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### Motivation of an Indian child in a school situation

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MOTIVATION OF AN INDIAN CHILD IN A SCHOOL SITUATION

A Problem Submitted to the Department of Education in  
Partial Fulfillment of the Requirements for  
the Course in Research Problems 390b

APPROVED:

By

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Pittsburg, Kansas

July, 1959



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The writer wishes to express sincere appreciation to her Department Head and fellow workers for their aid and interest during the preparation of this paper. Appreciation is expressed to Dr. Black for his

APPROVED:

help and his encouragement to the writer.

Instructor, Course 390b William A. Bray

Head, Department of Education Wm A Black



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INTRODUCTION

The successive attempts to educate the American Indian have not produced the results desired by the educators and the American public.<sup>1</sup> Perhaps it is the "successive attempts" that are at fault or there may be any number of reasons.

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Statement of the Problem

The problem is to find ways to motivate the Sioux Indian school child so that he will not only attend school but learn the prescribed lessons or courses well enough to become a

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<sup>1</sup>Charles S. Johnson, Education and the Cultural Crisis. (New York: The Macmillan Company, 1951.), p. 16.



## INTRODUCTION

The successive attempts to educate the American Indian have not produced the result desired by the educators and the American public.<sup>1</sup> Perhaps it is the "successive attempts" that are at fault or there may be any number of reasons. The responsibility for the education of the Indian has been accepted by the United States Government. From the time of the earliest treaties and the establishment of the reservations, the government has promised schools and teachers for the Indian children. While many treaties and parts of treaties have been broken, the school and teachers have been provided. The object of this education was to assist the Indians to become self-supporting. The resulting degrees of success and failure are understandable when the purpose of the education was civilization and assimilation and the adoption by the Indians of the white ways of living. In seventy years, a cultural pattern was to have been replaced by another.

### Statement of the Problem

The problem is to find ways to motivate the Sioux Indian school child so that he will not only attend school but learn the prescribed lessons or courses well enough to become a

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<sup>1</sup>Charles S. Johnson, Education and the Cultural Crisis. (New York: The Macmillan Company, 1951.), p. 16.



competent citizen in this Democracy.

It seems that the fundamental difficulty is that the work in which the schools seek to engage the Indian child is not significant to him. It does not satisfy the needs which the individual child experiences. It does not gratify any hunger or yearning he has felt. It does not answer any questions which his experiences have raised in his mind. It does not contribute to the solution of any problems which he has encountered in actual life. With the work thus external and foreign to the child's personal hungers, longings, questions, experiences, and problems, it does not create a learning situation.<sup>2</sup>

The problem is very little different to that found in many public schools. The environment and racial characteristics do add to the problem. The children come from the lower socio-economic group; they belong to a minority group; many are bilingual with a handicap in the English language; they live in an isolated region; and they do not express their ideas and feelings.

It is the work of the schools and the teachers to draw out the latent interest of the child; relate the material to the experience and comprehension of the child; insure his participation in learning situations; and try to get the child to express his ideas.

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<sup>2</sup>H.B. Wilson and G. M. Wilson, The Motivation of School Work. (Boston, Mass.: Houghton Mifflin Co., 1916), pp. 20-21.



Purpose of This Paper

The present paper is an inquiry into "movers of conduct"<sup>3</sup> with particular reference to Oglala Sioux children. This study will be concerned with motivation as that which accounts for what one does.

Basic research increasingly interests itself in human motives. We are what our motives are. Motivation research asks why. It is the seeking to understand.

That attack upon school work which seeks to make its tasks significant and purposeful to each child is called motivation. The child's work is motivated whenever he sees a real use in it. So long as the child comprehends more or less clearly the relationship between the work he is doing and the end sought, his work is motivated.

In the struggle with empirical studies of motivation, some general ideas, however vague, have been formed about the theory of motivation. The very process of trying to discover conditions for discerning and measuring motives has shown theory to be advanced over application. Motivation has no long-established methods of measurement. It is a problem of many facets.

Motivation depends on a moderate degree of novelty. If the opportunities are well beyond the child's capacities, he

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<sup>3</sup>Lucille Chase, Motivation of Young Children. (Iowa City, Iowa: University of Iowa Press, 1932), p. 3.



may develop an avoidance attitude and a feeling of frustration that angers him.

### Definition of Terms

The term motivation is the "action of the verb motive" which comes from the Latin word "moverem" meaning "to move". Motivation is accomplished whenever the student sees sufficient reason for the work he is doing, and appreciates its value to him personally. The Sioux Indian children do not recognize the value; they cannot see the connection between learning and living. Motivation factors are terms sometimes used interchangeably with the term motivation. Factors in the school situation are defined as the elements, circumstances, or influences that contribute to produce a result. Factors in motivation may be termed incentives, purposes, values, attitudes, and motives.

A motive, according to Webster's New International dictionary is: a. that which moves or induces a person to act in a certain way or tends to move a person to a particular course of action; b. in education, motivation means to stimulate active interest in some study through appeal to associated interests or by special devices.

Purpose. To propose as an aim to oneself; the end or aim to be kept in view in any plan.

Value. To be strong, useful. A desirable status in a scale of reference.



Attitude. In psychology, a state of mental or especially emotional readiness for some form of activity.

Incentive. Encouraging, moving to action. These terms may be used interchangeably in the paper, perhaps with little regard to the particular shades of meaning, if the word will express the thought intended.

### Procedure

In the classroom, the teacher uses motivation as one of the means of causing the child to move along in a direction calculated to increase his ability to think and do. The writer was fortunate in having twenty-one classrooms for observation of the motivational factor in use in the elementary department of the Oglala Community School (South Dakota), but unfortunate in time element. In free periods from one o'clock to one forty-five, some observation could be done. After four o'clock, classrooms could be visited, and bulletin boards, booklets, chalkboards, charts, and other evidences of work could be examined. At that time the teachers would report on the oral discussion by the children and other significant data. The lessons were not controlled, scientific experiments-- they were experiments in the sense that the teachers were trying to find approaches to learning that would be meaningful to the child. The teachers tried to be alert for a point of contact meaningful enough to the child to elicit a contribution from him.



An effort was made to sift the techniques of teaching, methods, and projects from the material offered by the teachers. Many motivational factors were lost through lack of time for observation and lack of written record. The work chosen may not be the epitome of class and individual motivation but it may give an idea of the work done in the classrooms.

#### Limitations

By "Indian Child" in this study, the writer means an Oglala Sioux who lives in the Pine Ridge Reservation. The child attends, sometimes attends, or is supposed to attend a Federal school.

Three types of Federal schools are represented in this paper: 1) the one teacher community day school of grades beginners through sixth grade, whose pupils live close enough for the children to walk or ride horseback to school each day; 2) the consolidated day school whose pupils live close enough to walk, ride horseback, or ride buses to school each day; and 3) the Community Boarding-Day school with grades from beginners through twelfth grades. These Community School pupils are about equally divided between day pupils who live close enough to walk or ride the buses and the boarder children who live in the dormitories during the school year. The boarder children are limited to those of one-fourth or more Indian blood, those from isolated sections of the reservation, those from broken homes, and those who are orphans.



## HISTORICAL BACKGROUND

The many trial and error educational philosophies have not solved the problem of Indian education. Oliver LaFarge<sup>1</sup> says:

For about one hundred years the Bureau of Indian Affairs, charged with the protection and advancement of the original inhabitants of the United States, functioned hit or miss, with good intentions sometimes, by trial and error always, with total disregard of everything that the steady march of scientific knowledge had to offer.

Gordon Macgregor<sup>2</sup> explains that

The responsibility of the United States Government to the Indians has been their education in the broadest interpretation of that term. From the time of the early treaties and establishment of the reservation, the government promised schools and teachers for the Indian children. . . . Behind this was the intention to promote the adoption by the Indians of white ways of living. Civilizing and assimilation became more and more the point of education.

The earliest attempt<sup>3</sup> by the government to educate the Indian is found in a bill passed by the Continental Congress in 1775, appropriating \$500 for the education of the Indian youth. In 1794, a treaty was made with three eastern tribes for certain industrial training. In 1803, a treaty promised

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<sup>1</sup>Oliver LaFarge, editor, The Changing Indian. (Norman, Oklahoma: University of Oklahoma Press, 1943), p. 7, Foreword.

<sup>2</sup>Ibid., "Indian Education in Relation to the Social and Economic Background of the Reservation," a chapter by Gordon Macgregor, p. 117.

<sup>3</sup>Statistical Abstract of the United States, 1951. Bulletin Three.



\$100 per year toward the support of a priest among the Indians as a teacher in reading. In 1819 no less than \$10,000 was appropriated for education.

Since then there has been little record of what was done until 1877. Boarding schools far from the reservations were established in the belief that if the young people were away from their people and worked among families other than Indian during the summer vacations, their attitudes, thoughts, feelings, and habits would follow those of the peoples among whom they worked.

Many of the older Sioux attended the Carlisle Indian School at Carlisle, Pennsylvania. This school was founded in 1879 at Carlisle Barracks, the oldest military post in the United States, and closed in 1918. A few attended Hampton Institute in Virginia, a school for both Indian and Negro. But by far the larger number attended Haskell Institute at Lawrence, Kansas. After schooling they returned to Pine Ridge Reservation.

The schools on Pine Ridge reservation were started in 1888 by the army post and the Catholic church. The army post was the logical place to have a school. The early treaties were made through army personnel, the reservations were policed by the soldiers, and the commanding officer was the Indian agent.

The old military type of boarding school used police force to bring children to the dormitories to get them away



from influences of the home and to indoctrinate the child into western cultural patterns. Until 1929, Indian language was forbidden in the boarding schools. If a child spoke Sioux on the playground or in the dormitory, he was punished. Forbidden to speak his mother tongue, he spoke American, wore American clothes, and had an American haircut, but remained Indian in thought and manner.

A change in educational philosophy caused the Bureau of Indian Affairs to build one teacher Day Schools in or near communities in order that the children might stay at home and attend school during the day. For awhile an Indian police reported each morning to check on absentees. If any students were absent, he rode to the homes and if possible brought the truant to school. A cook, usually the teacher's wife, was hired to cook a good noon lunch for the children. She also taught the girls elementary cooking and sewing. The boys helped care for farm animals, hoping that they would learn how to care for the animals and that the knowledge would carry over into life situations. The Boarding School had an elaborate Elementary Farm, each grade having a particular animal or fowl for their project with heavy emphasis placed on home economics and ranching for the high school.

Times changed again. The one teacher schools are being consolidated, there are no projects, the home economics is to be taught in ultra-modern classrooms, and the shop and ranch are to be practical.



For the adult Indian, the communal herds were tried on tribal grasslands; the Indian was not a rancher. Individual herds were loaned to men who had or could lease enough land for grazing and hay. A few of those men have become successful.

The land was allotted to families and is being sold as soon as a deed can be affirmed. Subsistence farming did not meet a felt need of the Indian.

Many families leave the reservation during the summer months to work as laborers. They buy clothing and staple groceries for the winter months back on the reservation. Amid a life whose swirling pattern does not fit his tradition, the Sioux is awaiting the restitution of the mythical abundant life.

chief aim of his education was to enable him to get a living just as the chief aim of our education is to give us knowledge and the ability to make a living, still we should not overlook the fact that the Indians' system of education did not neglect cultural training. His tribal ceremonies, tribal lore, tribal art, tribal handicrafts, and his native music are all evidences of his appreciation of the cultural side of his life. While he constantly emphasized the individualistic point of view, he also pursued cultural occupations for the satisfaction they afforded; he developed skill and courage for the purpose of advancing his personal standing in the tribe;

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<sup>1</sup> Educating the Indian, Office of Indian Affairs, Bulletin Nine (1921).



## CULTURAL BACKGROUND

From a bulletin<sup>1</sup> printed by the Office of Indian Affairs in 1921 we find that the office recognized more and more the fact that the Indian in his tribal state was not without a system of education suited to his needs. The young men were trained in adventure, endurance and skill. The young women were trained in making camp and in keeping it in order. They provided fuel, tanned and dressed skins, and made them into articles of clothing. In other words, the Indian youth was taught the things he needed to know in order to protect himself and to provide for his physical needs with due regard to the prevailing conditions of his environment. While the chief aim of his education was to enable him to get a living just as the chief aim of our education is to give us knowledge and the ability to make a living, still we should not overlook the fact that the Indians' system of education did not neglect cultural training. His tribal ceremonies, tribal lore, tribal art, tribal handicrafts, and his native music are all evidences of his appreciation of the cultural side of his life. While he constantly emphasized the individualistic point of view, he also pursued cultural occupations for the satisfaction they afforded; he developed skill and courage for the purpose of advancing his personal standing in the tribe;

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<sup>1</sup>Educating the Indian, Office of Indian Affairs, Bulletin Nine (1921).



and he acquired a knowledge of tribal ceremonies for the sake of individual salvation and influence over others.

The Sioux system of child training allows the child, in most respects to be an individualist while quite young. He is allowed to do as he wishes with the understanding that when he becomes adult he must conform to tribal custom and accept the role which is his by tradition. He listens to the older ones talk if he wishes to do so; if he is otherwise engaged, no one censures him. He and the speaker do not look into each other's eyes; the child doesn't talk unless asked to speak; he is not asked his name; someone speaks his name for him; he is not discourteous if he walks away; he is himself and that is sufficient. If a child is an orphan he will be taken into the home of some relative and becomes the child of the home; he is always secure.

Time is an element that is of no value to primitive people. They awaken with the sun, sleep with the dark. Seldom are finer distinctions made. The concept of time is increasing on Pine Ridge. Many families have timepieces and by means of the radio and television, fairly accurate time is kept.

In his every day life the Sioux is neither competitive not acquisitive. He clings to the old "share and share alike." Generosity becomes a high point in his social institution. His nomadic instincts are somewhat appeased during the summer rodeo circuit if he is not working and can travel from one



rodeo to another. His tribal dances have almost lost their importance and significance to him. The supernatural in time past absorbed his troubles and left him carefree. Today the young listen to the idealized tales of long ago and long for the easy life of the old time except they want the radio, movies, television, record player, and car of today. They live with the expectation that all troubles will be resolved when the United States government pays the people for the Black Hills and everyone has plenty of money.

knives, bone spoons, pottery, costumes, bows, and arrows, and other articles too numerous to mention. Units about the Indian are taught in schools across the United States, usually in the third grade. Letters from schools, not only in this country, but from foreign countries are received by Indian school, for the Indian pupil to answer. The literature and the artifacts may be factual, historical, fictional, a combination of two or more with illustrations following the same pattern, but no matter the form or format, the fascination of the subject seems inherent. The information in this paragraph has little to do with Indian education until it is used as a motivational factor in the classroom.

Literature on motivation seems meager in relationship to its importance in the field of education. However any literature on motivation is pertinent to the problem of Indian



## REVIEW OF LITERATURE

The subject of "Indians" seems to fascinate readers of all ages. The innumerable books, magazine articles, pamphlets, bulletins, paintings, drawings, etchings, photographs, and other media testify to the insatiable curiosity and interest in the American Indian. The anthropologists have delved deeply into his prehistoric life and arrives at plausible assumptions of his early life and culture. Museums across the country contain displays of Indian artifacts, such as knives, bone spoons, pottery, costumes, bows, and arrows, and other articles too numerous to mention. Units about the Indian are taught in schools across the United States, usually in the third grade. Letters from schools, not only in this country, but from foreign countries are received by Indian school, for the Indian pupil to answer. The literature and the artifacts may be factual, historical, fictional, a combination of two or more with illustrations following the same pattern, but no matter the form or format, the fascination of the subject seems inherent. The information in this paragraph has little to do with Indian education until it is used as a motivational factor in the classroom.

Literature on motivation seems meager in relationship to its importance in the field of education. However any literature on motivation is pertinent to the problem of Indian



education as long as it deals with learning processes.

"Indian education is very much concerned with motivation,"<sup>1</sup> says a former teacher from Pine Ridge in an article for Indian Education. In the same article he states that motivation is essential to any school regardless of its location. made an integrated part of the child's living. The child will try to be obedient when a book is placed in his hand and he is told to learn a set lesson. He may be at a loss to understand, but he will try. Instead when a familiar experience or concept is used as the foundation material, understanding and perception are spontaneous. The beginner class, who come from homes where the native language is spoken, have a teacher who is Sioux and speaks the language. She can explain the meaning of the English words to the children in the language they understand. Other teachers through the system find it convenient to know some of the native language. Both teacher and pupil find pleasure and profit in each teaching the other his language.

Articles familiar to the children were brought to the classroom. These familiar things furnished a talking point, for the children understand the teacher when she talks and they can contribute to the conversation. Charts were written

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<sup>1</sup>Martin N.B.Holm, Education for Cultural Change, Selected Articles from Indian Education, 1944-1951, edited by Willard W. Beatty, U.S. Department of the Interior, Bureau of Indian Affairs, Chilocco, Oklahoma, p. 217.



## SOME EXPERIMENTS IN MOTIVATION IN THE PINE RIDGE CLASSROOM

On the reservation, motivation starts with the interest and experience of the child. Learning takes place before the child enters school and the classroom experiences need to be made an integrated part of the child's living. The child will try to be obedient when a book is placed in his hand and he is told to learn a set lesson. He may be at a loss to understand, but he will try. Instead when a familiar experience or concept is used as the foundation material, understanding and perception are spontaneous. The beginner class, who come from homes where the native language is spoken, have a teacher who is Sioux and speaks the language. She can explain the meaning of the English words to the children in the language they understand. Other teachers through the system find it convenient to know some of the native language. Both teacher and pupil find pleasure and profit in each teaching the other his language.

Articles familiar to the children were brought to the classroom. These familiar things furnished a talking point, for the children understand the teacher when she talks and they can contribute to the conversation. Charts were written using new words, yet the charts could easily be read since the material was familiar to the child. Large, black cotton umbrellas are used on the reservation as protection from both sun and rain. The one brought by the teacher was a



charming blue and red plaid. The children talked with the teacher about the colors, use, beauty, and parts of the umbrella. They were amused when she talked about the ribs.

A lower elementary teacher asked the children for personal experiences of the week end. The teacher wrote on the chalkboard or the flip chart as the child dictated, rather as the child talked. The written statements were then read back by the children. One Monday, the chalk board had the following sentences on it:

My father and brothers brought in some range horses.

The horses were put in the corral.

The people came in cars and trucks.

Some came on horses.

Many men and boys tried to ride the horses.

The horses bucked them off in the dirt.

Herbert Young Man Afraid of Horses was the best rider.

And that was funny because of his name.

Wise is the teacher who seeks common experiences with the children. Experiences can be broadened by discussion, interest fanned by sharing ideas, emotions, and reactions. Teachers can be spectators at the Sun Dance. The common interest in the Dance may lighten a rather tedious day for some of the children. After an informal discussion one morning, many pictures were painted of the Dance and one was quite good.

Rodeos, basketball, and soft ball seem to be the major



sports enjoyed by the people. Two important rodeos attended by many of the people of the reservation are the ones held at Cheyenne and Sheridan, Wyoming. The Indians dance in costume and take part in these rodeos. Then during the school year the children like to read the cowboy stories of Will James and take in the details of pictures by Jackson. A sixth grade class decided to travel to as many rodeos in two weeks as possible. Two maps were placed on the bulletin board, one of the reservation, and the other of the western states. Each village, town, or city rodeo, visited by a child was designated by a pin and threads were run from one place to another. Rodeo pictures were used to frame the maps.

The bank, the post office, and store are familiar in all schools. The store in the Pine Ridge area has one special point to cover and that is the buying habit of the people. The shopper selects one article, pays for it, receives his change, selects another object, pays for it, receives change, and continues in this manner until his money is spent. The children set up the store as a supermarket with a doll buggy for the grocery cart. The customer was given his money for his purchases. The point the teacher tried to teach was the selection of the needed articles, placing them in the cart, and keeping track of the expenditure for one trip to the check-out station. By training for weeks this point was reached.

Models fascinate the children. Therefore, they are good

The first part of the meeting is the regular school business.



to bring out oral expression. Models are found in every classroom from kindergarten through high school. A model town was set up in one classroom but the children were not satisfied; the model wasn't of any town or village they knew. The teacher suggested that they make a model of Pine Ridge. She visited the land office at the agency to get an aerial view of the town. Then she took pictures from several points on the main street. The project was narrowed to making a model of the main street of the village and of the Agency. Three field trips were made to decide questions and observe carefully the details needed for the model. Oral discussion, decisions, committee work and cooperation were of value to the children. Individual booklets were made by each child about his part in the project. Booklets were read, traded, and reread.

The Young Citizens League and the Junior Student Council provide motivation for public speaking. The Young Citizens League is a State organization of pupils from grade one through six, but because the school has grades six, seven, and eight in a separate building, they are organized into a Junior Student Council. Both organizations train for leadership. The officers are chosen each fall by ballot; the classrooms nominate candidates for president, vice-president, secretary, and chairman of the various committees, school, campus, finance, social, and assembly. Each month meetings are held. The first part of the meeting is the regular school business,



each committee chairman reporting the work done by the committee and the meetings held. The first part of the meeting is the regular school business, each committee chairman reports the work done by the committee and the meetings held. The last part of the meeting is a program by a grade, remarks by teachers, the Department Head, or visitor if there be one. The intermediate YCL, grades three, four, and five hold a reservation wide spelling contest in the spring, sometimes joining county units, sometimes not.

Each year the elementary school produces a spring festival. This festival follows a theme and is produced in the area immediately in front of the bleachers on the west side of the football stadium. The wooded creek bank to the east forms the backdrop. Teachers and children discuss and debate ideas and suggestions for the theme until finally a committee decides. Then pupils in each class must do their part by discussing, debating, and deciding on the part they wish to play. Some of the most colorful themes have been The Circus, The Land of Story Book, Flowers of the States, Parade of the School Months. The feeling has been that the research, the reading, discussing, debating, and making of decisions have been worthwhile.

Pictures are used in every subject and in every grade. Most teachers have a library of pictures to supplement the textbooks. The pictures range from cartoons, to posters, to art, with great emphasis on posters. Not all pictures are



effective. Experience has shown that a picture which falls within a child's experience or imagination or one that has a clear beauty is most effective. The effectiveness of a picture may be illustrated by relating the following experience. One Monday morning, a teacher in planning a bulletin board decided to use a picture of a beaver cutting down a tree. Several children became interested, one boy in particular because his father had trapped a beaver that week-end. The teacher capitalized on the interest shown by making the whole bulleting board beaver scenes. The children read beaver stories, hunted and drew beaver pictures, shared their knowledge and experiences. Reports were written about beaver homes, dams, food, fur, teeth, and habitat. Since a chisel was borrowed to illustrate the cutting edge of the teeth, two pupils volunteered to make an oral report to the department head when the chisel was returned. The praise by the department head inspired two more to report on habitat to the librarian when they returned the supplementary books she had helped them select. Several were disappointed in not being able to make outside reports and garner praise until the teacher made arrangements with other rooms who might be interested in hearing something about beavers. Success was gauged in class interest, outside reading for information and pleasure, and that children volunteered to make oral reports.



An illustrated story, sparked by the quick wit of a teacher, resulted in dioramas containing wild animals in native habitat. The children were divided into four groups. Each group chose the animal, did individual research, then pooled the research to transform an ordinary cardboard carton into a diorama. The habitat was as natural as the group could devise, simulated ice and snow for the polar bear, grassland for the kangaroo, grass and trees for the giraffe, and the forest for the elephant. This project was judged successful for its use of research, for the discussion, interest, decisions, and conclusions.

Files of stories that are applicable to grade and subject are kept by many teachers. The stories are used in many ways to create interest in reading. A part of a story may be read; then the children complete reading it for themselves. Or an episode from a book may be read to interest the children in the book. The Indian child does not read dialect because he has trouble enough with English; the teacher reads the dialect stories with proper explanations of the terms not clear enough for the children to grasp.

The limited background makes a well-planned field trip valuable to initiate a unit and to help understanding during the work on the unit. Frequent field trips to points of interest on the campus, to the agency and on the reservation are used to create and sustain interest. Field trips off the reservation are major undertakings owing to the great



distances to be covered, but to investigate industries and other interests, outside field trips are made.

Even a short field trip may have good results. It depends on the use made of the children's interest. One day an intermediate class walked out to the wheat field where a combine was at work. The class interest seemed important enough to build a good unit in social studies. The children wrote a list of questions they would like answered. The lists were edited, and organized into outline form. Then committees were formed and the children went to work. Supplementary material was collected and placed on the work table. With a clear objective, the reading and discussion were meaningful. The material on the bulletin board consisted of wheat plants, wheat grains in cellophane envelopes, wheat products, pictures, and maps. The class interest was strong enough to justify a field trip to an elevator, flour mill, and bakery.

Rewards and punishment are the least desirable form of motivation. The system of rewards and punishments is based on the assumption that motivation is external to the individual. Gold stars, honor rolls, grades, threats to spank, isolation from the group, or scolding are all external; they cannot create interest or induce growth. To many children in our Indian schools, or their parents, grades carry little meaning.

Rewards and punishments cannot be discontinued. A child may be rewarded by showing that he is a likeable person. Praise is a powerful incentive to conduct. One teacher stands



at the door as her children return from hand washing before noon lunch. She is careful to give full praise for clean hands with the result that hands are clean and faces bright with smiles.

Ridge system.

The most successful form of motivation lies in discovering the child's interest and using that interest to develop the child from where he is to wider fields of experience and new concepts.

Indian Service education recognizes that children learn by doing, and that practical activities and student participation are desirable regardless of level. Children will be quick to participate in activities which are meaningful to them. The satisfactions derived from such participation increase their desire to learn the things we want them to learn.

The language barrier is partly overcome when the child has a common experience shared with the teacher. An evaluation of a unit is the amount of discussion carried on by the children. Some form of motivation is considered helpful when it increases the perception of the child. The qualitative result is difficult to measure, but perhaps an exact measurement is unnecessary.



## CONCLUSIONS

Motivation is a general term that refers to whatever makes an individual do what he does. It is essential to Indian education, and is used by the teachers in the Pine Ridge system.

The most successful form of motivation lies in discovering the child's interest and using that interest to develop the child from where he is to wider fields of experience and new concepts.

Indian Service education recognizes that children learn by doing, and that practical activities and student participation are desirable regardless of level. Children will be quick to participate in activities which are meaningful to them. The satisfactions derived from such participation increase their desire to learn the things we want them to learn.

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