

SPECIAL REPORT

THE APPLICATION OF THE WHEELER-HOWARD ACT TO THE
EDUCATIONAL, OCCUPATIONAL, AND SOCIAL
PROGRAMS OF THE PHOENIX INDIAN
HIGH SCHOOL

Submitted by
Alexander Elvin

In partial fulfillment of the requirements
for the Degree of Master of Science
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WE HEREBY RECOMMEND THAT THE SPECIAL REPORT PREPARED UNDER
OUR SUPERVISION BY.....Alexander Elvin.....
ENTITLED "The Application of the Wheeler-Howard Act to the Education-
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Head of Department.....*J. B. Young*.....

Supervisor of Research.....*Gilbert L. Betts*.....

Recommendation concurred in by-

Director of Summer Session.....*Geo. T. Avery*.....

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THE APPLICATION OF THE WHEELER HOWARD ACT TO THE EDUCATIONAL, OCCUPATIONAL, AND SOCIAL PROGRAMS OF THE PHOENIX INDIAN HIGH SCHOOL

Chapter I
INTRODUCTION

The Phoenix Indian High School, Phoenix, Arizona, is a non-reservation boarding school and is located within the city limits. It is laid out on a federal reservation and should not be confused with the regular reservation boarding school which is located out on the desert and usually is a community unto itself.

The enrollment for 1938 was 510 pupils of which approximately 200 were in the three upper grades. There were also 16 adult tractor operators enrolled in this course and 14 post-graduate pupils working a half day for room and board and going to school one-half day. Then there were 20 Civilian Conservation Corps Indian Division adults, working on various jobs on the campus. The total group of 560 persons represented 33 different Indian tribes.

In order that the reader may become more familiar with the type of Indians who attend the Phoenix Indian High School, the writer has provided a map showing the location of the Papago tribe. The written material following is a brief story of the Papago living habits.

The following extracts, taken from a book entitled "New Trails in Mexico," by Carl Lumholtz, the famous Norwegian explorer, in which he has given an account of his travels in northwestern Sonora and southwestern Arizona during 1909-10, will enable the reader to better visualize the changes occurring in Papago living habits during the past 25 years.

The Papago Indians of today, the principal natives of the desert, live in Arizona to the west and southwest of Tucson, as far as the Growler Mountains in the west, the Gila River to the north, and the range of Baboquivari in the east. They occupy much the same land as they did when first discovered in the seventeenth century by the Spaniards. The region was early named Papaguera, or, in its greater extension, Pimeria Alta. It is part of the great region called the Sonora Desert.

They are a Pima tribe and speak the same language as the Pima Indians with some variations of dialect. Their number reaches perhaps 4,500, of whom not over 700 live in Mexico. The name Papago is usually interpreted as meaning "bean people". Their tribal name as employed by themselves is Ootam, which means "the people". They call the Pima Indians, Akimuri Ootam, or "river people", referring appropriately to their habitat on the Gila River. The Pima call the Papago, Toono Ootam, or "desert people".

(Taken from "Indians at Work," July 1939.)

INDIAN TRIBES, RESERVATIONS AND SETTLEMENTS IN THE UNITED STATES

1939



The principal Indian tribes and many small bands of Indians in the United States are located on reservations, rancherias and other communities, as shown here. In addition there are 29,985 Eskimos and Indians in Alaska.

- LEGEND**
- Reservations allotted in part.
 - Reservations allotted and open.
 - Tribal lands.
 - Colonies in Nevada.
 - Rancherias in California.

The greater part of the tribe never could be induced to live in pueblos, or villages, which was always the policy of the Spanish missionary. In spite of the efforts of the Jesuits and Franciscans, the Papagoes are still living in their rancherias as of old, half nomadic in habit, resorting in the winter to the sierras where water is more plentiful and where their cattle, horses, mules, and donkeys find good grazing ground. In the summer they move to the broad, flat valleys to devote themselves to agriculture, which is made possible by the aid of the showers that fall in July and August. They do not usually pursue irrigation beyond the diverting of rain water into ditches. In the summer they raise maize, beans, watermelons, and squashes, and in the winter, when infrequent light showers usually may be depended upon, peas, barley, and lentils may be planted, all on a small scale, according to Indian habits. Wheat, which is grown in November and harvested in May, is now the most important crop.

By scooping up the earth they make dams in which rain water is stored for household use as well as for their domestic animals. This is especially the case at the summer rancherias. Of late years they have also taken to the digging of wells. Thus the Papagos, though sedentary Indians, have distinct habitations for summer and winter. The aboriginal name for the summer rancherias is ooitak, fields, called by the Mexicans temporales. The winter rancherias are called kihim, where there are houses (ki), and these might be called villages. In some cases the summer rancherias seem to be considered the more important habitations, and medicine lodges are found at both.

It appears that up to the time of American control, dependable sources of water, and land which could be tilled, were seldom found close together. With the coming of American miners and stockmen and the development of more dependable water supplies, a gradual change in the living habits of some of the villages came about. This change was considerably accelerated between the years 1915 to 1922, when the Indian Service began the

present program of drilling deep wells in the valleys near the fields, until at the present time, a majority of the tribe occupy permanent villages.

The climate of the Papago country is marked by high temperature and low rainfall. The summer heat is intense; it often passes 100 degrees F. and at times reaches 120 degrees F. The dryness of the air and the consequent cooling of the body by rapid evaporation, however, make these temperatures bearable. The winters, though distinct, are mild and temperatures rarely fall below 24 degrees F. except on the higher mountains. Annual rainfall varies from less than six inches on the west and southwest portions of the Papago Reservation to as much as 18 inches or more in the Baboquivari Mountains. In its effect on erosion and sedimentation, however, the rate of rainfall and fluctuations in rainfall are perhaps more important than the average amount. The major portion of the annual rainfall occurs usually in the months of July, August, and September, and it frequently happens that from one to three inches will fall in 24 hours. The effect of such storms in erosion and in the transportation of sediment by floods on ephemeral streams is obvious.

The topography of the Papago country is characterized by several low mountain ranges lying in a general north and south direction interspersed with flat to gently sloping valleys and plains.

In contrast to the treeless plains of New Mexico, southeastern Arizona and parts of the Navajo country, the Papago country is an arboreal desert, where large shrubs and trees give the country a deceiving verdure that is in marked contrast to its ability to support animal and human life. The seasonal concentration of the rainfall with accompanying high temperature is responsible for the exceptional character of Papago flora. Mesquite, Palo Verde, palo fierro or ironwood, catsclaw or accacia, and ocotillo are the five most common desert trees.

The present Papago Reservations under the jurisdiction of Sells Agency were established by a series of executive orders, the first of which, dated July 1, 1874, created the San Xavier Reservation of 70,080 acres and which is located some nine miles south of Tucson, Arizona. The second executive order relating to the Papagos was dated December 12, 1882, and created the Gila Bend Reservation consisting of all of township 5 south of range 5 west of the Gila and Salt River Meridian excepting section 18 thereof. The order of December 12, 1882, was later modified by executive order dated June 17, 1909, which restored to the public domain section 16 and sections 19 to 36 inclusive. The present reservation, located three miles north of the town of Gila Bend in Maricopa County, contains an area of 10,235

acres. Although a village site is located near the Gila Bend Reservation, it seldom contains more than 21 families at any one time. This reservation is little more than a rendezvous for about 40 Papago families who wander up and down the Gila and Salt River Valleys, supporting themselves largely by seasonal farm and ranch wages.

Of the factors influencing shifts of Papago village sites or of their populations, the following are listed as the most important:

1. The end of Apache raids which necessitated a degree of concentration for security.
2. Introduction of livestock and resultant increase in pastoralism which required the larger villages to break up into more scattered settlements.
3. The digging of wells and charcos by the government which has scattered more widely the sources of dependable water.
4. The development of mining communities, and increasing contact with the white population.

Education.--There are 1,185 Indian children actually enrolled in schools that belong to the Papago Indian Reservation. There are 553 enrolled in nine Government day schools, 441 in Mission schools, 105 in Government Non-reservation Boarding schools and 86 in public schools of the State. There are at least 200 other children on the three reservations belonging to this jurisdiction that have never enrolled in any school.

The Mission schools were the first schools to be established. A Catholic Mission school was established a short distance from Topowa as early as 1912, and during the same year or the following year, a Presbyterian Mission was established at San Miguel. Soon afterward, the Catholics established schools at San Miguel and Topowa. At the present time the Catholics have schools at Topowa, San Miguel, Cowlic, Covered Wells, Pisinemo, Little Tucson, and Big fields, while the Presbyterians have only one reservation school that is located at San Miguel. The Catholics also have a school on the San Xavier Reservation and a boarding school at Komatke that enrolls Papago children. The Presbyterians have a boarding school that enrolls 60 Papago children. There are also 33 children enrolled at the Truxton Canyon Government Boarding school, 53 at Phoenix Boarding school, 17 at Sherman Institute at Riverside, California, and one each at Chillocco and Haskell.

The first government day school was started in about the year 1914. During this year schools were established at Sells and Santa Rosa and a year or so later another school was established at Vamori. In the year 1916 permanent buildings were erected at all three schools at an approximate cost of \$10,000 each. They were all designed practically the same and contained one large classroom, school kitchen and dining room combined, and six rooms for living quarters.

The Sells Day school was conducted as a one-teacher school for 19 years and the enrollment never exceeded much over 30 children. The Vamori school, even having a smaller enrollment than Sells, tried to operate for a few years on a semi-boarding plan but was not equipped to do a satisfactory job of it and dropped to a full day basis. At this the enrollment went so low that it was decided to consolidate it with Sells in 1933 and the teacher was moved to Sells and the children transported by bus. By the consolidation of the schools and the opening of bus routes to Vamori and Fresnal Canyon, the enrollment at Sells jumped from 21 in 1931-32 to 72 pupils in 1932-33. During the first two years the bus served only the villages of Vamori and Topowa. It traveled a distance of 20 miles and transported on an average of 15 children. During the summer of 1935 a committee of parents from Rocky Point petitioned the Superintendent to do some road work between Vamori and Rocky Point and extend the bus route on to that village. They promised to send 12 children and certainly lived up to that promise. During the year 1935-36 this bus made 26 miles one way and transported 29 children.

At the beginning of the school year 1932-33 a bus route was opened between Fresnal Canyon Village and Sells. The people of this village petitioned the Superintendent to open this route. It was to extend a distance

of 23 miles and they promised to send at least 15 children, however, the number of children for any one month during the first year never exceeded 10. During the school year 1934-35 the average was less than 8. So beginning the school year 1935-36 the Fresno Canyon bus was rerouted and included the additional villages of Santa Cruz, Geowic and Little Tucson, covering a distance of 35 miles one way and carried at Sells with 30 children.

With the consolidation of the two schools and the addition of two busses, the enrollment jumped from 21 pupils in 1932 to 72 pupils in 1933. In 1934 two other teachers were added to the school and enrollment reached 105. In 1935 the enrollment was 120 and in 1936 it was 172. The school employs four teachers, one housekeeper, two bus drivers, a power plant operator and a pump operator and operates at a per capita cost of \$107.26.

This school teaches the grades from one to six inclusive, with most of the pupils being in the first three grades. The work in all of our schools has been mostly academic with very little opportunity for vocational training. During the past two years the building accommodations have not been adequate. The largest class, the beginners, was given the large classroom, while the first grade used a room originally built for teachers' quarters. The other five grades were taught in a two-room tent structure.

A day school was opened at Santa Rose about the same time as the school at Sells and had a similar growth. From 1914 to 1930 this school had one teacher with less than 30 pupils. At times the enrollment in this school was quite low and it had a hard time maintaining its existence. In 1930-31 the enrollment reached 94. The next year there were 121 pupils and it was made into a three-teacher school with a semi-boarding feature. The fourth teacher was added in 1934-35. In the year 1935-36 the school had an enrollment of 153 pupils with an average attendance of well over 100. There were four classroom teachers and one home economics teacher.

The first permanent Government school building was erected at Santa Rosa in 1916 at an approximate cost of \$10,000. It contained one large classroom with six rooms for teachers' quarters and has a pupils' dining room and kitchen combined. In 1934 a new four-room school building was erected at Santa Rosa at an approximate cost of \$13,000. During the year 1935-36 a home economics unit was under construction as an addition to this building. Also, at the same time, a new principal's cottage was under construction. These new buildings will be completed for use during the school year 1936-37. There are two practice home economics cottages and a bath and wash house combined. This is the total number of buildings with the exception of small buildings used for garage and

storage space and the housekeeper's cottage.

Attendance in the Government day school is very decidedly on the increase. The enrollment and average attendance has more than doubled during the past three years. This increase is due to the addition of new school busses, opening of new Day schools, and a more favorable attitude of the Indians toward education in general.

It is interesting to note how the Day schools have relieved the non-reservation boarding schools since 1930. In 1930 there were 400 Papago children enrolled in Government boarding schools while there were only 100 enrolled in the three Day schools on the reservation. During the past year enrollment in our Day schools exceeded 550, while Papago enrollment in Government boarding schools dwindled to 105. The public schools in Arizona have contracts for tuition of Indian children are Phoenix, Tucson, Florence, Azo, and Gila Bend.

On June 18, 1934, the Wheeler-Howard Act was passed and the Phoenix Indian High School was listed as being one of the boarding schools to come under its ruling. Because of ignorance of the law and lack of faith in the government, some of the Gila River, Maricopa, Pima Indians, and Gila Bend Papago and San Xavier Indians looked upon the new law as something that would hurt rather than help them. Finally they accepted the

provisions of the Act and their acceptance was approved by the Office on Indian Affairs (5:46-48). A copy of the Wheeler-Howard Act is included in the Appendix.

The result of their action in accepting the Wheeler-Howard Act modified the Indian Office ruling regarding the program of the school. On July 1, 1937, the Phoenix Indian High School was selected as a suitable center for Indian orphans; for Indian boys and girls who lived in scattered isolated sections of Arizona; for pupils from broken homes and in some cases a few problem children.

The year 1937 also saw the establishment of a tractor operator and tractor maintenance course at Phoenix. These pupils were adults who had borrowed money from the Indian Office and had come from different states to get this form of training.

The same year also brought to the school a new superintendent-in-charge and a new principal who is also Senior Disbursing Agent.

During the past few years, various ideas have been tried out at this school and the result has been a rather uncertain and confused state of affairs.

The writer is making a sincere attempt to summarize the new policies and describe what he thinks are the most successful practices, which, with the permission of his superiors, he hopes to apply on the job.

Collier (2:4) said:

To write about the practical relationships in connection with the above title, which is also known as the Reorganization Act, is to think about all of Indian administration and Indian life. It presumes the Indians have certain powers, certain ambitions and hopes; it looks towards profound changes in government work for Indians.

Most Indians will continue to live where they are. If they have a common estate, everything is to be gained through their becoming active, intelligent partners in managing it. If they have no common estate still everything is to be gained to thus uniting in cooperative projects looking toward happier leisure life; more buying power for the dollar; more markets for goods produced; getting and prudently administering financial credit; new satisfying and paying outlets for productive energy and mutual aid and defense on all lines.

The Reorganization Act is designed to help overcome the worst under-privilegemenent of Indians --that of being deprived of the tools of organization. These tools are indispensable in modern American life.

The Reorganization Act authorizes organization (not one kind but many kinds); it protects organization when formed; it supplies positive help to organizations. But in organization the two essential ingredients are these: personal effort by those directly concerned, and growth and development through time and education. To insure duration and growth, the Indian organizations should have varied programs to interest and use the talents of various members of the groups. They should undertake, first, things at which they can succeed. But they should intellectually pay attention to the situation, and the problems in their entirety of the tribe. They should build long-term programs and should search for talent among the youth of the tribe. This is the Indians' opportunity. What will they do about it?

For 70 years, the Indian areas have steadily diminished. Land leases, stumpage sales and surrender to white people have further depleted other areas. The results, for more than 100,000 Indians have been abject poverty, and a restricted income for all other Indians. The end result were destitution, disease and extinction. The Reorganization

Act contains the policy for reversing this state of affairs. Land acquisition and land development, recapturing irrigated and timbered areas are parts of this policy. Stoppage of further land alienations is another part. The physical accomplishment of all these changes will take many years, but whether it shall be accomplished at an early date or at a later time, will rest mostly upon the mental attitudes taken by the Indians. The determination that Indian life shall be built up, Indian physical properties used and enlarged, and the creation of Indian groups by individual Indians shall be the means of establishing an organization that is self-governing, which, governed efficiently and humanely, will provide modern individual opportunity to All Indians.

Nash and others (11:9) say:

To think of these organizations is to realize there are 200 different tribes speaking 55 distinct languages and approximately 337,000 Indians in the United States, of whom some 241,000 live on reservations. Three states, Oklahoma, Arizona, and New Mexico, contain nearly half of the entire Indian population. Those Indians are increasing today faster than whites.

The following is an excerpt from "The Problem of Indian Administration" by the Institute for Government Research (9:196-205):

While the Indian death rate, in spite of improvements in the Indian Health Service, continues higher than that of non-Indians, it is more than offset by the high Indian birth rate.

It further states (9:357):

Of a total third of a million Indians, about half are considered to be of pure stock. The other half are more or less mixed with white blood, and in the case of two or three tribes, with some negro blood. English is the only common language of communication except in the Southwest, where Spanish is used to some extent. Indians who speak neither English nor Spanish number approximately 50,000. Illiteracy among the Indians is relatively high--estimated at about 30 percent.

The following is an excerpt from "New Day for the Indian" prepared under the direction of Jay B. Nash, Oliver LaFarge, and others (11:10):

With a few unimportant exceptions, all Indian tribes originally were placed on reservations. Reservations were tracts of land set aside for them and guaranteed to them by the United States. This was done partly as a military measure to confine the Indians and to open up the rest of their territory to white settlement, and partly as a means of protecting them in retaining some portion of land. Until very recent times, whenever an Indian reservation proved to be desirable to whites, but little time was lost in taking it away from the Indians, regardless of treaties or other guarantees. A number of devices, notably the allotment system and the termination of wardship, have been used to acquire even these limited areas of land.

The Institute for Government Research further reports (9:467):

Under the allotment system each Indian was given a small tract of land on the reservation, and all the land left over was declared "surplus". The tribes were forced to cede these surplus lands which were then thrown open to white entry. The next step was to declare as many allottees as possible competent, removing warship protection. Immediately exposed to a variety of devices, of which the most common was bringing in and selling liquor, the Indian, when he fully recovered his senses, found he had no land left in his possession.

The allotment system has been replaced by the Wheeler-Howard Act and the important question now is, How can this Act function to help the Indians, and how does the application of the Wheeler-Howard Act affect the educational, occupational, and social program of the Phoenix Indian High School? In attempting to find the answer, it is thought best to analyze the main question

into subordinate questions. They are as follows:

1. What is the Wheeler-Howard Act?
2. What are the significant problems?
3. What functional techniques may be used?

Answers will be sought through a review of the literature.

Chapter II

REVIEW OF LITERATURE

The basic literature found was the report of a survey made by the Institute for Government Research. The survey was requested by Mr. Hubert Work, Secretary of the Interior, June 12, 1926, and the report was submitted to him on February 21, 1928 (9:1-847). The title of this survey is, "The Problem of Indian Administration". It deals with the principal problems of Indian life and Indian government, and is divided into eight sections.

They are as follows:

1. A general policy for Indian affairs.
2. Health
3. Education
4. General economic conditions
5. Family and community life and the activities of women
6. The migrated Indian
7. The legal aspects of the Indian problem
8. The missionary activities among the Indians

Because of the diversity and complexity of Indian affairs, this report is necessarily voluminous. There are 872 pages. This survey gives the reasons why the Wheeler-Howard Act, known as the Reorganization Bill, was necessary. The technical director of the survey and his staff of specialists, in collecting and evaluating the data, have either individually or in a group, visited

95 different jurisdictions, either reservations, agencies, hospitals, or schools, and many communities where Indians worked and to which Indians had migrated. Practically all western states with any considerable Indian population were included in the field work (9:7).

Commendation should also be given to the survey which was edited by Nash, LaFarge, and Ryan (11:2).

This material, as set up in The New Day for the Indians (11:1-4),

... is a survey of the working of the Indian Reorganization Act of 1934 and was gathered from sources believed to be authentic and checked by the Indian Bureau in Washington, D.C. The essential facts concerning the change in the government's policy toward American Indians by the passage of the Reorganization Bill, are brought out in statements of accomplishments of problems, and of the shortcomings of this Act and is a reflection on present conditions. This material is submitted to the American public with an urgent plea for a sympathetic understanding of a difficult problem of adjustment between two conflicting civilizations.

The bulk of reports, experiments, articles, and suggestions from Collier, Beatty, Carson Ryan, and other leaders of Indian work and Indian tribal organization are sources of information that might be considered reliable. These writings, which are listed in the bibliography, are not mere personal opinions; they are references to findings, functions, and recommendations that have been tried out, and when necessary, were modified, but in the main have been found to be successful. The review of literature pictures the Indian previous to

the passage of the Wheeler-Howard Act, as an underprivileged, exploited, misunderstood, mismanaged individual (9:6-8).

The above surveys gave complete answers to questions one and two. A review of the literature, relating to question one, "What is the Wheeler-Howard Act?" is given below. The Wheeler-Howard Act (13:984):

... is to conserve and develop Indian lands and resources; to extend to Indians the right to form business and other organizations; to establish a credit system for Indians; to grant certain rights of home rule to Indians; to provide for vocational education for Indians; and for other purposes.

Wheeler introduced the bill (S. 3645) in the Senate, where it was referred to the Committee on Indian Affairs May 18, 1934 (7:78:9071). This committee reported it back and submitted a report (No. 1080) thereon. May 22 (7:78:9221) Ashurst submitted an amendment (S. 3645) to the bill (7:78:9924). The bill was debated and passed in the Senate June 12, 1934 (14:78:11122-46). Howard moved the rules be suspended and the bill passed as amended by the House on June 15, 1934. Two-thirds voted favorably (8:78:11743). Howard insisted upon having a conference with the Senate regarding the amendment to the Senate bill (S. 3645) and conferees were appointed by the House June 15 (8:78:11744) and by the Senate on the same day (7:78:11634). The conference bill was adopted by the Senate on June 16 (7:78:12004) and in

the House on June 16 (7:78:12165).

President Roosevelt wrote a letter to Howard (12:78:7807) stating, "The Wheeler-Howard Act is a measure of justice that is long overdue." Mr. Collier wrote a letter to Wheeler (4:78:10777) saying, "The mechanisms and policies of the Wheeler-Howard Act are first and last a prescription for this Indian segregation to an end." The Wheeler-Howard Act was signed by President Roosevelt June 18, 1934 (13:988).

This answers question number one completely and forms the basis for an understanding of the need for the Wheeler-Howard Act.

The literature relating to question number two, "What are the significant problems?" is reviewed below. Meriam and his associates (9:89) made a survey in 1926-28, "The Problem of Indian Administration," and found that the work of the government directed toward education and advancement of the Indian was highly ineffective.

The word education is used in its widest sense, and not only includes school training for children, but also activities for the training of adults to aid them in adjusting themselves to the dominant social and economic life which confronts them.

They go on to say,

... the most fundamental educational need is a change in point of view. The entire Indian problem is a question of education, and a recognition of the Indian as an individual is necessary. Standardization of courses, routine methods and

traditional types of schools do not solve the problems,

and (9:346-429) some definite but progressive ideas, experiments, and demonstrations are needed.

Nash and associates carried on a investigation of Indian education in 1938 (11:31-2) and found that,

Seventy percent of the current budget and probably a similar proportion of the current energy of the Indian Service is expended upon social service and permanent public improvements in the fields of health, education (including extension work) and in relief projects in road building and irrigation.

This means that cooperation should be improved and maintained with all other Federal and State agencies whenever possible. Nash also goes on to show that

During the years from the passage of the General Allotment Act of 1887 until the beginning of the present administration, Indian land holdings were reduced from approximately 137,000,000 acres to less than 50,000,000 acres.

However a significant change took place, as shown below:

Between March 1933 and December 1937 the total of Indian land holdings increased by approximately 2,780,000 acres. The Indian Reorganization Act authorized an appropriation of \$2,000,000 a year for land purchase. In the four years, following the passage of the Act, a total of \$2,950,000 was actually appropriated and contracts involving an additional \$500,000 were authorized. In short, the Indian estate that a few years ago was being dissipated and destroyed, is today being conserved, amplified, and improved for the benefit of the Indian people today, and for the unborn Indian generation.

A summary of four years of effort has shown that some progress has been made (11:1-47). The surveys that were made ten years apart by different groups

Meriam (9:89) and Nash (11:32), reveal that meanings and practices in education are changing; and the change is both progressive and democratic.

Nash further reveals that there was some opposition to the Wheeler-Howard Act in 1935 (11:38-44). A report on the discussion is found in the 74th Congress House Report no. 7781, February 10, 1935.

Collier (3:262) studied the problem of educational loans for Indians and made the following report:

<u>Educational Loans</u>	<u>Amount</u>
Total amount appropriated - - - - -	\$175,000
Amount appropriated for colleges and universities - - - - -	\$ 35,000
Amount appropriated for trades and vocational schools - - - - -	\$140,000
No. of students who secured further training	399
No. of students to secure further training in college - - - - -	258
No. of students to secure further training in trade and vocational schools - - - - -	141
No. of teachers in elementary schools - - - - -	91
No. of teachers in home economics - - - - -	17
No. of students in social service - - - - -	25
No. of students in engineering schools - - - - -	22
No. of students in forestry --- - - - -	15
No. of students in nursing - - - - -	38
No. of students in agriculture - - - - -	23

The above review gives the basic details and legislative procedure in securing the passage of the Wheeler-Howard Act, and some main features of what has been done in the past four years of its existence. The review gave complete answers to questions one and two. The third question, "What functional techniques may be used?" will be answered by analyzing the experiences that

The Phoenix Indian High School has had, during the past two years, in attempting to apply the act to its educational, occupational, and social programs.

Chapter III

SIGNIFICANT PROBLEMS

A summary of the literature discloses some of the significant problems that are involved in the application of the Wheeler-Howard Act to the educational, occupational, and social program in the Phoenix Indian High school (6:1-46).

The statement of common problems, as provided below, is to show the reader what tremendous difficulties lie before the Indian Service administration and other employees in determining a procedure to follow.

Common problems

- a. How can the school so organize its faculty, the students, the necessary institutional chores, and the schedule so as to provide educational occupational and social experiences?
- b. How can work experiences and classroom experiences be related to each other?
- c. How can the school provide sufficiently long work days for trade and craft pupils, to enable them to acquire adequate skills?
- d. How can dormitory, or home life be co-ordinated with other aspects of the school program?
- e. How can leisure time experiences be made educational and related to work and classroom experiences?

An inspection of the common problems reveals that a careful analysis of objectives, procedures, and types of organizations will be required to successfully solve them. The application of the Wheeler-Howard Act has created many new problems. The main problems with which the Phoenix Indian High School is concerned are given below.

Effective land utilization

Many reservations have populations in excess of the number the land will support. The conditions of the land is so poor that a large acreage is needed for grazing and raising crops. In many cases it is only by buying and working, that the Indian can make a living from it. Tribal money is available for buying this land but it's full value is neither appreciated nor realized. There is a need for a program of education that will aid the Indian in planning necessary credit and diversification of crops to be raised and in acquiring information on the management of stock, seed, machinery, marketing, and irrigation procedures.

Cooperation or competition

The major significant problem confronting the Indian Office, the local administrator, and Indian Service employees of the Phoenix Indian High School is "How can thinking, planning, and activities of teachers

and students be coordinated so that the application of the provisions of the Wheeler-Howard Act will result in democratic outcomes that enable individuals to satisfy their needs, while the group as a whole benefits?" The difficulties involved in the solution of this problem are the differences in training, background, and motives of the personnel, lack of commonly accepted objectives, and undiscovered, untried methods and procedures.

Reorganization problems

The pupils attending the Phoenix Indian High School who belong to the Hualapai tribe are quite concerned about what is going to happen to them. Their parents, as members of the tribal council, have accepted the provisions of the Wheeler-Howard Act, December 17, 1938 (5:46-48) and want their children to have the same rights and privileges as the white man's children. Because the Indians want better homes, they ask that the children receive training in the building trades and if that training is not given they will send the boys to another school. On the other hand the school is undergoing a reorganization and eventually will be emphasizing an agricultural program; new buildings for this type of work are now under construction. The pupils have written home and told the parents what the school plans are, but the parents have insisted that their children do not need instruction in farming or raising

cattle, as that information has already been given them on the reservation.

The solution of this problem is one of adjustment, because there are different factors to be considered, such as, individual and tribal attitudes, pupils' present needs, a working knowledge of the entire program that is being offered, and agricultural possibilities and procedure.

Functional guidance for adults

Another problem in which the Phoenix Indian School is very interested is the type of program that is functional and can be offered to a group of young adult pupils (20 to 25 years of age). These pupils have graduated from Phoenix during the past few years, but they can't find work. Having had some part-time work, they come back to look things over. These young men say they would like to go to school, but they also state they don't know what to take. Some have had industrial training, and some of them have taken agricultural work, but they are mostly laborers. The majority lack initiative and leadership qualities. The past few years have seen a larger number returning each year, and that circumstance alone is bothering the administration.

The answer to this problem might be, that something further could be done to help those people

who show evidence of leadership ability.^{1/} Directed activities and experiences on the campus, or in some of the buildings, as well as class room work, might be offered to those who had no specific training. (6:42)

Delinquency

The Apache Indians at San Carlos, Arizona, are living in an area where cattle raising and community irrigated gardens are the economic features; they have built the instructional work around a herd of one-thousand beef cattle. Most of the manifold activities connected with the care of the herds are carried on by the high school pupils, who are also equipped to drill wells, operate gasoline driven machinery and develop and operate irrigation projects. The school cattle program has stimulated young adults to form a cooperative livestock association around a nucleus of reimbursable or repayment cattle, but the educational objectives of this cooperative enterprise should be further emphasized by the school. The use of related information in study groups would develop methods of doing business at prevailing market prices, and help eliminate the practice of underselling goods, livestock, or farm produce. An expanded program would

^{1/}. Groups who are interested might be benefitted by further training in agricultural, industrial arts or other lines of work.

also bring higher returns not only with cattle but with poultry, grain, sheep, and other farm products and farm supplies. This functional study of cooperatives is one of the best devices by which broader interest in consumer and market education can be developed. It is only putting into practice one of the oldest of Indian traditions "working together for the good of all" and a cooperative to be successful must be a highly democratic institution, which demands full member-participation, and thus, will continue to flourish only with an understanding membership. This is the bright side. However, some of these boys had been in trouble by being careless in their work habits, and were warned about carelessness and loafing on the job, and were finally fired. Others had been drinking liquor, falling asleep, and thus losing a large amount of irrigation water. Another group had ganged together and arranged a deal to sell cattle illegally. This conniving was discovered before any harm was done, but the older Indians were disgusted with this group and refused to let them stay on the reservation. The result was that some of these young adults drifted to other places, and some found their way back to school. Those who came to Phoenix were allowed to enter on a part-time basis, one-half day at work and one-half day in school, usually taking academic studies. Because of their age and experience they were often in trouble

during class time and could not get along with regular pupils. Even with a changed schedule they were in trouble most of the time. Finally they were sent to the principal who had been very patient. Knowing their previous history, he tried to help them by allowing them to enter school and take active part in the activities, hoping that the school environment and time might do something to enable them to see their mistakes and try to overcome them. Usually when these people were sent to the principal's office, they wouldn't do or say anything to help themselves. Once in a while the principal would find out the next day, that one of these Indians had again left school. Where he had gone, nobody knew.

There are many cases like those described above and some of the main reasons why they act as they do are given below. Some of the homes are located in an isolated part of the reservation, and on some reservations isolation may mean ten to twenty miles on the other side of a mountain, where the only road is a burro trail. While talking things over to a group, in a quiet conversation, some of these pupils have admitted to the writer that they first entered school when they were nine years of age. Others are orphans; some live with their grandparents and a few of them are problem cases. In practically every case these Indians are poor students in reading and speaking the

English language. It may be stated here that (6:36) a small percent of Indian Service officials are in favor of a reformatory type of school and this procedure may be the solution to the problem.

Community progress on the reservation

How much legal and moral right does the tribal council have in preventing other Federal agencies from hiring the best men of the reservation? This problem is becoming more acute as there seems to be different interpretations of tribal council rights. For example, when the Soil Conservation Service hires men for work, they rob the reservation of its best men; the job is usually away from home and lasts for several months. The livestock and other farm work is neglected, and for a short time the neighbors take care of the farm chores, then they send word to the school that the son is needed at home. The boy goes home and thus loses a part of his education, and eventually, all interest in school life. After a period of time has elapsed, the parent returns to the reservation, but while he was away he had learned some of the white man's habits; his job was finished, he couldn't go back there, and some of his money had been spent for liquor; some was spent for clothes that he did not need and would not use after he reached home. No money had been sent to the tribal council for safe-keeping, but

more money had been left in the slot machines than he could afford. He has nothing to show for the time he has been away; nor has any money been saved. He does have a sense of loss that leaves him disheartened and without any initiative to go back to local conditions. This case is one example that is written in detail. With some slight variations, the above case listed could be multiplied many times, on various reservations; and the problem is still unsettled.

But along comes another agency representing the Federal Government. The W.P.A. group arrives at the reservation looking for men, and other Indians get the impression that since it is a government unit it must be good. When the W.P.A. get the number of men they want, the reservation is further depleted. Sometimes the work is located near the reservation and the men are hauled to the job in trucks, but the work keeps them away from the reservation all day and the wages that are earned are sufficient to last these Indians for some time, so they see no necessity for keeping up the farm work at home. Tribal funds have been borrowed for livestock and other farm developments, have been put to use, but when the payment is due there is neither crops nor stock improvement available to prove that self-government for Indians is justified.

One solution to this problem might be found, a regular C.C.C. company with an Army officer in charge.

This arrangement should specify regular enlistment periods. The outdoor work, discipline, regular food and sleep, adult guidance and professional and practical educational opportunities would permit favorable conditions by which Indians may learn to adjust themselves. The main idea is they would get experiences that broaden their outlook on life. They have a financial standing, and for some of them it may be their first experience in handling sums of money. The soil conservation, forestry, and trade activities, help build up experience so that they will be able to do some intelligent choosing of their own volition. These experiences would perhaps have some carry-over values on the reservation to which the Indian will return.

Local social and economic programs

The problem of stimulating Indian initiative and responsibility, for the purpose of providing a better social and economic program, is a problem that requires careful planning. The Reorganization Act sets up democratic principles by which planning through local representatives may be effected, but something additional to mere principles is needed. The Reorganization Act will be of greater value to the Indians in planning a better program, only when the Indian follows the provisions of the Act. The legality of the Act provides for setting up a program, but the attitude of the

individual Indian toward the Reorganization Act, in many cases, is uncertain because, over a long period of time Indians have received different kinds of help from the Federal government, such as financial aid, food, clothing and shelter, which in some reservations meant that new homes were provided. This form of aid to the Indian had grown to be a habit; when they needed supplies they went to the nearest agent and got what they wanted, and when they were in trouble, the same procedure was repeated with satisfactory results.

With the passing of the Reorganization Act everything has been changed for the Indian; now they are expected to work for what they get (6:14).

Section ten of the Act provides means of borrowing money. The tribal council group, and the individual Indian who see possibilities in the Reorganization Act in connection with improvements of the present social and economic program, can borrow money for that purpose (11:10). Before money is lent to Indians, they are shown what the contract looks like, and the provisions of the law are explained. The prospective borrower must provide collateral or character witnesses to prove his sobriety, industriousness, and reliability; also he must understand what he is doing, and know he is expected to pay the money back according to the terms of the contract.

This change in Indian policy will be more helpful when the following problems are "ironed out." In analyzing the practical methods and procedures that are required in setting up a program, it is found that there are a number of other people besides Indians who are very much concerned about the question "Where do I fit in?" in a better social and economic program. First, the Indian himself has a personal idea about what should be done. Second, the tribal council has the authority to plan a program. Third, the personnel of the various Federal agencies and divisions such as Education, Forestry, Soil Conservation, the W.P.A. and the C.C.C. want to help with the program. From all of the above mentioned individuals and groups come good ideas, but some overlap and others conflict with the local council. For instance, to some Indians, "self" comes before the "tribe" when they think of self-government. To other Indians the Act does not mean much because it has never been adequately presented to them in terms they could understand; they do not know the purposes, procedures and possibilities that are stated and implied in the Reorganization Act. The tribal council would like to begin planning, but the different points-of-view from the Federal divisions are confusing, and nothing definite has been accomplished.

Out of all this confusion in reservation reorganization which has happened so frequently in the

past year, only one clear idea has been acted upon: The Office of Indian affairs has gathered together a group of men and women, whose job it is to go to the tribal councils and assist them in planning a better social and economic program in their local community. This group of men and women are "the useful functionaries of the Indian Offices (/ :44) who, within local areas form themselves into local teams, and in their capacity as local teams, proceed to develop social and economic programs in cooperation with local Indians"

The above quotation should be the solution to the problem, but is it? The pupils from the local schools are dissatisfied with the present program. The teachers in visiting the reservations are asked to help improve local programs. The social worker brings to the local teacher's meetings, facts, that prove further cooperative work is necessary to improve the local social and economic program. The question is raised by Indian Office officials, "Why aren't the Indians making better use of the loan fund?" The answers to these questions may be found in one other important factor that has something to do with planning better social and economic programs, the "time element." It is intangible in that nobody knows how long it will be or how long it will take for the average Indian to understand that in this Reorganization Act, Indian history has been radically changed, that these changes

affect everybody concerned with Indians, directly or indirectly, and that, according to the best available information, the latest experiments, and from sound educational procedure, the Indian Office has done everything in its power to provide the Indian with a practical example of a democratic government at work. The problem may be put in the form of a question: How can Indians be prepared for self-government, and how will they make use of it? (1: 16-18).

Chapter IV

FUNCTIONAL TECHNIQUES

The functional techniques as stated below are relationships and experiences that are improvements over previous practices in establishing a better social and economic program for Indians. These relationships and experiences deal with individuals and groups of junior and senior high school pupils, adult students, teachers and parents, and can be described as democratic practices in the solution of real problems. The activities may be written in the form of anecdotes that concern persons and groups, and are the counterpart of major problems of Indians as described in Chapter V.

Interest factors of adult students,
the Reservation, and the teacher,
which provide cooperation in the
social and economic program

One of the industrial shops at Phoenix is set up for the purpose of teaching tractor operation and maintenance. At the present time fourteen men, from 24 to 30 years of age are enrolled. These men have taken advantage of the provisions of the Wheeler-

Howard Act by borrowing money for the above type of training. They are sincere in their efforts to learn all that is possible while attending this school. Two of these men called on the instructor who taught vocational English and wanted to know if arrangements could and would be made that would permit them to attend a night school class in vocational English. The men were promised cooperation, and a date was set for a meeting on Monday evening of the incoming week. With this cooperation, these men went ahead with their plans, they acted as a committee for the group, named the meeting as a conference, wrote a notice regarding the time and date, and posted it in the tractor shop. On the evening of the "conference", which was called for seven o'clock, but two men had appeared, and it was nearly thirty minutes later before eight more showed up. One of the first two men acted as chairman, and opened the meeting by saying that everybody knew why they had come to the meeting; it was up to them to say what they would like; that they could have any kind of a study they thought would help them to speak better English. (The leader by this time had seen a written notice on the blackboard, which referred to the "meeting" of tractor operators). This meeting, he said, has been called for the purpose of getting ideas, and now was the time to talk about them. One man stood up and asked if the meeting could be postponed for a

week, but the chairman could not get any sense out of the request and did nothing about it. Another one asked to have the meeting night changed to Wednesday, as two of the group had to attend National Guard drill on Monday evenings. This request was discussed quite freely; the group had not thought of a Wednesday evening meeting. Somehow, the last question seemed to have eased the strangeness or the novelty of meeting together in a different environment, because from then on the group asked a variety of questions which kept the chairman busy finding suitable answers. They wanted to know which courses would help them in tractor work.

It should be stated at this time, that the value of this group-gathering can be more thoroughly appreciated, when the reader visualizes the group sitting around a horse-shoe-design table which has a seating capacity of 24. There were nine tribes represented. That individual differences were obvious, some people were dressed for a party, others were in work clothes, a few wanted to talk most of the time and some could talk only when the leader kept prompted them. The Indians from southern Arizona insisted on taking plenty of time before they answered a question. The people from Oklahoma and Oregon would answer promptly, then some others would come back to the original question. This sort of procedure happened many times and the chairman was clever enough to explain and repeat

the explanation until everybody was satisfied, or until a vote was taken. (There are times when the Indian is in trouble because he is shy, he will not push himself forward and ask questions if he is alone yet he does not understand trade terms, prices, and other related information, so he proceeds slowly and cautiously.)

These men were slow in starting but when they did, they kept on steadily until they got what they wanted. All kinds of subject-matter was suggested, school programs and pamphlets had been left lying on the table. Vocational Guidance, Vocational English, Public Speaking, Mathematics, and Safety Education seemed to be the most popular subjects. Even the idea of writing a Handbook on Tractor Operation, for future trainees was discussed, but it got lost somewhere as nobody seemed to know where to begin, or what the contents should be. The experiences that those men went through in analyzing their problems and expressing their desires; the progress made by their leader, and the progressive attitude of the group in agreeing with the leader; accepting responsibility for taking their turn as a chairman for the next meeting; carrying on these meetings for a total of 24 meetings, once a week; cooperating as a group by changing the meeting night so that more members could attend the meetings, all had a part to play in helping these men solve their problems. They had access to and made frequent use of the dictionary,

tractor catalogs, and charts. Here was a group of men who were new to the school, who had never met each other who realized that they had missed something from the regular school and were trying to make up for what was lost, all of them working toward the same goal and demonstrating democratic practices because of the intense interest and application, and paying no attention to time. These adult Indians for 24 weeks spent an average of three and one-half hours at each meeting. The subject-matter finally chosen was, "Related Information on Tractor Operation." As previously mentioned, each man took a turn as chairman and he knew when his time came to take charge; they used the man's last name and followed the alphabetical order.

Three factors of interest are worth mentioning here. First, in many of these meetings, had a visitor been present and listened to the group discussions, he might have asked himself, "Is that discussion a part of the related information?" Second, where these men got the idea that writing a handbook was a job for them and that it would help them to understand and speak better English, nobody seemed to know. Two nights were used by this group making decisions and trying to find a starting point in order to begin writing a handbook. Third, the vocational English instructor attended all the meetings and sat on the "sidelines" and enjoyed it.

Those Indians were quite satisfied to have one of their own group act as chairman for this meeting was theirs and they got everything that was possible to get. What they needed more than anything else was self-confidence and speaking in public, expressing their thoughts without being ridiculed, and seeing some action happening from that expression. Every member of the group enjoyed the experiences; they wanted to run the show and they did, notwithstanding that the tractor instructor, appeared once in a while and helped with job analysis problems.

Changing environment to facilitate
and carry on an activity which
gives Indians real difficulty

A situation in which pupils satisfactorily adjusted themselves to a new situation occurred at the Phoenix Indian High School. In the school assembly the pupils had been invited to participate in the re-organization plan by expressing their personal interests in the educational program; they were asked to fill out their program cards by choosing two constants and two electives, which they did. When the pupils arrived at the room marked on the program card, it was found to be a drawing room with forty benches. The pupils went there to study but the benches were too high to sit on, and the tops were slanted so that books, papers, and magazines continually fell on the floor. This

condition lasted for a few days. Those boys thought things over, and started a discussion about what should be done to make it possible to study and to be comfortable while studying. The result was that they asked and received permission to build some furniture that could be more suitable to their needs. They selected a leader; made a special trip down town to the furniture stores for ideas, designs, and measurements, made some sketches, and with the help of the carpenter built a large horse-shoe-designed table for discussion purposes and two circular tables for comfortable reading. They dismantled the forty old-fashioned drawing benches and hauled them to the school commissary. There were extra chairs in the dining hall for which the pupils asked and received permission to use. They are now comfortably at work.

In sensing the problem facing them, this group of Indian boys, 11 Pimas, 5 Apaches, 6 Hopis, 5 Navajos, and 7 Papagos, all tenth graders, carried out their plans to a successful completion. These experiences were real and further improvements will be made in this room when and if this group decides upon making a change. The progressive attitudes shown by these pupils is so much more dynamic since the reorganization of the school that a timid or a traditionally conservative type of teacher would not be "comfortable" with the above group.

Developing attitudes of tolerance
and cooperation by means of personal
contact, knowledge, and understanding
by providing opportunities to indivi-
duals and tribes to sense a problem
and do something about it

In the last week of February there is an annual Papago Fair and Rodeo held at Sells, Arizona. Sells is located in southern Arizona and at this time of the year the desert is beautiful, the days are warm, and the Papagos enjoy living. The reservation school is closed Friday for the festivities and everybody in that part of Arizona, who is able, goes to the fair. Those Papagos who attended school at Phoenix last year thought they would like to attend the fair. Four Papagos from one home-room talked things over and made a decision. They offered their services to the entertainment committee by putting on a show that never had been seen at any previous Papago Fair. The parents took the plan to the committee chairman, Mr. Ignacio, who upon hearing what it was, promptly told the parents to invite the pupils and personally wrote an invitation to them to come and bring their friends. The pupils then asked permission from the principal of the Phoenix school to be excused Friday, so they could attend the Fair. They received permission provided they brought back some educational information. This cooperation encouraged the pupils, and they sent a letter to

Mr. Ignacio thanking him for his invitation and promised him that they would be at the Fair along with 20 other pupils from Phoenix.

Those four Papagos analyzed the problem and realized they had to have assistance. One of the group, Sanfred Parvello, was elected leader, and it was his job to see that everybody cooperated to make the trip a success. John Blaine was elected secretary. His job was to make note of educational information and furnish a written report of the activities at the Fair to the school paper.

That this home room group was interested was shown by the 100 percent attendance at a special evening meeting; the slogan was "Each pupil must have an active part to play." This meeting was held for the purpose of forming committees so that the responsibilities would be divided. A list of "things to be done" was discussed by the group, and recorded by the secretary. They had four day's time to get everything prepared and that item was talked over. Finally, the necessary committees were named and each knew what his responsibility was. One committee took care of getting a truck and driver, another committee went to the cook and the baker, who made arrangements for sufficient food and an assistant cook to prepare the food. The committee came back later and assisted in loading the truck.

The four Papagos took three committees to the Fair: One to act as messengers and help the leader to make announcements over the public address system at the rodeo; a second to take charge of the entertainment plans after they reached the rodeo grounds; and a third to arrange sleeping quarters at the reservation school the evening of the Fair.

The group left Phoenix Thursday afternoon after school and reached Sells about midnight. Next morning the pupils visited their parents and took their friends with them. The four Papagos acted as hosts to the group. They took six Hopi dancers from the northern part of Arizona who had never seen the Papago tribe on the Papago reservation. The six Hopis danced four different dances at the rodeo and were so successful that the Papagos insisted that the Hopis dance for them again in the evening. The entire trip, the Fair, the rodeo, the dances and the pupils attitudes toward each other, and the attitude of the Papagos young and old at Sells toward the visitors, of whom were six Hopis, three Apaches, Seven Pimas, and four Hualapais, made a profound influence in the lives of these pupils. Excepting the four Papagos who were at home, none of the other pupils had been in that part of Arizona before. This trip provided real life experiences for them. They stayed two nights at Sells reservation and made new

friends; they had many opportunities to get into trouble, or get drunk, but they decided to behave; they divided the work and the responsibilities. They brought their own bedding and slept in the community hall, cooked breakfast, washed dishes and cleaned the floor without a "disciplinarian" or any other adult to "watch" them. These boys looked up the superintendent, the principal, and the rodeo chairman to express their appreciation for the wonderful experiences they had received.

The return trip to Phoenix was made in good time and the group gave their secretary enough material about the rodeo to fill a good-sized book. John Blaine, the secretary, made an educational report that was printed in the "Redskin", the Phoenix Indian High School paper. The point to be emphasized now is, the school population thought that this group of tenth-graders were lucky in being allowed to go to the rodeo and Fair, but during the next week in the tenth grader's home room these boys kept thinking and talking about the nice treatment that they, as strangers, had received from the Papagos. Before this trip, those boys did not think about other tribes or other people. Now their thinking has increased, their vision has become larger and broader. They are ready for other new experiences in social or economic education.

Curriculum planning

A letter from the Indian Office concerning the value of guidance was read to a group of employees at the regular monthly meeting at the Phoenix Indian High School. This letter led to an informal discussion among the teachers regarding what might be accomplished if an organized guidance program was set up and followed.

During the next week the idea kept coming into the teachers minds so often that a small group of them went to the superintendent to get permission to try an experiment along the lines of a group study on the question of guidance. The request was granted and the group promised to report their findings at the next employees meeting. This group then began to organize by asking other teachers to serve on a committee basis so that the entire school would be represented.

The following teachers took active part in this study: Mr. Sharp, Agriculture; Miss James, Girl's Adviser; Miss Ellis General Education; Miss Vincent, Homemaking; Mr. Corbett, Physical Education; and Mr. Elvin, Trade and Industry, Chairman. The committee held a meeting to discuss what should be done, how it could be done, and who would do it. The above preliminaries took four meetings of discussion before the committee settled down to a mutual understanding of

what shall be included in guidance.

After each committee member had an opportunity to read "Occupations," "Trained Men", "The Reorganization Act", "The Meriam Survey" and other good books on guidance from such authors as McCaskill, Brewer, Overstreet, Burnham, Fretwell, Lee, Prosser, C.R. Allen, R. D. Allen, Koos, Keefauver, and others and had begun to see the possibilities of organized guidance in relation to Indian education they realized how much greater was the need of reorganizing the school program. At the next employees meeting the committee chairman reviewed the findings of the committee up to date, and asked for further time to make a more thorough study of the problem. This request was granted and the committee went to work. Each member was given an assignment and received the help of the rest of the committee. As an example, the title of Guidance by Miss Ellis included six units--historical development, the nature of guidance, the need for guidance, aims and objectives of guidance, features of the school which achieve guidance, and administration of the guidance program. Guidance on every day living by Miss Vincent, included an outline on Guidance, Solving Personal Problems, Impulses and Instincts involved in Counseling. Further studies were:

Guidance as is Needed in Dormitory Living
by Mrs. James

Student Guidance and The Need for Guidance in
Physical Education by Mr. Corbett

The Way of Guidance, Mr. Sharp

Summary, Safety and Bibliography, Mr. Elvin

The work of this committee formed the basis of discussions in the employees meetings for the next four monthly meetings. At the last meeting the committee summarized the information and the facts that were found and pointed out that in order to have a functional guidance program a reorganization of personnel as well as the program would be needed.

As an experiment the committee thought it was extremely interesting because it provided the opportunity for a group of teachers to work together for a common purpose. This group made some recommendations and hoped that something definite would be done about them. The recommendations are as follows:

Guidance objectives.--Phoenix Indian Vocational School should provide adequate facilities for the diagnosis, selection, analysis, orientation, counseling, maintenance, placement and follow-up of each student according to his or her individual personal efficiency. In order to give more assistance in personal, educational and vocational facts, the guidance committee recommended --"That an organized centralized

guidance program be set up for all students, past and present, as far as possible, for the Phoenix Vocational Indian School." A program that will require several surveys and necessary records and shall include the following activities:

- Preparing guidance bulletins
- Compiling case histories of pupils
- Giving information to pupils in groups
- Counseling individual pupils
- Sponsoring pupils activities
- Holding case conferences with groups
- Conferring with teachers and sponsors regarding individual pupils
- Serving on committees of teachers to develop new material for try-out courses
- Conducting guidance clinics
- Administering tests
- Visiting homes of pupils (whenever possible)
- Carrying on occupational research
- Instructing pupils regarding occupations
- Rendering placement service
- Making follow-up investigations
- Effecting adjustments between employers, employees, and pupils

In conclusion the committee emphasized that guidance is needed, here and now, for both the faculty members and the student body.

Reservation community environment needs
are important to small groups

Camp Verde is about 150 miles north of Phoenix, Arizona. It is a small Apache reservation of approximately 300 population; about one-third of that number live at Jerome and Clarkdale (adjoining towns about 25 miles from Camp Verde) and work in the copper

mines. This small group working and living away from the reservation look at the reservation as their home, and if there is something to be had that suits them, they find a way to get over to the reservation and vote accordingly. When they don't want to vote they simply stay away. Sometimes there is confusion because no previous notice of a meeting had been sent to these Indians in the different towns; in some cases the confusion resulted in bad feelings. For instance, when an appropriation of \$900.00 was available and the superintendent couldn't get away, he asked the teacher to see what could be arranged. The teacher went to Camp Verde for a week-end to size up some sort of approach. The tribal camp had not yet been organized and the teacher talked to the visiting doctor, farmer, old tribe chief, Indian policeman, teachers, members of the tribe on the reservation. Then on a visit to Jerome and Clarkdale on Saturday afternoon and evening, the teacher talked to other Indians of the same reservation. Altogether, about thirty people were contacted and everyone of them was asked the same question, "What should be done with the \$900.00?" The most common answer was "Divide the money equally." When it was pointed out to them that it would have to be paid back, then they didn't want it. The next best answers were that almost everybody wanted some personal work done, the reservation Indians said "use the money here," then

a few people suggested a building that would be used by everybody. The parents wanted to start a Parent Teachers Association, but \$900.00 would not go very far to defray the cost of erecting this building. The teacher reported to the superintendent what he had found and a letter was sent to Washington asking for an increased appropriation. Washington sent back an order for an additional \$300.00 which helped, but was not sufficient. At this time a delegation from Camp Verde came to Phoenix and asked the teacher to make a sketch showing a building as they wanted to write to Mr. Collier and tell him what their problem was. The teacher made another trip to Camp Verde and with the help of the parents, established a suitable location for a community house which was in line with other buildings on the reservation.

On this trip the teacher had the parents, the Catholic priest, the visiting doctor, and the farmer all sold on the idea of a community house that would help them with different activities. There would be a space for a health clinic, canning, Parent Teacher Association meetings, movies, indoor demonstrations of different kinds, and for extension group meetings, or it could be used for a small gymnasium. Those parents wrote to Washington and received an additional \$300.00 making a total of \$1500.00. With this money and the drawing furnished by the teacher, a delegation of Camp

Verde parents visited the agency office at Phoenix and arranged for contracts and bids for lumber, cement and paint, and also made arrangements to get W.P.A. labor. The community house was built by local people, it is only a small building in a small community, yet it serves their needs.

The reader might think that no connection exists between the first and last parts of this experience, but what happens is this, when the Jerome and Clarkdale Indians are out of work they come home until work opens up, then they go away again or maybe they will find work nearer home. This is their home and it is the purpose of the Reorganization Act to help Indians establish a home. The other reason why trips were made to interview the Indians away from home was the fact that if they had objected to the community house, which most of the people wanted, then the money would have been held up and the community house couldn't have been built. The fact that everybody wanted a community house was the reason why the extra appropriation was allowed. (5:46-48) This procedure has been changed due to the fact that the Apaches accepted the provision of the Wheeler-Howard Act, February 12, 1937.

Chapter V

CONCLUSIONS

The background of thinking and events that led to the passage of the Wheeler-Howard Act and the subsequent problems that have arisen when Indian school officials have attempted to apply the provision of this act to the educational, occupational, and social programs at the Phoenix Indian High School, may now be summarized.

Subsequent to the passing of the Wheeler-Howard Act there immediately arose various problems, a few of which can be adjusted by the reservation superintendent; others may be approved by the area superintendent. The tribal council and the department heads of the various divisions of the Indian Service, such as education, forestry, soil conservation, and other divisions, have problems that can be satisfactorily arranged to suit the particular reservation or job. The main problems to be settled usually are referred to the Secretary of the Interior.

A group of major problems are given below:

1. What can be done to provide more land to Indians and what plan can be set up that will provide for diversification of crops on land that Indians now have?

2. How can thinking, planning, and activities of teachers and students be coordinated so that the application of the provisions of the Wheeler-Howard Act will result in democratic outcomes?
- 3, 4, and 5. How can the school reorganize its program so as to provide adolescent and adult guidance in educational, occupational, and social activities and experiences?
6. How much legal right does the Tribal Council have to
 - a. Raise or lower wages on the reservation?
 - b. Encourage or decry relief work?
 - c. Maintain discipline?
 - d. Prevent other federal agencies from interfering with local reservation plans?
7. Who should accept responsibility for stimulating Indian initiative and Indian leadership?

The answers to the above problems depend upon the legal interpretation of the Wheeler-Howard Act.

The Wheeler-Howard Act was the result of the efforts of the most active organization that upheld recognition for and the improvement of Indian culture. Such was the American Indian Defence Association Incorporated, of which Mr. Collier has been the executive secretary since 1923. Because of a long-time study made by Mr. Collier and his associates and their personal knowledge of the Indian's problem, they were usually busy making severe criticisms of the government in its method of conducting the Indian program.

In 1933 Mr. Collier, who was the most vigorous critic of the government, was himself appointed as Commissioner of Indian Affairs and he has since that time

redoubled his efforts to get a new day for the Indian.

Because of the efforts of the above Association and the poor living conditions on Indian reservations, the Institute for Government Research set up the machinery for making a survey that would include all Indian life. This survey got started in February 1926 and completed its work by February 1928. The technical adviser of the survey was Mr. Lewis Meriam and the results of these findings were so accurate and complete that they paved the way for future hearings on Indian problems. After approximately sixteen (10:232-4) years of struggling through the Congress, the Wheeler-Howard Act was passed and made a law in June 1934.

Translating the Indian reorganization act into action

The statement given below might be used by individual Indians and Tribal Councils in their daily life, because it is a democratic measure and it stands for Indian citizenship.

The Reorganization Act consistently works to bring the Indians into the control of their own lives and into full partnership with the Government in Indian administration. The first step in the cumulative home-rule program of the Act will be taken when each tribe votes, by secret ballot, to determine whether the Act shall apply to itself. The elections must be held within one year from June 18, 1934.

The most important fact of all is this: that the Act does not do for the Indians the things which rightly they should do for themselves. It frees

them to do what they want to do and need to do. It helps them, through very substantial grants of money. But the actions must be their own, and the labor of creating their own future must be theirs. The Indian Service, with definitely diminished powers, is directed to help Indians in the fulfillment of their own hopes.

It is in the Indians' power to make of the new Act a foundation stone and an opened door to a great future (1:1-122).

Some of the mental and physical activities of high school and adult students which are described in the chapter on Functional Techniques are the most successful practices that have occurred during the past two years. These personal activities and experiences between the pupil, the parent, and the teacher are continually being talked about, but few people coordinate them extensively enough to satisfy the pupil and the parent. These activities and experiences are listed under the following statements.

1. Interest factors of adult students, the Reservation and the teacher which provide cooperation in the social program.
2. Changing environment to facilitate and carry on an activity of which Indians have a real difficulty.
3. Developing attitudes of tolerance and cooperation by means of personal contacts, knowledge and understanding, which provided opportunities to individuals and tribes who sensed a problem and did something about it.
4. Curriculum planning.
5. Reservation community environment needs are important to small groups.

The above statements are the social and economic experiences that shape the program in human terms and local importance. These pupils believe that interest leads to effort; this in turn provides a dynamic program.

During the past two years at Phoenix, it has been found that educational procedure with real life experiences emphasizes the fact that Indians do have certain powers, ambitions, and hopes. In making these social and educational experiments the only weak point was that every pupil in the school did not have the opportunity to participate. It is not too late to offset this deficiency because the school is still in the reorganization stage, and the uncertainty and confusion is gradually giving way to a cheerful, willing, and sometimes noisy but active pupil participation.

One especially good pupil and teacher cooperative activity was the Indian pageant last spring, which provided genuine learning situations where the pupils solved their own problems by working night and day for five days straight through. Learning the script for the Indian pageant; relaxing and enjoying the play; being on time for rehearsals; building, setting up, and painting the scenery; making their own costumes and critically examining, modifying, and helping each other with cumbersome headgear (especially the Apaches) and also behaving properly for one dress rehearsal and two

performances. This social program was not an annual affair; on the contrary it was the first organized all-Indian pageant that had been presented in the Phoenix Indian High School.

It is true that the Wheeler-Howard Act was passed in 1934, but tribes such as the Papagos did not take to the new law immediately; it was in 1937, only two years ago, that they began functioning with their tribal council. The Apaches did not accept the Act until August 1938, and even today a large group of Indians of both tribes, whose children attend this school, do not fully grasp the available opportunities of the Wheeler-Howard Act.

Interpreting and practicing workable methods that will satisfy the social and economic needs of pupils at the Phoenix Indian High School is the most important problem to the writer. The various experiments that have been successfully tried out, and others that are pending due to the reorganization plans of the school, are good beginnings for the pupils' present needs and this procedure provides a good foundation for further reorganization. A small number of those pupils are adults; in a short time other pupils will be adults and active partners in the tribal council work and the experiences they get in the school should be the kind that they can use now and later. Indian history has been changed and

Indian education needs further change in order to be functional, if the democratic principles and practices of the Wheeler-Howard Act are to be realized.

APPENDIX

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Appendix

A COPY OF THE WHEELER-HOWARD ACT, ALSO KNOWN
AS THE INDIAN REORGANIZATION ACT

A BILL

To conserve and develop Indian lands and resources; to extend to Indians the right to form business and other organizations; to establish a credit system for Indians; to grant certain rights of home rule to Indians, to provide for vocational education for Indians, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled.

That, hereafter, no land of any Indian reservation, created or set apart by treaty or agreement with the Indians, act of Congress, Executive Order, purchase, or otherwise shall be allotted in severalty to an Indian.

Sec. 2. The existing periods of trust placed upon any Indian lands and any restriction on alienation thereof are hereby extended and continued until otherwise directed by Congress.

Sec. 3. The Secretary of the Interior, if he shall find it to be in the public interest, is hereby authorized to restore to tribal ownership the remaining surplus lands of any Indian reservation heretofore opened, or authorized to be opened, to sale, or any other form of disposal by Presidential proclamation, or by any of the public-land laws of the United States: Provided, however, That valid rights or claims of any persons to any lands so withdrawn existing on the date of the withdrawal shall not be affected by this act: Provided further, That this section shall not apply to lands within any reclamation project heretofore authorized in any Indian reservation: Provided further, That the order of the Department of the Interior signed, dated, and approved by Hon. Ray Lyman Wilbur, as Secretary of the Interior, on October 28, 1932, temporarily withdrawing lands of the Papago Indian Reservation in Arizona from all forms of mineral entry or claim under the public land mining laws, is hereby revoked and rescinded, and the lands of the said Papago Indian Reservation are hereby restored to exploration and location, under the existing mining laws of the United States, in accordance with the express terms and provisions declared and set forth in the Executive orders establishing said Papago Indian Reservation: Provided further: That damages shall be paid to the Papago Tribe for loss of any improvements on

any land located for mining in such a sum as may be determined by the Secretary of the Interior but not to exceed the cost of said improvements: Provided further, That a yearly rental not to exceed five cents per acre, shall be paid to the Papago Tribe for loss of the use or occupancy of any land withdrawn by the requirements of mining operations, and payments derived from damages or rentals shall be deposited in the Treasury of the United States to the credit of the Papago Tribe:

Provided further, That in the event any person or persons, partnership, corporation, or association, desires a mineral patent, according to the mining laws of the United States, he or they shall first deposit in the Treasury of the United States to the credit of the Papago Tribe the sum of \$1 per acre in lieu of annual rental, as hereinbefore provided, to compensate for the loss or occupancy of the lands withdrawn by the requirements of mining operations: Provided further, That patentee shall also pay into the Treasury of the United States to the credit of the Papago Tribe damages for the loss of improvements not heretofore paid in such a sum as may be determined by the Secretary of the Interior, but not to exceed the cost thereof; the payment of \$1 per acre for surface use to be refunded to patentee in the event that patent is not acquired.

Nothing herein contained shall restrict the granting or use of permits for easements or rights-of-

way; or ingree or egress over the lands for all proper and lawful purposes; and nothing contained herein, except as expressly provided, shall be construed as authority for the Secretary of the Interior, or any other person, to issue or promulgate a rule or regulation in conflict with the Executive order of February 1, 1917, creating the Papago Indian Reservation in Arizona or the act of February 21, 1931 (46 Stat. 1202).

Sec. 4. Except as herein provided, no sale, devise, gift, exchange or other transfer of restricted Indian lands or of shares in the assets of any Indian tribe or corporation organized hereunder, shall be made or approved: Provided, however, That such lands or interests may, with the approval of the Secretary of the Interior, be sold, devised, or otherwise transferred to the Indian tribe in which the lands or shares are located or from which the shares were derived or to a successor corporation; and in all instances such lands or interests shall descend or be devised, in accordance with the then existing laws of the State, or Federal laws where applicable, in which said lands are located or in which the subject matter of the corporation is located, to any member of such tribe or of such corporation or any heirs of such member: Provided further, That the Secretary of the Interior may authorize voluntary exchanges of lands of equal value and the voluntary exchange of shares of equal value

whenever such exchange, in his judgment is expedient and beneficial for or compatible with the proper consolidation of Indian lands and for the benefit of cooperative organizations.

Sec. 5, The Secretary of the Interior is hereby authorized, in his discretion, to acquire through purchase, relinquishment, gift, exchange, or assignment, any interest in lands, water rights or surface rights to lands, within or without existing reservations, including trust or otherwise restricted allotments whether the allottee be living or deceased, for the purpose of providing land for Indians.

For the acquisition of such lands, interest in lands, water rights, and surface rights, and for expenses incident to such acquisition, there is hereby authorized to be appropriated, out of any funds in the Treasury not otherwise appropriated, a sum not to exceed \$2,000,000 in any one fiscal year: Provided, That no part of such funds shall be used to acquire additional land outside of the exterior boundaries of Navajo Indian Reservation for the Navajo Indians in Arizona and New Mexico, in the event that the proposed Navajo boundary extension measures now pending in Congress and embodied in the bills (S. 2499 and H.R.8927) to define the exterior boundaries of the Navajo Indian Reservation in Arizona, and for other purposes, and the bills (S. 2531 and H.R.8982) to define the exterior

boundaries of the Navajo Indian Reservation in New Mexico and for other purposes, or similar legislation, become law.

The unexpended balances of any appropriations made pursuant to this section shall remain available until expended.

Title to any lands or rights acquired pursuant to this act shall be taken in the name of the United States in trust for the Indian tribe or individual Indian for which the land is acquired, and such lands or rights shall be exempt from State and local taxation.

Sec. 6. The Secretary of the Interior is directed to make rules and regulations for the operation and management of Indian forestry units on the principle of sustained-yield management, to restrict the number of livestock grazed on Indian range units to the estimated carrying capacity of such ranges, and to promulgate such other rules and regulations as may be necessary to protect the range from deterioration, to prevent soil erosion, to assure full utilization of the range and like purposes.

Sec. 7. The Secretary of the Interior is hereby authorized to proclaim new Indian reservations on lands acquired pursuant to any authority conferred by this act, or to add such lands to existing reservations: Provided, That lands added to existing reservations shall be designated for the exclusive use of

Indians entitled by enrollment or by tribal membership to residence at such reservations.

Sec. 8. Nothing contained in this act shall be construed to relate to Indian holdings of allotments or homesteads upon the public domain outside of the geographic boundaries of any Indian reservation now existing or established hereafter.

Sec. 9. There is hereby authorized to be appropriated, out of any funds in the Treasury not otherwise appropriated, such sums as may be necessary, but not to exceed \$250,000 in any fiscal year, to be expended at the order of the Secretary of the Interior, in defraying the expenses of organizing Indian chartered corporations or other organizations created under this act.

Sec. 10. There is hereby authorized to be appropriated out of any funds in the Treasury not otherwise appropriated the sum of \$10,000,000 to be established as a revolving fund from which the Secretary of the Interior, under such rules and regulations as he may prescribe, may make loans to Indian chartered corporation for the purpose of promoting the economic development of such tribes and of their members, and may defray the expenses of administering such loans. Repayment of amounts loaned under this authorization shall be credited to the revolving fund and shall be available for the purposes for which the fund is established.

A report shall be made annually to Congress of transactions under this authorization.

Sec. 11. There is hereby authorized to be appropriated, out of any funds in the United States Treasury not otherwise appropriated, a sum not to exceed \$250,000 annually, together with any unexpended balance of previous appropriations made pursuant to this section, for loans to Indians for the payment of tuition and other expenses in recognized vocational and trade schools: Provided, That not more than \$50,000 of such sum shall be available for loans to Indian students in high schools and colleges. Such loans shall be reimbursable under rules established by the Commissioner of Indian Affairs.

Sec. 12. The Secretary of the Interior is directed to establish standards of health, age, character, experience, knowledge, and ability for Indians who may be appointed, without regard to civil service laws, to the various positions maintained, now or hereafter, by the Indian Office, in the administration of functions or services affecting any Indian tribe. Such qualified Indians shall hereafter have the preference to appointment to vacancies in any such positions.

Sec. 13. The provisions of this act shall not apply to any of the Territories, colonies, or insular possessions of the United States, except that sections 9, 10, 11, 12 and 16, shall apply to the

Territory of Alaska: Provided, That sections 2, 4, 7, 16, 17, and 18 of this act shall not apply to the following-named Indian tribes, the members of such Indian tribes, together with members of other tribes affiliated with such named tribes located in the State of Oklahoma, as follows: Cheyenne, Arapaho, Apache, Kiowa, Comanche, Caddo, Delaware, Wichita, Osage, Kaw, Otoe, Tonkawa, Pawnee, Ponca, Shawnee, Ottawa, Quapaw, Seneca, Wyandotte, Iowa, Sac and Fox, Kickapoo, Pottawatomie, Cherokee, Chickasaw, Choctaw, Creek and Seminole. Section 4 of this act shall not apply to the Indians of the Klamath Reservation in Oregon.

Sec. 14. The Secretary of the Interior is hereby directed to continue the allowance of the articles enumerated in section 17 of the act of March 2, 1899 (23 Stat. L. 894) or their commuted cash value under the act of June 10, 1896, (29 Stat. L. 334) to all Sioux Indians who would be eligible but for the provisions of this act, to receive allotments of lands in severalty under section 19 of the act of May 29, 1908 (25 Stat. L. 451), or under any prior act, and who have the prescribed status of the head of a family or single person over the age of 18 years, and his approval shall be final and conclusive, claims therefor to be paid as formerly from the permanent appropriation made by said section 17 and carried on the books of the Treasury for this purpose. No person shall receive in his own

right more than one allowance of the benefits, and application must be made and approved during the lifetime of the allottee or the right shall lapse. Such benefits shall continue to be paid upon such reservations until such time as the lands available therein for allotment at the time of the passage of this act would have been exhausted by the award to each person receiving such benefits of an allotment of 80 acres of land.

Sec. 15. Nothing in this act shall be construed to impair or prejudice any claim or suit of any Indian tribe against the United States. It is hereby declared to be the intent of Congress that no expenditures for the benefit of Indians made out of appropriations authorized by this act shall be considered as offsets in any suit brought to recover upon any claim of such Indians against the United States.

Sec. 16. Any Indian tribe, or tribes, residing on the same reservation, shall have the right to organize for its common welfare, and may adopt an appropriate constitution and by-laws, which shall become effective when ratified by a majority vote of the adult members of the tribe, or of the adult Indians residing on such reservation, as the case may be at a special election authorized and called by the Secretary of the Interior under such rules and regulations as he may

prescribe. Such constitution and by-laws when ratified as aforesaid and approved by the Secretary of the Interior shall be revocable by an election open to the same voters and conducted in the same manner as hereinabove provided. Amendments to the constitution and by-laws may be ratified and approved by the Secretary in the same manner as the original constitution and by-laws.

In addition to all powers vested in any Indian tribe or tribal council by existing law, the constitution adopted by said tribe shall also vest in such tribe or its tribal council the following rights and powers: To employ legal counsel, the choice of counsel and fixing of fees to be subject to the approval of the Secretary of the Interior; to prevent sale, disposition, lease, or encumbrance of tribal lands, interests in lands, or other tribal assets without the consent of the tribe; and to negotiate with the Federal, State, and local Governments. The Secretary of the Interior shall advise such tribe or its tribal council of all appropriations, estimates or Federal projects for the benefit of the tribe prior to the submission of such estimates to the Bureau of the Budget and the Congress.

Sec. 17. The Secretary of the Interior may, upon petition by at least one-third of the adult Indians, issue a charter of incorporation to such tribe: Provided,

That such charter shall not become operative until ratified at a special election by a majority vote of the adult Indians living on the reservation. Such charter may convey to the incorporated tribe the power to purchase, take by gift, or bequest, or otherwise, own, hold, manage, operate, and dispose of property of every description, real and personal, including the power to purchase, take by gift, or bequest, or otherwise, own, hold, manage, operate, and dispose of property of every description, real and personal, including the power to purchase restricted Indian lands and to issue in exchange therefore interests in corporate property, and such further powers as may be incidental to the conduct of corporate business, not inconsistent with law, but no authority shall be granted to sell, mortgage, or lease for a period exceeding 10 years any of the land included in the limits of the reservation. Any charter so issued shall not be revoked or surrendered except by act of Congress.

Sec. 18. This act shall not apply to any reservation wherein a majority of the adult Indians, voting at a special election duly called by the Secretary of the Interior, shall vote against its application. It shall be the duty of the Secretary of the Interior, within one year after the passage and approval of this act, to call such an election, which election shall be held by secret ballot upon 30 days' notice.

Sec. 19. The term 'Indian' as used in this act shall include all persons of Indian descent who are members of any recognized Indian tribe now under Federal jurisdiction and all persons who are descendants of such members who were on June 1, 1934, residing within the present boundaries of any Indian reservation, and shall further include all other persons of one-half or more Indian blood. For the purposes of this act, Eskimos and other aboriginal peoples of Alaska shall be considered Indians. The term tribe wherever used in this act shall be construed to refer to any Indian tribe, organized band, pueblo, or the Indians residing on one reservation. The words adult Indians wherever used in this act shall be construed to refer to Indians who have attained the age of 21 years.

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