. The BIA also pondered of “central points where schools could be built and successfully maintained” (Paquette, P., Superintendent to Hon. Commissioner of Indian Affairs, Washington D.C., February 14, 1910, correspondence). Plus, having access to roads for the school meant easy and reliable delivery of goods and services to operate the school.

2. Dissemination of Information

The second role that schools had in a community was the dissemination of new information regarding land-animal management and public health. This included educating Navajo people on the family-home environment (Figure 14), English, government policies, religion, and social-civil behavior. These were based on American norms. The land-animal management information was intended to reform Navajos pastoral practices by teaching how to use the land by fostering environmental

stewardship, as well as, animal husbandry. Interestingly, a genetically-modified sheep breed was concocted to produce more wool for traditional rug weavers (Weisiger, 2009).

Navajo students were taught the importance and benefits of agriculture, which included the vegetables and fruit. The conservation of water became a central factor in teaching students how to grow produce. Demonstration gardens at school property were established (Figure 15). The development of agriculture also served to encourage and foster a sedentary lifestyle thereby impacting the traditional lifestyle that was based on the pastoral, migratory lifestyle of that was based on sheep ranching (Figure 17).



Figure 13. Erosion demonstration at Cornfield's Day School, 1940. (Photograph No. Navajo 342; "Students at the Cornfield's Day School looking at an erosion demonstration model. Navajo Indian Reservation, Arizona. Snow," 1940)



Figure 14. Proper infant care at Greasewood Day School, 1940. (Photograph No. Navajo 343; “Nurse teaching students and adults the proper care of babies. Greasewood Day School on the Navajo Indian Reservation, Arizona. Snow.” 1940)



Figure 15. Corn planting demonstration at Tuba City Boarding School. (Photograph No. Navajo 345; “Navajo students are show working corn which was planted the white man’s way. At the right is a corn plot planted in the Navajo manner. Both are equally good. Lower Moencopi Irrigation Project. Tuba City Boarding School students. Navajo Indian Agency, Arizona. Snow” n.d.)



Figure 16. Studying erosion impacts north of Winslow, AZ. (Photograph No. Navajo 336; “Two miles north of Winslow, Arizona. As Beale saw it in 1857: “All who are with me and who have been raised in the south declare it to be excellent tobacco and cotton land. I am not sufficiently acquainted with the culture of these projects to give an opinion, but for stock of all kinds I should say that a better country is not within the United States.” 81 years later the place Beale described: Beale’s prophecy came true, for in the intervening years great numbers of cattle, horses and sheep used this range. Gradually the forage was over-utilized. The wind then swept away the unprotected soil, leaving the roots of the hardier plants exposed. From “Along the Beale Trail.”; n.d)

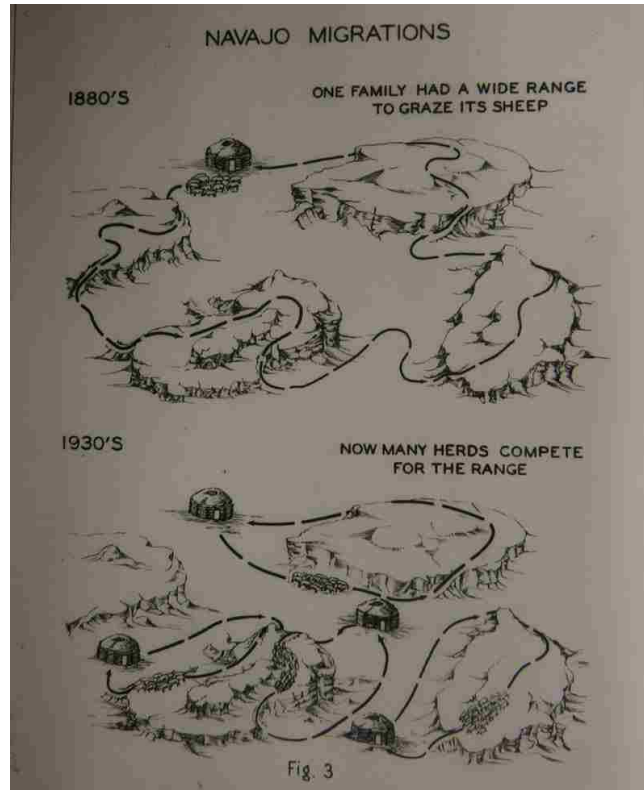


Figure 17. An overgrazing diagram, 1943. (Photograph No. NQ 3-2; “From: A Primer of Navajo Economic Problems, by Geo. A. Boyce,” June 28, 1943)

Historic records document the federal government’s dismay with the traditional lifestyle of the Navajo people moving between sheep camps kept the Navajos from a “modern and progressive” life (Abbott to Shelton, September 21, 1910, RG 75, National Archives Building, Washington, D.C.). Students were taught about environmental stewardship by conducting scientific experiments and modeling the erosion that occurred from overgrazing (Figures 13 and 16). Also, the students were taught that drought was the result of overreaching the land’s carrying capacity. Land-animal management also included the production of a hybrid new sheep breed intended to produce more wool for rug weaving purposes, which were created 1940s and 1950s at the Fort Wingate Vocational High School east of Gallup, New Mexico. The students were also assigned to various animal breeds to learn about how to care for them. Animal clubs included the

“Goat Club”, “Pig Club”, “Sheep Club”, or “Chicken Club” (Duclos, A.F., Superintendent to Commissioner of Indian Affairs, Washington, D.C., January, 19, 1926, correspondence).

Public health was another component of reforming Navajo culture. Students learned how to improve individual and overall family health through sanitation. Clubs were created at the schools and there were other types of associations that were created that included the Parent-Teachers’ Associations and Returned Students’ Associations. Instructors were tasked with informing the clubs on how to have a healthy, modern home environment and some departments worked with families to teach them healthy habits through the proper home and camp sanitation (Hammond, E.H., Supervisor of Indian Schools, Fort Defiance, Arizona, n.d., 1925, report). Students were taught how to have a healthy, clean hogan. In some instances carpentry students built new housing prototypes. At its core, however, is U.S. federal government reform was based on assimilating Navajo people into the American culture. Religious instruction was taught in parochial schools, like in the case of the St. Michael’s Mission and Ganado Mission schools. English language became a medium of instruction. Booklets, signs, and pamphlets translated Navajo concepts into English.



Figure 18. Modern Navajo home. (Photograph No. NE 8-79; “an up to date Navajo dwelling,” n.d.)

3. Job Creation and Capacity Building

The third role the schools had in the community development of the Navajo Nation was its impact upon job creation and local capacity building. The schools created employment for many Navajos. Navajo people were hired as teacher aides, dorm aides, janitors, cooks, construction workers, and vocational training instructors. After the students graduated or completed their schooling there was job placement for them within the various industries on the Navajo Nation. Their labor was in demand at coal mining, sawmill, livestock, and water projects. Moreover, there was job placement of students to help with construction of new school buildings and the modern housing for teachers and others. School-community partnerships were at fostered the schools. Community members had access to school equipment. School equipment was borrowed to make home improvements. The convenience circumvented going to distant commercial towns like Gallup or Flagstaff (today’s Navajo Nation border towns). Moreover, the knowledge and skills that were being learned at the school was also reinforcing lessons at home.

Teenagers unwittingly taught their parents and older relatives how to use modern equipment students became the instruments of modern reform.



Figure 19. Dorm aid at Hunter's Point Dormitory. (Photograph No. NE 15-4; "Children sleeping in log cabin dorms-Hunter's Point Day School-St. Michael's, Arizona. Showing crowded conditions-four children to a bed," October 20, 1944)



Figure 20. Instructor aid of tree-planting at Tees Nas Pas School. (Photograph No. Navajo 620-52-128. Same as 620-52-126; "Tees Nas Pas School. Navajo Instructing school children in methods of planting trees. Weather: bright." April 16, 1952).



Figure 21. Community member using carpentry tools at an Indian School. (Photograph No. Navajo J-19; “Carpentry work in the day schools,” n.d).

In summary, the role of schools in social transformation eventually affected the entire community. This is important to highlight because the overall goal of Indian Education was to assimilate the children into mainstream society. By assuming non-traditional, western roles the traditional Navajo way of life before the schools came was changed. Teachers were fulfilling the mandates of BIA agents. The archival record explicitly gives evidence on how teachers struggled, but steadfastly accomplished the federal objectives to assimilate Navajo children. One can conclude that schools were integral to bringing Navajo people into the 21st century. Schools exposed children to modern, new forms of technology, work, and lifestyles. Its impact radiated beyond their campuses and into the heart of the community.

4.2 Community Interviews

Because the archival information on schools at Kin Dah Lichii was sparse it was necessary to interview people from the community tell the historical narrative of the

physical and social development spawned by the schools. A total of six community members composed of four women and two men were interviewed in their homes. The first part of the community interview findings is told in the form of a story that narrates the evolution of a school in Kin Dah Lichii that spanned the entire 20th century. It begins with early accounts of Kin Dah Lichii before the school arrived on the landscape, followed by the Day School Era, then the Boarding School Era, and, finally, the Grant/Charter School Era. The second part, found in the appendix, of the community interview findings highlights impacts education has or has not had with the community interviewees in retrospect of their lived experiences.

a. *Day School Era (1900 to mid-1930s)*

Many of the activities that were occurring on the landscape in Kin Dah Lichii continued to a great extent well into the 1960s, particularly in regards to agriculture. So when the BIA was looking for a site to locate a school in the Kin Dah Lichii area in 1909, the community met the most important requirement to develop a school -- access to water. In the search for a school site, the BIA initially considered the Cross Canyon Trading Post (Education memorandum, 1909, correspondence). The location of the Cross Canyon Trading Post was adjacent to state highway 264 and was the place local residents of Kin Dah Lichii shopped at for groceries, retrieved their mail, and made phone calls. However, a year later in 1910 the trading post was sold and another school site was chosen (Paquette, P., Superintendent to Hon. Commissioner of Indian Affairs, Washington D.C., March 8, 1910, correspondence). Between 1910 and 1920, BIA chose to open the first school in the canyon of the Kinlichee Wash as a day school (Kin Dahl Lichii's Community Land Use Plan, 2006) and the typical grades of new day schools that

were opening all across the Navajo Nation ranged between Beginner and 3rd grade (Navajo Yearbook, 1957).

In the subsequent years, specifically 1931, the first chapter house was built near the school (Figures 22, 23, and 24). Then, in 1932 the Kinlichee Day School. It was built with local building material from the local area, which in the case of Kin Dah Lichii was the red sandstone employing local labor. The construction of the school buildings was done by local Navajo masonry men that were trained by masonry professionals, who were hired by the BIA (Edward, personal communication, May 5, 2014).² New roads were constructed to service the school buses in the canyon as well (Figure 26).



Figure 22. Kin Dah Lichii chapter meeting outside. (Williams, 1970).



Figure 23. First Kin Dah Lichii chapter made of local red sandstone. (Williams, 1970).

² Presently, there are four homes built in a similar manner like the old school and old chapter house, which might have been built during this time, that are still featured on Kin Dah Lichii's landscape.



Figure 24. First Kin Dah Lichii schoolhouse in Kinlichee Wash. (Call No. NAU.PH.658.917, Item No. 719; “Kin-lee-chee Canyon and school,” 1934).

In the first few years of the Day School, the school planted their own agricultural field. The crops were harvested and fed the children and staff. During shortfalls, the neighboring farmers offered their harvest to help feed the children as well. During these early times, there was a sense of shared responsibility and mutual help between the school and the community. One community interviewee offered an anecdote of this:

With people coming in, they were planting corns and stuff like that, and even the school themselves, the school staff, the officials, they were planting corn, squash, beans, whatever, in their there that they used to feed the students. So everybody was helping then, you know, so school officials might go to a nearby family that has a cornfield that says, “Hey,” during the harvest time, they might say, “we need some watermelon, we need some carrots,” whatever, and they get them. That’s how they started off. Everybody was helping in, pitching in to-with the food, all these vegetables and stuff like that. So because getting the food was sort of like way far. Gallup was probably the only resource that’s nearby, other than the Fort Defiance also. So rather than going out there shopping, they get a lot of these stuff coming in from the local (Bill, personal communication, May 4, 2014).

The same person also believes that local residents' attitude about land tenure and land use became more territorial after the school came into the community. Moreover, he said that after the school came into the community there was more agricultural development than ever. Kin Dah Lichii before the 1900s included many Navajo families living a mostly pastoral existence before the school came into the community. Navajo families of Kin Dah Lichii grazed their sheep, horses, and cattle in the local vicinity of what became Grazing District #17 by BIA during the Livestock Reduction Era in the 1930s.

The Navajo families of Kin Dah Lichii moved between camps with their livestock throughout the year, the spring and summer months were spent in the mountains and the fall and winter months were spent in the valleys (Bill, personal communication, May 4, 2014). There were very few Navajo families in Kin Dah Lichii that planted their fields with squash, beans, watermelons, and corn every spring. There are accounts from elders in the community of how Kin Dah Lichii's land was very abundant and moist back then. One of the older community interviewees shared her memories of a long time ago about the fertile days of Kin Dah Lichii:

We grew squash, watermelon, beans, [and] some corn. There used to be a lot of fields, cornfields. There used to be people that live, a lot of people plant corn. [...] You can really grow, really grow [your crops], now nothing can't grow. No more nowadays because it is not moist probably. The land is not rich no more. [When] we used to plant, the beans used to get big. [Points to the palm of her hand] (Suzanne, personal communication, February 21, 2014).

Below is an anecdote that describes the evolutionary phenomenon of how the community became more territorial:

Kinlichee was all vacant, nothing. [...] Moving around and hardly anybody around except cornfield[s]. But then those things [as in the fields] came in right after when the school was made, I think, because everybody wanted to get closer to the school. But before, I'm thinking about before, is that just roaming around here and then nobody really settled one place, so until somebody came in and said, "This is gonna be my land, this is gonna be my cornfield." That's when it starts building that, when the school was being constructed (Bill, May 4, 2014).

By the mid-1930s, BIA day schools began to operate as boarding schools. The BIA believed that the day school model would be more viable until Navajo families were motivated to live in clustered housing development (Abbott to Shelton, September 21, 1910, RG 75, National Archives Building, Washington, D.C.). That change would affect their pastoral lifestyle. The boarding school model was deemed to be more economically efficient. The daily requirement at the day school to pick up and drop off students at their homes was considered a waste of time and resources. Scattered home sites required staff to travel extensive distances. The lack of paved roads made it impossible to pick up children during bad weather. The school was not alone in building roads in Kin Dah Lichii, the site of a sawmill industry on its eastern border constructed roads that both the school and its local residents used (Figure 25).



Figure 25. Navajo sawmill operation in Sawmill, AZ.
 Photograph No. 75-G-NAV-TP-1; “Indian Sawmill at Sawmill Arizona 15 miles north of Fort Defiance, Arizona,” n.d.

b. Boarding School Era (mid-1930s to 1980s)

Between 1936 and 1939, Kin Dah Lichii students and adults were busy building ditches, cutting stones for buildings, improving roads, and building a dam near the school (Kinlichee Day School, March 31, 1939; Entry 745, Quarterly School Reports 1910-1939) (Figure 26 and 27).



Figure 26. Roads constructed for day school buses. (Call No. NAU.PH.658.915, Item No. 718; “Kin-lee-chee Canyon and school,” 1934).



Constructing a dam at Kinlichee.

HAYDEN LIBRARY, ARIZONA STATE UNIVERSITY.

Figure 27. Dam construction in Kin Dah Lichii. (Wilkins, 2003).

In 1944, a teacher at Kinlichee boarding school complained about the fluctuating enrollment of her students citing low number of students during the pinon-picking and winter seasons (Stewart, J.M., General Superintendent to W.W. Beatty, Office of Indian Affairs, Chicago 54, Illinois, February 11, 1944, correspondence). Other BIA federal agents indicated that the Navajo's pastoral lifestyle took precedence over wage work (Stewart, J.M., General Superintendent to W.W. Beatty, Office of Indian Affairs, Chicago 54, Illinois, February 11, 1944, correspondence). In 1946, the Kinlichee boarding school was ranked 17th of the 20 "Schools Most in Need of Dormitory Facilities" in the Cornfields School District by the BIA (Boyce, G.A., Director of Navajo Schools to Dr. Beatty, W.E., Chicago 54, Illinois, May 21, 1947, correspondence). In 1949, the BIA estimated that approximately 700 Navajo children in the Cornfield school district area were still not enrolled in school (Boyce, G.A., Director of Navajo Schools to Dr. Beatty, W.E., Chicago 54, Illinois, May 21, 1947, correspondence). In spite of the

need, funding for dormitory facilities was put on the backburner. The majority of federal funding went toward national defense during WWII (Fryer, E.R., General Superintendent to Commissioner of Indian Affairs, Washington, D.C., January 12, 1942, correspondence). In 1946, it was estimated that approximately 3,600 Navajo men and women enlisted for military service (Stewart, J.M., General Superintendent to the Navaho Tribal Council and Other Members of the Navaho Tribe; May 1, 1946, report).

The BIA found it very important to highlight the number of Navajo military service men and women to ensure it was a ploy that the federal government did not forget the needs of Navajo children. During wartime, the school needed to retain its children to justify its federal revenue stream. If the Navajo schools were unsuccessful in maintaining high enrollment numbers, they were shut down (Stewart, J.M., General Superintendent to W.W. Beatty, Office of Indian Affairs, Chicago 54, Illinois, February 11, 1944, correspondence). The Kinlichee boarding school demonstrated its viability by building more school facilities, thus increasing their capacity to take in more students.

In 1954, there was no running water at the Kinlichee boarding school. The school got its electricity from a generator that was owned and maintained by local resident Richard Shirley (Bill, personal communication, May 4, 2014). A student in the 1950s recalled:

There were just stone buildings. You probably get a lot of that. That's all they had that I remember going to school and the dining room was, I think, adjacent to the kitchen. And I think that same building were classroom buildings. All I remember is having a black gym teacher. I don't remember the name. And there were just basic education, elementary education, and I went to school there from what, 1956. Beginner, they used to have beginner at that time. No such [thing as] kindergarten. Beginner to 6th grade. And then, uh, so the classes were only up to 6th grade and then the housing area, for the housing duplexes, they're still there (Marjorie Hubbard, personal communication, April 11, 2014).

In the late 1960s, Kin Dah Lichii grew. A local tribal park, an electric power line, and a second chapter were constructed. The major renovation of the school's dormitories also occurred.

The first Navajo park to be designated was Monument Valley in 1958. Within a ten-year timeframe seven other tribal parks were established by the tribal council. The Kin Dah Lichii's Anasazi ruins were one of these. It became a tribal park in 1964 (Keller & Turek, 1998). At first, the local residents were uncomfortable with the notion of strangers coming into their community to visit the park. Eventually, when they learned how it could be a source of economic revenue (Williams, 1970), they became fine with it.

Although the Navajo tribe granted permission to build power lines to come in to Kin Dah Lichii, the local residents first had to approve. Many of the residents in Kin Dah Lichii had only seen what electricity could do at the school. They feared that getting electricity into their homes was going to affect their families and their livestock negatively. This discussion caused a six to eight month delay in starting the power line project (Williams, 1970). Having approved the project, Kin Dah Lichii chapter was one of the first Navajo communities to build power lines into its lands. The young or educated adults were excited about the employment opportunities that electrification would bring while the elderly were apprehensive about its impacts upon their traditional way of life (Williams, 1970). One concern was about the children's safety. The path of the power line was near the school (Williams, 1970). Other benefits of the power line project were less obvious:

I know I was just a little kid. We rode on horseback and rode along the [power line]– act like a fence rider – [when] I used to go, there was a rope.

I used to find them strung all the way along where the power line is. I think [they used it] to pull the cable on that power line. They used it for something and I use to just roll it up, roll it up and put it right here on top of [my] saddle horn. I know I used to bring it back. And then [there were] lumbers too. They were oak 2x4's and they were hard; 4x4's. I brought back a lot of them. I [used the lumber and] made a horse trough where I used to feed the horses [...] I tried to work over there too. I tried to apply for a job [but] I got sent home. I was probably about 12 years old. Yeah, there was a lot of local laborers that worked on there and they said I was too young (Edward, personal communication, May 5, 2014).

A second chapter house was built in the 1960s. It used some of the original red sandstone bricks from the first chapter house and was moved to a site above the canyon. This new chapter house was a project of the late Dr. Samuel Billison, who won his chapter presidency on a promise that, if elected, he would build a new chapter house (Bill, personal communication, May 5, 2014). In addition to the improvements, Kin Dah Lichii also had one other major infrastructure project. This was the construction of a four-cell sewage lagoon. It was primarily constructed in the canyon to serve the boarding school and teacher's quarters (Bureau of Indian Affairs, Office of Facilities, Environmental, and Cultural Resources, 2007).

Eventually, it was connected to the chapter house as well. As a result of these projects, both the boarding school and the surrounding community saw significant improvements that helped improve their lives. The school increased its capacity to 200. Dormitories were renovated and the school's curriculum was extended to the 7th and 8th grades. (Edward, personal communication, May 5, 2014; Bill, personal communication, May 4, 2014; Kin Dah Lichii Olta, 2014).

A community interviewee, Margaret, described her time at the school:

It was a Chevy car and don't remember what year. But that's what I would be hauled in. [It was] probably one of my uncle's rides. That's how my

mom got me to school. I never knew which ride to be looking for because she could have asked anyone, virtually, to come pick me up. She would be with them. But that was my first recollection, I guess. Being hauled to school and to the dormitory.

[The dormitory buildings] was an 'I' shape. One side was the boys, the west side, and the east side was the girls. [The school] had a north and south wing on both sides. The middle was the auditorium. And that's where a lot of things took place. There were curtains lined up on both sides of the auditorium. That's where most of us would sit to just watch and see where the rides would pull up in front. We would see our moms' coming up. (Margaret Shirley, personal communication, April 11, 2014).

In 1961, Navajo Route 3, which presently is State Highway 264, was paved from Window Rock to Tuba City, approximately 155-mile distance between the two places (Figure 28). One benefit that came from the highway construction project for Kin Dah Lichii was a bridge of Fish Wash (Figure 29).



Figure 28. State Highway 264 (formerly known as Navajo Route 3) gets 155-miles paved between Window Rock and Tuba City. (Navajo Yearbook, 1957).

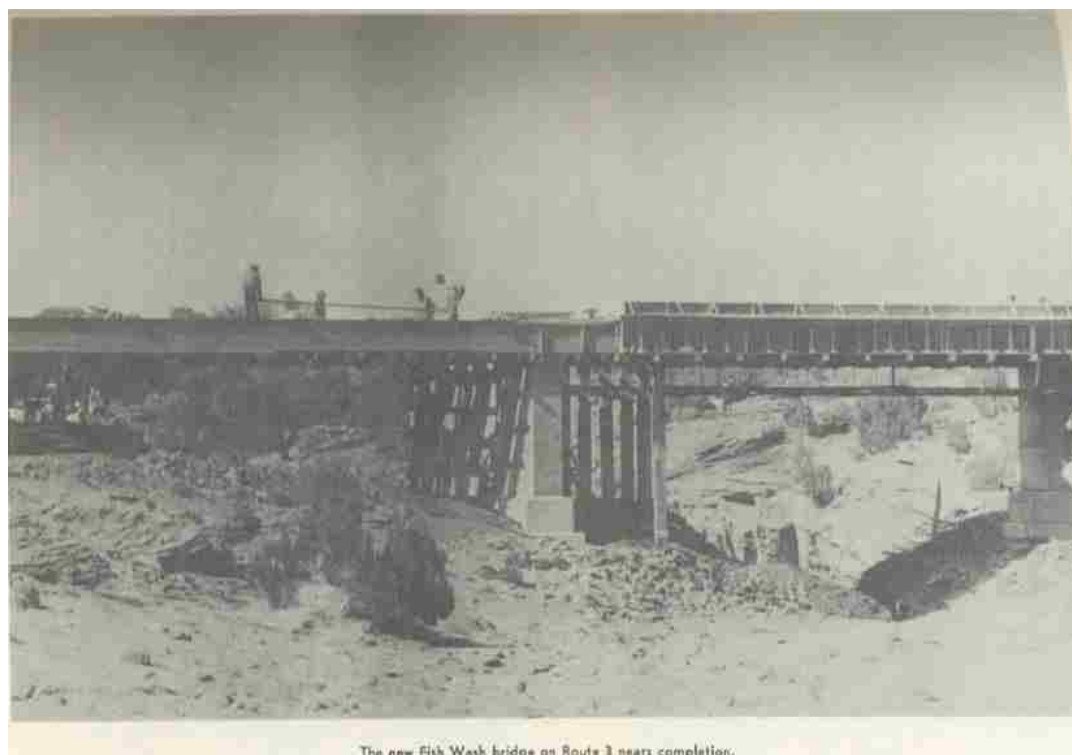


Figure 29. Bridge construction at Fish Creek in Kin Dah Lichii, 1957. (Navajo Yearbook, 1957).

The 1980s ushered forth many changes occurring at Kin Dah Lichii. In 1981, the Navajo Housing Authority (NHA) constructed the first single-unit houses. They were sited in a subdivision comprised of 30 units. A natural gas line was built to service this subdivision and the chapter house (Navajo Tribal Utility Authority, 1980). In 1983, the chapter house approved a power line extension project (Navajo Tribal Utility Authority, 1983). This was followed five years later by another power line project, which the Navajo Tribal Utility Authority built (Navajo Tribal Utility Authority, 1988). At the end of the 1980s, the local school board determined that the boarding school was unsafe. The tipping point for remodeling the school came when the local school board realized they had enough funding to build a new school (Bill, personal communication, May 4, 2014). The school board closed the dormitories in the late 1980s in preparation for a new school.

(Bill, personal communication, May 4, 2014). While the process to build a new school went on, the school once again reverted to a 'day school'. It was a flashback to their grandparents' experience in the 1930s.

Due heavy scrutiny by the Meriam Report on the federal government boarding school system, the Johnson O'Malley Act of 1934 passed. This act allowed the federal government to contract states to educate Native Americans, which led to the closing of numerous federal boarding and day schools on Indian reservations (Native American Rights Fund, 2000). Moreover, in 1950, the passing of the Impact Aid Law gave the federal government authority to pay public school districts that served significant population size of Native American children (Native American Rights Fund, 2000).

The federal government's objective to assimilate Native people into the American society through education obviously failed and was no longer the goal. Instead, Congress granted Native people the right to dictate their own tribal government and education systems with the passing of the Elementary and Secondary Education Act in 1965 (Native American Rights Fund, 2000) and then the Indian Self-Determination and Educational Assistance Act (SDEAA) in 1975. Thus, tribal nations were able to be in-charge of their own education system, as well as, other non-education contracts.

c. Grant/Charter Era (1998 to Present)

Despite their optimism, it took the school board nine years to construct a new school. The Kin Dah Lichii Olta (KDLO) was dedicated in 1998 (Bill, personal communication, May 4, 2014). The biggest impediment was finding an available site. This required obtaining development clearances and winning community support through

a chapter house resolution. A new school site was designated on top of the canyon about two miles southeast of the chapter house and the subdivision.

The new site required new infrastructure. Foremost was paving roads that connected highway 264 to the chapter house, the NHA housing, and the old boarding school. This roadway, N39, provided safe and convenient access to all areas (Edward, personal communication, May 5, 2014). The paved road also opened up new areas for community development. A second generation of eighteen NHA housing units was built. The chapter also benefitted when 100 water line projects were extended to scattered home sites near the chapter house. The goal of providing many Navajo families running water and electricity was reached (Kinlichee Chapter, 1998).

79 water line extension projects were added in 2000 to other scattered home sites further away from the chapter house (Kinlichee Chapter, 2005). A third generation of ten NHA housing is built. By this time, Kin Dah Lichii's population had grown to 1,404. Kin Dah Lichii Chapter becomes Local Governance Act (LGA) certified in 2011. This represented a major milestone for Kin Dah Lichii chapter. Local Governance Act-certified entitles and enables local control. It signified that the chapter house could administer and control their own development without Navajo Nation oversight.

d. Educational Impacts in Retrospect

This section is written in the form of profiles that focused on the individual educational experiences and careers. Since all of them grew into successful and functional adults they were asked to reflect on their lived lives thus far and the role school had in their social development. This section is located in the appendix.

4.3 Summary

The Findings section contained discoveries gained from the archival research and community interviews. This section began with the archival research. This sets up the case for how schools played three major roles in the community development of the Navajo Nation. The insight gained from the archival research is that schools did play a significant role in social, physical, and economic development of the Navajo Nation. It provides a meta-narrative to help substantiate claims of the school's role in Kin Dah Lichii's community development. The community interviews provided a rich historic 20th century narrative of Kin Dah Lichii and demonstrated the impacts the school had in the overall community development.

Chapter 5: Conclusions & Recommendations

5.1 Impacts on the Community Development of Kin Dah Lichii

The following timeline (Figure 30) attempts to intertwine three collective histories comprised of Kin Dah Lichii, the schools in Kin Dah Lichii, and the Navajo Nation. The purpose of the timeline is to review how the three eras contributed to present-day social and physical conditions. The top half of the timeline is Navajo Nation events, the bottom half of the timeline is Kin Dah Lichii events, and the blue star-path is school events. The middle horizontal line with the years listed is colored coded accordingly to the school's era. Red is the Day School Era, blue is Boarding School Era, and yellow is Grant/Charter Era. Within the narrative, the physical impacts on the landscape by the schools will be conveyed with aerial maps that are overlaid with circles (yellow are the schools and other colors are development that happened) and short descriptors of where/what development occurred in each of the eras.

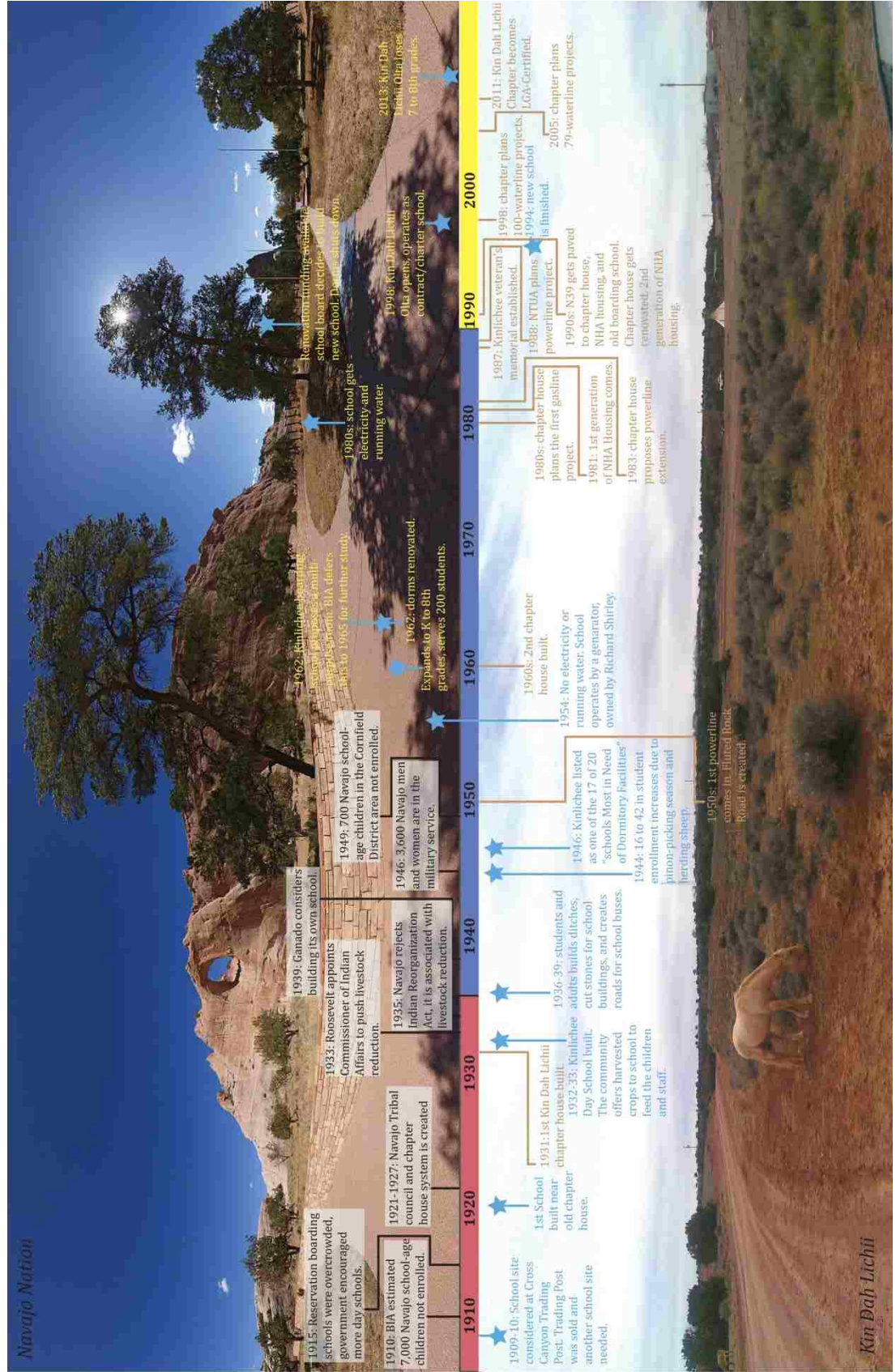


Figure 30. Kin Dah Lichii, Navajo Nation, and Schools' 20th Century Timeline.

From the onset Kin Dah Lichii schools were a boom to its local economy. It added jobs for local men in the construction trades. Moreover, the school afforded women equal opportunities for jobs as teachers, cooks, and dorm attendants. The men profited in numerous ways. They learned their trades at the school and applied them to other community projects. Kin Dah Lichii's first chapter house was built 1932. The same building practices were applied to the day school a few years later. Men were taught the skills of cutting sandstone and performing masonry work. Such construction skills provided a local labor force and their engagement contributed to the development of the area. On the other hand, women also learned how to be good homemakers, how to speak and write English, and learned basic elementary reading, writing, and math skills.

The federal government's school construction bought the community other amenities. Water wells saved the school but helped livestock owners "water" their animals as well as provided a water source for residents. Not having to haul water for domestic purpose was a boom for development. Improvements needed to transport students resulted in road and ditch work in the washes of the area. An improved road system was a turning point for the community because it connected this chapter to other parts of the region.

As people relocated near the school they developed their own irrigation systems around their homes. This increased their agricultural endeavors. Since the school came into Kin Dah Lichii in 1932, the community went from being mostly pastoral to sedentary agricultural community. As a result of the employment created by the school, residents engaged in the wage economy. One major impact that the school had in Kin

Dah Lichii was the increase in the number of roads. These improvements were needed to transport students to the school.



Figure 31. Day School Era (1900s to Mid-1930s) changes on the landscape.

As the Kin Dah Lichii schools progressed, the increased employment opportunities for local residents. Schools have provided steady employment for teachers, teachers' aids, administrative staff, maintenance men, bus drivers, and cooks. In a community like Kin Dah Lichii there are few employment sectors that offer long-term employment. Employment prospects outside the school and the chapter house are non-existent in Kin Dah Lichii. The only other option is to relocate elsewhere. Window Rock, Ganado, Fort Defiance, St. Michael's, and Chinle are popular options. This outmigration is seen in the demographic profile of Kin Dah Lichii.

Yet another development that the schools have on Kin Dah Lichii is the construction of a proper sewage disposal. In the 1960s, BIA constructed the four-cell sewage lagoon system to service the boarding school and later was extended to serve the old staff housing, the chapter house, and the NHA subdivision (Figure 32). Prior to this,

wastewater was dumped into the ditches. These are the same ditches used for the irrigation of agricultural fields. At the same time the sewage lagoon was being constructed, the first power line came into Kin Dah Lichii. The school also brought in domestic waterlines and electricity in 1980. Water lines were then extended to the chapter house and the NHA subdivision.

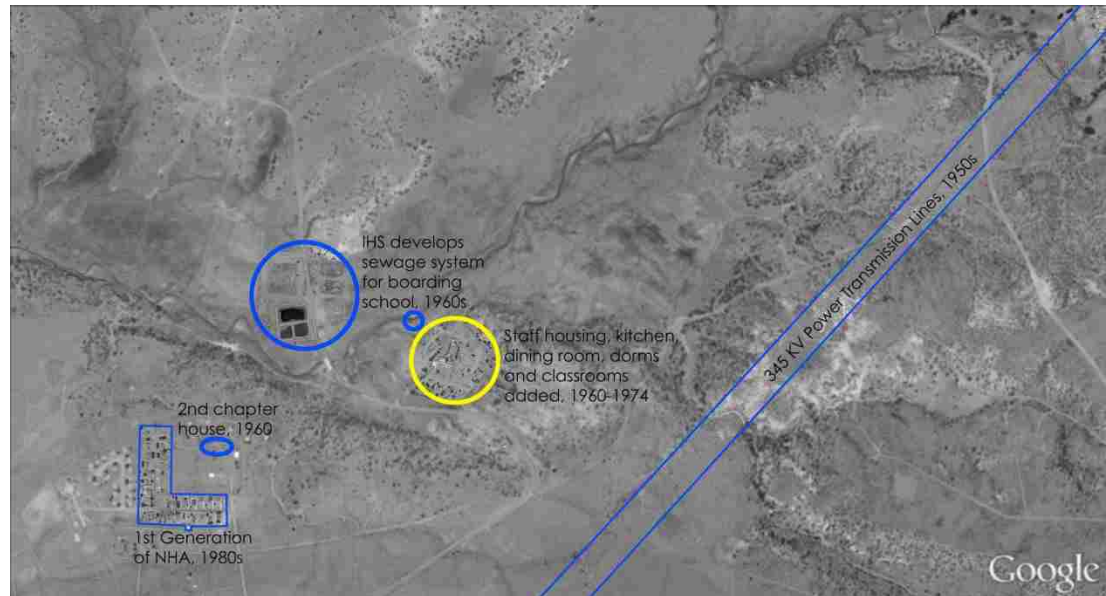


Figure 32. Boarding School Era (Mid-1930s to 1980s) changes on the landscape.

In the long run, perhaps the biggest impact by the schools was on the lifestyle of its residents. Over the generations, the school had an impact on housing. The traditional scattered homesite and pastoral life gave way to wage economy and single-family housing. The change began with the early construction of housing for teachers, but NHA housing followed suite. There has been four phases of housing projects by Navajo Housing Authority since the 1980s. These were sited near the school or alongside roads that served it. Both the BIA and the chapter desired the residents to live in subdivision housing because it was another avenue to centralize school-age children for school bus pick-up.

Today the school bus routes are maintained by the county and typically graveled roads. These improvements are necessary to keep the routes open year-around and to make them safe. They provide access to scattered home sites and camps where students live. This reliable road now benefits both the school and surrounding community. When Kin Dah Lichii Olta, the school, was constructed in 1998, it expanded the system with the addition of a two-cell sewage lagoon and water tank (Figure 33).



Figure 33. Grant/Charter Era (1990s to Present) changes on the landscape.

Other impacts that the schools were responsible for included the dissemination of information related to education and public health to the residents of Kin Dah Lichii. Also, the education of the residents is founded on basic, elementary curriculum so as students enroll onto higher grades such as Ganado High School, they advance into meaningful careers. Other surrounding schools like Ganado Intermediate School benefit by the significant number of students that come from Kin Dah Lichii. These children provide the necessary enrollment for a public school district. Another impact that the school had was its contributions of homegrown leadership. As seen in the interviews,

residents who were enrolled or sent their children there were active in Parent Advisory Committees, as Community Health Representatives, teaching, counseling, federal contracting, local enforcement, local chapter leadership, and a myriad of other positions.

The impact of the schools has been substantial. This is seen by the accompanying timeline and aerials of Kin Dah Lichii's development that spans across the three eras. It is not an overstatement to conclude that the chapter achieved its certification because of improvements gained by its schools.

5.2 A Seven Generation's Community Development Approach to Education

Schools in Kin Dah Lichii are in the community's future. As demonstrated in the school-community relationship, the relationship impacts every sector of the population.

The role that schools have in Kin Dah Lichii will continue to affect its development in the following ways:

- School-age populations play a significant role in the funding and maintenance of a small school like Kin Dah Lichii Olta. The population is young. The youth are the future.
- Performance of a school is another factor in the development of a community. Schools are important for workforce development. The educational foundation they receive in their early education provides the foundation for their later years.
- The infrastructure associated with a school serves to modernize a community. It affects the land use and settlement patterns of the area.

- Schools are important in maintaining the vibrancy of its social life. It affects all ages, from the elderly to the babies. The lack of representation for all age-groups impacts the maintenance of traditional language.

In considering a seven generations' approach to education, all generations at Kin Dah Lichii must be invested in the welfare of the community, must initiate a mutually-beneficial school-community relationship. Currently, there is a general feeling among community members that the school and the chapter house leadership operate in "silos." There are significant ways to remedy the dire situation. One option is to situate the chapter house and school next to each other just as it was during the Day School Era. A second way is to designate the schools (KDLO and the Headstart) as the sites to rebuild community relations/networks. In considering how to reunite the community and schools, the rebuilding of said relations/networks should be founded with principles of k'e. Schools are in the front line of a school-community relationship. It is the most important asset of chapter development. From the beginning, the educational institutions have proven themselves as the foundation of the social, physical, and economic life of Kin Dah Lichii.

In order to remedy the negative experiences of Monty, the Kin Dah Lichii community must take ownership of its school system. Presently, the school-community is broken. The school's tie into the role it has played in the growth of the community is not recognized. Unborn future generations of the Kin Dah Lichii will benefit only if the process of community development heeds lessons from the past, meets the needs of the present, and prepares for the future. Historically, schools were an agent of economic, environment, political, and social change. For the large part, however, that change was

brought from the outside, which ultimately severed Navajo ties to land, culture, language, community, and family. As local governance was assumed at Kin Dah Lichii, control has shifted to itself. As such, capacity to plan around a school's role in reconnecting the youth, adults, and elders back to the land, culture, language, community, and family is paramount. Recognizing and affirming the school as an asset in Kin Dah Lichii is strategic. It is the centerpiece of Kin Dah Lichii.

5.3 Future Work

Due to a lack of time and resources, other important aspects of the relationship between schools and the community remain undeveloped. There is a need to engage further with fellow community members and ask how they historically and presently perceive, understand, and gauge the school-community relationship. I would continue to frame my exploration from an Indigenous Planning perspective and an asset-based community development approach. Also further expounding on the idea of all stakeholders in Kin Dah Lichii co-authoring the landscape to reflect who they were, are, and will be.

The ultimate goal would be to develop a seven generations' school-community relationship model, rooted in k'e values, which would inform a community comprehensive plan for Kin Dah Lichii. Kin Dah Lichii's comprehensive planning process will entail packaging the community's hopes, dreams, and aspirations like a prayer. This prayer will keep Kin Dah Lichii moving forward together. The model and comprehensive plan will allow Kin Dah Lichii to grow meaningfully over the next seven generations as each generation plans, prepares, and leaves a better Kin Dah Lichii for the upcoming generations to inherit.

Appendix

d. Educational Impacts in Retrospect

1. Alice Marie James

Alice was born March 1, 1939 in a hogan near Wood Springs, which is located in the northern portion of Kin Dah Lichii chapter. In 1945, at the age of six years old, she attended Fort Defiance Indian Boarding School and was placed in the little girls' dormitory. She stayed there until the 6th grade. She also remembers herding sheep in the summer and winter months when she was just eight years old. In 1955, her older sister Annie enrolled her in the Phoenix Indian School for her 7th grade year and she stayed there until the 9th grade (1958). She loved the school so feelings of being lonely or homesick did not interfere with her education. In 1957 and 1958, Alice went to Window Rock High School. In the fall of 1958, she transferred to Flagstaff High School, where she graduated in 1960. She recalls waiting with her paper sack of clothes at the Klagetoh Boarding School, which was the place where students were dropped off and picked up to be taken back to Flagstaff High School.

Learning how to read, write, and memorize in English helped her as an adult. She also remembers home economics where she learned how to cook. Her teachings particularly became applicable when she got married and began to raise her family. As an adult, she became a social service worker in 1976 and resigned in 1977 because she had no baby sitter to watch her children. Two years later (1979), she became a Community Health Representative (CHR) for Kin Dah Lichii and eventually served other communities like Fort Defiance, Greasewood, Cornfields, and Ganado. She resigned in 1994.

As a CHR, her role was to educate the community about their health and told them about diabetes, high blood pressure, and other illnesses. There were numerous home visits in Kin Dah Lichii so sometimes she did census-related data collection and assisted field nurses with giving children their immunization. Most of the field nurses were Anglo so she provided much needed translation services. Many community members were open to telling her what their issues were and she made referrals for families regarding what they needed (i.e. new house, bathroom addition). She had to work closely with the chapter house administration and leaders, social security services, social services, and the hospitals. Alice believed she served her community through her work as a CHR and the children she helped long ago, now adults themselves, remember her and continue to see her as a nurse.

2. Margaret Shirley

Margaret Shirley's early educational experiences began at the Kinlichee Boarding School. She then transferred to the public school at Ganado but eventually went back to Kinlichee Boarding School for 5th and 6th grades. Her 8th grade year was spent at Chuska Mountain Boarding School in Tohatchi, NM. At a very early age, she recalled feeling like she and her siblings had to "fend for themselves." Their mother was busy caring for the sheep and their home. The main reason she returned to the boarding school was because of the long walking distance from her home to the bus stop. It was three miles each direction.

While in boarding school, she learned how to budget her money, do time management, and became responsible for attending to her personal belongings. At school she was busy with chores and learned English. Margaret remembered being very self-

reliant. The family did not provide resources to help her in school. For example, she had to do her own homework because her mom did not know how to help her. Margaret also said that she learned how to cope with the change between the school and home and the types of schools she attended. She learned to live in different communities and among other families.

Margaret thinks that her life's work and purpose came later in life as an adult, not so much when she was a student. Although, she knew she was very capable student -- she became a Salutatorian in 8th grade and scored high on an aptitude test – she had to overcome the notion that she could only have a career in a technical trade. A counselor at school advised her otherwise and she became motivated to get her GED. She went on to get her Associate's at Dine College and her bachelor's degree in business administration from the University of New Mexico (UNM). Currently, she has a thriving career in the Indian Health Service.

3. Marjorie Hubbard

Marjorie went to Kinlichee Boarding School, beginning in 1956, as a Beginner. She stayed through the 6th grade. She then transferred to the Ganado public school where she graduated with a high school diploma. She remembered walking to and from the Kinlichee Boarding School every Sunday with other students and their parents. She did not know if her schooling would lead to a future. All she knew was that she was required to go to school. She remembered learning how to sew from the dormitory aides. After Marjorie graduate high school in 1969, she enrolled at Haskell Indian School in Oklahoma and took business classes there. She was unable to finish her first semester due to the death of her grandpa. Her family did not have enough money for a roundtrip ticket

so when she left Oklahoma she never went back. Marjorie then went to the local BIA office in Window Rock and applied for a job. She became a cashier at the hospital in 1971. She then became a book keeper for the Chinle Nursing Home. Soon afterwards, she became an accountant but she left this job to raise her daughter for the next five years.

She then went on to complete an associate's degree from the College of Ganado. While there, she was encouraged by one of the school board members from her daughter's school in Window Rock to enroll in a teacher's education program offered at UNM-Gallup. Although she did not expect to become a teacher, she knew that she wanted to pursue higher education. It was a life goal.

After completing this program in 1999, her first job was as a 3rd grade teacher at Ganado Intermediate School. She eventually moved out of the classroom and taught Navajo language and culture. She did this for about five years before moving on to pursue a Master's degree. She attained her master's degree to teach through the "Learn in Beauty" program from the Northern Arizona University's satellite campus in Ganado. She graduated with her master's in 2003 and continued to teach Navajo language and culture at Ganado until she retired in 2012.

4. Suzanne (pseudo name)

This person was born in 1941 and grew up in Kin Dah Lichii. She remembered moving extensively in her youth. She went to school at Tohatchi Boarding School at the age of ten before being told that she was too old to continue there. She became enrolled at the Intermountain school and continued there for two years until she had to drop out because of health problems. She returned to Sawmill in 1954 and became a babysitter for her family instead. Soon afterwards, she met her husband and began a family in 1958.

They moved between Ganado and Kin Dah Lichii. Most of her responsibilities at home included tending to the animals, raising her family, and planting their fields. She learned how to operate tractors and vehicles from her husband, who had learned his trade from his grandparents. Eventually, she became employed as a secretary for the Kinlichee Pre-School. She became a member of the health board and Parent Advisory Committee in both Kin Dah Lichii and Ganado. She remembered working with numerous parents and students that went to Ganado. She thought of her involvement with the various local organizations is how she became part of the Kin Dah Lichii community as an adult.

5. *Edward (pseudo name)*

Another person who was interviewed attributed his success in life to learning the traditional Navajo way of life. Specifically the fireplace, his teacher³. He recalled going to the Kinlichee Boarding School as a Beginner and onto 5th grade. He then went to the Fort Defiance Boarding School and, when it closed, to the Steamboat Boarding School. He enrolled in Crystal, and then eventually went back to the Ganado public school where he graduated in May of 1968. As an adult, his career path led him to serve the people of Kin Dah Lichii, Apache County, and the Navajo Nation.

Following high school graduation, he was accepted in the Window Rock police department. He became Navajo police for four years. After his law enforcement career, he went to Farmington to work as a service writer for Zion's Motor Company. He also became a security officer at the Navajo Community College. After going from job to job, he was asked to work as a court prosecutor in Chinle in the late 1970s. He then began working in Window Rock where he started a juvenile justice program for the Navajo Nation. This became operational in September of 1981. He moved onto begin working as

³ In Navajo culture, the fire is a tool used for ceremony and prayer.

a district manager for Apache County. In this position, he helped with the reconstruction of the Ganado Lake Dam and a road project that was primarily used by school buses. These projects entailed complicated negotiations between the Navajo Nation, Apache County, federal agencies, and the Ganado Chapter.

He was elected as president of the Kin Dah Lichii chapter in the late 1980s and early 1990s. Under his administration, three major projects were planned and eventually implemented. The project was a roof renovation and building addition to the present-day chapter house. The second project entailed constructing electric lines for 112 families. According to him, the third project – and his most significant accomplishment – was getting the road paved between Highway 264, to the chapter house, onto the Navajo Housing Authority (NHA), and connecting the old boarding school. Before this, the road was dirt. It became impassable during the winter and wet seasons.

After his time as chapter president, he was contacted to assist and guide lawyers with the drafting of the Local Governance Act. This was enacted in 1997. He continued to work in the prosecutor's office for another seven years before he retired. He served the people as the Chief Prosecutor for the Navajo Nation. In this position he updated the 1985 prosecutor's plan. Although he only has a high school diploma, he managed to attain this significant post.

6. Bill (pseudo name)

This individual enrolled in the Kinlichee Boarding School as a Beginner in 1954. After two weeks, he dropped out and went to Ganado public school. He then went back to Kinlichee Boarding School to complete his 2nd and 3rd grades. In the 4th grade year, he was sent to the Fort Defiance Boarding School. When the school closed in the March of

1959, he went to the Steamboat Boarding School to complete his 4th grade. In his 5th grade year he transferred to the Crystal Boarding School but he then transferred back to Kinlichee Boarding School to complete the 6th grade. He moved to the Santa Fe Indian School but had to transfer to the Albuquerque Indian School when it was shut down in 1963. Eventually, he graduated with his high school diploma in 1967.

He recalled having a great time at school because he was involved with extra-curricular activities (i.e. basketball, archery, roller skating, boxing, baseball, football, track, etc.). He did not return home for Christmas or for teachers' breaks. He agreed that his educational experience prepared him for life because there was always encouragement that came from the students and their families. He said that he has family in New Mexico, both among the Pueblo communities and the Apaches.

After he graduated from high school, he enlisted for three years in the Army. After his military service, he became a Navajo Nation policeman for sixteen and a half years. In between jobs, he built his family's home. While he was building a home, he took general education college courses with the GI bill. He accumulated enough credits to graduate from the College of Ganado with an Associate's degree. Following this, he transferred out to Tuba City for a police career and began taking classes at Northern Arizona University (NAU). In the spring of 1984, he graduated with his bachelor's degree in psychology. His first job was as a guidance counselor at the Ganado High School. He stayed there for eight years. He then moved to become a certified guidance counselor. He got his master's degree from Western New Mexico.

During this time, he served as Vice President for two chapter house administrations and became a Kinlichee School Board member. During this term, he

helped initiate the plan for a new school in the community. He coined the name of the new school “Kin Dah Lichii Olta.” It translates as “red house school.”

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Beale described: Beale's prophecy came true, for in the intervening years great numbers of cattle, horses and sheep used this range. Gradually the forage was over-utilized. The wind then swept away the unprotected soil, leaving the roots of the hardier plants exposed. From "Along the Beale Trail."; n.d.; Records of the Bureau of Indian Affairs, RG 75; National Archives at College Park, MD.

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