

Leadership in Cinema



Wildland Fire Leadership Development Program

WE SHALL REMAIN – EPISODE 4, GERONIMO

(Inspired by real-life events)

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Studio: American Experience (PBS) Released: 2009
Directors: Dustinn Craig and Sharon Colt
Genre: Documentary Audience Rating: Not rated
Runtime: 74 minutes

Materials

[Leading in the Wildland Fire Service](#), Wildland Fire Leadership Values and Principles, notepads, and writing utensils.

Objectives

The objective of this lesson is for students to watch We Shall Remain – Episode 4: Geronimo and discuss what makes an effective leader, the similarities or differences in command structure between the Apaches and wildland fire, the sources of leadership power, and how trust or lack thereof affects relationships.

Basic Plot

Episode 4: Geronimo is the fourth documentary in a five-part mini-series devoted to Native history and the leaders that shaped American history. Episode 4 focuses on Apache leadership and the conclusion of the Indian Wars. The central themes of this film include the cultural influences on leadership formation, use of power, leadership accountability and betrayal.

Facilitator Notes

Discussion of Geronimo's life and his leadership can spur lively debate. Facilitators should encourage debate that promotes leadership development and abides by the values and principles of the wildland fire service. Special consideration should be given to the culture in which Geronimo lived and trained—what formed his particular leadership style.

Disclaimer: Information and references provided within this lesson plan are intended for the sole purpose of sharing knowledge to improve leadership and organizational learning throughout the wildland fire community. No endorsement of any contributor or their opinions is given or implied and is presented to begin respectful discussion.

Facilitation Tips

1. Organize a group of students to participate in the We Shall Remain - Episode 4: Geronimo discussion.
2. Have students watch individually or as a group We Shall Remain - Episode 4: Geronimo.
3. Have students read "Traditional Apache Life" from Southwest Crossroads Spotlight on pages 2 through 5 of their student handouts.
4. Conduct a guided discussion (handout and possible comments provided). Have students discuss their findings and how they will apply leadership lessons learned to their role in wildland fire suppression. Facilitate discussion in groups that have difficulty.

[Leading in the Wildland Fire Service](#) is an integral publication in the Wildland Fire Leadership Development Program. Every wildland fire leader should possess his/her personal copy of this publication which can be order through the Publication Management System.

Note: The discussion questions are only a guide. Facilitators have latitude to select questions that meet timeframes and local objectives or develop questions of their own.

References

Facilitators are encouraged to review the links below in order to obtain information that may be helpful during group/classroom discussions and for continued leadership development.

Sources of Power References:

- Center for Creative Leadership. Bal, Vidula; Campbell, Michael; Steed, Judith; and Meddings, Kyle. "[The Role of Position and Effective Leadership](#)." 2008.
- Fuqua, Harold E. Jr.; Payne, Kay E.; and Cangemi, Joseph P. "[Leadership and the Effective Use of Power](#)." National FORUMS Journals, Volume 15E, Number 4, 1998.
- Michelson, Barton J. "[Leadership and Power Base Development: Using Power Effectively to Manage Diversity and Job-Related Interdependence in Complex Organizations](#)."

Other References:

- Geronimo (with S. M. Barrett). [Geronimo's Story of His Life](#). Duffield & Company. 1906. Elegant Ebooks.
- Monsen, Lauren. "[Legendary Indian Chiefs: Leaders Who Advocated for Their Tribes.](#)" America.gov. February 13, 2009.
- Salem Press. "[Geronimo: Native American Leader.](#)"
- Southwest Crossroads. "[Traditional Apache Life.](#)"
- University of Groningen. "[Geronimo—His Own Story.](#)" From Revolution to Reconstruction.

Hyperlinks have been included to facilitate the use of the [Wildland Fire Leadership Development Program website](#). Encourage students of leadership to visit the [website](#)

We Shall Remain - Episode 4: Geronimo

Guided Discussion – Possible Answers

1. What qualities describe the “ideal” leader? Do Cochise and Geronimo fit the conventional description of a leader? What traits and characteristics did the Episode 4 contributors use to describe Cochise and Geronimo?

- **Answers will vary.**
 - **Terms may include trusting, motivated, motivating, knowledgeable, caring, decisive, encouraging, supportive, firm but fair, helpful, humorous, ethical, articulate, visionary, and power to influence.**
 - **Refer students to the Wildland Fire Leadership Values and Principles.**
 - **Refer students to second paragraph of “Warriors and Chief” (“Traditional Apache Life”) on page 2 of the student handouts.**
 - **The Apache way of life contributed to their savage behavior. This may have been all that they knew until they adopted a more “civilized” value system.**
- **The following clips mention to some degree the leadership qualities of Cochise and Geronimo:**
 - **Cochise:**
 - **Warrior. Statesman. Diplomat. (19:29-19:39)**
 - **Protected his people. (20:53-21:14)**
 - **Respected the choices of others. (44:57-45:05)**
 - **Geronimo:**
 - **Vicious killer. Courageous yet vengeful. Unyielding protector of his family’s freedom. (0:30-2:00)**
 - **Brilliant manipulator. (42:51-43:01)**
 - **Good talker (43:01-43:07)**
 - **Unwavering and relentless. (43:07-43:19)**
 - **Selfish with regard to his people’s wishes. (44:47-44:57)**
 - **Respected as an elder. (50:14-50:30)**
 - **Driven. (52:30-53:00)**
 - **Symbolic status. (58:52-59:08)**
 - **Lone battler. Champion of his people. Guy who never gives up. Ultimate underdog. Icon. (1:07:12-1:07:43)**

- **Provoked complicated feelings in the hearts of many Apaches. (1:09:04-1:09:37)**
2. Geronimo was never given the title of “chief.” (16:41-17:40) Is a title required to be a leader?
- **Answers will vary.**
 - **Lack of a title should not hold back anyone from being a leader. What matters more is that an individual has the aspiration to lead.**
 - **Present Leadership Challenge #1, which is found in the student handout, to students.**
3. Read “Situational Leadership” (a change is being made to “Adaptive Leadership”) on pages 38 and 39 of *Leading in the Wildland Fire Service*. How does the wildland fire service define “power”? Is power exclusive to leaders or managers? What are sources of a leader’s power? How was the Apache concept of power presented in Episode 4?
- **Power, as defined on page 38 of *Leading in the Wildland Fire Service*, is “a person’s ability to influence the actions of others.”**
 - **Power is not exclusive to leaders or managers. Anyone can have power.**
 - **Richard V. Michaels said, “Power can be taken whereas leadership can only be given.”**
 - **Dr. R. H. Becker goes further to say, “Authority, on the other hand, is the power vested in a position and therefore is exclusive to that position.”**
 - **“Leaders in the wildland fire service are not only empowered but also duty-bound to act on a situation that is within our power to affect, even without direction from above.” (“A Bias for Action,” page 26, *Leading in the Wildland Fire Service*)**
 - **Sources of Power**
 - **As found in most Fireline Leadership courses, the sources of power include:**
 - **Position power (also called legitimate power or formal authority)**
 - **Reward power**
 - **Discipline power (coercive power)**
 - **Respect power (referent power)**
 - **Expert power**
 - **The Apache power concept is very similar to what has been presented above—power is not exclusive and with any source of power comes responsibility.**

- **“Power is everywhere, it lives in everything. It might be known through a word, or come in the shape of an animal. We all have Power, but some tap into different rooms. Power speaks to those who listen.” (13:02-13:26)**
 - **“The greatest thing a person can have is the power. Benegotsi. It’s scary. (in Apache) This is the truth. To live with Power is very challenging. It’s so potent you must be wary. To have Power is a great responsibility. You can choose to leave it alone or accept it. It’s up to you.” (13:26-14:14)**
4. Read “Command Philosophy” on pages 15 and 16 of Leading in the Wildland Fire Service. Read the first paragraph of “Warriors and Chief” from Traditional Apache Life. How does the command philosophy of the wildland fire service compare with that of the Apache tribe? Where did Geronimo fit into the Apache command system? Where do you fit into the wildland fire service command system—are you a leader or a follower or both?
- **The wildland fire service and the Apache’s have a similar, yet different, command philosophy.**
 - **Both have what has recently been termed “distributed leadership.” According to eHow, “Distributed leadership refers to shared leadership and management responsibilities by multiple employees.”**
 - **The Apache’s had tribes or bands. Wildland fire has crews, units, agencies, etc.**
 - **Each tribe/band had its own leader. Wildland fire has a leader for each crew, unit, agency, etc.**
 - **The Apache’s came together during war time and designated a chief to represent all tribes/bands. Wildland fire comes together during an incident and identifies an incident commander to represent all entities.**
 - **“A lot of people think that Apaches are just one tribe but they are a group of nations, a separate people with their own history and their own culture and their own territory.” (4:54-5:31)**
 - **Geronimo was not an Apache chief, but he was a Chiricahua leader.**
 - **Answers will vary.**
5. Good leaders care for the welfare of their followers. What did Geronimo do with the best intentions that destroyed the trust that he had with many of his followers? Share with your group members a situation where a leader became so obsessed with commander’s intent that he/she lost sight of the welfare of his/her people?
- **Geronimo abducted his own people.**
 - **“But Geronimo couldn’t stop worrying. He knew that it was becoming increasingly risky to raid local villages and Mexican troops were gathering in the mountains. And he understood that as long as they**

lived off the reservation, the American army would be after them too. They needed more people. To get them, Geronimo posed an audacious and controversial plan. In a heated debate, he argued they should return to San Carlos, abduct their own people—400 Chiricahuas under Chief Loco—and force them to join the resistance.” (41:48-42:51)

- **“Geronimo’s unwillingness to consider the wishes of Loco and his people points to a certain selfishness on his part.” (44:47-44:57)**
 - **Answers will vary. Facilitators should ensure that respectful sharing of events occurs during group discussion.**
6. President Theodore Roosevelt asks Geronimo and five other chiefs to participate in his 1905 inaugural parade. Discuss in your groups what message you think President Roosevelt as well as Geronimo and the other chiefs were sending to the American people.
- **Answers will vary.**
 - **This event solidified with the American people that the conflict was “over” between the Americans and Native Americans.**

DUTY

Be proficient in your job, both technically & as a leader.

- Take charge when in charge.
- Adhere to professional standard operating procedures.
- Develop a plan to accomplish given objectives.

Make sound & timely decisions.

- Maintain situation awareness in order to anticipate needed actions.
- Develop contingencies & consider consequences.
- Improvise within the commander's intent to handle a rapidly changing environment.

Ensure that tasks are understood, supervised, accomplished.

- Issue clear instructions.
- Observe & assess actions in progress without micro-managing.
- Use positive feedback to modify duties, tasks & assignments when appropriate.

Develop your subordinates for the future.

- Clearly state expectations.
- Delegate tasks that you are not required to do personally.
- Consider individual skill levels & developmental needs when assigning tasks.

Know your subordinates and look out for their well-being.

- Put the safety of your subordinates above all other objectives.
- Take care of your subordinate's needs.
- Resolve conflicts between individuals on the team.

Keep your subordinates informed.

- Provide accurate & timely briefings.
- Give the reason (intent) for assignments & tasks.
- Make yourself available to answer questions at appropriate times.

Build the team.

- Conduct frequent debriefings with the team to identify lessons learned.
- Recognize accomplishments & reward them appropriately.
- Apply disciplinary measures equally.

Employ your subordinates in accordance with their capabilities.

- Observe human behavior as well as fire behavior.
- Provide early warning to subordinates of tasks they will be responsible for.
- Consider team experience, fatigue & physical limitations when accepting assignments.

Know yourself and seek improvement.

- Know the strengths/weaknesses in your character & skill level.
- Ask questions of peers & supervisors.
- Actively listen to feedback from subordinates.

Seek responsibility and accept responsibility for your actions.

- Accept full responsibility for & correct poor team performance.
- Credit subordinates for good performance.
- Keep your superiors informed of your actions.

Set the example.

- Share the hazards & hardships with your subordinates.
- Don't show discouragement when facing setbacks.
- Choose the difficult right over the easy wrong.

RESPECT

INTEGRITY

We Shall Remain - Episode 4: Geronimo

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Leadership Challenges

The Professional Reading Program was created to provide a selection of readings that support continuing education efforts within the wildland fire service.

- Obtain a copy and read the following books:
- *The Leadership Teachings of Geronimo: How 19 Defeated 5000* by Donald J. Fielder
- *You Don’t Need a Title to be a Leader* by Mark Sanborn
- Implement a reading program at your home unit. Information about establishing a program and ideas for collecting books can be found within the Professional Reading Program tool in the Toolbox of the [Wildland Fire Leadership Development Program website](#).
- Read Lt. Col. Robert A. Garland’s Naval War College thesis titled “[Physical and Moral Courage: An Essential Personal Attribute of a Successful Theater Strategic Commander](#).”

Traditional Apache Life

Southwest Crossroads Spotlight

The Athapaskan peoples migrated south from Alaska and Canada and eventually split into seven distinct groups. By 1500, they occupied a vast expanse of territory in the American Southwest. The extreme environments they inhabited—mountains, deserts, and plains—hardened them into fierce and adaptable nomads. In their encounters with other Indian tribes as well as with Spaniards, Mexicans, and Anglo-Americans, the Apache or N'de relied on traditional ways and took on traits from other cultures.

Warriors and Chiefs

Because Apaches traditionally lived in family bands or small groups, they did not usually need a central leader. But when bands joined together in times of war, they chose a chief from among the warriors. The war chief was a spokesman for the people. (“Chief” in Apache literally means “he who speaks.”) People chose a man known for his courage, wisdom, and personal generosity. If a family head disagreed with the war chief at any time, he was free to take his band and leave. When friction divided the group, a chief lost his position and his following. A chief whom the people respected had great power to achieve the group’s goals.

Here is how an Apache explained the qualities of an ideal leader in the 1980s:

“The leader is supposed to talk to his people. He is supposed to be sympathetic and tell them how to live, sympathetic in the sense of giving out horses and valuables to those who need them. The leader is supposed to give something to eat to everyone who comes around [in need]. He has control in time of war. You can’t disobey him. The leader advises people to help the unfortunate, to give to those whose luck is bad. He advises against fights in the camps; he doesn’t want any quarrels within the group. He advises the people to be on the lookout all the time. He may request that a ceremony be performed by a shaman [a healer] for the benefit of the men during a raid. If the leader is advised by the shaman as a result of such a ceremony to do this or that, he carries out what the power tells him to do. A man must be wealthy and have a big following to be a chief.”

—Michael E. Melody, *Indians of North America: The Apache*, p. 28.

Women in Apache Society

In Apache society, a girl stayed all her life in the camp of her mother and sisters, aunts, and cousins. When a man married, he left his parents’ camp and became part of his wife’s family group. A husband was expected to care for his new family and obey his in-laws. Women usually gathered the food. Because they knew where to find edible plants and knew how to use them, women usually did the doctoring and were sometimes shamans. It was mainly the women’s job to tan hides, sew leather, make clothes, and take care of the children. Women attended celebrations and ceremonies with men. Although leaders of extended families and local groups were always men, women participated in council meetings and influenced decisions. In most Apache groups, women stayed apart from hunting expeditions, although they did catch wood

rats and prairie dogs and often joined in rabbit surrounds. Men were excluded when women played stave, a popular gambling game. A girl's puberty rite was a major ceremony within the tribe, and everyone celebrated it.

The Apache Code of Honor

Traditional Apaches had no laws, police, judges, or jails. So how did they maintain social order? During peacetime, older people passed down a code of honor to younger ones by oral tradition and example. In the late 1900s, an Apache explained the code of conduct in this way:

“Good conduct is the result of obeying the customs, and it is up to the person. A man would come to a bad end in the old days [if] he violated the customs. If you obey all the rules, you get along all right. But if a person doesn't take hold of the customs, if he cuts loose, if he doesn't treat other people right, he has no chance. Then the others do not help him. He is alone. He is bound to come to a bad end and perhaps be killed. A person just has to observe certain things. They aren't laws they are strong, we don't need laws.”

—Michael E. Melody, *Indians of North America: The Apache*, p. 31

Coming of Age in Apache Society

Traditional ceremonies are essential to Apache life. Because the tribes were nomadic, their ceremonies corresponded to an individual's life cycle rather than to the calendar. Traditionally, Apaches pierced a newborn's earlobes so that he or she could hear important things and obey them. Apaches today still perform ceremonies to mark rites of passage from birth to death. Among the Chiricahua, for example, the family holds a cradleboard ceremony soon after birth of a child. When a child begins to walk, dressed in new moccasins, he or she follows a trail of pollen leading east to symbolize a long and successful life. In the spring, Apaches ceremonially cut the child's hair to encourage health and vitality. Apache children learn about tribal traditions and expectations through storytelling and by witnessing many ceremonies. In the past, Apache boys and girls got up before sunrise. The girls performed demanding tasks. The boys hardened their bodies through a rigorous running and training.

Apache Girls' Puberty Rites

A girl's puberty rite was of great importance in Apache society. Apaches believe that the puberty rite is essential to a girl's vitality. The ceremony strengthens her ability to bear healthy children. When a girl reaches her early teens, her close relatives prepare special foods and invite many friends, neighbors, and relatives to the ceremony. Early in the morning of the first day, a female guide bathes the girl and dresses her in special clothing. Then a male ceremonial singer takes the girl to a special tipi or structure where he sings a cycle of creation songs while the girl performs ritual dances. In the Mescalero tradition, the girl makes four ritual runs to the east, circling a basket tray filled with ritual objects. When evening comes, masked dancers appear. Later that evening, men and women dance together. The puberty ceremony continues for four days and four nights. It ends with a ceremony early in the morning of the fifth day.

Apache Boys' Preparations for War

From the time an Apache boy could walk, he trained for war. Mimbres Apaches devoted much energy and attention to teaching their male children what they needed to know to survive.

"If, when [a child was] playing around the ranchería, he got on the nerves of his elders, he was never, or almost never, cuffed or beaten. Instead, some adult may have directed, 'Run to the top of that mountain! Do not stop to breathe on the way up. Run to the top without stopping!' and the boy did so, because he must. Rarely was it a 'mountain' at first; just a hillock. Later a higher one would be chosen, and then one greater still, until as a full-fledged warrior he would be capable of running up a true mountain without pausing for breath, for that was one way his life might be saved when a less-hardened enemy was in pursuit.

"With other youngsters he was directed to bathe each morning, winter or summer, in the chill stream near the ranchería, not specifically for cleanliness, although the Apaches were a clean and healthy people, but to harden his body, for only the enduring endure, as the great men of the band, the surviving warriors, all knew. The shock of cold water, as every Apache was aware, made the heart strong, so one might withstand fear in war. Boys were taught to run, and some fathers, to train the child to breathe through his nose when so doing, made a son fill his mouth with water before a race and spit it out afterward to prove he had not swallowed it to take in air more easily through his mouth. Mouth breathing made one thirsty, and in the desert that could be deadly.

"The boys imitated their elders when they could and even played at war among themselves. They rarely fought each other. But when some lucky youngster discovered a wasps' nest, the boys solemnly gathered in 'council,' and someone would say, 'We hear there are some mean things living over there. Let's go to war with them!' Before a gallery of their elders, gathered at a safe distance, they attacked the nest. Though frequently stung severely, they carried it off in triumph, if they could endure the assaults of the infuriated insects, tore the nest apart, and rubbed themselves with it, saying ritually, 'Make me brave!'"

—Dan L. Thrapp, *Victorio and the Mimbres Apaches*, pp. 10-11

The Mescal (Century) Plant

The Apache tribal name "Mescalero" shows the importance of the mescal plant to the nomadic people. Apaches probably learned how to harvest mescal from indigenous Mexicans to the south. The men and boys would help the women remove the heads or crowns of the plant. Then they dug a long pit and lined it with rocks. After they had built a fire and placed the mescal in the pits, the youngest child would stand to the east of the pit and throw in four stones. Then the people covered the pit with clay and wet grass, placed a rock on top of the mound, and drew a cross-like figure with charcoal on the rock. After roasting the mescal for days, the people feasted and drank!

The Horse

The Spanish introduced horses to indigenous peoples of the American Southwest in the 1500s. Used for transportation and sometimes as food, horses changed native culture. The horse

allowed the nomadic Apaches to carry more and move faster than ever before over vast expanses of territory. The horse also expanded the range for hunting and raiding.

Raiding

Before Spanish explorers entered the Southwest on horseback, raiding Apache warriors traveled by foot. Their main purpose for raiding was not to enlarge their territory but to acquire food and livestock for day-to-day survival. Once the Spanish arrived, Apaches saw them as a resource rather than an enemy to eradicate. In addition to food and livestock, Apache raiders also made off with weapons, supplies, and children whom they frequently accepted into the band and raised as their own. An Apache man with many horses earned respect for his skill in raiding and for his wealth. Raiding was the major source of conflict between Apaches and other peoples in the Southwest.

Scalping

Apaches sometimes took enemy scalps in raids and battles. They learned this behavior from their Mexican enemies. Popular myths about savage Apaches on the warpath overlook the fact that all sides in the Southwest committed cruel acts.

Cowboy Ross Santee wrote about tensions between Mexicans and Apaches in the early 1800s: “It was about this time that the Mexican States offered a bounty for Apache scalps, one hundred pesos for a man’s, fifty pesos for a woman’s. How the authorities distinguished between the scalp of a man or woman has never been explained. But for a short time the scalp industry flourished, even bringing in some American scalp hunters.”

—Ross Santee, *Apache Land*, p.34

Scouting

Many bands of Apaches scouted for the US Army during the long campaigns against other Apaches. Why would Apaches scout for the “White Eyes,” who had become their enemies? Between the 1850s and the 1880s, Apache bands were rapidly losing their hunting grounds to encroaching American settlers. Scouting must have seemed a way to stay on their lands and preserve their way of life. Apache scouts served the officers and troops of the US Army with skill and loyalty. Without them, the army could not have found the Apache bands hiding in remote regions of the Southwest. Here is how US Army Captain John G. Bourke described the Apache scouts on the campaign in pursuit of Chiricahua Apaches in 1883:

“He does not read the newspapers, but the great book of nature is open to his perusal, and has been drained of much knowledge which his pale-faced brother would be glad to acquire. Every track in the trail, mark in the grass, scratch on the bark of a tree, explains itself to the untutored Apache. He can tell to an hour, almost, when the man or animal making them passed by, and, like a hound, will keep on the scent until he catches up with the object of his pursuit.

“In the presence of strangers the Apache soldier is sedate and taciturn. Seated around his little apology for a camp-fire, in the communion of his fellows, he becomes vivacious and conversational. He is obedient to authority, but will not brook the restraints which, under our

notions of discipline, change men into machines. He makes an excellent sentinel, and not a single instance can be adduced of property having been stolen from or by an Apache on guard.”

—John G. Bourke, *An Apache Campaign In the Sierra Madre*, p.51

Tragically, after the military campaigns against the Apaches, the US government deceived the scouts. The government imprisoned the scouts along with the captured Apaches and sent them to Bosque Redondo in New Mexico and Fort Marion in Florida.

Bison

Apachería was the name Spanish and American settlers used for the vast area of the American Southwest where Apaches lived. The Jicarilla, Mescalero, and Kiowa-Apache groups lived in the eastern part of the Apachería. They hunted bison very much as their Plains Indian neighbors did. Jicarilla and Kiowa-Apache cultures were especially centered on bison hunting. They ate bison meat roasted, baked, boiled, and even raw. Apache women tanned, cut, and sewed bison hide into moccasins, robes, bags, scarves, and blankets. Apache men made shields, cords, and lariats from bison hide. When American bison hunters slaughtered millions of the animals in the late 1800s, Apaches lost their main source of food, clothing, and shelter.

The Tipi and Wickiup

The Apaches designed their houses to fit their environment. The Kiowa-Apaches, Jicarillas, and some Chiricahuas lived in tipis on the edge of the plains. Some Apaches made tipis from wooden poles covered with bison hide. Tipis offered temporary, portable housing as the people followed bison herds across the plains.

Most Apache bands lived in wickiups, round huts made of brush with scooped-out earthen floors. The wickiup's outer covering changed with the weather. In summertime, people draped leafy branches over the dwelling to provide shade and ventilation in the hot weather. In winter they used tanned animal hides for insulation. They often built larger wickiups with a hole in the center so that smoke from cooking fires could escape. Both tipis and wickiups were ideal housing for hunters and gatherers who moved around their lands as the seasons changed.

Farming On Apache Reservations

For the most part, Apaches were hunters and gatherers who depended on a nomadic existence. However, they sometimes grew crops such as corn, a skill they probably learned from the Pueblo people. When the US government forced Apache bands onto reservations, they could not sustain their traditional way of life. Reservation lands were too small and densely populated for good hunting. Food rations from the US government were not always adequate. People suffered great hunger and poverty. Apaches tried to farm the dry reservation lands, but it was very difficult. The government often changed its policy towards the Apaches, which also undercut their efforts to farm.

Cattle Raising on Apache Reservations

As nomads, Apaches quickly consumed the cattle they got from raiding. Once the US government made them stay on reservations, they began to herd and raise cattle. They became expert ranchers. Today, cattle ranching brings money to the reservations.

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