Proposed media center services to Chiricahua Apache elementary school students

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Abstract
This paper is intended to serve as a preliminary study for the formation of an elementary school media center designed to serve Chiricahua Apache children. At present time the Chiricahua do not have a home reservation. A lawsuit has been filed to regain their reservation in the southeast corner of Arizona which was terminated by executive order in 1877, The Chiricahua people are scattered, with some making their homes on the Mescalero Reservation in New Mexico, the San Carlos Reservation in Arizona, and at Ft. Sill, Oklahoma. The majority of the group lives in the Sierra Madre Mountains of Mexico. While this paper is applicable primarily to the Chiricahua U.S., Commission on Civil Rights, The Southwest Indian Report of the U.S. Commission on Civil Rights (Washington, D.C.; Government Printing Office, May, 1973, p. 26. Although the Chiricahua are the most traditional of the Apache, the basic philosophies remain primarily the same for most Apache. With the present federal Indian policy of self-determination and the passage of the Indian Education Act of 1972, Indian people now have the opportunity to contract with the Federal Government to control their own educational programs. Before proceeding to a discussion of a media center designed for elementary Chiricahua Apache students, this paper will summarize essential background materials relating to the history of Indian education in the United States and to the Chiricahua Apache culture.

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PROPOSED MEDIA CENTER SERVICES TO
CHIRICAHUA APACHE ELEMENTARY SCHOOL STUDENTS

A Research Paper
Presented to the
Faculty of the Library Science Department
UNIVERSITY OF NORTHERN IOWA

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

Kathleen Cole
19 May, 1975
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INTRODUCTION

Forty thousand Navajo Indians, nearly a third of the entire tribe, are functional illiterates in English;

The average educational level for all Indians under Federal supervision is 5 school years;

Dropout rates for Indians are twice the national average;

In 1953 the BIA began a crash program to improve education for Navajo children. Between then and 1967, supervisory positions in BIA headquarters increased 113 percent; supervisory positions in BIA schools increased 144 percent; administrative and clerical positions in BIA schools increased 94 percent. Yet, teaching positions increased only 20 percent;

In one school in Oklahoma the student body is 100-percent Indian; yet it is controlled by a three-man, non-Indian school board;

Only 18 percent of the students in Federal Indian schools go on to college; the national average is 50 percent;

Only 3 percent of Indian students who enroll in college graduate; the national average is 32 percent;

and

The BIA spends only $18 per year per child on textbooks and supplies, compared to a national average of $40.¹

These are statistics reported in 1969 by the Special Senate Subcommittee on Indian Education. Statistics such as these only described a situation in which Indian children have developed a poor self-image. "The Subcommittee noted that Indian children, more than any other minority group, were prone to see themselves as inferior and

'below average' in intelligence.\(^2\)

The Subcommittee's findings indicate some of the problems which are faced today by Indians, the government, the American public, and the professional educator. As a professional educator, the school media specialist has to deal with these problems. It may well be that the media specialist is uniquely qualified to assist in improving the present educational conditions. The media specialist provides a service for the student. Unlike the subject discipline areas, the relationship between the media specialist and the student is not one of achievement demands. Because of the relationship of service for the student and the variety of materials the media specialist can provide, effective use of the media center may go far to undo the non-productive conditions found in many Indian schools.

This paper is intended to serve as a preliminary study for the formation of an elementary school media center designed to serve Chiricahua Apache children. At present time the Chiricahua do not have a home reservation. A lawsuit has been filed to regain their reservation in the southeast corner of Arizona which was terminated by executive order in 1877. The Chiricahua people are scattered, with some making their homes on the Mescalero Reservation in New Mexico, the San Carlos Reservation in Arizona, and at Ft. Sill, Oklahoma. The majority of the group lives in the Sierra Madre Mountains of Mexico.

While this paper is applicable primarily to the Chiricahua

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Apache, it may also be useful for people working with other Apache groups. Although the Chiricahua are the most traditional of the Apache, the basic philosophies remain primarily the same for most Apache. With the present federal Indian policy of self-determination and the passage of the Indian Education Act of 1972, Indian people now have the opportunity to contract with the Federal Government to control their own educational programs.

Before proceeding to a discussion of a media center designed for elementary Chiricahua Apache students, this paper will summarize essential background materials relating to the history of Indian education in the United States and to the Chiricahua Apache culture.
A Brief History of Indian Education in Relation to the Federal Government

Since the initial contact between Indian and European, the European has felt it his duty to "educate" the Indian. Formal education was introduced by missionaries with the intent of Christianizing and civilizing, as defined by their own Western concept of civilization. The churches became the groups primarily responsible for educating the Indians. The first missionaries were the Jesuits and Franciscans. Both orders of the Roman Catholic Church, they were active in different areas and had different philosophies in establishing their missions.

The Jesuits were primarily French and active in the areas of the St. Lawrence River, the Great Lakes, and the Mississippi River during the period of 1611 to the late 1700s. Financially supported by Louis XIV, the Jesuits carried his order to "educate the children of the Indians in the French manner." To carry out their goals of Christianization and Frenchification, the Jesuits

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4 Berry, op. cit., p. 9.

5 Ibid., p. 10. Also in Fuchs and Havighurst, op. cit., p. 2.
adopted the policy of removing children from their families and tribes. Education for the Indians emphasized the academic subjects and French language and customs. Additionally included were singing, agriculture, carpentry, and handicrafts.

Primarily of Spanish origin, the Franciscans were active in the Southwest, entering the area with Coronado in the 1530s. To establish their missions, the Franciscans gathered the Indians into native villages around the missions, keeping family groups together. Academic subjects took a secondary place to the instruction of skills and crafts which could be used to make a living. Emphasis was placed on agriculture, carpentry, blacksmithing, masonry, spinning and weaving, and the making of clothing, soap, and candles. There seemed to be no conscious effort to remake the Indians into Europeans.

Protestants, settling in the East, were also active in education. On March 24, 1617, King James I directed Anglican clergy to collect money "for the erecting of some churches and schools for ye education of ye children of these Barbarians in Virginia." Several schools were established with a purpose of educating the Indians. The purpose of Harvard College, as stated in its charter, is for the "education of English and Indian youth of this country in knowledge." The charter of Dartmouth stated its purpose as

the education and instruction of youth of Indian tribes of this land in reading, writing, and all parts of learning which shall appear necessary and expedient for civilizing and Christianizing children of pagans, as in all liberal arts and sciences, and also of English youth and others.

William and Mary established a special house for Indian students on

6 Berry, op. cit., p. 11. 7 Ibid. 8 Ibid.
its campus in 1723.

The philosophy of the Protestants concerning the educational process often meant the removal of children from their families. In Massachusetts, John Eliot's philosophy was somewhat unique in that he established self-sustaining Indian communities known as towns of praying Indians. Reverend John Sergeant of Massachusetts established a day school, a boarding school, and an "outing system," which placed Indian students in Puritan homes during vacation periods. The "outing system" was also used by General Richard H. Pratt, the founder of Carlisle School in Pennsylvania in 1879. Reverend Eleazar Wheelock of Connecticut and New Hampshire, founder of Dartmouth College, believed that the Indian needed to be removed from his natural environment and surrounded with the influences of the Puritan home.

With the exception of those areas dominated by the Spanish, schools established in colonial America were for the purpose of spreading Christianity and transmitting Western culture. No serious efforts to include Indian language, culture, or history in the offered curriculum were made. These two purposes continued to be a basis of Indian formal education.

Formal education was less than successful. Colonial attempts to change Indian culture left the majority of Indians uneducated in the European sense. Many Indians ran away from schools to return to their tribes. Lack of success was noted by the Indian Agent in New York, Sir William Byrd, who wrote:

Many of the children of our neighboring Indians have been brought up in the College of William and Mary. They have been taught to read and write, and have been carefully instructed in the Principles of the Christian Religion until they came to be men. Yet after they return'd home, instead of civilizing and
converting the rest, they have immediately Relapt into Infidelity and Barbarism themselves.\textsuperscript{9}

The attitude of the Indians can be expressed in the refusal by Indian leaders of an offer of education for Indian youth.

But you, who are wise, must know that different Nations have different Conceptions of things; and you will therefore not take it amiss, if our Ideas of this kind of Education happen not to be the same with yours. We have had some Experience of it; several of our young people were formerly brought up at the Colleges of the Northern Provinces; they were instructed in all your Sciences; but, when they came back to us, they were bad Runners, ignorant of every means of living in the Woods, unable to bear either Cold or Hunger, knew neither how to build a Cabin, take a Deer, or kill an Enemy, spoke our Language imperfectly, were therefore neither fit for Hunters, Warriors, not Counsellors; they were totally good for nothing. We are however not the less oblig'd by your kind Offer, tho' we decline accepting it; and, to show our grateful Sense of it, if the Gentlemen of Virginia will send us a Dozen of their Sons, we will take great Care of their Education, instruct them in all we know, and make Men of them.\textsuperscript{10}

As had England, the United States of America regarded the Indian tribes as sovereign nations\textsuperscript{9} and made treaties with them accordingly. As the United States grew and expanded westward, arrangements were made with Indian tribes for their land. Treaties often included a provision for education. American statesmen realized that as tribes were moved westward to allow for American settlement, the economy of the Indians was being disrupted and his food supply of wild game decreased. It became the accepted philosophy that through education, the Indian could improve his economy and supply himself with food he would grow; in reality changing his life style and culture to be compatible with the dominate American economy and culture. The concept of assimilation was to live until recent years, although the method of assimilation varied. Secretary of War Knox

\textsuperscript{9}Ibid., p. 13.  \textsuperscript{10}Fuchs and Havighurst, op. cit., p. 3.
advocated a program of Indian economic betterment through education in agriculture and practical training. The Federal Government began to provide money to help subsidize programs of practical training. The churches remained the chief agent of education of Indians through their missionary programs. In 1819 Congress passed an act establishing the Civilization Fund in an effort to "civilize" the Indians. Funds were distributed to various groups, primarily mission groups, who were then able to expand their education programs. Thus began the position of the United States Government of subsidizing Indian education while leaving the major responsibilities of carrying out the educational process to the missionaries.

During the first half of the 1800s, three basic types of schools developed. The manual labor school was a boarding school exemplifying the policy of the United States Government and received partial financial aid from the government. Usually operated by a church group, students divided their time between academic instruction and a practical training program of manual labor. Manual labor helped defray expenses in addition to instructing students in practical skills such as agriculture. A second type of school was the mission school which was patterned after the white day school. Students received religious and academic instruction. Although not a part of the regular school schedule, students performed some manual labor. A third type was tribal schools which were under the tribal supervision and maintained primarily by tribal funds. Some schools included education for adults. The Cherokees had established twenty-one schools and two academies. Their enrollment in 1852 was 1100 students. Another type of education during this time did not
involve a school as such. Often practical training for adults took place on a working farm where agricultural techniques could be demonstrated.

Westward expansion continued. The Removal Act of 1830 relocated Indians even further west. Recognizing again the disruption of the Indian economy, provision for Indian education was made in treaties, although often not followed up with added federal appropriations. The Homestead Act of 1862 opened up the West for American settlement. Indian lands were being cut up by railroads being built to carry settlers, cattle, and goods. With the discovery of gold, many seeking their fortunes went west.

With this rapid settlement of the West, Indian tribes could be no longer relocated. Wars between the Indian tribes and white settlers and the government were carried on.

In 1865 a Congressional committee, after touring the West, issued its report, detailing the deplorable state of the Indian, sighting failure of the government's work among them, the lack of success of the schools, and the discouragement of teachers and missionaries. It was recommended that reservations and education would be a more humane policy than military control. Education was to take the form of non-reservation boarding schools.

The early 1870s brought about a change in Indian education. In 1870, by Congressional authorization of the first annual appropriation for Indian education, the Federal Government began to assume responsibility for Indian education. During this time official reports began to reveal the gap between central officials in Washington and field personnel and agents. Little or no
supervision had existed for agents, partisan appointees who were often found to be less than efficient or honest. Field supervision of personnel increased. Increased controversy concerning the legality of federal money for mission schools developed since they were sponsored by religious organizations which incorporated religious instruction into the curriculum. Government subsidies to religious groups ended in 1917.

Needed upgrading of the education system developed, though insufficient, through more careful field supervision, adoptions of a codification of school rules, courses of study, and merit systems of appointment of personnel. Indian schools, however, remained inadequate, poorly financed, and unpopular with those they were meant to serve.

The preferred type of school by the government was the non-reservation boarding school, thereby removing the Indian child from his natural environment. Old army forts were converted into boarding schools. The assimilationist policy of education for a vocation and preparation for citizenship remained. Since attendance was compulsory, parents who resisted sending their children away to school were bribed or threatened or forced to do so. By 1926, four-fifths of all Indian children enrolled in government schools attended the boarding schools. Although the non-reservation boarding schools were preferred by the government, Indian students attended government day schools and some public schools due to lack of non-reservation facilities. Disciplinary measures were often severe. School jails were not abolished until 1927. Use of Indian languages and native religions were forbidden. The type of school developed was one that would destroy tribal ways and train the Indian child to earn his living like a white man.
Thus in the late 19th century, the Federal Government developed a school system which was upsetting to tribal people who had been confined to reservations and were impoverished.

At the request of the Senate, a study of the Indian social and economic situation and government programs was made in the 1920s. Published in 1928, "The Problem of Indian Administration," popularly known as the Meriam Report, revealed the low economic situation of Indians and pointed to many deficiencies in the educational program. These deficiencies included overcrowded boarding schools, rigid schedules of school and work, poor food and health services, and poorly-trained teachers with salaries too low to attract more qualified personnel. A significant recommendation made by the Meriam Report was the emphasis of the value of keeping children with their families in their home communities. In condemning boarding schools, the Report stated that they were:

At variance with modern view of education and social work, which regard home and family as essential institutions from which it is generally undesirable to uproot children.... Ultimately most of the boarding schools as they are presently organized should disappear.11

Other recommendations included needs for secondary schooling and scholarship and loan programs for higher education. It was suggested that educational specialists rather than administrators direct educational programs. Although the Meriam Report proposed programs favorable toward Indians, it maintained the assimilationist viewpoint.

During the 1930s, under the leadership of Commissioner of

11Ibid., p. 10.
Indian Affairs John Collier, Indian education made some improvement. The number of boarding schools was reduced. Conditions in those remaining tended to improve. Community day schools were encouraged. Bicultural and bilingual programs were developed, along with efforts to recruit Indian teachers. High schools were initiated in addition to technical and professional services. The Johnson-O'Malley Act, passed in 1934, and later amended in 1936, provided reimbursement to states and other political units who contracted to provide acceptable educational and welfare programs for the Indians within its boundaries. Collier's efforts were short-lived. World War II cut into the financing of programs. Collier's philosophy of respect for the child's Indian heritage came under attack. The House of Representatives Select Committee on Indian Affairs (1944), while exploring the final solution of the Indian problem, stated that "the goal of Indian education should be to make the Indian child a better American rather than to equip him simply to be a better Indian." As a result of friction and pressure, John Collier resigned in 1945.

With the 1950s came a new Federal Indian Policy—termination. House Concurrent Resolution Number 108 and Public Law 280, both passed in 1953, provided the mechanism to end federal aid and protection to Indians. In trying to "solve the Indian problem" and to "get out of the Indian business," Congress passed six of ten termination bills presented. This termination policy was implemented in many ways,

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including withdrawing services, transferring services to other agencies or to state governments, and programs of relocation of Indians into urban areas away from the reservations. The Indian tribes had no control over termination until 1958 when Secretary of the Interior Fred A. Seaton, while supporting termination, stated that no tribe should be involuntarily terminated. Thus many Indian tribes and groups lost their special status with the Federal Government. Most noted of these terminated tribes are the Menominee of Wisconsin and the Klamath of Oregon. 13

Federal education policy encouraged Indian students to attend public schools. In some areas Bureau of Indian Affairs' schools were closed. States were encouraged to assume responsibility for Indian education. Those states which assumed full responsibility for education of their Indian populations lost Johnson-O'Malley funds. States were often unprepared to handle the added numbers of students and their needs. Indians who were terminated, thus no longer an Indian, were ineligible to receive education aid from the Johnson-O'Malley Act. The policy of termination created much suspicion and mistrust by Indians toward the Federal Government.

During the 1960s the present policy of self-determination developed. The 1960s were characterized by an awareness of minority groups. The Federal Government supported many social and economic programs aimed at improving the situation of minority groups. The Office of Economic Opportunity of the United States Department of Health, Education, and Welfare sponsored programs and followed the

13 Recently the Menominee were able to regain tribal status and federal services.
philosophy that the recipients of the aid programs should participate in the planning and operation of the programs as much as feasibly possible. By this means, many Indians gained experience and knowledge. In the mid-1960s, the B. I. A. (Bureau of Indian Affairs) slowly shifted its philosophy to one of assistance of Indian economic development. In 1966 Senator George McGovern introduced in Congress a concurrent resolution emphasizing a policy of Indian self-determination and economic development. In its report, the White House Task Force on the American Indian emphasized economic development of the Indians along with an improved educational system. The Task Force proposed economic development programs providing on-the-job training, public works programs, and 60,000 new jobs on reservations by 1977, to cover a ten-year period and to total a billion dollars. This was the first time Washington advisors had recommended an expenditure which would have a major impact on the welfare of Indian peoples.

In a special message to Congress in March, 1968, President Lyndon Johnson recommended a major expenditure of federal aid to Indians to deal with problems of education, poverty, health, and housing. Government policy was expressed by his statements:

We must pledge to respect fully the dignity and the uniqueness of the Indian citizen.... We must affirm the right of the first Americans to remain Indians while exercising their rights as Americans. We must affirm their right to freedom of choice and self-determination.14

Johnson directed the B. I. A. to establish Indian advisory school boards for all federal schools. The National Commission on Indian Opportunity was created with members to include Indian leaders

and the Vice-President of the United States to serve as the chairman. Its function was to act as an ombudsman. Under the Nixon administration this body became concerned with the problems of urban Indians.

In 1969 the Senate Special Subcommittee on Indian Education, headed by Senator Robert Kennedy and later by Senator Edward Kennedy, issued in its report sixty recommendations for change. The report emphasized greater Indian participation and control of their own educational programs and urged the creation of a National Indian Board of Education as well as local Indian boards of education for Indian school districts. Programs to meet special needs in Indian education were recommended.

In 1970 President Richard Nixon's message on Indian policy to Congress condemned termination as a policy by asking Congress to pass a concurrent resolution which would repeal the termination policy of House Concurrent Resolution Number 108. He reaffirmed the policy of self-determination.

One of the saddest aspects of Indian life in the United States is the low quality of Indian education. Drop-out rates for Indians are twice the national average and the average educational level for all Indians under Federal supervision is less than six school years. Again, at least a part of the problem stems from the fact that the Federal Government is trying to do for Indians what many Indians could do better for themselves.\(^\text{15}\)

Consistent with our policy that the Indian community should have the right to take over the control and operation of federally funded programs, we believe every Indian community wishing to do so should be able to control its own Indian schools.\(^\text{15}\)

In 1971 the National Study of American Indian Education, commissioned by the United States Office of Education, reported its

\(^{15}\text{Marx, op. cit., pp. 79-80.}\)
findings. It proposed as an ultimate goal for Indian education the development of the ability of Indian students to function successfully in his Indian society and in the American society while maintaining a respect for Indian culture. The study recommended the revision of curriculum to include Indian arts, history, and culture, not only for predominately Indian schools, but for all public schools. Special job counseling and financial assistance programs were suggested. Emphasized was the need for the participation of Indians in the educational process through direct community involvement on school boards, tribal education committees, and as paraprofessionals. The B. I. A. was urged to recruit more Indian college graduates as teachers in Indian schools. Out of 1772 teachers in B. I. A. schools currently, only 260 are Indians.\textsuperscript{16} The report recommended federal and state funding for special education programs aimed at urban Indian populations.

An outgrowth of the work of the Senate Special Subcommittee on Indian Education, the Indian Education Act of 1972 provided for an $18 million program. This program is the first to respond to Indian demands to make decisions of how money is to be spent for their children's education. Funds are directly available to Indian tribes and organizations. To qualify, the school district must establish an advisory board (at least 51% of membership is to be Indian) to develop programs for which funding is needed. The Act provides for compensatory financial aid on a per pupil basis to any school district enrolling ten or more Indian students, monies for

demonstration projects in adult education, monies for experimental projects, and the establishment of the National Advisory Council on Indian Education which will screen applications for the federal office of Deputy Commissioner of Indian Education.

A recent study by Robert E. Krebs and Gail A. Stevens of the Center for the Study of Migrant and Indian Education, Toppenish, Washington, assessed the needs of Indian children in that state.17 Thirteen major problem areas were identified as:

1. Many preschool Indian children are not oriented to the formal education process as are most non-Indian children, and therefore, react to school as an alien institution.

2. Since many Indian parents are uninformed of school policies, curriculum, and the purposes of school, they hesitate to support it and feel detached.

3. The attitudes and internal motivations may be quite different for Indian students as compared to non-Indian students.

4. There appears to be a lack of coordination of education programs, school personnel, parents, and related agencies.

5. Public schools who serve Indian populations rarely include adequate coursework which recognizes Indian history, culture, or language. Often materials used are offensive.

6. Indian students are often "socially promoted" even though they cannot demonstrate skills necessary for the next year.

7. Since Indian culture is land-oriented, it seems imperative

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that schools respond by providing educational and technological programs which would benefit the Indian community as a whole.

8. School attendance by Indian students is poor.

9. There is a high drop-out rate of Indian students.

10. Indian students find it difficult to complete homework assignments due to lack of space and/or domestic considerations.

11. Language difficulties exist for Indian students.

12. Little effort is made to provide Indian students with information regarding training programs or post-high school education.

13. Family poverty and unemployment make it difficult for parents to provide financially for their students.

Other problems indicated were distance and transportation, the need for classes relevant to employment opportunities, and alcoholism and medical problems. These findings are not unique. Similar conclusions have been reported by the National Study of American Indian Education, the Senate Special Subcommittee on Indian Education, and Edward A. Parmee while studying the San Carlos Apache.

In 1973 the United States Commission on Civil Rights issued its findings in *The Southwest Indian Report*. During hearings, Dr. Carl A. Hammerschlag, a psychiatrist and mental health consultant to the Phoenix Indian High School, described the feelings of Indian students in terms of powerlessness, that the system has made Indian peoples institutionally dependent. One of the reasons leading to the sense of powerlessness is that Indian parents have little or no control over polities which

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direct the schools which their children attend. Although advisory boards have been formed, they remain only advisory and are often not informed of school matters such as the budget or curriculum.

Although the lack of Indian parent control in education is a key factor, other factors were cited by the Commission as influencing the poor performance of Indian students. Cited were "language barriers; lack of Indian teachers and counselors, the poor quality of teachers generally, a dearth of bilingual and bicultural programs, and the use of culturally biased tests." The importance of an Indian teaching staff was accentuated by the testimony of Ms. LaVonne Three Stars, a counselor at the Phoenix Indian High School:

Only when we get staff who are appreciative of the Indian culture and will help the student recognize that he is good and that there are aspects of his culture that need to be preserved will Indian education begin to improve.

President Nixon's Indian policy message in 1970 stated that:

The Federal Government has responsibility for some 221,000 Indian children of school age. While over 50,000 of these children attend schools which are operated directly by the Bureau of Indian Affairs, only 750 Indian children are enrolled in schools where the responsibility for education has been contracted by the BIA to Indian school boards.

Most noted Indian-controlled schools are those experimental projects of the Navajo-- the Rough Rock Demonstration School and Blackwater School in Arizona and the Ramah High School in New Mexico. Rocky Boy

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19 Ibid., p. 27. Additional discussion of Indian non-participation can be found in N.A.A.C.P. Legal Defense and Educational Fund, Inc., with the cooperation of The Center for Law and Education, Harvard University, An Even Chance (New York, N. Y.: N.A.A.C.P. Legal Defense and Educational Fund, Inc., 1971), pp. 41-54.


21 Ibid., p. 28. 22 Marx, op. cit., p. 80.
School has now come under the control of the Chippewa and Cree of Montana.

The policy of self-determination has been affirmed by Presidents Johnson and Nixon. It has been a policy long awaited by the Indian people who now can feel their education and experience can be used for their benefit in directing programs they have developed.

Overview of Chiricahua Apache Cultural Traits, and, Parmee's Study of San Carlos Apache Teenagers and Education

The Chiricahua Apache are one branch of the Apache Tribe. Their traditional home was in western New Mexico, eastern Arizona, and northern Mexico. At present they are located on reservations at Ft. Sill, Oklahoma, Mescalero, New Mexico San Carlos, Arizona, and the Sierra Madre Wilderness Area, Mexico. It is likely that as a result of current legal action the 1200 Chiricahua will be returned to a reservation in southern Arizona which they occupied during the latter part of the 19th century. This study may be of value in the event of the group setting up a contract educational program on their own reservation. It may also be of value in assisting to improve the quality of existing educational facilities where there are a high percentage of Chiricahua students.

In order for this paper to be meaningful, notice must be taken of those cultural values and traits which would relate to the educational process. The classic sources for this information are two books by anthropologists: The Social Organization of the Western Apache by Grenville Goodwin and An Apache Life-Way by Morris Edward Opler. Published in the early 1940s, both use the technique of relating personal interviews with Apache informants to illustrate
their research findings.

The Chiricahua society is ideational as opposed to materialistic. Children are taught how to adapt to their environment. Traditionally lessons of survival are taught through games and the development of physical ability. The child is taught that by overcoming obstacles, he is strengthened in his spirit by the experience. The strengthening of one's spirit is a life-long process. Knowledge is valued as a means of gaining strength and power by which obstacles can be successfully overcome and the spirit strengthened.

The society is highly individualistic. There are no leaders with absolute authority. The power of the leader is one of persuasiveness based on advice and example. Decisions are reached by democratic processes but are binding only upon those who choose to accept them. Because of this there is no community institution which is compulsory.

The Chiricahua society is traditionally divided into male and female spheres. The female is considered the more desirable. It is through the female line that wealth and property descend. Labor is also divided by sex, although this is not binding. Young girls in the past have decided to train as a boy to become a warrior or hunter.

Children are raised with a somewhat permissive attitude. The child's actions are monitored with his safety in mind. Young children are indulged in until they come to the age when they have an understanding of relationships. Until an age of eight to twelve years, young children play together. Traditionally at about ten years, training begins for the child. Girls and boys are separated, with the girls to be trained by the women of the camp and the boys to be
trained by the men. They remain separated from each other until the time they begin to think of marriage.

Children are instructed largely by adult example. Stories and fables are used to illustrate proper behavior and lessons needed for survival and relationships with others. Narratives of personal experience are related by adults to children to help them learn. Little physical punishment is used to discipline. Misbehavior is pointed out to young children by fable or direct explanation in order that the child has an understanding of the situation. Older children may be disciplined by quiet or indirect ridicule. An overly-confident, unruly youngster may be called upon to prove his skills, becoming humbler and wiser as there is always someone in his camp or area more skilled than he. The child is respected and helped. He is trained to compete with himself to better himself and to cooperate with members of his family and clan. The community as a whole participates in his instruction and discipline, training him to be a strong adult.

The Chiricahua people are suspicious of strangers or of those from outside their family group. Because of these suspicions, Chiricahua engage in a long period of observation before responding to overtures from outsiders. There is no value placed on casual friendships and acquaintances. Chiricahua generally tend to have a pessimistic world view and are likely to consider new situations to be potentially threatening rather than beneficial.

In a study made of teenage Apache on the San Carlos Reservation (Arizona), Edward A. Parmee dealt with the problems of youth in schools and factors affecting the education of Apache
The problems identified were those of attendance and academic achievement. Although enrollment of school-age children is above the 90% level, there is an erratic migration of students transferring to different schools during the year. Attendance problems generally began in grades five through eight when Apache students made the transition from the on-reservation B. I. A. schools to the public schools. Absenteeism often reflected problems experienced in school by the student such as misunderstandings, school discipline, and scholastic problems.

Academic achievement of Indian students tended to be below the non-Indian students. Evidence indicated that Indian students experienced a verbal handicap. Generally the Apache students were one grade lower for achievement than the non-Indian students for the grade level. A sizeable grade-lag was cited. Although unable to do the required work, social promotions were evident. At the end of the 1959-60 school year, it was reported that 44.4% of the Apache fifth-graders attending an elementary school were socially promoted to the sixth grade; of the Apache sixth-graders, 60% were socially promoted to the seventh grade.

Parmee investigated factors affecting education. These

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24This observance of attendance problems coincides with observations made by John F. Bryde, *The Indian Student: A Study of Scholastic Failure and Personality Conflict* (2nd ed.; Vermillion, S. D.; University of South Dakota, Dakota Press, 1970), while studying Sioux students. He termed this as the "cross-over phenomena."

25Parmee, op. cit., p. 65.
factors were grouped into the three spheres of community environment, family environment, and the program of formal education. These three spheres tended to work against each other, producing an unstable environment which hindered learning. The community experienced economic problems of unemployment, social problems of two different cultures, and political problems. Poverty and the breakdown of traditional Apache family relations had adverse affects. The schools themselves were unable to meet the special needs of Apache students.

Parmee concluded from his study:

The program of education for San Carlos Apaches, represented in the main by federal and public education agencies during 1959-1961, failed to achieve its stated objectives of educating and integrating Apache children for the mainstream of American life because it was not a community-wide program of academic and fundamental education, designed to meet the specific local needs of all age groups in the Apache society. As such, it ignored the importance of the relationship between each child and the family-community environment in which he was raised.

To improve education for the San Carlos Apache community, Parmee suggested implementing several programs:

1. An intensive community-wide training program to improve adult education standards and increase adult understanding of community problems and programs in order to qualify more Apaches for participation in local education and development projects;

2. On-the-job training programs and special courses for all Apache political leaders and officials to assist them in improving the performance of their assigned duties, and to help them comprehend more fully the fundamentals of modern community government;

3. Improved and increased relationships between the schools

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26 Ibid., p. 108. 27 Ibid., pp. 113-114.
and Apache families and community groups to expand their share of participation in the program and to increase the knowledge of school teachers and administrators about Apache culture, motivations, and problems;

4. Improved and expanded guidance and rehabilitation services for students and their families with programs involving drinking, marital conflicts, child-rearing, school work, etc., as well as the exploration of better methods for measuring Apache student potentials and defining problems;

5. Increased remedial training for Apaches in school with serious language handicaps and retardation in other academic subject areas; the use of remedial summer school sessions with Apache adults as volunteer instructors; procedure allowing Apache "Beginners" to enroll in regular school sessions at the age of five years;

6. A selection of courses on Apache culture and history in the curriculum of education for Apache youngsters in order to acquaint them with their past heritage and to dispel existing distortions of fact resulting from years of prejudice;

7. Expanded student summer employment, exploring the possibilities of apprenticeship programs in job skills applicable to reservation employment needs;

8. And finally, the establishment of a new policy prevailing over all others throughout the direction and operation of the program of education for Apaches: The only manner of achieving a successful program is by seeing to it that it is designed to meet specific needs, to include active Apache participation in every phase, and to have as its ultimate goal, a stronger, healthier, and more self-sustaining
Apache reservation community with a progressive citizenry.

In 1966, five years after concluding his study, Parmee revisited the San Carlos Reservation. Steps to improve education had been taken. Among these were: allowing Apache students to enter kindergarten at the age of five years, the establishment of a remedial reading program, meetings for San Carlos teachers to prepare them to deal with Apache student problems, the formation of a PTA, and Apaches serving as members of local school boards. Thus some of his recommendations had been adopted to some degree. Problems still existed such as below normal reading levels, social promotions, inadequate academic preparation in the primary grades resulting in academic problems in the higher grades, a high drop-out rate, and the continued existence of a curriculum limited to primarily the traditional academic subjects. Social and economic problems resulting from family and community factors continued to affect Apache students.
SUGGESTED PROGRAMS FOR AN
APACHE ELEMENTARY SCHOOL MEDIA CENTER

The Community and the Media Center

While speaking to the topic of "American Indian Identity and the Schools" at a conference held at Iowa State University, Ames, Iowa, Bea Medicine, a Sioux anthropologist, emphasized the need for teachers to be aware of the socialization process of the Indian child. In the greater American society, schools play a major role in socializing the child. In Apache culture, the community performs this function. As Parmee suggested, parental and community involvement are essential to any effective school program among the Apache. Parental involvement provides the security necessary to combat students' feelings of powerlessness. Apache children are tribally educated and socialized by imitating adult examples. With adult involvement in school and media center programs, Apache students will feel comfortable participating in school activities.

Apache parents and community people can be encouraged to participate in the school media program in a number of ways. Of high priority would be Apache employed as staff members to work in the media center. It is essential to have an Apache-speaking adult(s) to better communication with Apache children, particularly since

28 Expressed by Bea Medicine, Sioux anthropologist, in an address ("American Indian Identity and the Schools") at Iowa State University, Ames, Iowa, April 12, 1975.
English is generally a second language. School-community relations can be improved by having Apache in paid positions connected with administering programs and working with children. A volunteer program could be established, with volunteers participating in story hours, translating materials, and other activities, limited only by the abilities of the volunteer persons.

The media specialist may want to develop a resource file of community persons willing to speak to classes, to chaperone field trips, or to fill any other need in the school curriculum. The file might also include places for field trips, such as businesses and stores, areas of scientific interest (e.g. pond life of a nearby stream), and historic points of interest. A resource file can be helpful to classroom teachers and can encourage them to involve community members.

A valuable means of securing community support could be an Apache advisory board. The non-native media specialist might want to lean heavily on this board as a source for understanding Apache culture and Apache students. Relative to the media program, the board might function as an authority when developing a collection of Apache material. The board might participate in the development of specialized materials, such as oral histories of the Chiricahua people and developing Apache craft displays. The board might also express community concerns in relation to their children to guide the media specialist in the selection of materials. An example of a community concern reported by Parmee was unemployment.29 With this knowledge, a media specialist could acquire career- and employment-oriented

29 Parmee, op. cit., pp. 3-4.
materials.

If possible, the media specialist should consider a program of extended hours. Both the student and the community could benefit by having access to the media center for two or three evenings a week. Many times Apache homes lack both a study area and books (such as dictionaries and encyclopedias) which would encourage a child to study. Evening access would provide a place for a student to do homework, or, possibly, to be tutored. Adults would also have an opportunity to make use of the materials, reference books, and periodicals. An evening program could be developed for adults, involving speakers, discussion groups, and films, and could play a part in adult education.

Although perhaps not the most effective place to advertise, a bulletin board in the school media center could serve as a place to post community events. Besides encouraging better school and community relations, it would encourage the Apache student to read and be aware of his community.

The Student and the Media Center

The media specialist provides a service to students and teachers by supporting the school curriculum. Since the media specialist is providing a service and is not bound by the formal classroom relationship, he/she is in an advantageous position to help strengthen the student's self-concept. The physical environment created within the media center can do much to support an Apache child's positive self-image. The use of Apache signs and symbols would be a visible

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30 Ibid., p. 72.
sign of acceptance to a child entering the media center for the first time. An example might be the use of the sun sign on the east wall. Apache art objects or crafts could be displayed. The use of art displays might act as designation points for study areas for girls and for boys, as the sexes are traditionally raised separately. Pictures of historic Apache leaders being displayed would reaffirm the child's cultural heritage.

The media specialist should be aware of courses of studies and activities in the classroom. Bulletin boards and/or displays of student work could be maintained during the year. Art and other special projects especially lend themselves to this type of exhibit. Units of study in the classroom can flow to the media center by developing displays involving students and collections of books and available media around a central theme. For example, a display for a class studying careers might feature a bulletin board with pictures of students' parents working on the job and a table holding media about various jobs.

A valuable way of relating the student to his community might be a display entitled "Personality of the Week." A male and female adult of the community could be pictured with a brief summarization of his or her job, position, talent, or some piece of interesting information. In accordance with the Apache custom of respect for older people, initial personalities featured would be older persons. By rotating the display weekly, students would see during the year people displayed with whom they have direct contact.

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Since Apache children are traditionally educated by the technique of example or imitation, the adult "personalities" could serve as appropriate models of behavior for students. This type of display could be handled by the advisory board described earlier, since they would have a knowledge of the community and could select a variety of persons so that every child could identify personally someone in his community. This type of display would gain community support for the program. The community would be involved through the advisory board and indirectly through the display.

The adoption of student developed materials into the media collection can be an asset to the collection and to the student's sense of worth. Material which is unique and well-done should receive recognition from the media specialist. An example might be a record of a visit to the school by a person of importance not generally available as a resource person. A committee of students working together might take pictures of the person and tape an interview with the visiting person.

By being given responsibility, a student can develop his initiative and self-reliance. A student assistant program can develop skills and train him for responsible leadership. The carrying out of tasks necessary to the function of the media center makes the student a valuable participant. With supervision, students can help by working at the circulation desk, running audio-visual machines, constructing bulletin board displays, and by doing some of the routine housekeeping chores.

The non-native media specialist needs to be acutely aware of Apache culture. Without this knowledge when dealing directly with
Apache students, responses may be misinterpreted, creating negative attitudes.

The Media and the Media Center

The materials of the media center are determined largely by the school curriculum. Hopefully, there will be strong Apache input concerning the curriculum. Characteristics describing the media generally begin with the prefix multi-. Multi-lingual materials should be included. English is generally a second language for the Apache child. For Chiricahua Apache children living in Mexico, English may even be a third language after Apache and Spanish. For this reason, materials need to be multi-media. Since most material is available in English, the visual image accompanying the words would help to reinforce meanings. Multi-cultural materials are necessary to help the Apache child conceptualize himself in relation to his own and other cultures. The collection should emphasize materials with high interest for low level readers.

A strong collection of material dealing with the Apache needs to be present. Much of this may need to be developed locally. Apache folklore and oral histories can be collected on cassette tapes and videotapes; the process involving community members. This material can also be produced in written form. English translations of traditional Apache folktales would be more relevant to the Apache beginning reader than some American “Dick and Jane”-type books. An advisory board and volunteers would be excellent sources to help develop materials. In recent years the White Mountain Apache Tribe has published the Western Apache Dictionary. Also appearing has been the Apache Reader.
Material by Apache and related to them should be of value to the collection.

The media specialist can encourage reading and education by developing a program to sell paperback books. Inexpensive to the purchaser, home book collections could be developed. This service would be of value to both students and community members.
CONCLUSION

The results and recommendations of Parmee's study of San Carlos Apache students were heavily relied upon when developing the suggestions of programs presented in this paper. Research findings of Goodwin, Opler, and Parmee indicate the importance of community involvement as a means of educating the Apache child. The programs suggested were designed to involve parents and community members in support of the child's learning experience.

Parmee's recommendation of courses on Apache culture and history in the curriculum is supported by a strong collection of Apache materials in the media center. Materials related to problems and concerns expressed by the community and students would supplement Parmee's recommendation for improved and expanded guidance services. Extended media center hours and a paperback book store would help improve community and adult education standards.

It is hoped that the programs and environment of the media center will be attractive and comfortable for the Apache student in his efforts to learn. With a knowledge and respect of the Apache culture, a media specialist can do much to support the child's positive self-concept.

The implications for education are obvious. All those concerned with the formal education of the Indian student must be aware of the cultural nuances of each child's background. Each school must be designed with an understanding and knowledge of the particular tribe it serves and each teacher must consider the customs, beliefs, and values of the children in his classroom when planning lessons, teaching concepts, or taking disciplinary action. Very few educators have dealt
constructively with the problems arising from the conflict between the culture base of the school and that of the Indian student. 32

It is hopeful that the educational process for the Indian student will be more successful and satisfying in the future. It is felt that the media specialist can help initiate changes for a better condition.

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