

4. School buildings should be built and maintained with due regard for the hygiene of the school child. Items demanding particular attention are:
 - a. Adequate lavatory and toilet facilities.
 - b. Sufficient play space within easy access of the building.
 - c. Provisions for proper natural and artificial lighting of all rooms.
 - d. Provisions for the maintenance of cool temperature and adequate ventilation in the classrooms.

As shown more in detail in the chapter on Health, Indian schools do not meet the minimum standards here suggested, largely because they have not had the personnel or the necessary funds.

A program that can be readily adapted to Indian schools if requisite medical and other personnel can be provided is that of the United States Bureau of Education, which covers nearly a score of points: (1) Thorough physical and mental examination at school entrance, in the presence of a teacher and parent; (2) individual health training throughout all the grades; (3) weighing and measuring school children regularly and sending records home to the parents; (4) arousing pleasure in teaching health habits; (5) using every school opportunity, as cleanliness of blackboards, for example; (6) daily inspection by teacher or committee of pupils; (7) enlisting coöperation of parents and the rest of the community; (8) connecting health teaching with citizenship; (9) physical exercise and play, with adequate play space; (10) mental hygiene; (11) school physician, but emphasizing vigorous health rather than disease; (12) school nurses; (13) standards of promotion dependent in part upon correction of remediable defects; (14) teacher to exemplify perfect cheerfulness and health; (15) special health classes for malnourished children; (16) domestic science courses for health teaching; (17) school furniture—adjustable and adjusted; (18) eye and ear care; (19) care of teeth in every grade.

Physical Education and Recreation. Modern emphasis in physical education is upon the recreational and play-type of activity rather than upon the formal and military. In accordance with this principle playground apparatus has been installed at Indian schools and directions have been issued from the Washington office intended to provide recreational opportunities for all school children. Lack of qualified personnel, however, has made it possible to develop this

program only partially. The result is that Indian schools for the most part have as the only system of physical training applicable to all pupils a scheme of military drilling that is largely obsolete even in Army training camps. Whatever the advantages of military drill for boys of high school age (and this is a controverted matter even among military experts), few advocates of military training would find any value for girls and little children in the formal type of drill insisted upon in most Indian boarding schools. Fortunately in actual practice the rigors of this drilling are often considerably modified, especially in smaller schools, but it does seem as if the necessary financial support might be given to making the physical education and recreation program more nearly in accord with modern educational practice.

One of the advantages of the work-study-play or platoon plan as carried out in public school systems is that it makes a definite place for play and recreation as an integral part of education. The larger Indian boarding schools have developed athletics extensively, but it is almost wholly athletics of the specialist type, in which only the "star" athletes, or those approaching stardom sufficiently to make the first teams, have any chance at participation. Senior girls at one of the large schools, when asked what present lack of their school they would like best to have met, spoke almost unanimously in favor of play space for tennis and other sports for girls. Instead of play space, play time, and recreational athletic opportunities for all pupils, the larger Indian schools emphasize first-team athletics of the spectacular sort, accompanied in some cases by the evils American athletic leaders are trying hard to eliminate. Haskell Institute, for example, has been harboring athletes of the most dubious kind; and while the administration of the school has cleaned up the worst part of the situation, the school has apparently continued to feel under the necessity of deliberately "recruiting" athletes for its teams the present year. The presence of an elaborate stadium in an institution distressingly in need of other educational features can doubtless be defended, but it seems a pity that at a time when both private and public colleges and schools everywhere in the United States are engaged in a clean-up of athletics the national government, in one of the few educational institutions for which it is directly responsible, should openly countenance the abuses of a previous athletic period. Haskell and other Indian

schools should as soon as possible adopt the standards of other schools in respect to eligibility. Many desirable and practical methods are now available for carrying on athletics without the old abuses, such as, for example, a program of athletic participation of all students, boys and girls; physical education under competent medical and athletic direction; scouting, both for boys and girls, and other outside activities. Haskell's beginning in the training of physical directors is in the right direction, but even this may prove unfortunate unless the work is on a sufficiently high level to get beyond the present undesirable methods.

Religious Education. Religious education is in a sense the basis of all education, should permeate all. "We find a consensus of opinion that religion, being a vital experience, is an essential factor in education, and that no development of skill or knowledge can compensate for lack of religion," says a recent statement by a representative interdenominational committee. For the Indian this is especially important, since he has an attitude of reverence to begin with. That the government should have endeavored to meet the religious need is therefore natural and commendable; that the religious education provided should have shown so little success is hardly the fault of the government, but can be traced to failure on the part of religious organizations to apply to the Indian situation methods they have found successful in other fields, to the relatively poor type of religious worker supplied on so many reservations, and to inability on the part of many missionaries to connect religion with Indian life in any real way. Exceptions are found, of course, but in the main the religious education of the Indian has been anything but successful from whatever point of view it is examined.

Types of Religious Education. Some experienced leaders in religious education would attribute the comparative ineffectiveness of religious education among Indians to a too great dependence by the missionaries upon the purely preaching and evangelistic side of their work as compared with the practice of everyday Christianity. The point will perhaps be clearer if one realizes that most kinds of education sooner or later pass through three stages: One of "information" and sermonizing; a second, devoted mainly to habit-formation; and a third combining information, habit, and attitude to make what might be termed the stage of "discriminating

choice," where right conduct results from a well-reasoned decision to do the right thing. To illustrate from another field, health education was at one time largely taught in the purely informational way, on the erroneous assumption that knowledge of what is right in health necessarily leads to right action in health matters. This has recently been followed by an emphasis upon the building up of health habits in young children, as part and parcel of their everyday lives, leading eventually to a sound structure of habit and attitude in adults throughout life. Leaders in religious education make the same point with regard to religion, and recent experience in religious education has tended to emphasize the direct practice of fundamental religious principles through everyday activities rather than dependence upon the information type of instruction alone. In accordance with this principle the more significant work of missions generally in recent years has combined with the original evangelistic message practical exemplification of the religious life in hospitals, schools, and social service. Among Indians, however, much of the missionary work is still almost exclusively confined to the purely evangelistic side. Thus at one school visited the children attended religious services for two hours Wednesday evenings, two hours Thursday evenings¹⁰ and twice on Sunday. Even the fact that the preaching was better than average cannot save this type of religious education from defeating its own purpose, especially with the compulsory attendance feature that is attached. The boys and girls of this and other Indian schools need a real program of religious education, which would include relatively little forced church-going and Sunday-school attendance but a large amount of scouting, club work, and other activities that will help make religion part of their daily lives and connect with their homes. Few of the missionaries on the Indian field are equipped by training or experience to make the personal and community contacts that are essential in a modern program.

Missions and a Social Viewpoint. Pioneer Indian missionaries, both Catholic and Protestant, were conspicuous for their ability to live with the Indian people, know the lives of individual Indians, and build on what they found. This is the reason, doubtless, why some of the best missionary education still seen among Indians is

¹⁰ Actual compulsion was limited to one hour on each of these nights.

the direct continuation of their work. Judged educationally, current religious efforts among Indians fall down at precisely this point; knowing little of Indian religion or life, many missionaries begin on the erroneous theory that it is first of all necessary to destroy what the Indian has, rather than to use what he has as a starting point for something else. The fact that some of the denominations have apparently sent to many Indian jurisdictions weaker than average workers brings it about that instead of the broad handling of the religious background that one finds on other mission fields, involving recognition and even appreciation of the religious impulses and traditions of a people, the Indian missionary is only too likely to be a person who, however honest his intentions and earnest his zeal (and there are places in the Indian field where even these must be questioned), puts most of his energies into non-essentials. One finds him fighting tribal ceremonies without really knowing whether they are good or bad, interfering with the innocent amusements of agency employees, or fussing over matters affecting mainly his own convenience. It is hardly to be wondered at that after many years of work this type of missionary has little to show in building up personal character among Indians or developing the religious life of the community.

Here again one must admit some striking exceptions. Certain women missionaries have carried out the best traditions of their calling in healing the sick and caring for the unfortunate; three or four Catholic and Protestant mission schools show a better knowledge of underlying human nature than any government schools; in one or two places mission efforts have outdone all others in getting at the essential economic life; one or two missionaries have caught the spirit of community houses, home visiting, and other types of social service; but they are few and far between.

It is here that the churches have a special opportunity. One of the greatest needs of Indian education is for community workers with family case work training and experience for service between school and home. As Indian education becomes more and more a home and community task, rather than a boarding school task, it will be necessary to have high-grade field workers of the visiting teacher type to supply what many public schools are not yet ready to furnish and help build up the normal family life that has been all but destroyed under the boarding school policy. The churches

have done something of this sort in a few urban localities; they could do an important pioneer service by undertaking it with Indians.

Adult Education. No educational program is complete that does not include efforts to reach adults as well as children. This is especially true with Indians, where the rate of adult illiteracy is abnormally high; where economic salvation is largely dependent upon better agricultural methods; where health conditions are serious, and where a boarding school policy in education has tended to leave the adult members of the family isolated from necessary social change.

Elimination of Illiteracy. Elimination of illiteracy among adults, while a difficult task anywhere, is no more impossible with Indians than with other groups in the population. It can be accomplished by such methods as have been worked out in the mountains of Kentucky, in the adult day schools of South Carolina, in evening schools in cities, in industrial corporations, in the army training camps during war time, and in prisons. The principles and technique are now available, and any determined effort by the government would have the assistance of organizations like the "National Illiteracy Crusade," which is especially interested in Indian illiteracy, and the various states where campaigns of illiteracy have been carried on in recent years. Experiments already undertaken on Blackfeet and at Cass Lake show what can be done with Indians. Some of the states would be especially glad to cooperate with the national government in this work, since in some instances Indians remain the one single group to be reached. North Dakota, for example, reduced its illiteracy rate to two-tenths of one per cent as the result of efforts put forth between 1924 and 1926, and many of the nearly three thousand illiterates not yet reached when this report was made are Indians. Only a small amount of money would be needed to wipe out a large part of the illiteracy among Indians, but the work would have to be directed from the Washington office by some one acquainted with modern methods in adult education.

Illiteracy is only one part of adult education, of course. Mere literacy is not education. Just as with the three R's in elementary education, ability to read and write among adults is only a tool, though a necessary tool. In the case of adult Indians, as some of

the workers in Superintendent Campbell's "Five-Year Program" discovered, the most valuable result of eliminating illiteracy is the element of encouragement it provides. It removes one more barrier; it makes the adult Indian feel that he is accomplishing something; it helps overcome a sense of inferiority that can become fatal to all progress.

Other Forms of Adult Education. Some of the more important forms of adult education that need to be provided for Indians are those that affect directly home and community. The work of the field matron in the Indian Service was intended to furnish this, and has undoubtedly done so in a few rare instances. On the whole, however, the low training requirements, poor pay, and lack of intelligent direction have defeated the purpose of the position; too often the field matron has simply been "the wife of the farmer." A few field matrons have, however, shown what can be done by this type of work in improving health and home conditions. Community nurses, social workers accustomed to helping build up families economically and socially, visiting teachers from the schools who influence both home and school; these are indispensable types of adult education that have hardly begun to be provided for Indians. A whole series of problems which seemed to Congress and the states important enough to warrant federal legislation in the Shepherd-Towner Maternity Act for cooperation with the states suggest that something of the same sort should be done for Indians, who need it more than the general population. Here again the work for Indians done in the name of the national government is far behind the standards set up by Congress and operated through other federal agencies.

Community organization of social life for Indians, based upon the principle of participation by Indians themselves, is also a real need. The government has in effect destroyed Indian tribal and community life without substituting anything valuable for it. Tribal councils are seldom utilized by the superintendent of an Indian reservation, though they are one of the best natural training schools for citizenship. Indian play and games offer an opportunity for social life that is likely to be both objected to and exploited with almost no effort to find an in-between arrangement that will preserve what is worth while and yet interfere as little as necessary with work that must be done. One of the most valuable efforts

in this direction with Indians is the formation of the "farm chapters" and "women's auxiliaries" that are especially conspicuous in the "Five-Year Program," and while the motive for this is largely agricultural education, actually the results enter into every phase of home and family life.

The need for programs of community betterment is not confined to poor Indians on the farms; probably no situation anywhere is more tragic than the wasted lives of most Osage Indians, for whom the government has conserved material wealth but has done nothing else to help them help themselves, where deterioration has clearly set in, and where the only hope is for a social and recreational program that may educate the Osages to want better and more important things, both for themselves and for less wealthy Indians elsewhere in the United States.

Community Participation. Indians do not as a rule have even the community participation involved in parent-teacher associations and school-board membership. Most superintendents of reservations and agency employees generally do not understand the fundamental educational principle that the Indian must learn to do things for himself, even if he makes mistakes in the effort. They do not seem to realize that almost no change can be permanent that is imposed from above, that no "progress," so called, will persist and continue if it is not directly the result of the wish and effort of the individual himself. Indians are not fundamentally different from other people in this. Some of the housing plans that look most promising are likely to have this fatal defect: Unless the Indian wants the house himself, and works for it, his occupancy will be short-lived, or he will manage to have poorer health and home conditions than he had in a less imposing looking dwelling that actually grew out of his own limited needs and the community life. Long experience with housing conditions in cities has demonstrated this principle beyond the shadow of a doubt; it needs very much to be recognized in the Indian Service. The problem is to restore and recreate community life through the Indians' own activities, helped and guided only as far as is absolutely necessary by others.

One superintendent who does understand the educational principle of self-activity as applied to adults as well as children put it to the Indians of his jurisdiction in the following blunt fashion

last spring, after a particularly severe snow storm had done considerable damage:

I am more firmly convinced than ever that the solution of the Indian's problem and the welfare of himself and his family rest almost entirely with him. I want to put this fact before you as forcibly as possible; the Indian must accept his responsibility. He must meet the situation, must do the best he can with what he has. It is his only salvation. There is no other way out. Neither the efforts of the Indian office nor myself will avail, unless the Indian himself realizes the gravity of the situation and makes an effort.

That adults Indians will rise to appeals like this is evident from comments by Indians of the Blackfeet tribe on the "Five-Year Program"; "Bear Head spoke about not working but waiting," said one. "If we wait we get nowhere. Let us work and get somewhere." Said another: "I tell my children to do all they can for the Five-Year Program. It is all we have to fall back on. I urged my people this year to work hard to get stock to build root cellars. I advised them not to depend upon their big claim alone, but to work and supply their own homes."

The principle of participation applies to all Indian activities. It applies to plans for community centers, which are far more a matter of individual and group activity under competent leadership than of buildings. It applies to schemes for giving returned students special opportunities on the reservations, which will profit by frank discussion in which all concerned can take part. And one of the chief values of the corporate plan for managing tribal affairs discussed elsewhere in this report is the training it would afford for undertaking responsibility in business and other matters.

The Non-Reservation Boarding School. Although the present Indian Office policy rightly favors elimination of small children from the non-reservation boarding schools and the admission of Indian children wherever possible to public day schools, the boarding school, especially the non-reservation school, is still the most prominent feature of Government Indian education. Of the 69,892 Indian children reported by the Indian Office as enrolled in some kind of schools in 1926, 27,361, or slightly less than two-fifths, were in government and other boarding schools; and of the 26,659 enrolled in government schools, 22,099, or more than four-fifths,

were in boarding schools, about evenly divided between non-reservation and reservation schools. The opening of the new school at Fort Wingate, New Mexico, this year increases the number of non-reservation boarding schools from eighteen to nineteen. Among no other people, so far as is known, are as large a proportion of the total number of children of school age located in institutions away from their homes as among Indians under the boarding school policy.

Place of the Non-Reservation School. Whatever the necessity may once have been, the philosophy underlying the establishment of Indian boarding schools, that the way to "civilize" the Indian is to take Indian children, even very young children, as completely as possible away from their home and family life, is at variance with modern views of education and social work, which regard home and family as essential social institutions from which it is generally undesirable to uproot children.²² "One who has observed the devastating effect of the large congregate institution or of the crowded classroom upon the personality of children," says a leading authority on social case work, "begins to understand somewhat better the relation of natural ties, of affection and undivided attention to the normal development of the human being." This is particularly true of the non-reservation boarding school.

It does not follow that non-reservation boarding schools should be immediately abandoned, but the burden of proof rests heavily upon proposals to establish new ones, or to add to the numbers of pupils in existing schools. As quickly as possible the non-reservation boarding schools should be reserved for pupils above sixth grade, and probably soon thereafter for pupils of ninth grade and above. This would leave local schools—public schools wherever possible, government day schools or even small boarding schools where no other arrangement can be made—to take care of all elementary schooling. Indian parents nearly everywhere ask to have their children during the early years, and they are right. The regrettable situations are not those of Indians who want their children at home, but of those who do not, and there is apparently a growing class of Indian parents who have become so used to being

²² In fairness to the Indian Office it should be noted that the tendency in the past few years has been strongly in the direction of encouraging attendance in public day schools.

fed and clothed by the government that they are glad to get rid of the expense and care of their children by turning them over to the boarding school.

Entirely too many children are already crowded into the non-reservation boarding schools. Many of the schools regularly enroll one-fifth more than their rated capacity, and the "rated capacity" of an Indian school is in excess of ordinary standards. Members of the survey staff were repeatedly told at schools with a rated capacity of around 850 that it was the practice to enroll a thousand or more, even if there was no place to put them, so that the average attendance would meet the requirements for securing the necessary Congressional appropriation. If this is true, the situation should be clearly presented to the Budget Bureau and to Congress, so that better methods of financing may be adopted.

Furthermore, more and more Indian children are coming along for junior and senior high school work, and even if the non-reservation boarding schools were to continue indefinitely on their present enrollment basis, for which there would be no excuse, they would find they had large numbers of older children to replace the smaller grade pupils. But it is admittedly quite possible and desirable, so far as the great mass of Indian boys and girls are concerned, that we should look forward to a time not far distant when special United States boarding schools for Indian children as such will be no more needed than would special United States boarding schools for Italian children, or for German children, or for Spanish children.

Special Opportunities. The non-reservation boarding schools have, however, other opportunities than merely housing and providing schooling for children above the elementary grades. Each of the non-reservation schools should be studied to see what its possibilities are as a special school. Haskell Institute has for some time been making a commendable effort to see its task as one for bringing together widely different Indian racial strains and for undertaking higher training in certain fields. Chilocco is specializing in agriculture in a hopeful fashion. Albuquerque is starting to capitalize the arts and crafts of the Indians of the Southwest. These are examples of what needs to be done for all the places—careful study in the light of the whole Indian population to see what particular contribution each school might make to Indian

progress through education. One of the tasks in the inauguration of a comprehensive vocational training program for Indians would be to examine the resources of each school to see what vocational training it could best take on. Rather than to have a number of schools all going in rather heavily for printing, for example (assuming that printing after investigation proves to be a practicable vocation for school training) one or two might specialize in it, and Indian boys wishing to learn the trade thoroughly would know where to go for it.

Some of these schools might well become special schools for distinctive groups of children: For the mentally defective that are beyond the point of ordinary home and school care; for trachoma or tuberculosis groups, such as are already under treatment at one of the reservation schools; for extreme "behavior problem" cases, thereby relieving the general boarding schools from a certain number of their pupils whose record is that of delinquents, who complicate unnecessarily the discipline problem, and for whom special treatment is clearly indicated. In addition there will for a long time to come be a need for schools for children who come from reservations without economic possibilities or from socially submerged homes. Eventually Indians should have this kind of care in state institutions, or under state placement arrangements; but there are still states where Indian children would not have a fair opportunity, where even now they are completely forgotten in the limbo of national and state concern for Indians, and where Indian children will need special attention. It is said that a large proportion of the children in the Mt. Pleasant School, for example, are orphans for whom it would be exceedingly difficult to reconstruct any kind of home life.

Needed Changes. While non-reservation boarding schools are not the place for young children, there is an admitted value for older children quite apart from the special opportunities here suggested, namely, in furnishing new contacts and in adjusting adolescents to conditions different from those found on the reservation or within the narrow boundaries of the community or the tribe. If the schools are to be what they should be in this and other respects, however, very great improvements will have to be made. Almost without exception Indian boarding schools are "institutional" to an extreme degree. This is especially true of those non-

reservation boarding schools that have upwards of a thousand students, where the numbers and general stiffness of the organization create problems that would be bad in any school but are especially serious in Indian schools. Much more attention should be given to boys and girls as individuals rather than in the mass. This will necessitate rooms for two to four students, for example, rather than the immense open dormitory system that prevails so generally; much more adequate health care than is now provided; smaller classes; less of the marching and regimentation that look showy to the outside visitor but hide real dangers; better qualified teachers, matrons and other workers.

Comment has already been made upon the low training standards of boarding school employees. One advantage the non-reservation schools have in this respect is that they are better located and have more prestige than reservation boarding schools, and therefore attract a somewhat better type of person, but lack of training is still conspicuous in the ignorance with which sex problems are handled; in the failure to understand even the rudiments of modern treatment of behavior difficulties; in the constant violations of children's personality—opening pupil's mail from home, for example. Boarding schools should experiment with the cottage plan and other possibilities for overcoming the very bad features of institutionalism which are present in an extraordinary degree in non-reservation boarding schools.

The Returned Student. The problem of the "returned student" is mainly a problem of the non-reservation boarding school. The theory held by some that Indians should be "civilized" by removing them completely from their own environment in childhood has already been described in preceding paragraphs as erroneous. To carry it out with some show of success, however, an elaborate program of guidance, placement, and follow-up would have had to be devised. This was intended to be provided, and doubtless was in part, in the old "outing" system at Carlisle; but at present, with almost no attempt whatever to follow up those who leave the non-reservation boarding school, either before or at graduation, it is small wonder that tragic situations result.¹² To uproot a child from his natural environment without making any effort to teach him

¹² For illustrations, see the chapter on Women and the Home, pages 573 to 580.

how to adjust himself to a new environment, and then send him back to the old, especially with a people at a stage of civilization where the influence of family and home would normally be all-controlling, is to invite disaster. We have learned in all education, and the lesson needs especially to be applied by the government in its handling of Indians, that no educational process is complete with the mere finishing of a certain school or course of study, that for young people the public educational organization must make the transition from school to outside as carefully as possible, only gradually releasing youth to undertake full responsibilities.

Other departments of the national government have already developed methods of handling this problem, and the Indian Service should have the benefit of them. Junior employment service work as carried out in many cities and described by federal agencies in available public documents¹³ furnishes a necessary basis on which the professional leadership proposed for the Washington office could build up a policy that would have a fair chance to work. Some of the plans already found helpful by various units in the Indian Service should be adequately financed and extended. Among these are the returned students' clubs; the agricultural project at Chilocco, which could easily be transformed into a project covering the Indian's own allotment instead of the school land; and building projects for the housing of groups of returned students in communities where the old traditions are strong and the young people would like to get a fresh start without severing themselves completely from their own kindred and community life.

Reservation Boarding Schools. Many of the statements just made with regard to the non-reservation boarding schools apply to the boarding schools on the reservation, except that not quite such large numbers are involved, and the schools are somewhat nearer to the homes of the Indians. Both of these advantages are offset, however, by the fact that recently the reservation boarding schools have become in some cases as large and unwieldy as many of the non-reservation schools, with even greater lacks in trained teachers and other workers, especially because of their isolation,

¹³ Particularly of the Children's Bureau, the United States Employment Service, the Federal Board for Vocational Education, and the Bureau of Education.

and the children are often so far away from their homes that there is almost as little opportunity for maintaining family life as in the non-reservation school. A Navajo pupil at Keams Canyon or Tuba City, for example, is, for all practical purposes if not actually, further away from his home than if he were a Chippewa or a Sioux Indian at Pipestone, Flandreau, or any one of the smaller non-reservation schools in Minnesota or the Dakotas.

Place of Reservation Boarding Schools. The number of reservation boarding schools shows a commendable tendency to decrease, as public school provision begins to be made. There were only fifty-nine of these schools in 1926, as compared with eighty-five in 1916. The number of pupils has increased, however, without facilities to take care of them having increased in anything like a corresponding manner, the result being that congestion is often worse than at the large schools, and housing and health conditions bad.

Ultimately most of the boarding schools as at present organized should disappear. There should be no wholesale program for getting rid of them, however; each should be considered in the light of its surroundings and with a view to the part it might play in a comprehensive program of Indian education. It seems quite evident that in some instances boarding schools have already been abandoned where they should probably not have been; and some are still in operation that are of little use. Besides the special opportunities of the sort described under the non-reservation schools, most of which are worthy of consideration for boarding schools on the reservation, there is also the possibility of using some of the boarding school plants, with necessary modifications, as boarding homes, where handicapped or underprivileged children may live, getting necessary home care and special treatment but attending public schools. In some places the idea that needs to be kept in mind is that of the central or consolidated school as developed in many parts of the West and South, where most pupils attend as day pupils but where boarding pupils can also be accommodated—a central school with boarding facilities.

Undoubtedly boarding schools will have to continue to be maintained in some localities or at least boarding facilities furnished. The Navajo situation is usually referred to in this connection, and at present boarding accommodations are perhaps the only way; but

even here those in charge of Indian education should first of all investigate the possibilities of small day schools, schools with some boarding facilities, and even "itinerant teaching," as used in some parts of the United States, before giving up the idea of something better than a boarding school. Another situation that would seem to require a central school with boarding facilities in addition to local schools is among the Mississippi Choctaws. In general, however, the boarding school as such should be abandoned as rapidly as day schools can be provided.

The changes suggested in the non-reservation boarding schools will have to be made in the smaller boarding schools on the reservation, whether maintained, transformed or eventually abolished. In some cases the public might take over the boarding schools for ordinary public school purposes, but in most cases the government plant is not as good as a local community would insist upon in building a new public school. One advantage that ought to be utilized in improving or modifying these boarding schools is the fact that even with the distances that prevail on Indian reservations the reservation boarding school is usually smaller and less institutional, is closer to the parents whose children it has, and has better opportunities for developing normal social life.

Mission Schools. From the earliest times the national government has accepted the cooperation of private citizens and private agencies in many of its activities, and there is no reason why it should not continue to do so in the Indian education enterprise. Without attempting to review the long history of missionary efforts for Indians, it would seem that at the present time mission schools might be justified on at least four different grounds; first, as needed supplementary aid to existing facilities; second, to do pioneer work not so likely to be done by public or government schools; third, to furnish school facilities under denominational auspices for those who prefer this; and fourth, to furnish leadership, especially religious leadership, for the Indian people.

Mission Schools as Pioneers. It should not be necessary to depend much longer upon mission schools for the mere purpose of supplementing public facilities for Indians, whether of the state or nation. The total Indian group is so small, in fact less than one-third of 1 per cent of the total population of the United States, and

the total cost of maintaining school facilities for Indians is so slight in comparison with the total for the nation, that there would seem to be little excuse for failure to provide ordinary school facilities for all. The national government and the states ought to take the necessary steps to do this at once without having to depend upon religious denominations. For the nation as a nation to depend upon weak little denominational schools to bear the burden of elementary schooling, as on some jurisdictions, seems inexcusable.

The pioneering function will remain as the best justification for mission schools and other private educational enterprises. Abundance of opportunity exists for a needed experimentation that would be of direct benefit to the Indians and to other groups as well. Privately maintained schools are usually credited with a certain amount of freedom that sometimes makes it possible to develop experimentation more readily than in public schools. A few mission schools, for example, are already ahead of other schools in methods of handling boys and girls; in making agriculture and other activities more directly applicable to the life of the surrounding region, and in utilizing the work-opportunities of the school as a means of developing financial responsibility and independence. The fact that mission schools and other private educational agencies have a special opportunity in this direction should not, however, bar the possibility of experimentation in government and public schools.

Government Supervision. In general the principle has been accepted in the United States that parents may if they prefer have their children schooled under private or denominational auspices. There is no reason why Indian parents should not have the same privilege. Equally definite, however, is the principle that in return for the right of parents to educate their children in private and denominational schools of their own choosing, the community shall hold these schools to certain minimum standards. In the case of Indian mission schools the national government should exert its right, as most of the states now do, to supervise denominational and other private schools. It is important, however, that this supervision be of the tolerant and coöperative sort rather than inspectional in character. Furthermore, the surest way to see to it that private schools are kept on a high plane is for the government to set a standard to which only the best private schools can attain,

and to have as its educational representatives persons whose character and professional attainments necessarily command respect.

Leadership and Mission Education. Furnishing leadership, especially religious leadership, for the Indian people is a legitimate aim of the mission schools. Under ordinary conditions leadership of any type is more likely to develop out of schools that are operated with the loftiest religious ideals. This is part of the pioneering function already referred to and needs to be recognized. It was the motive for the work of such schools as that at Santee, Nebraska, which remains one of the best illustrations of what can be done in Indian education.

If the pioneering function of mission schools is to be capitalized it would seem highly desirable that there be frequent friendly contacts between government schools, both federal and state, and mission schools. At the present time government schools and mission schools are likely to exist side by side without knowing anything of each other's work. Under the right kind of an arrangement teachers of government and mission schools should be seeing each other frequently; should be attending summer sessions and extension courses together; should be conferring regularly on common problems. Wherever a mission school has undertaken an essential pioneering task it should be eager to show its experiment to teachers in the government schools; and mission school teachers of the backward type should have a chance to see work of any neighboring government school that happens to be better.

Especially should denominations sponsoring mission enterprises understand the necessity for restricting their effort to work that can be adequately supported and for which adequate standards of personnel can be maintained. Some mission schools are decidedly worse than government schools; these should be as quickly as possible abolished or merged with stronger and more promising institutions.

Government Day Schools. Except for sections where good public school are open to Indians, the government day schools offer the best opportunity available at present to furnish schooling to Indian children and at the same time build up a needed home and community education. That this opportunity has only been partially realized is due to the usual deficiencies both in quantity and quality

of personnel. Even under present conditions as to pay, qualifications, lack of trained home and community workers, some of the day schools, especially in the Southwest, have come closer to meeting the real requirements than any other types of educational enterprises for Indians. Some places still exist in the Indian Service where day schools would be better than the present boarding schools.

A Home and Community Enterprise. The chief advantage of the day school for Indians, whether maintained by the national government or the state, is that it leaves the child in the home environment, where he belongs. In this way not only does the home retain its rightful place in the whole educational process, but whatever worthwhile changes the school undertakes to make are soon reflected in the home. The boy or girl from boarding school goes back to a home often unchanged from what it was, and the resulting gulf between parents and children is usually more or less tragic. In the day school, on the other hand, the youngster is in the home and community far more than in the school. Some connection is bound to exist between the home and the school, frequently constant and close connection; ideas of cleanliness, better homekeeping, better standards of living, have their influence almost immediately in the home and community. Thus parents of children in the Hopi day schools help build roads to make it easier for the children to reach the school; they furnish labor for the school plant; they use the school as the center for community gatherings.

The process in the day school is the same as that by which the American public school has worked a transformation with millions of children from immigrant homes. To be sure, the same risks attend it. We have learned, in the case of children from foreign homes, that there are values in the customs of other peoples that ought to be preserved and not destroyed; so with Indians; there is a contribution from Indian life that likewise needs to be safeguarded and not sacrificed to unnecessary standardization. But even here the opportunity is better for the day school than for the boarding school. The day school principal and teacher have the parents close at hand, and can, if they will, get the interest and point of view of the parents in a way that would be almost out of

the question for the boarding school. Thus at Oraibi, Arizona, the school has perpetuated, through the children, the remarkable art gifts of the Hopis. The Hopi day schools generally illustrate the value of schools close to the community; they are essentially community enterprises, involving health through hot lunches, care of teeth, and bathing; canning of fruits; parent-teacher meetings. The very plants themselves, involving from three to seven or eight buildings for from fifty to eighty children, indicate a recognition of the comprehensive nature of the educational program that is rare enough anywhere but is especially needed in the Indian work.

Needs of the Day Schools. The weaknesses of the government day schools are the usual weaknesses of the Indian Service: Low training standards and lack of qualified personnel to work with the families from which the pupils come. A few notably good teachers are found in government day schools for Indians, but the average is low. It has already been pointed out that with salaries and certification requirements as they are now in the public schools of most states, only those teachers as a rule will apply for the Indian Service who cannot meet the newer state requirements. This applies with special force to the day schools, which are usually in very remote places and lack the attractiveness of surroundings characteristic of some of the non-reservation boarding schools. There are exceptions, of course, including a few who by preference teach Indian children and a few others who go into the Indian Service in order to "see the country" or get the benefit of a certain climate, but for the most part the teachers in the day schools do not appear to reach even minimum accepted standards of education, professional training, and personality. Day school teachers should be at least graduates of good normal schools and preferably of colleges and universities.

Furthermore, the one chief opportunity of the day school, that of working with the homes, is missed if the teacher lacks social understanding and if qualified workers of the visiting teacher type are not provided. In the large majority of the hundred or more government day schools in operation the school is furnishing a limited three-R's type of schooling, with a poorly prepared teacher, with standards not noticeably better than those of country schools in the more backward sections, and with no notion of the modern way of bringing home and school together.

Even in sections where the schools are better, almost none of the home and community work that is so necessary a part of a program of education for Indians is provided. Some slight beginnings in community nurse work among the Pueblos, Hopis, and Zunis suggest what might be done. A practical plan would be to undertake in these localities, where the situation is favorable, a fairly complete program, including the family case worker, the visiting teacher and the public health nurse, and then to extend the service as rapidly as possible to other typical situations in California, in Arizona among the Pimas, on the Turtle Mountain Reservation, and among the Mississippi Choctaws—all places that are especially in need of work of this type.

Experimentation in the Day School. This and other types of experimentation are especially timely in the government day schools in view of the tendency to place Indian children in local public schools. With the four or five thousand children in government day schools in different parts of the country it would be possible, under the better qualified teachers and better professional leadership that are recommended, not only to try out workers of the visiting teacher and public health nurse type, but also to make changes in the course of study, in the methods of teaching and in the schoolrooms and equipment, that will be applicable when the Indian children go into the public schools. The Hopi day schools offer an especially good opportunity for experimental work. It is especially necessary to carry a step further some of the health and other work in the day schools, so that not merely group toothbrush drills, for example, will be done at school, but that care of the teeth and other features of personal hygiene will be carried out at home and checked up at school. The whole task of community participation, so important for the Indian, needs to be consciously worked at; for example, the Indians should be serving on school committees in the day school as a means of enlisting their general interest in all that involves the child's education and development, and also as a gradual preparation for service on boards of education. Instead of being behind the better public schools in these and other matters, as at present, the government day schools could then be ahead, making contributions to education as well as helping to solve the Indian problem.

Public Schools and Indian Children. The present plan of the government to put Indian children into public schools wherever possible is commendable as a general policy. It will be necessary to make certain, however: (1) That the step is not taken too hastily in any given situation and as a mere matter of temporary saving of money; (2) that the federal authorities retain sufficient professional direction to make sure the needs of the Indians are met; (3) that the ordinary school facilities are supplemented by health supervision and visiting teacher work—types of aid most needed at present among Indians; (4) that adult education and other community activities are provided.

Advantages of the Public School. Like the government day school, the public school has the great advantage that the children are left in their own home and family setting. In addition (and many Indians regard this as especially important) attendance of Indian children at the public school means that the Indian children usually have chance to associate daily with members of the white race. Any policy for Indians based on the notion that they can or should be kept permanently isolated from other Americans is bound to fail; mingling is inevitable, and Indian children brought up in public schools with white children have the advantage of early contacts with whites while still retaining their connection with their own Indian family and home. This would seem to be a good thing for both sides. Any one observing Indian children in various types of schools—boarding schools, day schools, and public schools—throughout the country, as members of the survey staff did, is forced to conclude that on the whole Indian children in public schools are getting a better opportunity than others; and it also seems likely that white children who have been used to Indians in the public school will have less difficulty in working with them later.

Furthermore, admission of Indian children to public schools involves the important principle of recognition of the Indian by the state. Many of the difficulties of the Indian at present are that he is regarded as in the twilight zone between federal and state authority; the state's welfare activities, usually in advance of what the national government is doing for the Indian, are not available for him because he is regarded as "a ward of the government." Once the Indian child is admitted to the public schools with other children, the community begins to take a much more active interest

in him as a citizen. Parents of other children become excited, for example, over the health conditions of Indians, if only for the selfish and natural reason that the health of their own children may be affected. In ruling that the Indian child must be admitted to the public schools the California courts have taken the broad ground that any other action would be a violation of the state's constitutional guarantees of equal educational opportunity. If the states are ever to amalgamate the Indians justly and effectively with the rest of their citizenship, they should begin by taking the responsibility for educating Indian children in the public schools.

Danger in Too Rapid Extension. That the government will put Indian children too rapidly into public schools is a real danger, or at least it may fail to follow them up properly when the change takes place. Small though the per capita for Indian boarding schools is, even this is a larger amount than the cost for tuition in a public school. The temptation is therefore a very real one for the government to save money and wash its hands of responsibility for the Indian child. The rapid increase in public school attendance in the past few years suggests that the government has perhaps been more concerned with "getting from under" and saving a little money than with furnishing Indian children the kind of education they need. Although the admission of Indian children to public schools is a recent development, 37,730, or more than half of the total of 69,892 Indian children reported attending all schools in 1926, were in public schools. The number has more than doubled since 1912. In California alone, government officers estimate, nearly four thousand Indian children have been put into public schools in the past five years. This is excellent, of course, especially in a state which furnishes as good educational facilities as California does, provided care is taken to see that the children thus enrolled are actually getting the advantages of such schooling as the community affords; and provided, also, the health and other needs of the Indian child are looked after. In the State of Washington, where there is a state school administration especially interested in Indian education, state officers estimate that there are three thousand Indian boys and girls but only two thousand of them attending school. In Oklahoma, where by far the largest numbers of Indian children live, it was clear in some localities that the right to attend public

school meant little to full-blood Indians; they were attending irregularly or not at all.

Finance and Supervision. A more carefully thought-out method of financial aid and better governmental supervision would improve the situation considerably in many places, especially in the Oklahoma situations just cited. The rate of tuition paid by the national government is theoretically fixed to cover the loss to the state or local community resulting from non-taxation of Indian lands. Actually the rate varies from ten cents per capita per day among the Five Civilized Tribes to forty or fifty cents or even more in some places. If the intention of the government is to furnish adequate schooling for Indian children, the present tuition practice has obvious limitations. It means often that the high tuition rate is paid to comparatively well-to-do communities, and the low rate to poor school communities. Some of the poorest public school facilities for Indian children are in those parts of Oklahoma where only ten cents per day per child is paid—quite insufficient to induce the school authorities to put forth any effort to get and keep Indian children in school. On the other hand, some of the best school opportunities anywhere for Indian children are in the richer districts of Oklahoma. It would seem as if the national government might work out for Indian children a plan of equalization by financial aid similar to plans now in operation in most of the states.

In the Oklahoma state education survey made by the United States Bureau of Education in 1923, it was shown that the loss in school funds to the State of Oklahoma resulting from non-taxation of Indian lands amounted annually to \$428,000. It would be a mistake, however, to turn this or any other amount over to the states for Indian education without better guarantees than now exist. Some form of federal supervision is necessary until such time as the states fully accept their Indian citizens. At present the best public school provision for Indian children is usually found in those places where there exists a combination of public conscience on the Indian question and a good full time "day-school inspector" or supervisor. Notwithstanding the inadequate salaries, the government has in its service some excellent officers supervising public school attendance who have managed to make records for Indian children that would be considered good for any community.

School Social Workers. Although supervisors or attendance officers are needed, especially at certain stages, what is even more necessary in the public school situation is the school social worker of the visiting teacher type, who, with the public health nurse, can visit the homes and make the essential contact between home and school. Properly qualified workers of this kind, college women with training in family case work and experience in teaching, have been conspicuously successful in handling among foreign-born children in the cities problems that are very similar to those met with among Indians. To hand over the task of Indian schooling to the public school without providing public health nurse service, family visiting, and some oversight of housing, feeding, and clothing, results unfortunately for the Indian child, especially the full-blood. He becomes irregular in school attendance, loses interest, feels that he is inferior, leaves school as soon as possible; or, in some cases, he is regarded by the white parents as a disease menace, and is barred from school on that ground, though often a little attention by a public health nurse or the school family case worker would clear up the home difficulty and make school attendance normal and regular.

An important by-product of both school nurse and family case work is, of course, the educational effect in the home. Instead of being isolated from the changes that take place, as with boarding school children, the Indian home from which the children go daily to the public school tends to change with the children, especially if the nurse and the school social worker are skillful in making the connection between school and home. This is only one of many kinds of adult education that need to go on in an Indian community even if the ordinary schooling for children is provided in a public school. The policy of the national government should continue to be to get Indian children as rapidly as possible into public schools, but the government should make certain at the same time that the fundamental needs of health care, home betterment, agricultural and industrial instruction, and other kinds of community education, are met. Public schools in remote Indian jurisdictions are likely to be lacking in just these newer kinds of child care and community education that better localities provide and that are especially necessary for Indians.

Higher Education and the Indian. More and more Indian youth will go on for education of college and university grade. Already hundreds of Indian men and women are in higher educational institutions; the University of Oklahoma has nearly two hundred students with some Indian blood, and the increasing number of Indian boys and girls in high school will undoubtedly lead to a corresponding growth in applicants for college admission. This should be encouraged, not, however, by setting up special institutions of higher learning for Indians, but by furnishing adequate secondary schooling and scholarship and loan aids where necessary for Indian students.

Types of Special Training. Whether it is necessary or desirable to extend upward certain special courses in any of the present non-reservation Indian schools will depend upon the conditions at each school and the opportunities for Indian youth elsewhere. At Haskell Institute efforts have recently been made to provide, at the secondary level and to some extent beyond, teacher-training, business schooling, and some institutional service-training, particularly in physical education and athletic coaching. Such programs may prove to be desirable: (1) If Indian young men and women find it impossible to get such opportunities elsewhere; (2) if especially good resources are available at the institution itself or in connection with it.⁴⁴ Under present conditions it is probable that some Indian young men and women could not very well get the special training offered in these courses at other places than Haskell. As to resources, however, Haskell does not have them; and with the University of Kansas nearby it would seem a sounder policy to depend upon the University to furnish such higher technical training as may be needed rather than to try to provide it with the very limited resources the Indian school has. Haskell and other schools have in a few cases been making it possible for qualified Indian students to retain their residence at the school and continue their higher education at the nearby state or other institution, which is a very useful arrangement that ought to be officially recognized and supported.

⁴⁴ Haskell and other Indian schools should be warned against attempting to train teachers or other school employees at the secondary level. This merely helps perpetuate the very low personnel standards in Indian schools.

Adequate Secondary Education Needed. At present the chief bar to the provision of higher education for such Indians as could profit by it is lack of adequate secondary school facilities. Only recently have any of the boarding schools offered schooling beyond the tenth grade.¹⁵ Furthermore, the secondary work offered at these schools would hardly be accepted by most reputable universities throughout the United States.¹⁶ This is not primarily because of the half-day industrial plan, though this affects the situation somewhat, but mainly because of the difficulty so frequently referred to in this report, namely, low standards of personnel. Almost the first requisite for an "accredited" high school, whether the accrediting is done by the state or by regional associations, is that the teachers shall be graduates of standard four-year colleges with some professional preparation in education courses. So far as can be ascertained no government Indian school meets this minimum requirement. Indian boys and girls who graduate from these schools at present find it practically impossible to continue their education in acceptable colleges and universities, because the colleges cannot take them even when there are people interested in Indian youth who would provide the funds. The Indian young men and young women at the University of Oklahoma and other universities and colleges come almost wholly from public high schools or from specially established preparatory schools, such as the American Indian Institute at Wichita, Kansas.

Scholarship and Other Aids. Plans for higher educational opportunities for Indian young men and women should include scholarship and loan aids for students who show promise of being especially helpful among their own people. Indian teachers and nurses, for example, are likely to have a special field of service for some time to come. It would be a very inexpensive form of investment for the national government to set aside a small sum for scholarships and loans to capable Indian youths. The principle is already recognized in the withholding of portions of the per capita payments of minors for their education. It could very well be one of the functions of a guidance and placement specialist at the

¹⁵ Under the policy adopted in 1925 "senior high school grades" (through the twelfth) have been established in the larger schools.

¹⁶ Apparently one or two state universities will accept an Indian candidate from one of these schools on specific recommendation.

Washington office to bring together the available data on scholarships, loans, and work opportunities all over the country for which Indian youth would be eligible. It might prove possible to interest wealthy Indians and Indian tribes in establishing scholarships for other Indians of their own or other tribes who are poor. In any case, however, such aid will not be effective unless the necessary high school facilities are provided for Indian boys and girls so that those who are otherwise qualified may be eligible for college admission.

School Plant and Equipment. For the most part the buildings and equipment of government Indian schools are below the standards of modern public schools. The Indian Service has some good-looking school plants; there are a few creditable buildings erected by student labor, and there is some ingenious use of very limited resources, as in the Hopi day schools; but most of the school buildings are unattractive and unsuited to present-day educational needs. Furthermore, a policy of patching up out-of-date structures, combined with insufficient repair funds, puts the government school plants at a serious disadvantage. Plant and equipment are not, of course, as important as qualified teachers and other personnel, but they should be better than they are. School architecture is a recognized profession, and an adequately equipped professional staff at the Washington office would include technically trained persons comparable to those employed by state departments of public instruction to supervise school building plans.

Too Many Old Buildings. One of the difficulties of the Indian school service has been the habit of turning over for school use abandoned forts and other government property. There is almost never any real economy in this practice; the recently established Charles H. Burke School at Fort Wingate, New Mexico, for example, has already cost more than adequate new school buildings would probably have cost, and the army barracks and other structures there will never make satisfactory school buildings. Military plants of this sort usually date from long before the modern period of lighting, ventilation, and conveniences, and they are often of poor construction, necessitating continued and expensive repair bills.

The same policy of trying to make old buildings do when it would be wiser economy to erect new ones is illustrated in many other schools besides those that have been military posts. Some buildings at Indian schools should be demolished rather than repaired indefinitely. It is false economy, for example, to repair a building like the boys' dormitory at Flandreau, or certain other buildings, usually dormitories, at places like Colony, Santa Fé, Leupp, and Cheyenne River, where there are dangerous fire-hazards. The unsatisfactory character of the government Indian school plant stands out especially in the many communities where the local school authorities have put up a modern public school plant and where the resulting comparison is too often very unfavorable to the Indian school. Even where an enterprising superintendent or some industrial teacher and the Indian boys have erected a satisfactory building with student labor, the lack of qualified architectural direction and guidance is often only too evident in the incongruous array of buildings that results.

Similar to the practice of turning over abandoned forts and other plants to the Indian Service is that of dumping all kinds of salvaged equipment on Indian schools. Occasionally a school gets something useful, but more often the school authorities find themselves embarrassed by having to find some use for such articles as old beds and oversize boots.

Machinery and Other Institutional Equipment. Wherever boarding schools are to be maintained, it will be necessary to make a proper distinction between production and educational requirements, and machinery provided accordingly. To get the large-scale institutional work done, good power machinery will need to be installed. The Indian Office has recognized this principle in commendable fashion, but funds have never been provided to carry it into effect. The best educational results with the maximum economy of operation will be obtained if power machinery is used for the non-educational institutional tasks and simple equipment for teaching purposes. Under this principle, for example, a school would have in its laundry three-roll and four-roll mangles of the latest pattern, with approved safety appliances, and in its household-arts cottage or elsewhere the individual gas, electric, or hand

iron, or whatever other device is practicable in the household into which the girl goes.

Indian schools are conspicuously lacking in the various types of auxiliary equipment that are characteristic of the best modern schools. The chief needs are: (1) Modern school furniture, of the movable type, especially for kindergarten and elementary schools; (2) libraries, laboratories, books, and laboratory equipment; (3) play and athletic facilities for the mass of the pupils. The meagerness of most Indian school classrooms is that of American schools of thirty or forty years ago or of the poorer country schools in remote districts today. What a modern elementary school room should be has recently been summed up by a competent authority as follows:

The classrooms offer interesting signs of the children who work there. Each room seems especially suited to the group for which it is intended. The primary room with its work and play material, tiny chairs, low boards and tables welcomes the small stranger fresh from home and mother; the upper grade rooms seem to say that real work and individual effort and control are in order there. Walls are of soft tan, buff, green, or gray, with light ceilings; furniture and woodwork and window shades tone with them, so that there is no jar on the eye, but instead a genial sense of space, restfulness, and freedom. A rug of plain color, a low, comfortable chair or two for teacher or visitor, sash curtains and flowers or plants, painted or cretonne-covered book-ends on a single shelf, or on the book table, a few good pictures in color on the wall—all these add to the interest of the room and make for the intangible thing that we call "atmosphere." The blackboard is clean and frankly itself, without any camouflage of chalk pictures, borders, stencils, or calendars, and just high enough for proper reach.

The furniture is movable and arranged in informal groups or pushed against the wall as is best at the moment; of course, there is a work-bench or work table. Built-in shelves and boxes or lockers are here to take care of materials for handwork. There is much of this, for the children paint, draw, model, sew, do carpentry work, and garden, as well as read and write. Behind a low screen by a corner window is a book table or a shelf with attractive and well-chosen books, and two or three chairs. Other screens or movable cases are used to fence off a "work shop" and to keep chips and unfinished work within bounds; for the teacher in this school knows that it is not necessary to have material all over the place to show a creative spirit and that a disorderly, mussy room is as bad at school as at home. The small movable piano or the

phonograph is brought in for a music period and then is passed on to another group.

Everything is conveniently arranged. The book table is off at one side, the bulletin board is in plain view, and cupboards and boxes are where they should be. Paint, brushes and paper, tools, bench, and wood, are conveniently close together for the small workers' use.¹⁷

Few Indian school classrooms approach this standard in any important particular, though many public schools do.

Freedom to Select Materials and Textbooks. Indian school teachers and principals usually feel that they are more or less helpless in deciding what materials and textbooks to use. Even those who realize the shortcomings of the present materials consider themselves confined practically in their choice to the list of "basic texts," though a few have managed to find ways of getting more modern books. Certain of the textbooks found in use were prepared before the period of scientific study and are not adapted to the needs of the children. Better qualified personnel would doubtless be entrusted with greater freedom in selection of materials.

It is not necessary for Indian schools to be elaborate in their architecture or luxurious in their equipment. The buildings should be substantial and modern, however, and they should, if possible, help set the fashion for sincerity, simplicity, and usefulness. They should certainly not fall below the accepted public school standards, as most of them now do, nor should the equipment, textbooks, and other materials be less satisfactory than in good public schools, as is the case at present.

Administration of Indian Education. The Indian problem is essentially one of education and social welfare, rather than of land, property, or business, and principles that have been found to be successful in educational administration on a large scale should be applied to it. Instead, therefore, of a mainly clerical and administrative centralization of educational authority at Washington, as at present, responsibility should be localized in the superintendent of the school or reservation. As suggested in the chapters on Organization and Personnel and also earlier in this chapter of the report, there should be in Washington a well-equipped technical

¹⁷ Knox, School activities and equipment (Houghton-Mifflin, 1927).

staff, of the sort both public education and business have found necessary in recent years, to furnish professional direction for the entire service. This staff should be small, but it should consist of qualified men and women of at least the rank of educational specialists in other government services, such as the Bureau of Education, the Department of Agriculture, and the Federal Board for Vocational Education. It would be the function of this technical group to advise as to educational policies, to map out programs for adult education, health education, and other activities, and to bring to superintendents and other employees in the field recent developments that will help them in their work. Under this plan it would also be necessary to fill vacancies in the superintendencies with qualified educational administrators.¹⁸

Indians and Other Government Agencies. If Indian administration is to be effective it will need to have closer relations than have ever existed before with other federal agencies in education and welfare. A number of federal bureaus and boards do work that is directly related to the needs of the Indian Service and their aid should be enlisted. In the same department with the Indian Office, to use the most striking example of need of coöperation, is the United States Bureau of Education, which already has qualified specialists in the types of work in which Indian Service needs are greatest, namely, health, rural education, industrial training, agricultural education, adult education, primary schooling, secondary education, and other fields. Under reclassification the Bureau of Education, unlike the Indian Office, was treated as a scientific and technical service, with the result that salaries for specialists in the Bureau of Education are from 50 to 75 per cent higher than for the non-technical positions carrying corresponding work in the Indian Office. It seems incredible that the Indian problem has never had applied to it to any appreciable extent the professional service that Congress has gradually been making more and more effective in the Bureau of Education. Many of the states have had educational surveys and numerous other types of service from the Bureau of Education; the Indian educational program seems never to have really profited by the fact that the Bureau of Education is in the same department. This professional staff already at work in

¹⁸ See pages 368 to 370 of this chapter, and pages 132 to 134 of the chapter on Organization.

the Interior Department should at least be called in to help any additional staff that may be created to direct the Indian educational program.

Recently the Public Health Service has been enlisted in the health work of the Indian Office, a commendable instance of the right type of coöperation. Health education will be found, however, to be at least as fundamental a problem as hospitalization and medical service, and for this the work of the Public Health Service officers will need to be supplemented by specialists in health education. In the field of vocational education the Federal Board for Vocational Education has an experience behind it of the past ten years that needs to be applied to the Indian problem. Other federal agencies which should be asked to coöperate as directly as possible in the Indian program are the Department of Agriculture, with its long experience in adult agricultural education, home economics, boys' and girls' club work, and extension work, and the Department of Labor, with such activities as those of the Children's Bureau and the United States Employment Service, vitally necessary in a comprehensive program of Indian education.

Technical Staff Necessary for Coöperation. Certain organizations exist outside the government service with which coöperative arrangements might well be made. The kind of technical staff repeatedly described is essential, however, for any successful coöperative arrangement. With the best intentions in the world, administrative officers cannot alone make professional coöperation amount to anything; there must be in the Indian work technical experts of at least as high qualifications as the employees of the coöperating agency, whether this be another federal department, a state, or an outside association. If, as seems probable, it will become desirable for the national government more and more to enter into coöperative relations with the various states in the handling of school work, health and social welfare for Indians, a technical staff at the Washington office will be indispensable. States with which the national government is likely to find it practicable to work out coöperative arrangements will usually be those like California, for example, which already have professionally qualified men and women in these fields, and the federal staff will need to be at least as well qualified. Whatever the outcome may be with regard to

the administration of Indian affairs, whether left, as at present, a separate bureau in the Interior Department, consolidated with the Bureau of Education, grouped with a possible colonial administration in the Interior Department, as has been suggested for the Philippines, transferred to some other existing department, or made part of the new Federal Department of Education and Relief proposed by President Coolidge in his annual message, the essential thing will be to bring to bear upon the Indian problem all of the available resources of the national government, the states, and outside organizations.

Financing the Indian Educational Program. The educational program recommended in this report will necessarily cost more than the present educational program. The present cost is dangerously low; it has already resulted in a school provision considerably under accepted standards. To build up a better equipped personnel it will be necessary to raise qualifications and increase salaries; to make the educational program adequate in other particulars more money will be required, and while the increased expenditure will not have to be made effective in a single year, the program to be undertaken will involve considerable ultimate increase in cost. Fortunately the total amount involved is small, and wise expenditure of funds in the next few years will prove to be real economy, in that such a method will probably settle the problem, whereas the present method will not settle it.

What the Cost is Likely to be. Indian schools and the Indian education program generally are not adequate and it will take money to make them so. Following the World War school systems throughout the United States adjusted themselves to a new price level. They were obliged to do this, in order to get satisfactory educational results. In accordance with long experience as to the effects of training requirements upon results, they set high requirements and arranged to pay for them. In particular, as pointed out elsewhere in this report, they adopted the plan of a salary schedule, whereby teachers and other educational employees are paid, not only according to certain standards of entrance to the service, but according to experience and the attainment of certain special qualifications. The national government apparently never made this adjustment in the Indian educational service, the entrance salaries still being below the level of the better school sys-

tems, and the lack of salary schedule putting the Indian Service in the class of the few school systems anywhere in the United States that are without such a method of securing and keeping efficient teachers.

How much money will be required to make the changes suggested in this report?

While exact figures are impossible because of several varying factors, it seems quite certain that a well-staffed educational program for the Indian Service will cost approximately twice what is now paid. Some indication of what will be necessary is found in the boarding school per capita cost at various periods. For many years the per capita allowed was \$167.50. The most careful estimates of change in purchasing power seem to show that \$100 in 1900 purchased the equivalent of \$224 in 1927. At this rate the boarding school per capita, instead of \$225, should be over \$375. Even this is lower than for any adequately financed state institutions of which it is possible to get records. The per capita cost of the only state Indian school for which figures are obtainable, the Thomas Indian School on the Cattaraugus Indian Reservation, New York State, is \$610. That this itself is not a high figure is indicated by the fact that the lowest-cost boarding schools in the United States charge \$700 per annum, while most boarding schools, although almost never operated at a profit, charge much more. Furthermore, the fee charged by ordinary boarding schools does not, as in the case of the Indian schools, include clothing, transportation and other items. Some economies are undoubtedly possible as a result of government purchasing, and a reasonably low per capita, under normal conditions, would be cause for congratulation, but the present low per capita for government Indian boarding schools is only possible as the result of dangerous economies in food, housing, and education. Indeed, the attention of Congress and the Budget Bureau should be called to the unsatisfactory method involved in the uniform per capita charge; conditions on various jurisdictions differ so that a uniform amount is bound to result unfortunately.

Amount Suggested is Small. Doubling the amount of funds for government Indian education does not involve the expenditure of large amounts of money. The Indian education expenditure is one of the smallest items in the national budget. The procedure sug-

gested is based on the principle that it is good business to spend sufficient amount to get satisfactory results, rather than to do a half-hearted, unsatisfactory job. Spending the recommended amount will not create an ideal educational service; it will, however, bring Indian education up nearer the level of better educational work in the United States, and it should make possible a certain amount of pioneering and leadership in education that one would like to associate with the efforts of the national government.

In the long run the nation will settle the Indian problem or not by its willingness to take hold of the issue in a responsible and business-like way. It is business-like to apply to the task in hand the best methods that can be found. At the time the Indian work began there were no accepted principles of education and social work that could be used, but in the past forty or fifty years a body of experience in both education and social work has developed that can and should be applied in order to speed up the solution of the Indian problem. Persons are being trained all over the United States for handling situations very similar to the Indian situation. The major problems of the Indian, health, social and economic development, as well as education in the more restricted sense of schooling, are all in need of the kind of handling that comes from people who are qualified by special training. It takes more money to get qualified people than is at present paid in the Indian Service, but on the other hand the work of qualified people brings assurance that the task will be effectively done. The nation has a right to expect that Indian education as a special governmental function will eliminate itself in a comparatively few years; this can come about if funds for an adequate program are provided.