
Cambridge Coursework

IGCSE American History

Mr. Robertson, ASU Prep PHX

Due Date: **November 9, 2018**

Overview of the Assignment: What and Why?

There are three components of our Cambridge exam: Paper 1, Paper 2, and **Coursework**. Coursework is completed independently, both in and out of school. Your coursework assignment will count for 20% of your final Cambridge score. This year, your coursework assignment is to research a local site and assess its historical significance. You will write a 1,400-1,600 word essay after conducting research. You will be answering the question, **“What is the historical significance of the Phoenix Indian School?”**

This assignment provides you with the opportunity to *be the historian*. You will be investigating sources and conducting research in an effort to piece together a complex story. You will discover that even in local history there are relevant and fascinating stories that, without the efforts of people of the present, are all too often forgotten. It is my hope that as you study those that lived and visited this community in the years before we were born, you will come to realize that their lives were important and are worth recognition.

Cambridge Objectives:

This assignment assesses your ability to demonstrate the following:

A02 (40%): an understanding of the past through explanation, analysis, and substantiated judgments of ...

- change and continuity, cause and consequence, similarity and difference, historical significance
- the motives, emotions, intentions, and beliefs of people in the past

A04 (60%): an ability to

- use critically a range of sources to generate an interpretation of the significance of a site or object in its historical context
- provide appropriate acknowledgement of sources

What will this paper include?

The essay must include:

- A **description** of the site
- An assessment of the **historical significance** of the site
- An evaluation of the **limitations of your study**, identifying aspects for further research and explaining how further research would advance our historical understanding of the site.

You may also include visual material in your work if it clarifies a point (i.e., you can't put a picture in there just for illustration).

Writing Requirements

The Coursework must be typed:

- Times New Roman font
- Font size 12, Single spaced
- 1 inch margins left, right, top, and bottom
- No more than 1600 words
- Requires cover page

Footnotes

All quotations must be acknowledged in footnotes. Every work cited in a footnote must appear in the bibliography. Footnotes should be numbered in sequence. Each footnote should give the author's surname, the short title, and the year of publication. Footnotes may be at the bottom of each page or listed together at the end.

Bibliography

There must be a bibliography. It must be in alphabetical order by author's last name.

For books: author's full name should be followed by the full title and the date of publication.

For websites: author (if there is one) should be followed by the title of the article, and the date it was written, the full website address, and the date it was accessed by the candidate.

How will it be graded?

I will be responsible for grading your assignments before they are sent to Cambridge moderators for grading. I will sign a declaration stating that the work you submitted was completed ON YOUR OWN. You will also sign this declaration. All marks will be given “positively,” rewarding achievement as opposed to penalizing mistakes. I can award 10 marks (40%) for AO2 and 15 marks (60%) for AO4. See the rubric for more detail.

To earn the highest score, you must...

- Recognize that the significance of the site is negotiable (different for different people at different times).
- Explain how & why differences exist in interpretation.
- Use reliable evidence from sources to support your conclusions. This means quoting from/directly referring to the sources throughout the paper.

So what is significance? “It’s All Relative”

Events, buildings, objects... they can mean different things to different people. How significant an event is, or in this case, a local site is, is negotiable. There is no one definitive or conclusive answer. *Significance* is relative. It depends on the question: *Significance to whom? At what point in time?*

Concepts to consider:

- Turning point
- False dawn
- Continuity
- Anomaly
- Significance for different people/groups of people at the time
- Significance for different people/groups of people over a longer term
- The importance attributed to the site by people at the time and since

Significance is NOT just RESULTS. Understanding results/consequences are an important part of significance. But you also want to look at *change over time* by analyzing how it made a difference (what developments were occurring before then compared and contrasted with developments afterwards).

Note: The judgments you make about the historical significance of the site do need not be set in stone. You can suggest that they might be altered by further research.

Rules & Getting Started

What you CAN do:

- You can conduct additional research! Any sources/information you find can be used in your paper. However, you **MUST** inform Mr. Robertson of the source before you use it in your paper.
- You may use any notes/materials while you type your essay.
- You may divide your final paper into sections with headings.
- You can ask Mr. Robertson questions about what you are supposed to be doing and when.
- You may ask Mr. Robertson and English teachers about properly citing your sources using footnotes and a bibliography

What you CANNOT do:

- You cannot work together or **COLLABORATE AT ALL**. Even though classroom activities often are, this coursework assignment is **NOT** an opportunity to learn from your peers or have discussions about the varied significance of the site. Because this is part of your **test** and not just a learning activity, you are being asked to reach conclusions **on your own without any influence** from your teachers, parents, or peers. You will create a cover sheet with a declaration that it is your own work. I will sign it confirming, “regulations have been observed.”
- You cannot write more than 1,600 words! Your essay will not be accepted by Cambridge.
- You cannot repeat the task/redraft/revise once it has been submitted to me. “Practice assignments are not allowed. The repeating of assignments is not allowed.” (Cambridge syllabus, p. 32-33).

What can Mr. Robertson do?

I can provide you with ongoing advice. I can offer suggestions on possible books and other resources that might be useful. I can help you resolve problems you encounter during your research.

What can't Mr. Robertson do?

I cannot “offer or provide detailed subject guidance. [I cannot] undertake any research for a candidate. [I cannot] prepare or write any drafts... [I cannot] correct, suggest corrections to, or identify shortcomings in any part of your subject-specific notes or drafts.” (Cambridge syllabus, p. 32-33)

Resources Provided

In order to complete this assignment, you will use the following:

- This packet of directions.
- Sources Pack
- Generic Rubric (aka Mark Scheme)

Places to Visit!

- **Steele Indian School Park**
300 E. Indian School Rd. (3rd St. and Indian School Rd.
Phoenix, AZ 85012
- **Heard Museum**
2301 N. Central Avenue
Phoenix, AZ 85004
Hours: 9:30 a.m. to 5 p.m. M-Sat: 11 a.m. to 5 p.m. Sunday
- **Burton Barr Central Library**
1221 N. Central Ave
Phoenix, AZ 85004
Monday: 9 a.m. to 5 p.m.
Tues-Thurs: 9 a.m. to 9 p.m.
Fri-Sat: 9 a.m. to 5 p.m.
Sunday: 1 – 5 p.m.

Activities: So what do I do first?

1. Start by making sure you understand the assignment. Read through this packet and communicate **any questions** you may have to Mr. Robertson. Make sure you know what “significance” means, what you are supposed to write about in this paper, and when you are supposed to have this done.
2. Briefly **look over** the Sources Pack. Also take note of the resources on the class website, as well as local museums, libraries, and the site itself.
3. **Make a plan.** You have approximately 2 weeks to read the sources provided and conduct additional research. You then have approximately 2 weeks to write the paper. This assignment will be much easier if you work on it a little bit each day. This is NOT one of those assignments you can rush through in a weekend.
4. Read through the *Questions to Guide Your Thinking* (below). You **do not have to answer these** directly - they are just to help you figure out what to look for.
5. Read through the “Tips for each component” section in the margin → → to get an idea of what the paper will look like and the rubric I will use to grade the paper.
6. Read and analyze the sources (Note the *Source Analysis Reminders* in the margin). There are so many sources. Keep in mind that you **do not have to use all of the sources**. Make clear notes about your findings so that you can refer to them easily when you are writing.
7. Conduct additional research for more information.
8. Write a detailed outline/draft. Be prepared to begin typing your final essay by October 27th, 2017.

Source Analysis Reminders

As you read the sources, ask yourself the following questions:

1. *What is the context of this source? (Time period, place, author, audience, etc.)*
2. *What is the purpose of this source? Does that affect its reliability?*
3. *What does this source tell me explicitly?*
4. *What can I learn (infer) from this source?*
5. *Is this source typical?*
6. *Is this source reliable?*

Tips for each component:

Tips for writing a description of the site:

- Describe the who, what, where, when, why. Tip: Don't let this be your whole paper (no more than 1/3 of paper).

Tips for writing about the significance of the site:

- The majority of your paper should be about this. Consider the significance at the time for different groups of people. Consider the impact of Indian School at the time and through time. Was there a decline in significance? How did it compare to other Indian schools throughout the country? In order to meet this objective fully, you must recognize that there are different significances and develop your ideas about them using sources as supporting evidence.
- Avoid speculating about significance in the future!

Tips for discussing the limitations of your research:

- What issues/problems did you find with the sources you had access to?
- Did you have a hard time finding everyone's perspective? Were there any groups that you couldn't find sufficient information on?
- Was there a lack of reliable sources?
- What could further research/sources teach you?
- What limitations does each source type have?

Questions to Guide Your Thinking and Research

1. Where was the school located in 1890? What surrounded the area then and how has that changed overtime?
2. How has Indian School's physical appearance/size changed over time? What remains of the original structure?
3. What was the function of the different buildings on this location? How has its functions changed?
4. *What was the purpose of the site?*
5. What influence did Indian School have on the development of Phoenix?
6. What kind of relationship did the school have with the nearby city of Phoenix? How did locals react to this site?
7. *What impact did the Phoenix Indian School have on Native American, Hispanic, and Anglo cultures?*
8. How typical was the Phoenix Indian School to those that were built in other locations in the United States?
9. Were these sources useful to your research into the site? What were the limitations of the sources for the purpose of your research?

So what is the big idea here?

Your job is to figure out what role Phoenix Indian School has played in the story. What story? The story of change and continuity over time.

Comments, Questions, and Notes:

Source Pack:

Source 1: "The Phoenix Indian School, 1896 [Newspaper Article]," in *Children and Youth in History*, Item #295, <http://chnm.gmu.edu/cy/primary-sources/295> (accessed September 16, 2013). Annotated by Susan Douglass

Phoenix, Arizona, July 4 – The largest Indian school in the Southwest and the second largest in the Union is that in the Salt River Valley, near this place. It is unique in several respects. It is patronized by the Apaches, the Pimas, and the Maricopahs, who have until the past two years been the most lawless, intractable, and savage tribes Uncle Sam has had to deal with.

The fifty-seven Pima and Apache girls in the school under the supervision of the matron, learn to cook, wash, sew, and perform all other household duties, in addition to their study of the English language. The superintendent of the school finds the Indian girls less tractable to book learning than the boys, but they have a zeal for neatness in sewing and knitting that is astonishing. Very few of the girls have any taste for arithmetic and the forms of language, but they love to execute brightly colored maps and to draw. They are always much more reserved and diffident than their red-skinned brothers. The boys are handsome fellows, from fourteen to twenty-one years of age, and during certain hours of the day they are compelled to attend to the duties of the farm. They do not do this reluctantly, as one might suppose, but with good will and an apparent anxiety to learn. They are dressed in uniform, their hair kept closely trimmed, and they show their appreciation of the change from almost absolute nudity by keeping their shoes polished and their clothes nicely brushed. In the classroom they excel in arithmetic and spelling, and any exercise that brings the blackboards into use wins their attention. Strange as it may appear, they have not the least liking for exercising in the gymnasium, but in out-of-door sports, such as running races, leaping, and vaulting, they are very proficient.

A recent visit to the Indian school was a revelation in some respects. The writer has known the Pima Indians on their reservation as a fierce, sullen, obstinate, and cruel lot of savages, with a record second to not even the Apaches for horrible butcheries of white settlers and unspeakable barbarities upon their enemies in warfare. It was therefore a surprise to see over 150 of the boys and girls of these desert savages come marching into the chapel with military precision, dressed in handsome, neat-fitting garments, wearing linen shirts, and with their hair brushed with as much nicety as that of a city dude.

The surprise did not end there. When the opening hymn was announced one of Apache girls that five months before was running wild on the desert south of the Gila readily turned to the number, and, handing the writer the book, asked in good English if he would not take part with them.

Some of them sing splendidly, and Prof. Rich, the Superintendent of the school, says that they are natural musicians. Several of the younger ones have learned to play the organ, and with the French harp they will make an average city gamin ashamed of himself. Hugh Patten, one of the monitors, plays the piano very well, having picked the accomplishment up without any instruction, only being aided by his natural aptitude for music. This Indian is a peculiarity in Indian life. Some years ago he learned the English language, and acted as an interpreter from that time till the opening of the school, which he entered, where he has since remained. He discarded his Indian name and assumed an English one, and in the three years he has acquired a good English education. He is of medium size, rather dark, but with the prepossessing appearance of a student. He has done much to induce his people to adopt civilization, and is, of course, a warm friend of the school.

Footnote: New York Times. "The Phoenix Indian School, 1896 [Newspaper Article]," in *Children and Youth in History*, Item #295, <http://chnm.gmu.edu/cyh/primary-sources/295> (accessed November 28, 2012). Annotated by Susan Douglass

Bibliography: New York Times. "The Phoenix Indian School, 1896 [Newspaper Article]," in *Children and Youth in History*, Item #295, <http://chnm.gmu.edu/cyh/primary-sources/295> (accessed November 28, 2012). Annotated by Susan Douglass

Source 2: Excerpts taken from “Peaceably if They Will, Forcibly if They Must: The Phoenix Indian School, 1890-1901” Robert A. Trennert, The Journal of Arizona History, Autumn, 1979

The most popular aspect of the school for Phoenix residents proved to be the outing system, which became popular in 1893... Indian students provided valley residents with inexpensive labor... In any given year one to two hundred students participated in the program. Boys for the most part were used as common laborers and field hands, although some who had received training in a special skills might be utilized as carpenters and bricklayers... Female students invariably worked as domestics. Demand for young women trained in household duties always exceeded supply. Indian girls were extremely reliable, closely supervised and inexpensive. Depending on the circumstances, these servants were either paid small wage or simply provided with room and board... Under such circumstances, it is little wonder that Phoenixians were pleased with the school.

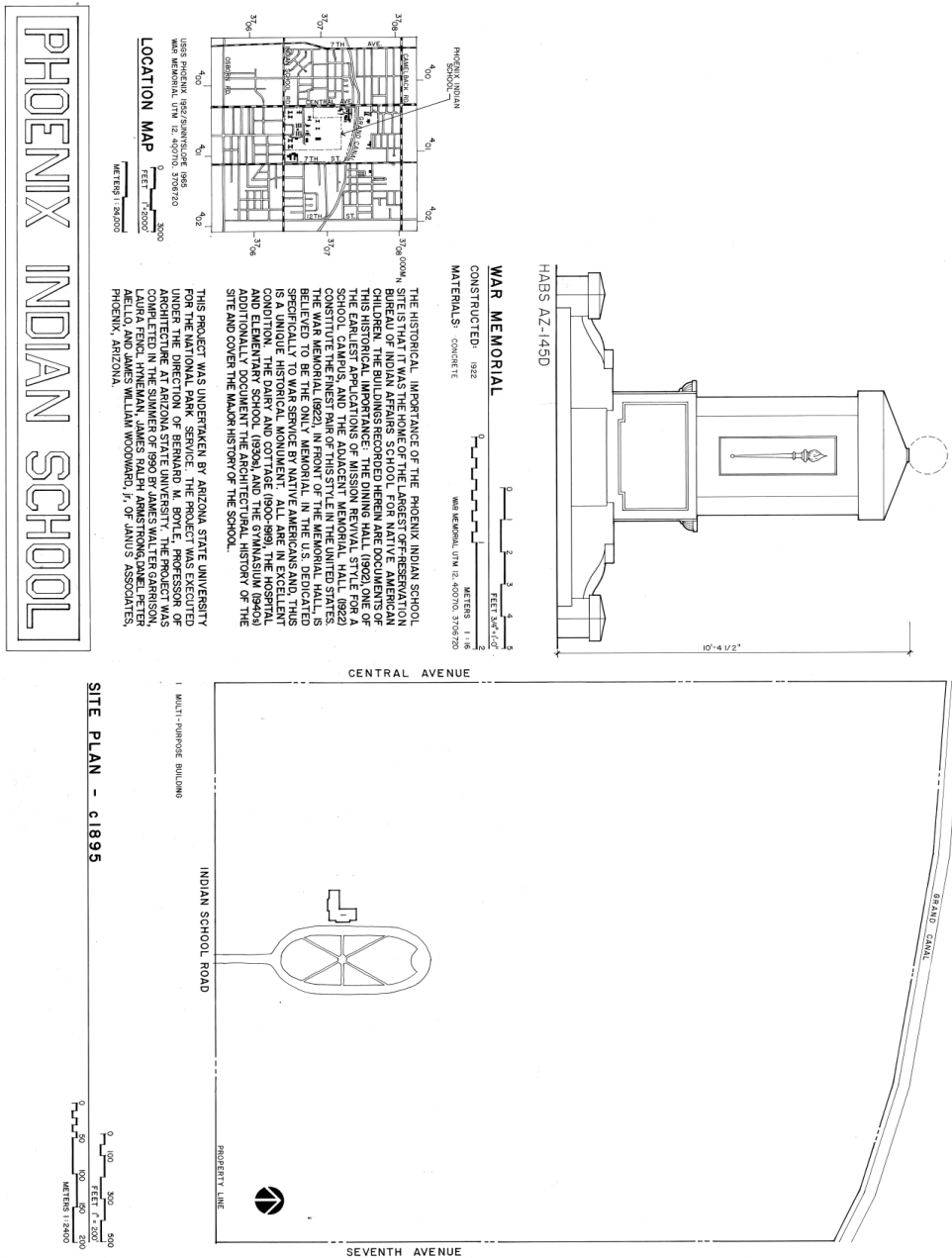
The other economic benefit of the school came with the ever increasing federal expenditures. Although many class supplies came from outside vendors, the school purchased some goods locally, maintained a large payroll and used Phoenix contractors for all construction. For these reasons alone, some residents continually advocated enlarging the institution.

...Phoenixians also focused on it as a source of community pride. The school in turn gave back to the city an incredible amount of free entertainment – a highly valuable commodity that helped relieve the boredom of isolated Phoenix residents... The memorial exercises at the end of the school year quickly became an annual social affair. The 1894 program reportedly attracted a thousand visitors. Guests were treated to a tour of the buildings and a program of musical selections provided by a group of ‘neatly attired’ Indian boys and girls. The audience thoroughly appreciated the show and emerged convinced the school was ‘accomplishing a great and good work’.

Footnote: Robert A. Trennert. Excerpts taken from “Peaceably if They Will, Forcibly if They Must: The Phoenix Indian School, 1890-1901”, The Journal of Arizona History, Autumn, 1979

Bibliography: Trennert, Robert A. Excerpts taken from “Peaceably if They Will, Forcibly if They Must: The Phoenix Indian School, 1890-1901”, The Journal of Arizona History, Autumn, 1979

Source 3: Maps of Phoenix Indian School over time



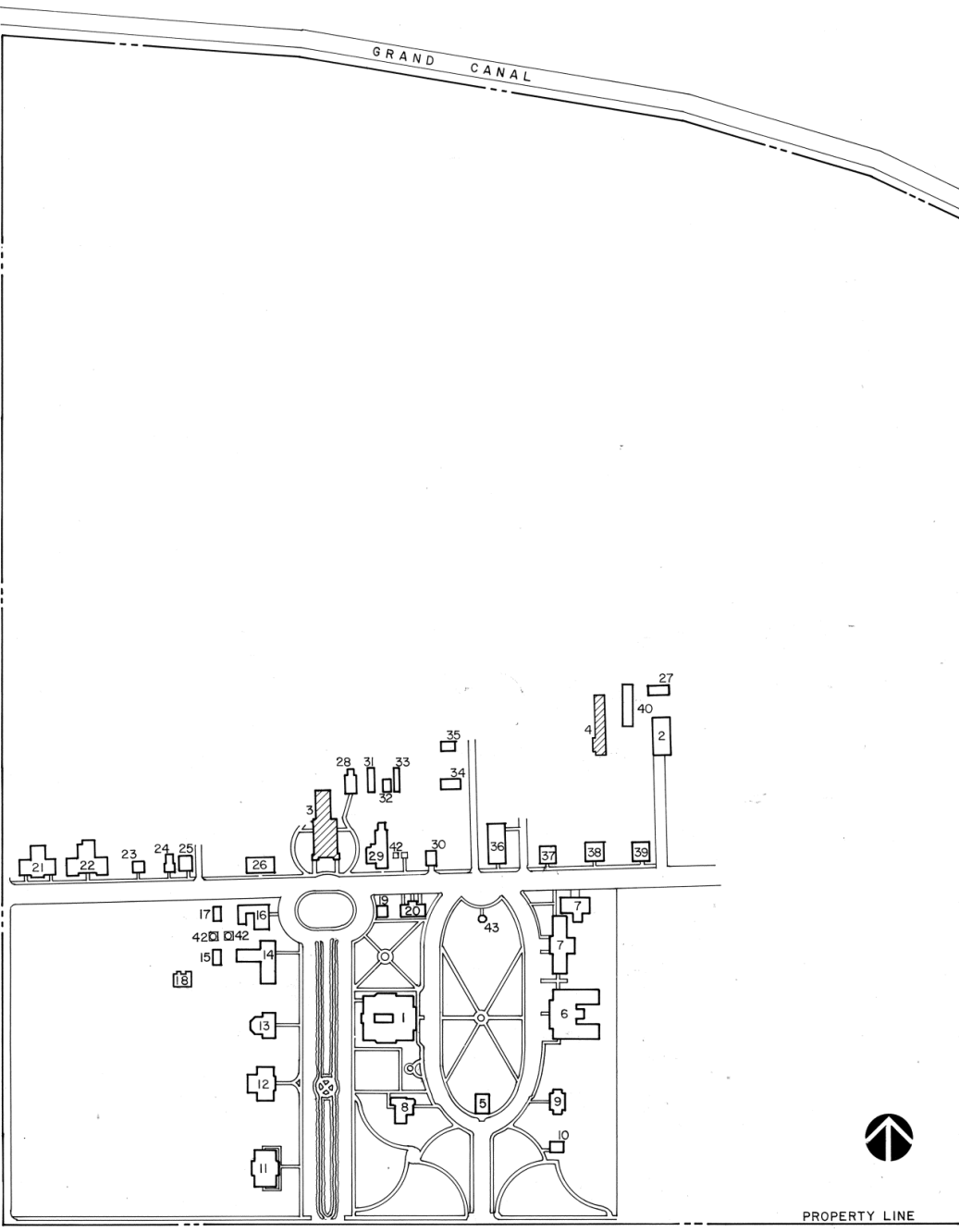
Footnote:
 USGS
 Phoenix. "War Memorial Site Plan-1895". Arizona State University/National Park Service, 1952.

Bibliography:
 USGS
 Phoenix. "War Memorial Site Plan-1895". Arizona State University/National Park Service, 1952.

CENTRAL AVENUE

SEVENTH STREET

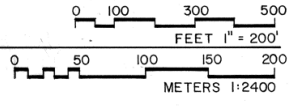
GRAND CANAL



INDIAN SCHOOL ROAD

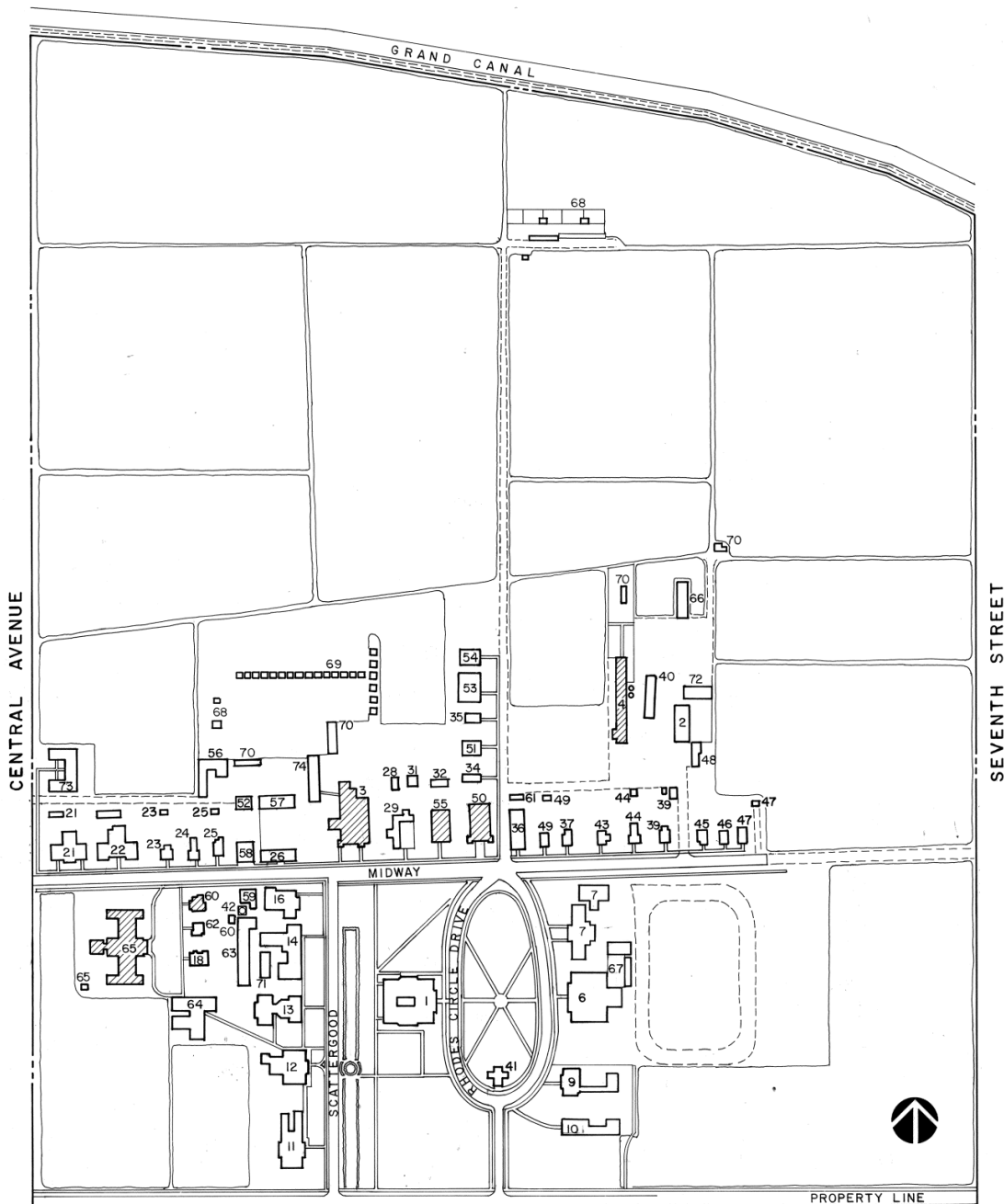
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|--------------------------------------|------------------------|----------------------|---------------|
| 1 GIRL'S DORMITORY
(CASA SAGUARO) | 11 HIGH SCHOOL | 23 RESIDENCE | 35 RESIDENCE |
| 2 HORSE STABLES | 12 EMPLOYEE'S QUARTERS | 24 RESIDENCE | 36 COMMISSARY |
| 3 DINING HALL-HABS AZ-145-A | 13 DOMESTIC TRAINING | 25 RESIDENCE | 37 RESIDENCE |
| 4 DAIRY / MILKING SHED-HABS-145-B | 14 SHOP BUILDING | 26 LAUNDRY | 38 RESIDENCE |
| 5 ADMINISTRATION BUILDING | 15 LUMBER STORAGE | 27 BARN | 39 RESIDENCE |
| 6 BOY'S DORMITORY | 16 POWER HOUSE | 28 RESIDENCE | 40 WAGON SHED |
| 7 BOY'S DORMITORY
(WALLACE ANTON) | 17 COAL SHED | 29 BATH HOUSE / JAIL | 42 WATER TANK |
| 8 SUPERINTENDENT'S RESIDENCE | 18 DOCTOR'S RESIDENCE | 30 FIRE HOUSE | 43 BAND STAND |
| 9 DUPLEX | 19 RESIDENCE | 31 RESIDENCE | |
| 10 RESIDENCE | 20 RESIDENCE | 32 RESIDENCE | |
| | 21 RESIDENCE | 33 RESIDENCE | |
| | 22 HOSPITAL | 34 RESIDENCE | |
- INDICATES BUILDING WITH ADDITIONAL DOCUMENTATION

SITE PLAN - 1916
 BASED ON c1912 AND OCTOBER 1914 SITE PLANS



Footnote: USGS Phoenix. "Indian School Site Plan-1916". Arizona State University/National Park Service, 1914.

Bibliography: USGS Phoenix. "Indian School Site Plan-1916". Arizona State University/National Park Service, 1914.



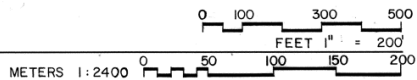
INDIAN SCHOOL ROAD

- | | | | |
|---|----------------------------|--|----------------------------------|
| 1 GIRL'S DORMITORY
(CASA SAGUARO) | 22 NURSE'S BUILDING | 45 RESIDENCE | 63 DORMITORY |
| 2 STABLE | 23 RESIDENCE/GARAGE | 46 RESIDENCE | 64 DORMITORY
(COTILLO LODGE) |
| 3 DINING HALL-HABS AZ-145-A | 24 RESIDENCE | 47 RESIDENCE/GARAGE | 65 HOSPITAL/GARAGE-HABS AZ-145-F |
| 4 DAIRY/MILKING SHED-HABS AZ-145-B26 | 25 RESIDENCE/GARAGE | 48 SHED | 66 SHED |
| 5 BOY'S DORMITORY | 28 RESIDENCE | 49 RESIDENCE/GARAGE | 67 SWIMMING POOL/LOCKER ROOM |
| 6 BOY'S DORMITORY
(WALLACE ADDITION) | 29 SWIMMING POOL | 50 MEMORIAL HALL-HABS AZ-145-C
WAR MEMORIAL-HABS AZ-145-D | 68 FARM STRUCTURES |
| 7 SUPERINTENDENT'S
RESIDENCE | 31 RESIDENCE | 51 RESIDENCE | 69 COOP STRUCTURES |
| 10 RESIDENCE | 32 RESIDENCE | 52 SHED | 70 FARM STRUCTURES |
| 11 HIGH SCHOOL | 34 RESIDENCE | 53 RESIDENCE | 71 SHED |
| 12 EMPLOYEE'S QUARTERS
(REDWOOD LODGE) | 35 RESIDENCE | 54 RESIDENCE | 72 SHED |
| 13 HOME ECONOMICS | 36 COMMISSARY | 55 ELEMENTARY SCHOOL-HABS AZ-145-G | 73 RESIDENCE |
| 14 SHOP BUILDING | 37 RESIDENCE | 56 SHED | 74 SHED |
| 16 POWER HOUSE | 39 RESIDENCE/GARAGE | 57 SHOP | |
| 18 DOCTOR'S RESIDENCE | 40 SHED | 58 GARAGE | |
| 21 NURSE'S RESIDENCE/GARAGE | 41 ADMINISTRATION BUILDING | 59 CLASSROOM BUILDING | |
| | 42 WATER TANK | 60 COTTAGE/GARAGE-HABS AZ-145-E | |
| | 43 RESIDENCE | 61 STORAGE SHED | |
| | 44 RESIDENCE/GARAGE | 62 RESIDENCE | |

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ADDITIONAL DOCUMENTATION

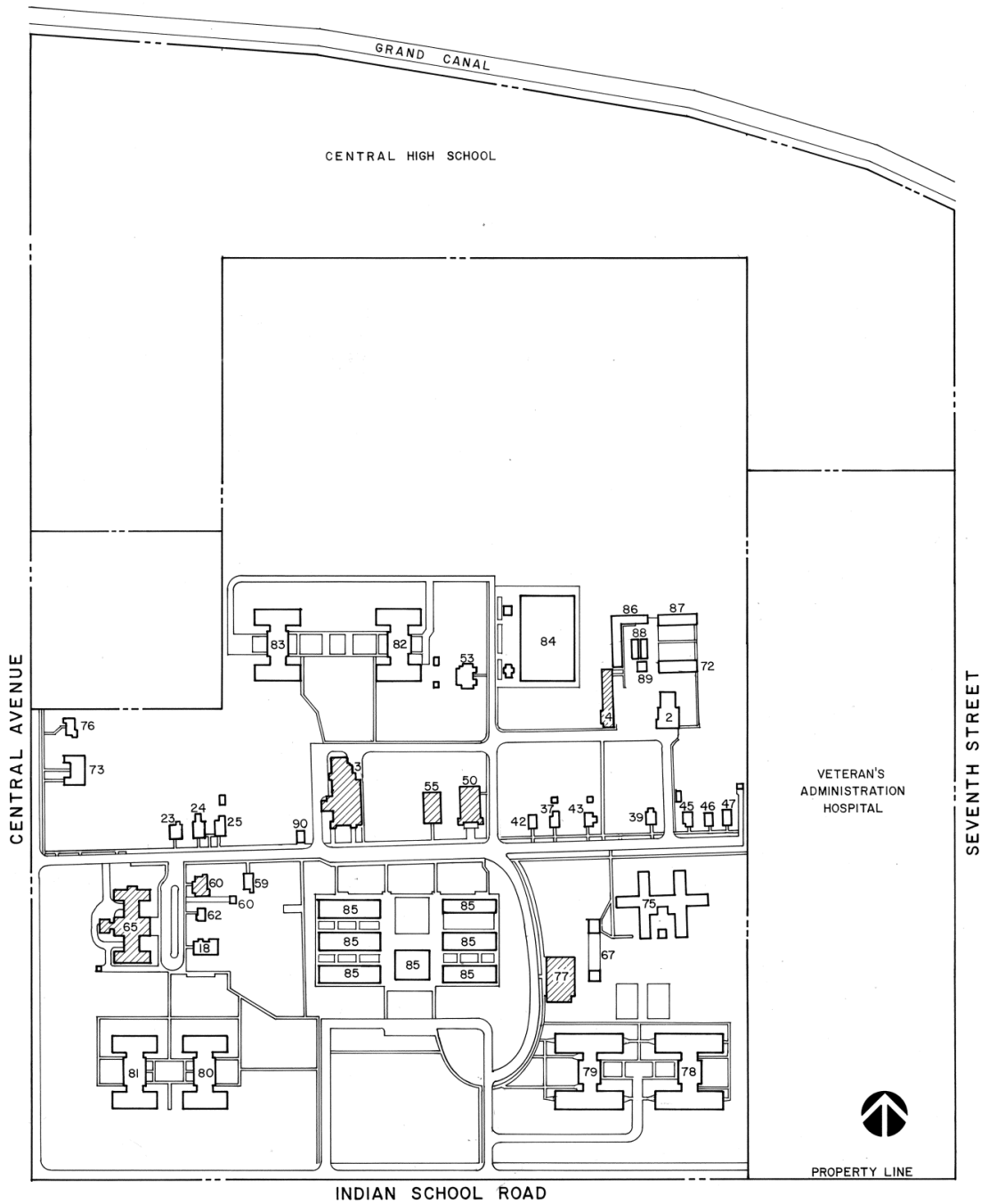
SITE PLAN - 1934

BASED ON 1934 AERIAL PHOTOGRAPH



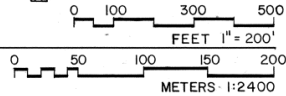
Footnote: USGS Phoenix. "Indian School Site Plan-1934". Arizona State University/National Park Service, 1934.

Bibliography: USGS Phoenix. "Indian School Site Plan-1934". Arizona State University/National Park Service, 1934.



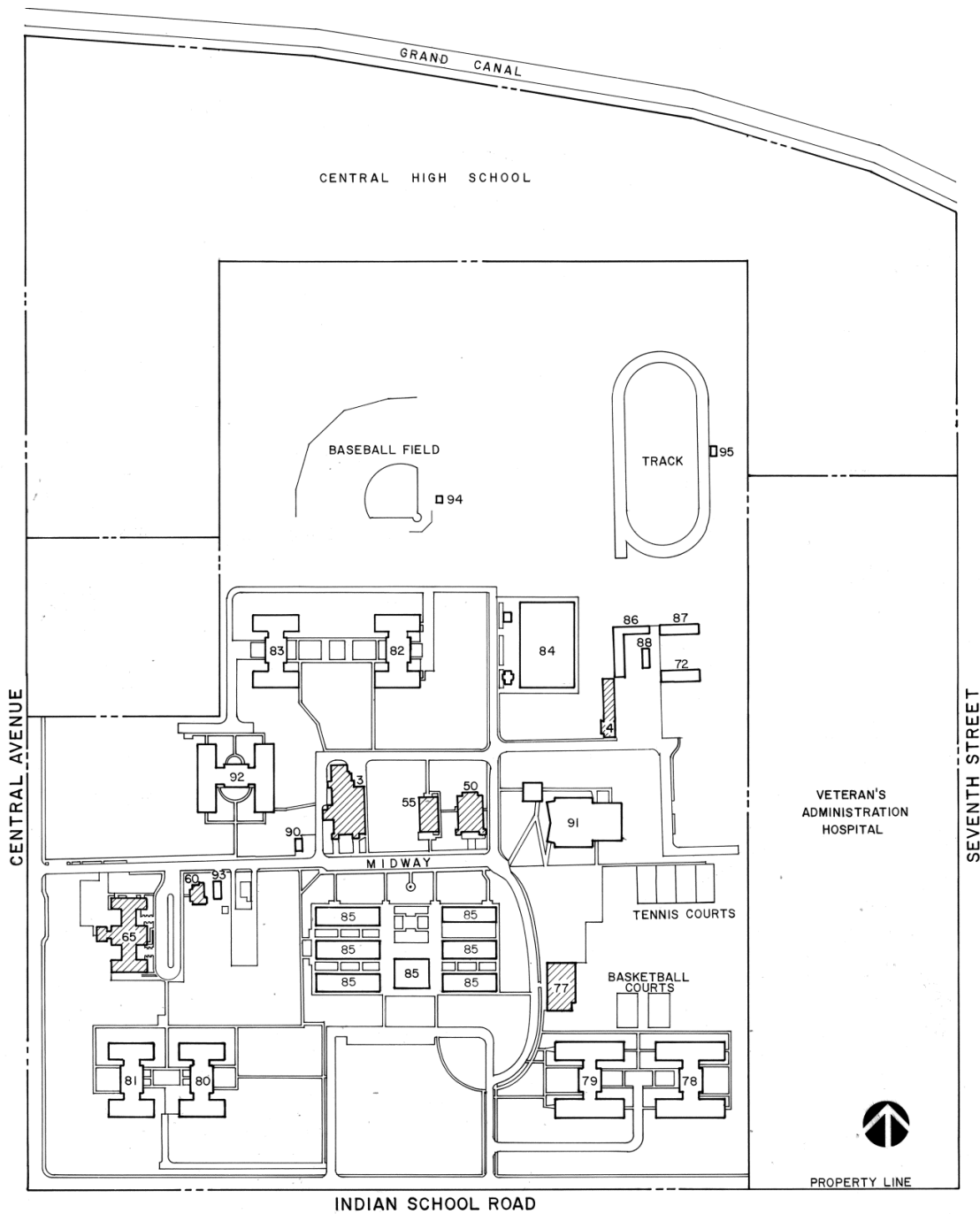
- | | | | |
|------------------------------------|--|-------------------------------|--------------------------------|
| 2 CLASSROOMS | 43 RESIDENCE/GARAGE | 65 HOSPITAL-HABS AZ-145-F | 81 GIRL'S DORMITORY |
| 3 DINING HALL-HABS AZ-145-A | 45 RESIDENCE/GARAGE | 67 SWIMMING POOL/LOCKER ROOMS | 82 BOY'S DORMITORY |
| 4 DAIRY/MILKING SHED-HABS AZ-145-B | 46 RESIDENCE | 72 SHED | 83 BOY'S DORMITORY |
| 18 DENTAL CLINIC | 47 RESIDENCE/GARAGE | 73 RESIDENCE | 84 SHOPS |
| 23 RESIDENCE | 50 MEMORIAL HALL/WAR MEMORIAL ¹ | 75 BOY'S DORMITORY | 85 HIGH SCHOOL COMPLEX |
| 24 RESIDENCE | 53 DUPLEX/GARAGE | 76 RESIDENCE | 86 JUNIOR HIGH SCHOOL BUILDING |
| 25 RESIDENCE/GARAGE | 55 ELEMENTARY SCHOOL ² | 77 GYMNASIUM-HABS AZ-145-H | 87 WAREHOUSE |
| 37 RESIDENCE/GARAGE | 59 CLASSROOMS | 78 BOY'S DORMITORY | 88 STORAGE |
| 39 RESIDENCE | 60 COTTAGE/GARAGE-HABS AZ-145-E | 79 BOY'S DORMITORY | 89 RESTROOMS |
| 42 RESIDENCE | 62 RESIDENCE | 80 GIRL'S DORMITORY | 90 OFFICE |
- ¹HABS AZ-145-C
²HABS AZ-145-D
- INDICATES BUILDING WITH ADDITIONAL DOCUMENTATION

SITE PLAN - c1965



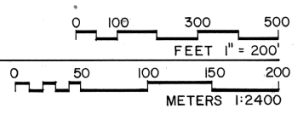
Footnote: USGS Phoenix. "Indian School Site Plan-1965". Arizona State University/National Park Service.

Bibliography: USGS Phoenix. "Indian School Site Plan-1965". Arizona State University/National Park Service.



- | | | | |
|------------------------------------|----------------------------|--------------------------------|--------------|
| 3 DINING HALL-HABS AZ-145-A | 65 HOSPITAL-HABS AZ-145-F | 83 BOY'S DORMITORY | 92 DORMITORY |
| 4 DAIRY/MILKING SHED-HABS AZ-145-B | 72 SHED | 84 SHOPS | 93 STORAGE |
| 50 MEMORIAL HALL /HABS AZ-145-C | 77 GYMNASIUM-HABS AZ-145-H | 85 HIGH SCHOOL COMPLEX | 94 SHED |
| WAR MEMORIAL-HABS AZ-145-D | 78 BOY'S DORMITORY | 86 JUNIOR HIGH SCHOOL BUILDING | 95 STAND |
| 55 ELEMENTARY SCHOOL | 79 BOY'S DORMITORY | 87 WAREHOUSE | |
| | 80 GIRL'S DORMITORY | 88 STORAGE | |
| 60 COTTAGE-HABS AZ-145-E | 81 GIRL'S DORMITORY | 90 STORAGE | |
| *HABS AZ-145-G | 82 BOY'S DORMITORY | 91 GYMNASIUM | |
- INDICATES BUILDING WITH ADDITIONAL DOCUMENTATION

SITE PLAN - 1988
 BASED ON 1988 AERIAL PHOTOGRAPH



Footnote: USGS Phoenix. "Indian School Site Plan-1988". Arizona State University/National Park Service, 1988.

Bibliography: USGS Phoenix. "Indian School Site Plan-1988". Arizona State University/National Park Service, 1988.

All Images must be added on at the end of your paper in an appendix.

Footnote: Appendix: Image A

Source 4: Phoenix Indian School, pictures

Image A



Image B

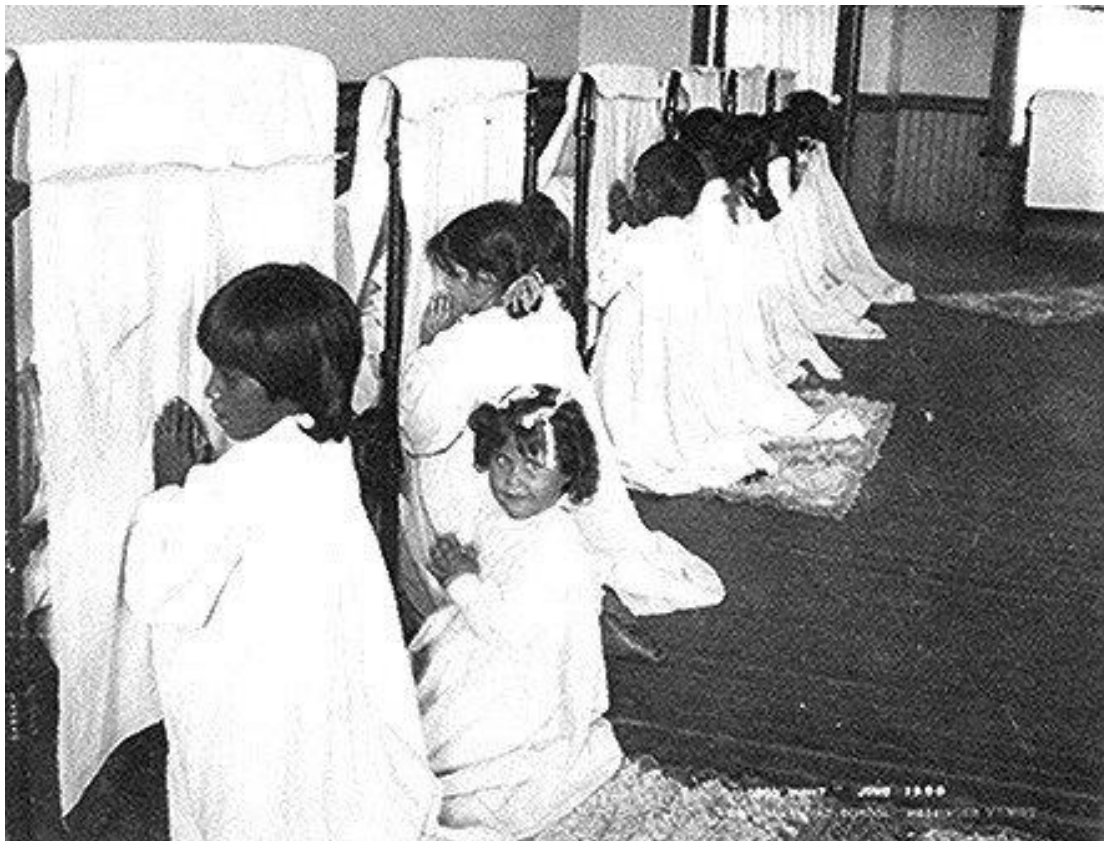
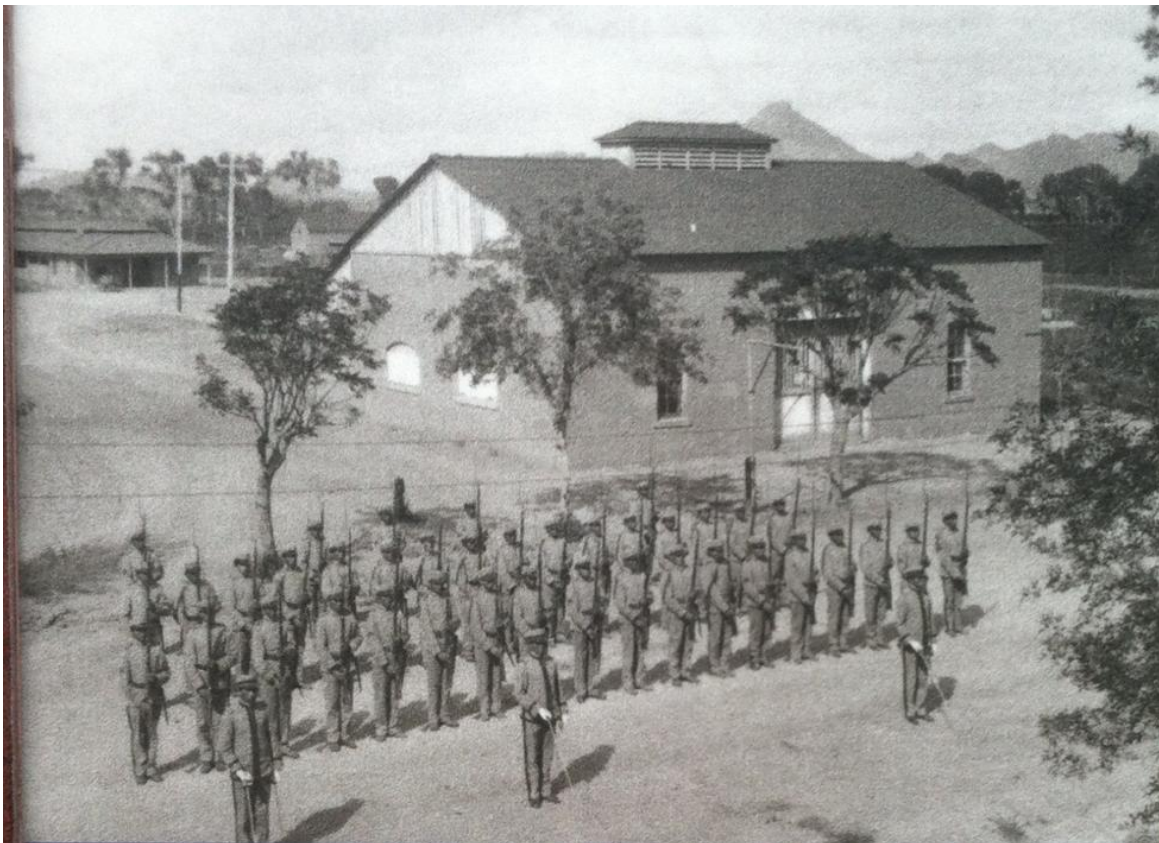
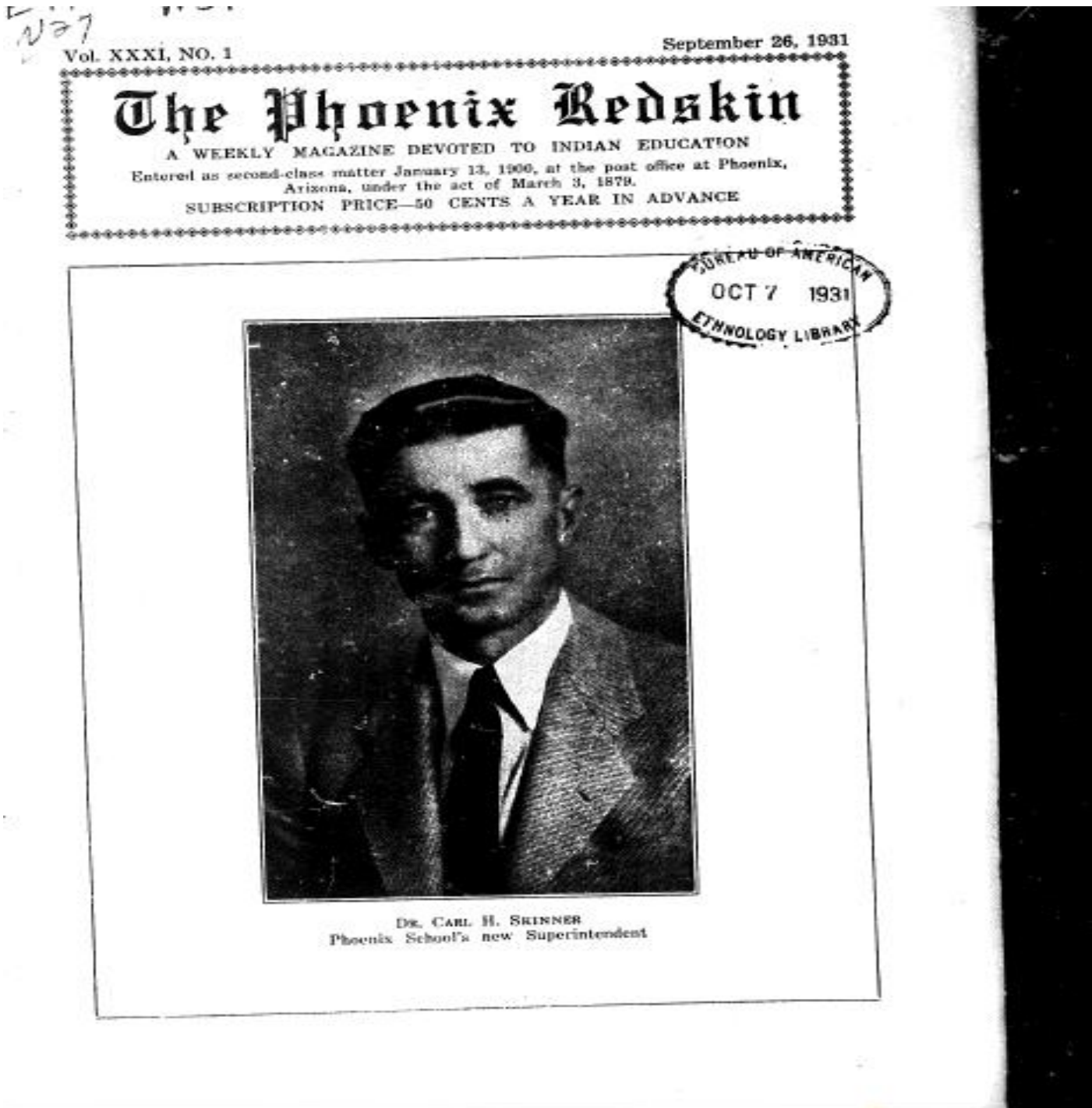


Image C (Band and Student Body in Uniform, early 1900's, Heard Museum Collection)



Image D





Footnote: *The Phoenix Redskin*, "Cover". September 26, 1931, accessed September 17, 2014, Hayden Library, Arizona State University.

Bibliography: *The Phoenix Redskin*, "Cover". September 26, 1931, accessed September 17, 2014, Hayden Library, Arizona State University.

The Phoenix Redskin

A weekly magazine devoted to Indian education. Printed by students at the United States Indian Vocational School, Phoenix, Arizona.

Letitia Kirk - - - - - Editor
Hiawatha Hood - - - - - Assistant Editor

Address all communications to THE PHOENIX REDSKIN in care of The Superintendent, 4100 Rhoads Circle, Phoenix, Arizona.

Terms: Fifty cents a year paid in advance

An Explanation

THE following explanation—it might almost be called an apology—is given in order to make clear to the former readers of *The Native American* just why that worthy publication is being discontinued and another of entirely a different sort substituted for it.

The editor of *The Native American* and former superintendent of the Phoenix Indian School spent a quarter of a century in the Indian Service. With a background of this kind combined with an interest in and ability for writing he was able to put out a paper that was read with interest by everyone connected with Indian work. The present superintendent is new in the Indian Service. His knowledge of the work is still very rudimentary and will necessarily continue to be so for some time. Moreover, he has neither an ability to write nor an interest in writing. Therefore, it may readily be seen that he could not possibly put out a publication that would be a credit to *The Native American*. Rather than cheapen the magazine it has been thought best to discontinue it entirely.

The present paper will be devoted almost entirely to the interests of the Phoenix Indian School. Twice a month

a column of Indian Service notes will be run, but otherwise the paper will deal exclusively with Phoenix news.

Those who have already sent in their subscriptions for *The Native American* may have that subscription transferred to the present paper or, if they so wish, their money will be returned.

We are truly sorry that *The Native American* can not be continued, but we believe that the above solution is the best and we trust that all will see our point of view.—C. H. S.

Our New Superintendent

The faculty and students of the Phoenix Indian School are glad to welcome Dr. Carl H. Skinner as superintendent of the school. The following paragraph in regard to Dr. Skinner's appointment is quoted from the August Federal Employee:

"The position of superintendent of the United States Indian School at Phoenix Arizona, will be filled by Carl H. Skinner, who has just finished his work for a doctor's degree at Leland Stanford University in California. Mr. Skinner received his A.B. from Teachers College, Emporia, Kansas, in 1914 and his master's degree from Indiana University. He was seven years superintendent of schools in Fairview, Nortonville, and Ashland, Kansas; three years superintendent of schools in St. Paul, Nebraska, and two years director of training school at State Teachers College, Kearney, Nebraska, and served during the World War at the Great Lakes Naval Training Station. He passed the recent civil service examination for superintendent of Indian schools at the top of the list."

Campus News

H. A. Kunkel and his band boys from Phoenix Indian School assisted the Mexican residents of the Salt River Valley in their Independence Day celebration on September 16. This occasion was celebrated in Glendale, Arizona.

A lawn social was the first social event for the new school year at Phoenix Indian School. This party was given by the senior class on the lawn of the Home Economics Building on September 9 where all the members of the senior high school met with their new superintendent and teachers. Punch and sugared cookies were served.

Footnote: *The Phoenix Redskin*, "An Explanation". September 26, 1931, accessed September 17, 2014, Hayden Library, Arizona State University.

Bibliography: *The Phoenix Redskin*, "An Explanation". September 26, 1931, accessed September 17, 2014, Hayden Library, Arizona State University.

Memorial Hall

We have a building on our school campus named "Memorial hall," which we should look at and consider it as a special type of building. Memorial hall is a place which was built in remembrance of the Phoenix Indian school boys who went to the first World War and most of whom were killed. The names of those honored dead have been written on the bronze tablet which is in front of the building. Perhaps you know some of those names. Others may find the name of a relative there.

When this second great world war is over Memorial hall will have a greater meaning. The list of names are now lying in their resting places and now from this second world war, another list of our classmates who served in a horrible war will be added to the first list, therefore it will be much larger. These brave classmates will have served so that we might as a nation remain a free loving people.

Students, let us all bear and keep in our minds and consider Memorial hall as a sacred place—that the bronze tablet with its names of those honored dead be considered and is, a sacred spot. Memorial hall deserves our highest respects, our best behavior and our best sympathy to those honored dead.

Many, many years ago when the first freedom was created, there were some Indians with George Washington's army who won the American way of life, and made this country a better place in which to live. Again there were Indians with Abraham Lincoln who fought and gave their lives for a greater freedom and equality for all the races of mankind. Now there are some Indians with General McArthur, today, fighting to the death for the same great cause. This, fellow students, is the tradition of

the battle for our freedom, our form of government and naming one of our buildings and states more clearly the meaning of Memorial hall.

So, as you walk towards Memorial hall for the oratorical contest, a dance, a campus association meeting, or a picture show, pause for a moment and look at the flag—look at the names on the bronze tablet and remember what that flag and what those names mean. Not only those names on the bronze tablet but those that you know who are in the army fighting for our country. Then enter Memorial hall with a promise that you will not dishonor the dead.—Julian Dinehdeal.



School Days

"Keep 'em rolling"—that's a slogan for soldier schools that many American industries maintain to teach Uncle Sam's new army how to handle and repair the complicated equipment of modern warfare.

One large automobile outfit trained 4,500 newly enlisted men as skilled mechanics for the Army and Navy and 2,000 more were taught the various skills required for the maintenance of airplane engines. In some cases classrooms on wheels have been sent to army camps to instruct men in the field on motor equipment operations.

For many years leading American industries have maintained schools for their own workers to train them and help them get ahead. Now, besides making weapons to win the war, industry is taking extra precautions to make sure that new recruits know how to use these weapons and keep them in fighting shape.



- ☆ For Defense
- ☆ Buy United States
- ☆ Savings Bonds and Stamps.

Patch Up

America has always been a wasteful country. Nature has been so lavish and mass production of everything from crude oil to hair oil so prolific that we've had an abundance of everything. Advertising and attractive prices have encouraged our natural tendency to get something new rather than to patch things up or get along with the old.

Now things are different. Overnight, almost, there are shortages. We begin to see dimly for the first time what it would mean to have to make the old thing "do" much longer than we wish—what it would mean to "get along" with what we have. We begin to realize that discards, tucked away in the attic, or piled up in a shed in the back yard, or even thrown on the village dump heap, have value.



State Oratorical Contest

The Arizona Republic is sponsoring an oratorical contest. The subject for discussion is on the United States Constitution. The objective is dedicated to a better America; to a better Arizona: to increased interest in and increased respect for American institutions and ideals—and to Arizona youth, that it may know and love its' country with fuller understanding. The following Phoenix Indian school students are to participate in the contest: Erna Jean Hunter, Marjorie Johnson, Charlotte Winifred, Vera French, Buddy Lewis, Lupe Montana, Eleanor Deming, Julian Dinehdeal, Winne Lavender, Sarah Mutton, Amy Kee, John Martinez.



Naval Academy Appointments

There are 100 appointments to the United States Naval Academy available each year to the men of the enlisted personnel of the Navy.

Footnote: *The Phoenix Redskin*, "Memorial Hall". February 15, 1942, accessed September 17, 2014, Hayden Library, Arizona State University.

Bibliography: *The Phoenix Redskin*, "Memorial Hall". February 15, 1942, accessed September 17, 2014, Hayden Library, Arizona State University.

Source 7: “The Time Between” from informational signage in Steele Indian School Park

In the later part of the 19th century, the Bureau of Indian Affairs wanted to give Native American children the opportunity to interact and become part of the larger American culture. With that goal in mind, Phoenix Indian School was founded in 1891 as the United States Industrial School of Phoenix. Students came to Phoenix from throughout the country, but Arizona was home to the majority. Located three miles north of Phoenix city limits, it was the BIA’s second largest off reservation school for Native American youngsters.

Footnote and Bibliography: “The Time Between” from informational signage in Steele Indian School Park

Source 8: Phoenix Indian School, *The Second Half-Century*, pp. 8, 15, 34; *Not for School But for Life, Lessons from the Historical Archeology of the Phoenix Indian School*, pp. 4, 5, 17, 18, 32; *The Phoenix Indian School Forced Assimilation in Arizona, 1891-1935*, pp. 44, 48, 79, 91, 132

Life on the Phoenix Indian School campus – from dormitories to the simple act of going from one building to another – brought students into contact with ideas and practices they never encountered on the reservation. Virtually every aspect of life at the school was new to them.

Changes were immediate for new arrivals. They received uniforms and quickly learned that their lives would be highly regimented, military style. Discipline kept the school running like clockwork for decades. A shrill blast from a steam whistle awakened students early in the morning. They marched everywhere they went and practiced army drills whenever possible. The military aspect of the school ended in the mid-1930’s and the whistle was silenced in 1963.

Footnote: Owen Lindauer. “Not for School, but for Life: Lessons from the Historical Archaeology of the Phoenix Indian School”. (Ocrn Report No. 95). Office of Cultural Resources (January, 1998).

Bibliography: Lindauer, Owen. “Not for School, but for Life: Lessons from the Historical Archaeology of the Phoenix Indian School”. (Ocrn Report No. 95). Office of Cultural Resources (January, 1998).

Source 9: “Sowing the Seed” from informational signage in Steele Indian School Park

In its early days, Phoenix Indian School focused on vocational training. Always mindful of its mission to help Native American students become a part of American culture, the school offered the opportunity to develop skills for employment outside the reservation. Academic courses focused on the basic fundamentals and the more abstract skills of the school’s various programs. There was an abundance of vocational courses. Male students were trained in carpentry, electrical work, blacksmithing, masonry, painting, shoe making, tailoring, auto mechanics, printing, baking, agriculture and animal husbandry. Female students were generally offered courses in domestic skills – sewing, cleaning, cooking and nursing. Girls also tended to the kitchen garden.

Footnote and Bibliography: “Sowing the Seed” from informational signage in Steele Indian School Park

Source 10: Phoenix Indian School, *The Second Half-Century*, pp.12, 15, 31, 38, 39, 48; *The Phoenix Indian School, Forced Assimilation in Arizona 1891-1935*, pp. 199, 202

In the 1930’s, the curriculum at off-reservation schools also began to include traditional Native American lifestyles. Students from various tribes prepared exhibits and materials on their own tribe for classroom use. In 1947, a Special Navajo Program was established at the Phoenix school to give Navajo youths a five-year crash course in basic academic skills. Some of the students progressed rapidly and transferred to the regular academic program to receive their high school diplomas. Part of the success of the program can be attributed to the innovative teaching techniques, such as using bilingual teaching teams.

For the first 40 years of its existence, Phoenix Indian School adhered to a policy of providing primarily a vocational education to prepare Native American pupils for entry into mainstream American society. But that changed in the 1930’s when federal policy on Indian education began to emphasize academics. Although the school remained committed to a certain level of vocational training, by 1935 it had a standard high school curriculum with courses in English, general science and biology, history, economics, mathematics and geography. Eventually, it eliminated grades to transform itself into a junior and senior high school. By the 1950’s, the federal government was emphasizing college for Indian students and all Bureau of Indian Affairs boarding

schools were urged to upgrade their curriculum to prepare students for college entry. Courses in algebra, the physical sciences and architectural drafting were encouraged. Tuition loans were available through the BIA. Many Phoenix students heeded this call and the nation's first chapter of the National Honors Society at a BIA school was established on the Phoenix campus.

Footnote: Robert A. Trennert, Jr. "The Phoenix Indian School: Forced Assimilation in Arizona, 1891-1935". *Journal of Anthropological Research*. Vol. 45, No. 3 (Autumn, 1989), pp. 333-335.

Bibliography: Trennert, Robert A. Jr. "The Phoenix Indian School: Forced Assimilation in Arizona, 1891-1935". *Journal of Anthropological Research*. Vol. 45, No. 3 (Autumn, 1989), pp. 333-335.

Source 11: From the Informational sign "Stars and Stripes" in Steele Indian School Park. Not for School But for Life, Lessons from the Historical Archaeology of the Phoenix Indian School, pp. 17; The Phoenix Indian School, Forced Assimilation in Arizona 1891-1935, pp. 116, 160, 161

Because of its military emphasis, in the early years, Phoenix Indian School's students were required to march everywhere they went on campus. They even marched in their spare time. Boys and girls were organized into army-like units and drilled in elaborate marching routines with older boys shouldering real rifles and younger boys carrying wooden weapons. In time, the school formed a drill corps. Its members wore uniforms, learned military drill routines and followed a strict regimen. Some members, often girls, were delegated as officers to enforce school rules. The drill corps was trained to perform for the public. For example, visitors from Phoenix were entertained at elaborate flag-raising ceremonies that were conducted in close-order drill and accompanied by a military band. A company of boys from the school drilled with the Arizona National Guard. In 1912, they and former students living in or near Phoenix were attached to the 158th Infantry as the all-Indian Company F. It was the first such Indian militia unit in the nation. When President Wilson declared war on Germany in 1917, the school's students felt a wave of patriotism even though they were not legally considered U.S. citizens. To show their support, large numbers of pupils from Company F volunteered for the Army or Navy. The 158th Infantry reached the front lines and two students died in action. Native American support throughout World War I resulted in all Indians receiving citizenship in 1924.

Footnote and Bibliography: From the Informational sign "Stars and Stripes" in Steele Indian School Park.

Source 12: From the informational sign "Bright Days, Parades and Festivals" in Steele Indian School Park

The school was more than an educational institution. It was the source of entertainment for students and Phoenix residents alike.

For many years, Phoenix Indian School was the center of community social life. It was a tourist attraction that offered a vast amount of free entertainment, something greatly appreciated by bored, isolated Phoenixians. The school's manicured grounds, fountains and shaded walks were a stark contrast to the desert and the campus attracted a large number of visitors.

A nativity pageant debuted in 1941 and became a tradition for the school and Phoenix that lasted more than 30 years. An annual open house for students and their families started in 1949 and was so popular that some tribes chartered buses to bring entire families to the campus. Some years, more than a thousand people attended.

There were carnivals, parades and fairs. In the 1920's and 1930's, the school band presented regular Sunday afternoon concerts. The annual winter carnival boasted a grand parade with a frontier theme, the band, marching battalions of boys and girls, a drum corps and student floats. Memorial exercises at the end of the school year were an important social affair in the school's early days. Guests were treated to decorated buildings, flower arrangements and grounds lighted with lamps and Chinese lanterns. After a tour, visitors listened to a program of musical selections.

Footnote and Bibliography: From the informational sign "Bright Days, Parades and Festivals" in Steele Indian School Park

Source 13: "I Have Spoken" from informational sign in Steele Indian School Park

I am PHOENIX INDIAN SCHOOL the pride of many Native American tribes, the first Americans of our beloved land. I may be old in the man-calculated years (ninety-nine, they say), but I could have live another century or two without complaining of aches and pains, of dimming sight or failing memory.

The many activities on my campus made life interesting and full of spirit throughout those ninety-nine years. I recall our band who traveled to many places and marched in many parades. The Rose Bowl, no less, and winning a prize there! Basketball games, football games, the cheering, the heartbreak losses, all come back to me now.

On my campus, in the foyer of Memorial Hall, you will see photographs of thirteen former students enrolled in the Phoenix Indian High School Hall of Fame. They are honored for their contributions to society and their fellow men as well as their Indian Tribes.

In the Memorial Auditorium, where many enjoyed a romantic formal dance or a jumping sock-hop; where laughter echoed back and forth between the walls; where solemn nativity had the people of Phoenix jamming into the building standing room only; where many a tear was shed at graduation; here we met once more at an alumni dance to recall moments of the past.

And now the music has died down, the lights are turned off for the last time. Now the campus is sleeping, never to be awakened by young voices laughing and talking again. Now the time has come to part, the time for weeping sadly, and quietly. For this end is nothing like the times before. This is very final. Wherever you go I'll like in your memories. Let the memories we shared and lived be tucked away in the corners of your minds, to borrow now and then for a nostalgic trip into the past. This will prolong my life long after they have plowed my grounds and all that is left is a street with my name on it. My life will live on in each of you.

Footnote and Bibliography: "I Have Spoken" from informational sign in Steele Indian School Park

Source 14: Closing of the school

Then, in 1969, a Senate report castigated Indian education, finding that nearly a third of Navajo children were functionally illiterate and the Indian dropout rate was twice the national average. By the '70's, the national mood was to revamp educational programs, permit Indian 'self-determination' and concentrate federal school efforts on the reservations. In 1982, the Reagan administration announced that off-reservation schools, including the Phoenix Indian School, would be phased out for economic reasons.

Footnote: Jerry Eaton, "Phoenix Indian School", *Arizona Highways*, May, 1989.

Bibliography: Eaton, Jerry. "Phoenix Indian School", *Arizona Highways*, May, 1989.

By 1960, Phoenix Indian School has become a high school. Enrollment would fluctuate throughout the school's history with thousands attending. However, attendance declined significantly in the late 1980's as reservation schools became more popular. The last graduation ceremony was held in May 1990. Family and friends filled Memorial Hall and wept as the last graduates received their diplomas. After one last lunch, an honor guard played taps and the flag was lowered.

Footnote: Robert A. Trennert, Jr. "The Phoenix Indian School: Forced Assimilation in Arizona, 1891-1935". *Journal of Anthropological Research*. Vol. 45, No. 3 (Autumn, 1989), pp. 333-335.

Bibliography: Trennert, Robert A. Jr. "The Phoenix Indian School: Forced Assimilation in Arizona, 1891-1935". *Journal of Anthropological Research*. Vol. 45, No. 3 (Autumn, 1989), pp. 333-335.

Source 15: Excerpts

"It is cheaper to educate the Indians than to kill them." Indian Commissioner Thomas Morgan from a speech dedicating Phoenix Indian School

Reservation schools, suggested one agent, hampered the educational effort by leaving Indian children too close to their parents. As soon as Indian children returned home, he noted, they "drop back into their old filthy ways." The agents also correctly surmised that Indian families were reluctant to send children away to distant schools where they might not be heard from for long intervals and were subject to deadly diseases. The solution to these problems seemed to be in building an industrial school close enough to the reservation to appease parent yet distant enough to provide a break from the home environment.

Footnote: Robert A. Trennert, Jr. "The Phoenix Indian School: Forced Assimilation in Arizona, 1891-1935". *Journal of Anthropological Research*. Vol. 45, No. 3 (Autumn, 1989), pp. 333-335.

Bibliography: Trennert, Robert A. Jr. "The Phoenix Indian School: Forced Assimilation in Arizona, 1891-1935". *Journal of Anthropological Research*. Vol. 45, No. 3 (Autumn, 1989), pp. 333-335.