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GUIDING THE GIRLS AT FLANDREAU INDIAN SCHOOL
IN GOOD HOME MAKING TECHNIQUES

by

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1945

Presented in partial fulfillment
of the requirements for the degree of
Master of Education

MONTANA STATE UNIVERSITY

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W. P. Clark
Dean of the Graduate School

Date August 10, 1951

FOREWORD

One of the major responsibilities of education is that of helping individuals of all ages to be more efficient members of homes and of families.

The family holds a place of unparalleled importance because it is the unit upon which modern civilization is built. Experiences in the family are the first, the closest, and the longest lasting of all human experiences. These experiences have a powerful influence in the development of character of future citizens. Every school should complement the home and family in its guidance of the child; no other responsibility is of more importance.

A decent, orderly society is the outgrowth of homes recognizing and conserving human personality and upholding the dignity of all family members. Families in which the members are deprived of affection, encouragement, respect, and wholesome family life, reflect in their reactions toward others all patterns of conduct, ideas, and beliefs. Reports on life histories of a great majority of criminals show that they are the products of unhappy homes or had no home life at all. They never learned to play fair, to cooperate, or to be morally upright. They did not recognize their obligations to society and difficulties and handicaps soon developed. What people do with their lives is too often a reflection of their cultural tradition.

Many an Indian girl who would fulfill the role of a competent, ambitious, and enterprising homemaker faces a most perplexing situation. She is bewildered and adrift and miserably distressed emerging as she does from under the authority of her Indian home tradition.

Her traits and characteristics belong to those of her own people, and many of them should be conserved rather than destroyed; but, so long as she remains ignorant of the principles of modern good housekeeping and wholesome family living, she is unable to compete with others or to take her place in modern society.

There is an acute need for an increased homemaking program at Flandreau Indian Vocational High School. Education in family living is essential to build morale and to strengthen the willingness and energy to struggle against almost impossible obstacles for what future homemakers of that institution believe to be worthwhile.

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CHAPTER I

THE PROBLEM AND DEFINITIONS OF TERMS USED

A difference of opinion exists in regard to an increase in the number of courses offered in the Home Economics department at Flandreau Indian Vocational High School. The value of more of these courses is under-estimated by those who believe that homemaking techniques are inherited and can not be improved upon sufficiently to merit the expense that would be entailed by additional courses.

I. THE PROBLEM

Statement of the problem. The purpose of this study is an attempt to show the need and the value of an increased homemaking program at Flandreau Indian Vocational High School, Flandreau, South Dakota.

Importance of the problem. Twenty years of experience in government Indian schools has convinced the writer that the homemaking department at Flandreau Indian Vocational High School does not make available to the Indian girls who attend the school adequate, practical, and profitable homemaking courses. Every girl who graduates from the school should have four years of homemaking to her credit. The urgent need for this requirement is evident through their present homemaking techniques observed in visits to their homes.

II. DEFINITIONS OF TERMS USED

Housekeeping. Housekeeping activities provide for the health and consideration of the needs and welfare of all members of the family.

Homemaking. Homemaking is the art of performing all housekeeping activities in a pleasant and efficient manner so that all members of the family may enjoy life together. Harmony and order, together with beauty and cleanliness, establish surroundings that make for good living and for appreciation of wholesome family and home life.

The Indian girls should be taught the art of homemaking just as the mother in a good home would teach homemaking to her daughters. They should be assured that because their mothers and grandmothers did things in a certain way is no reason why they should do the same. Years ago conditions were different; people were not so closely grouped together as now. The ancestors of the Indian girls often lived in one place for only short periods and then took up their tents and moved to another site. The sun and rain, frost and snow, did the work of cleaning and disinfecting that the housekeeper now has to take care of since Indian homes are more fixed.

Intelligent care of children, efficient construction of clothing, and proper preparation of food must be taught in school to those who do not receive this training in the home.

CHAPTER II

HISTORY OF FLANDREAU INDIAN VOCATIONAL HIGH SCHOOL AND HOMEMAKING EDUCATION

An early account of the founding of the Flandreau Indian Vocational High School says, "On July 12, 1892, the first furrow was turned,"¹ thus placing the origin of the school on the basis of a growing program. From that turning of the first furrow the work planned for the school has grown into the academic and vocational program now in existence.

On March 7, 1893, the school became a living reality with the entrance of the first ninety-eight pupils. In the spring of 1898, twelve completed their work in the ninth grade. From that time up to 1950 the annual enrollment has shown an increase in practically every year of the school's existence with the exception of the years between 1914 and 1918 and 1942 and 1945 when a large number of the young men served in the armed forces. The girls' enrollment remained quite regular during the war years in spite of the fact that many of the older girls failed to return to school because they were employed in war plants. Since the end of the war, a large number of veterans have returned to complete their work in their chosen vocations.

¹Daily-Argus Leader, Sioux Falls, South Dakota, April 17, 1942, p. 7.

The total number of graduates from the school is not definitely known, but approximately 10,000 Indian youths have been brought under the influence of the educational program carried on by the federal government for their benefit.²

The school is located in a rich agricultural region, and special emphasis has been placed on the study of rural living. The students come largely from rural areas of nine states, and a large percentage of them return to that kind of life situation. Fifty-eight years ago, it was reported by The Moody County Enterprize, the weekly newspaper in Flandreau, South Dakota, that the Flandreau Indian School, then known as "Riggs Institute," had for its aims:

"To gather into this school the Indian boys and girls from different parts of the country and give them the elements of a good general education, at the same time teaching them the dignity of labor and how to perform it, so that when they grow up to manhood and womanhood they may become self-supporting and stand an equal show with their white brothers and sisters to become noble men and women, and citizens of this great country."³

Much of the wisdom of these plans has been realized, for many of the graduates are prepared to take their places as good citizens of our country. An attempt is made to teach them that the worth of an individual is not based upon race

²Ibid., p. 7.

³The Moody County Enterprize, Flandreau, South Dakota, July 7, 1892.

or color, but on the ability and willingness to do his job.

Many of the students are placed on well paid jobs when they graduate from the school. A great many of the boys are successful workmen but too often the girls, most of whom are placed on jobs in homes, do not prove to be industrious and competent. A majority of the girls are also very poor housekeepers in their own homes. The lack of ability to successfully perform their housekeeping and homemaking duties may be due to insufficient training in that vocation at school.

In the past four years the school has graduated one hundred sixty-two girls. Of this number seventy-three married during the first summer after graduation. The importance of a well-rounded homemaking program is very essential for those girls who would be competent homemakers.

Field matrons were the first women to travel among the Indians to instruct them in homemaking techniques.⁴ Their efforts were considered the most valuable factor in the civilization of the Indian in his home life. They taught the elementary principles of housekeeping and homemaking and gave the Indian women needed advice.⁵ The field matrons can be credited with bringing the Indians into an American system of

⁴28th. Annual Report of Board of Indian Commissioners, 1896, p. 71.

⁵39th. Annual Report of Board of Indian Commissioners, 1907, p. 11.

civilized citizenship. They taught that the home with only one wife and mother as the home center was respectable and acceptable.

The Indians of all tribes had to learn to appreciate and maintain a home to be able to hold a place in true American life.

These women realized the necessity of educating the Indian mothers, for, as long as the mothers remained ignorant and degraded, there was no possibility for the family to have true home life nor for the children to get proper training.

As early as 1897, Venetian Lace Schools were established among the Indian women in Minnesota. Various lace articles were made and the women were encouraged to sell them instead of using them for barter. Some of these articles sold for as high as thirty-five dollars apiece.⁶

In 1900 the Commissioners of the Board of Indian Education suggested "that cooking and the management of supplies for a family of four or five should be more practically taught to Indian girls." Girls were then taught cooking and kitchen management as they had to be practiced for a boarding school where from 80 to 600 persons were provided for and fed daily. This was not giving the girls a practical knowledge of homemaking and cooking for one household. Several of the Indian schools had tried the plan of seating at

⁶29th. Annual Report of Board of Indian Commissioners, 1897, p. 10.

separate tables the girls who were instructed in food preparation, and making each of these girls in turn housekeeper and cook for her group. Rations were issued to the cook at the beginning of each week and she was held responsible for preparing and cooking the food for her group. When merely helping in the kitchen where masses of food were prepared at one time, little was learned of managing for a family of from two to six."⁷

Vocational training should be such as to enable the girl to be an economic asset rather than an economic liability to her home or to her employer. Lee makes the following comment:

"The most effective training for work can best be given on a real job. The vocational education of the present day is in reality a modern substitute for an essential part of the medieval apprenticeship-- that part which can be taken over by the school."⁸

"All life of the primitive family centered around the business of getting food, clothing, and shelter. From necessity each member helped in the task of homemaking. The men free of all burdens but their weapons would range far

⁷32nd. Annual Report of Board of Indian Commissioners, 1900, p. 23.

⁸Lee, E. T., Ph.D., Professor of Education, University of California, Objectives and Problems of Vocational Education, New York, McGraw-Hill Book Company, Inc., 1928, p. 3.

afield in pursuit of game. Except for fashioning weapons, 'home', for the men, was primarily a place of rest. For the women it was the scene of never ending work. Hers was primarily a business of motherhood--giving birth, nourishing, caring for her offspring with as little interruption as possible in her industrial work. Women were the tenders of fire, constantly gathering fuel, and they were the burden bearers as they moved from one hunting ground to another. They were the water carriers, basket makers of reeds and skins, and with bone awls they fashioned garments, held together by strips of skin, by sinews, or vegetable fibers."⁹

Many people think that there is no need to teach the talents of homemaking and housekeeping to Indian girls, since they have acquired these abilities by instinct and that they will only revert to their former tendencies, but this is not always true. Young people are governed in their behavior not so much by innate tendencies as by acquired habits and attitudes through association and through training while in school. If no effort were made on the part of the individual or the school, little could be accomplished, but every girl makes some worthwhile response regardless of what her home life and teaching have been. In this way she makes a desirable contribution to future homemakers of her people.

⁹Sait, Una M., New Horizons for the Family, New York, The MacMillan Company, 1938, pp. 101-102.

CHAPTER III

HOMEMAKING AND THE CHILDREN

"A palace may be a prison and a cottage may be
a castle of dreams, depending on whether
hate or love dwells therein."
Bruce Brown

Every child has the right to be well-born. He must be sheltered as far as possible from all adverse influences and provided with all conditions necessary to physical and mental health and sturdy independent growth. He should be treated in such a way that he may have a feeling of security and be free from feelings of inferiority. In normal development, love is one criterion of emotional health. The parent with true concern will build up emotional stability, courage, and hope in the child as a protection against the trials of later life.

Consideration for others and willingness to cooperate are fundamental social attitudes. They are best secured through an orderly home routine designed in such a way so that, as early as possible, the child begins to help himself and to engage in communal tasks in order that he may feel responsible for doing his share. Gradually he learns the elements of consideration and respect for the needs and the interests of others. He must be taught honesty, truthfulness, and a regard for property rights. Examples set by the parents are the first essentials. Parents must prove themselves trustworthy and must show their trust in children.

The idea of home is usually associated with that of family. The family occupies a unique position among social institutions. It is not only the first institution but also the most important.¹ A typical family group includes the father, mother, and children. These are bound together in love, respect, understanding, and security. They share their responsibilities and recognize each others privileges without quarreling, because the success of a happy, healthy family depends upon the cooperation of all its members. One individual in the family who is not willing to cooperate and share cheerfully can wreck the ideals and standards of the entire family group and spoil the home atmosphere.

Traits that good homemaking members should possess are acquired and developed early in life and must be permitted to grow constantly throughout childhood and adolescence. The ways of thinking and behaving inculcated in the family circle are profoundly influential in their determination of later thought and action.²

.....The ability to respectfully accept criticism and correction, to think for themselves, and to adjust themselves to their environment is a vital part of the early training of children. Self-control should be stressed for happiness

¹Sait, Una M., New Horizons for the Family, New York, The MacMillan Company, 1938, p. 6.

²Ibid., p. 7.

and contentment in the family circle and among friends. It is the duty of every parent to make possible and to promote the building of desirable character traits and habits so early in life so as to make them a natural part of the individual.

History of wars among the various Indian tribes could well be used as proof that Indians do not always get along well together. There is strife among the tribes usually brought about through jealousy over differences in potential methods of earning a livelihood. One tribe may be wealthy and well established in a rich oil producing section of the country while another seeks to acquire a bare existence in a cold, desolate, rocky part of the continent. But, through efforts of the government to establish Indian schools to provide educational opportunities for the Indian child this feeling of dislike and resentment has subsided considerably. Children of various tribes are brought together very successfully under a single environment such as at the Flandreau Indian Vocational High School, where twenty-one tribes from nine states are represented.

Quarrels and misunderstandings are usually common among the freshmen students from broken homes. Difficulties arise when they do not recognize the rights of their fellow students and all methods of defense are pursued by them. Usually these children have grown up in an environment where

these methods are practiced by the adults with whom they live and who in all probability indulge in the use of alcoholic drinks much of the time. These adults have no conception of respect for the rights and privileges of others and do not feel obliged to accept the responsibility of providing a happy, wholesome home life for the children.

To verify the statement in regard to the common indulgence of liquor by both parents and adolescents one needs only to read the autobiographies written by the students in which many of them present a vivid picture of their wretched home environment due to their parents' almost constant use of alcoholic drink. Also, many of the students' applications for entrance are accompanied by special notes, written by welfare and social workers, which reveal the childrens' deplorable home conditions. Flandreau Indian School has the capacity and facilities for five hundred of these unfortunate boys and girls but they must be qualified for secondary academic work and be able to train for some vocation offered at the school.

The use of liquor is strictly forbidden at Flandreau Indian School. Much stress is placed upon the disastrous results through its use by youth, both in and out of school. Students who desire to indulge take the risk of being detected and are discharged if the offender continues to dissipate. To keep these violators at school is detrimental to their fellow students. The proportion of drunkenness between the

boys and girls is usually about equal. Although people so emotionally unbalanced are in no condition to bear and rear children, yet the enrollment at Flandreau Indian School is comprised largely of children from broken homes chiefly due to excessive use of liquor.

At Flandreau Indian School, good homemaking qualities of both men and women are stressed through class discussions, visual aids, various forms of entertainment on the school campus such as parties and gatherings in the homes of employees and in dormitories, and the daily institutional detail of which every student is a part.

The institutional detail is perhaps the most effective and practical method of teaching people to work together harmoniously and to establish good work habits. Every student is responsible for a part of the daily routine. Each individual is a cog in a big wheel that will not run smoothly when duties are shirked by a single person.

The students are faithful in carrying out their share of the work program. A poor worker is not always the result of indolence. Habits of poor workmanship may come from ignorance of knowing what to do and how to do it. Poor performers require a great deal of patience and help. Jobs to be done are well taught; improvement in work habits are constantly emphasized; and the wasting of time on the job is not tolerated.

The very important responsibility of the homemaker, that of caring for the children, is stressed in all freshmen and sophomore foods and clothing classes and in the child care classes conducted for the junior and senior girls. However, guiding and directing young children in their growing years is the direct obligation of both the father and the mother. Much of the happiness and later success in life of the children depends upon how well they were directed during their first years. This responsibility should be regarded as a privilege rather than as a duty. Most of the children who come to Flandreau Indian School have been deprived of many phases of home life. They have had neither guidance nor proper care and the development of undesirable personal qualities and numerous cases of maladjustment are usually in evidence. Children have certain rights that should be respected and it is the duty of parents to safeguard and observe them.

Every girl should contribute to the care of the younger children of the family and the management of the home, and while making this contribution she is preparing herself for what will probably be her own vocation.

CHAPTER IV

FEEDING THE FAMILY

Good health is appreciated but is too often taken for granted or considered a matter of chance. Health is essential to one's success in life. It is a condition in which we find satisfaction, happiness, encouragement, ambition, self-confidence, and self-control.

Good health can be attained through good inheritance, and can be maintained only through the formation of good habits, the most important of which are good food habits. Food habits involve the choice, the amount, the preparation, and the nutritive value of food, as well as cleanliness in handling it. "Food habits are influenced much by what people have always done and by the general standards of living. People tend to eat those foods which they can easily get."¹

The types of food may vary considerably but among all people there appears to be an unconscious inclination to eat a nourishing, balanced diet. The variety of food in the average Indian home is not large, but their diet is well enough balanced and sufficiently nourishing to promote reasonably good health.

¹Baxter, Laura, Justin, Margaret M., and Rust, Lucille O., Our Share in the Home, Chicago, Illinois, J. B. Lippincott Company, 1945, p. 49.



FRESHMAN AND SOPHOMORE FOODS LABORATORY

There are many ways in which food costs can be held at a minimum or can be cut while the food supply remains entirely adequate for family needs. The foods courses in home economics for the freshmen and sophomore girls at Flandreau Indian School provide for a thorough study of food costs and needs for the average family. Practice in preparation of various foods is required of all girls in these classes.

The foods laboratory has ample space for six units with four girls in each unit. The units are moderately well equipped, four of which have bottled gas stoves, and the remaining two ordinary wood and coal stoves, thus, providing practice in the use of various types of stoves.

A limited number of the junior and senior girls are permitted to enroll in the eighteen weeks, half day course in Tea Room cookery and management. The Tea Room was established in 1940, under the able direction of Superintendent B. J. Brophy and Miss Alma Wigdahl who was then the supervisor of Home Economics and institutional work at Flandreau Indian School. This project was created to provide a boarding place for all employees who do not have housekeeping facilities. It is managed and operated by the senior home economics instructor who is aided by one assistant. Girls who are enrolled in this course learn to cook and bake by preparing all the food served at the Tea Room where an average of ninety meals are served each day, including Saturdays, Sundays, and



SENIOR GIRLS PREPARING A MEAL
IN THE TEA ROOM KITCHEN



WAITRESSES IN THE TEA ROOM

DINING ROOM

holidays. The forenoon and afternoon groups are required to work on alternate week ends. These girls are not well enough prepared in cookery and management to perform their duties without constant assistance from the teacher, thus placing a very heavy teaching load upon her. The merits of this course are outstanding for those girls who are interested and able workers. It offers significant integrated work experiences alternated with study. The course provides much of the practical knowledge that the usual home economics program would not permit. A combination of an academic program with job experience creates situations that develop initiative, integrity, and responsibility.

The matter of cleanliness is a real problem and must be continuously emphasized throughout the years. Few girls have had home training in keeping clean and being clean about their work and home economics teachers and institutional workers are constantly on the alert to combat carelessness and uncleanness.

Many of the girls come from homes where the water supply is very inadequate. Special attention is given to the water used in homes. The school and city water plants are visited at which time special lectures are given on the source, care, and distribution of the water supply. In the science and home economics classes microscopes are used to show the impurities in water from various sources and through the use of visual aids, illustrations, and diagrams, the ways

in which surface water enters poorly cared for wells and the dangerous outcome through the use of impure water is shown very distinctly.

When visiting Indian homes on reservations or elsewhere in rural areas one seldom finds a family getting its water supply directly from a good well. Much of the water is dipped from a river, lake, or pond, a poorly cared for spring, or pumped or drawn by bucket from a poorly constructed or cared for well and stored in a carelessly covered or completely uncovered barrel or tank near the house.

In a recent edition of "The Indian Education," a monthly publication edited by the United States Indian Service, a sanitary engineer states:

"During a recent visit to an Indian home at which there had been reported several cases of dysentery among the children, the usual inquiry was made concerning water supply. It was carried by bucket or can from a creek about a quarter of a mile away--no treatment, merely a surface stream with usual pollution hazards."²

In the preparation of meals in the home economics classes the girls plan the menus, order the supplies necessary for their unit, figure the cost, prepare, and serve the food. Only simple meals are planned and prepared. One must take into consideration the fact that many of the girls come from homes where the family depends upon hunting wild game and fishing for their meat supply. Wild rice from the swamps and

²Old, H. N., Sanitary Engineer, Indian Education, Education Branch, United States Indian Service, Washington, D. C., February 15, 1951, p. 7.

corn raised on small tracts of land supply their cereal and bread. Wild berries, various roots and herbs, and other wild plants supply further food needs. There are many common commercial food items about which they have no knowledge. To enlighten them teaching is done through the use of pictures from magazines and newspapers, trips to the grocery stores in town on Saturday afternoons, films pertaining to home economics, and through the use of as many food items as possible and practical in the preparation of meals.

A great deal of emphasis is placed upon the problem of nutritional principles. The responsibility for the formation of good food habits rests almost entirely upon the housewife who chooses, buys, and prepares the food for her family. Learning to select foods for health and energy is stressed in all classes. Special meals are planned for children and adults. In the Tea Room special diets are constantly prepared in addition to the regular meals.

The need for careful study of diets is brought to the students' attention when they observe the lunches chosen in the Tea Room where very poor judgment is shown. Well balanced meals are provided for the students at the school cafeteria but many of them have to acquire a taste for various common vegetables and fruits provided for them. They do not have good food habits. Developing these habits should begin in infancy. Children who are taught to eat all foods when they are very young do not need to learn to like foods that are good for them

CHAPTER V

CLOTHING THE FAMILY

The Course of Study for Indian Schools submitted by the Superintendent of Indian Schools in 1901 states that "Our sewing schools must teach the girls to be of service to themselves, and to save them from lives of idleness and wastefulness. A knowledge of sewing means a support of many."¹

Financial economy is secured by reasonable attention to the selection, purchase, and use of clothing through knowledge of quality, style, fabric, and fit as a guide to buying. The housewife must recognize the value of proper care of clothes for future wear and possible alteration in order to reduce clothing expenditure. This is an aid to the building of character in children and teaches economy in properly using what they have. The simple responsibility of childhood of guarding against tears and stains, folding and proper hanging of clothes, and protection from rain and snow are often lacking in the training of children who enter Indian schools. They have no conception of and no regard for the value of clothes for they have not developed a feeling of responsibility or knowledge of economy.

¹Reel, Estelle, Superintendent of Indian Schools, Course of Study for Indian Schools, Office of Indian Affairs, Washington, D. C., June 19, 1901, p. 231.



FRESHMAN AND SOPHOMORE CLOTHING LABORATORY

The homemaker of the average family should be able to make a careful study of the needs of each individual in the family in order to be sure that the clothing supplies are adequate, appropriate, and within the family budget. Women and girls who are able to sew are a real service to their families and to themselves. Skill in the art of constructing wearing apparel that looks attractive because of style, fit and fabric, is important to every woman and girl as an aid to domestic neatness and economy.

The clothing department at Flandreau Indian School is not equipped to provide sufficient training in sewing for all girls enrolled. Only a very limited number of the upper class girls may enroll in advanced clothing courses due to a lack of space, equipment, and instructors. Consequently, only very simple instruction is given to a group of girls who are in dire need of further training in order to carry the responsibility of a competent wife and mother in the home. When one takes into consideration the fact that the school is attempting to make better homemakers of Indian girls who have not acquired any of the acceptable customs or habits for useful lives from generations of ancestors, it is of even greater significance.

In the clothing department at Flandreau Indian School, cleanliness and good grooming are constantly stressed. The cleaning, pressing, and washing of various articles of

clothing is thoroughly taught through actual performance in the classroom. Body cleanliness is a daily requirement. Lessons on the use and the care of the sewing machine are carefully carried out. Preliminary construction of clothing consists of hemming towels and napkins, simple embroidery on dresser scarves, and making of aprons and simple cotton dresses. Design principles, color, and construction of simple wool garments are reserved for sophomore girls, some of whom produce very fine garments.

The arts and crafts department offers courses in weaving and various kinds of handwork, consisting of bead-work, cross-stitching, embroidery work, and leather-craft. In this department the girls are encouraged to use colors and designs associated with their particular tribes. Many beautiful articles are produced there.

CHAPTER VI

HOME LIVING

The homes people live in, whether they are one room shacks, moderately sized homes, or spacious dwellings affect the kind of living people do in them.

Thorough studies of the moderate sized homes of a type which house the middle income families are made in the home economics classes at Flandreau Indian School because many of the girl graduates are placed on jobs in that type of home. These studies are supplemented by "learning experiences" provided through living in the school dormitories where order and cleanliness are required, and through working and eating in the school cafeteria where simple but very good and nourishing food is prepared and served. Many opportunities for learning exist in these departments. In the Indian Service "advisors, matrons, dormitory attendants, cooks and bakers are teachers just as much as classroom teachers."¹

Many of the students who attend Flandreau Indian School have grown up in homes where habits of cleanliness are lacking and where no customs of order and good taste have been acquired. In the dormitories, daily cleaning of rooms by student occupants is required. This cleaning

¹Helbing, Cleora C., Supervisor of Indian Education, Region 3, (pamphlet) Everyday Living in a Boarding School, Haskell Institute Print Shop, p. 1

program is supplemented by a thorough cleaning of every room each week when walls and ceilings are brushed and dusted, windows are washed and polished, doors, mop-boards and window frames are washed, closets are aired and scrubbed, dresser drawers are washed and lined with new paper, bed linens are changed, blankets are aired, and the floors are scrubbed with soap and water and then waxed and polished. This work is performed under the direction and supervision of dormitory attendants.

Every dormitory is provided with a room equipped with laundry facilities where students obtain practice in laundering small household articles such as doilies and dresser scarves as well as personal clothing. The equipment is all of the household type and an abundance of hot and cold water is supplied. Electric irons are furnished for pressing and ironing.

Students may choose laundry work as a vocation. The school laundry is equipped with washers, extractors, tumbler driers, and flatwork ironers. An efficient laundress and laundryman guide the students in this training. Instruction on methods of removal of stains, processes of setting colors, treatment of woolen blankets and garments in washing, methods of sterilizing hospital laundry, and the importance of careful rinsing, drying, ironing, and folding are given by laundry attendants.

Lessons and guidance on ventilation of rooms are of prime importance. There is a tendency for the students to close all doors and windows when retiring. In order to insure adequate ventilation, woodworking shop instructors require their students to make and install ventilator boards which are fastened at an angle so that the window may be opened to admit fresh air, without subjecting the occupants of the room to a direct draft.

Every department at the school is furnished with various types of labor saving equipment. Each piece of this equipment needs special attention and care. Students are trained to be responsible for the care and cleaning of everything they use.

The aim of Flandreau Indian Vocational High School is the same as any other vocational school: practical education and learning how to work. Improvement in work habits is constantly emphasized.

The hope and intention of the instructors at the school is to make this training a carry-over into the homes of the students and to instill in them the feeling of responsibility, a desire for a higher standard of living, and the ability to take their places in modern society.

CHAPTER VII

CONCLUSION

(FACING THE FUTURE)

In this final chapter an attempt will be made to give a very brief summary of the results expected and the results obtained from the homemaking courses offered at Flandreau Indian School.

Homemaking education should yield observable results in terms of improved homes, healthier and happier individuals, higher standards of living, better adjusted men and women, and a desirable community life. Every effort is made to instill in the students a desire to be good citizens and to become future leaders in their home communities.

Homemaking education offers one of the greatest challenges in our entire educational program. The nature and quality of family, home, and community living in the future will be determined largely by the nature and quality of educational experiences provided the students by the school.

One is aware of the tremendous improvement in the habits of cleanliness, attitudes, manners, appearance, and health conditions of the students as a result of the efforts of the staff and the students themselves.

The dignity of labor is impressed upon the minds of the students and the virtue of economy is emphasized.

Preparation for effective participation in home and family life is constantly stressed. Learning to respect the rights of others, to plan and work together for a common cause, and to use intelligence in the solution of problems are closely associated with success in life. When teachers can do something to make their students' home living better and happier, they are reaching out and touching the future of America.

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