

# Truth and Healing Curriculum

## FOR STUDENTS, PARENTS, AND TEACHERS

The National Native American Boarding School Healing Coalition is pleased to offer a set of four themed lessons for three separate age groups exploring the **history, impacts, stories, and healing journeys** of the U.S. Indian Boarding Schools. We invite teachers, parents, and instructional guides to look at this curriculum set as a starting point for helping the next generation understand this absent narrative of American history.

Each lesson includes three main sequences identified as INTO, THROUGH, and BEYOND.



**INTO** represents the element to start the conversation and begin a phase of wonder.



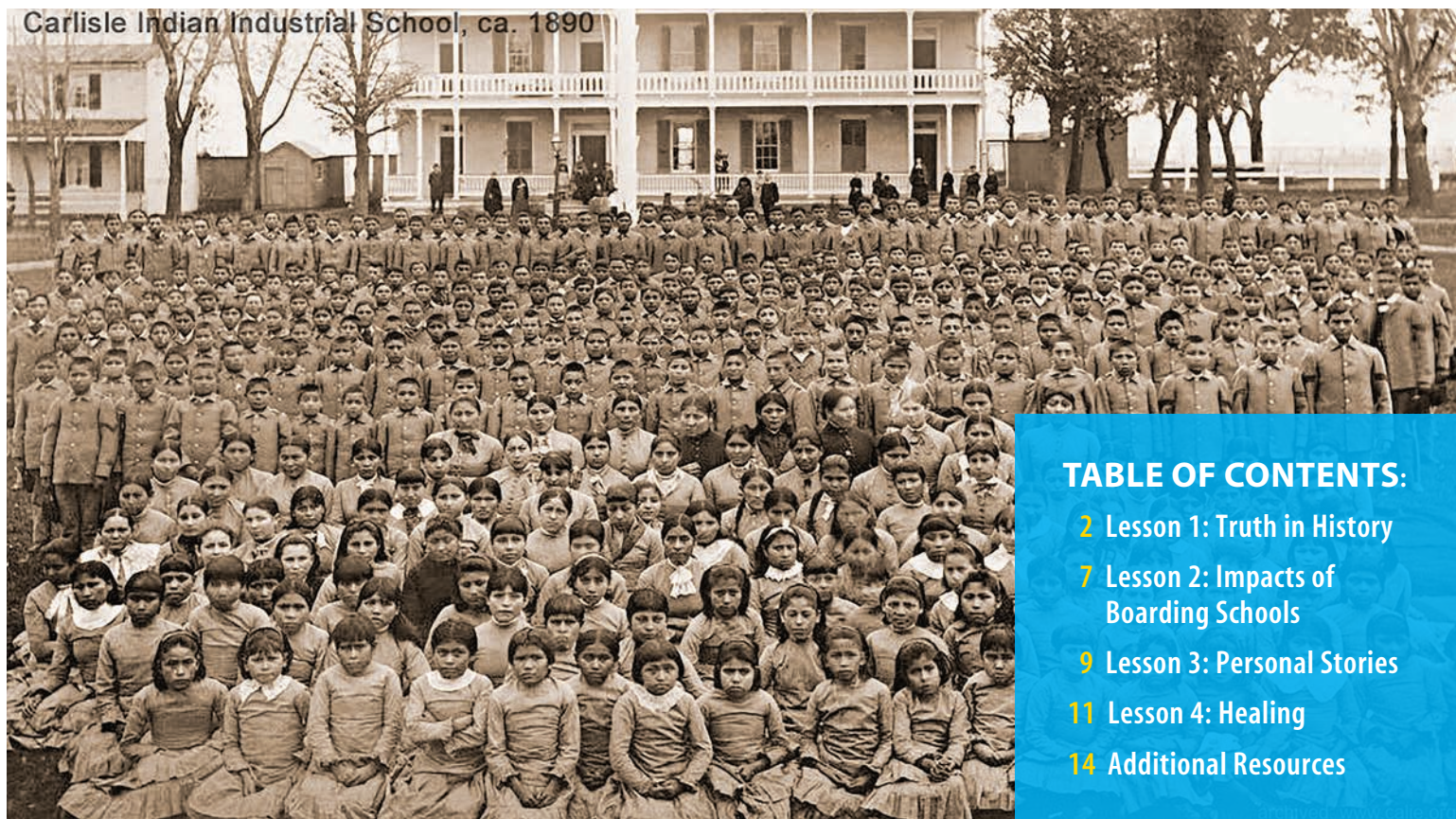
**THROUGH** identifies the comprehension and exploration aspects of the learning goals.



**BEYOND** represents the element where learning can be extended and the goals deepened. We see these lessons as highly customizable and open to modification based on the learning goals and challenges desired.



Carlisle Indian Industrial School, ca. 1890



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# Lesson 1: Truth in History



## INTO

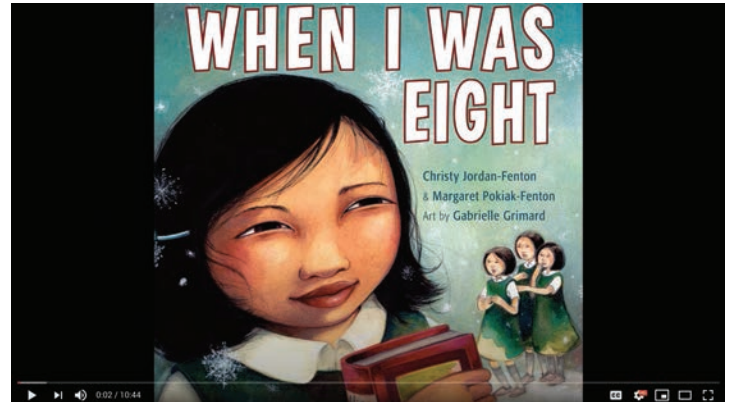
### READ

▶ Read or listen to the story.

#### *When I Was Eight*

by Christy Jordan-Fenton and Margaret Pokiak-Fenton

<https://youtu.be/1-188X0JVSo>



### REFLECT

▶ Watch the video and listen to the song.

#### *Say Your Name*

by Keith Secola

<https://youtu.be/1UftaoCvMxc>



**Consider these questions for reflection and conversation:**

1. Whose story is being told and who is telling the story? Why is this important?
2. How did Olemaun's life change when she left home and went away to boarding school?
3. Vocabulary word: Resilience

*Resilience* is "the capacity to recover quickly from difficulties; toughness." List three times Olemaun showed resilience in the story and then write about a time when you were resilient in the face of something that was hard for you.



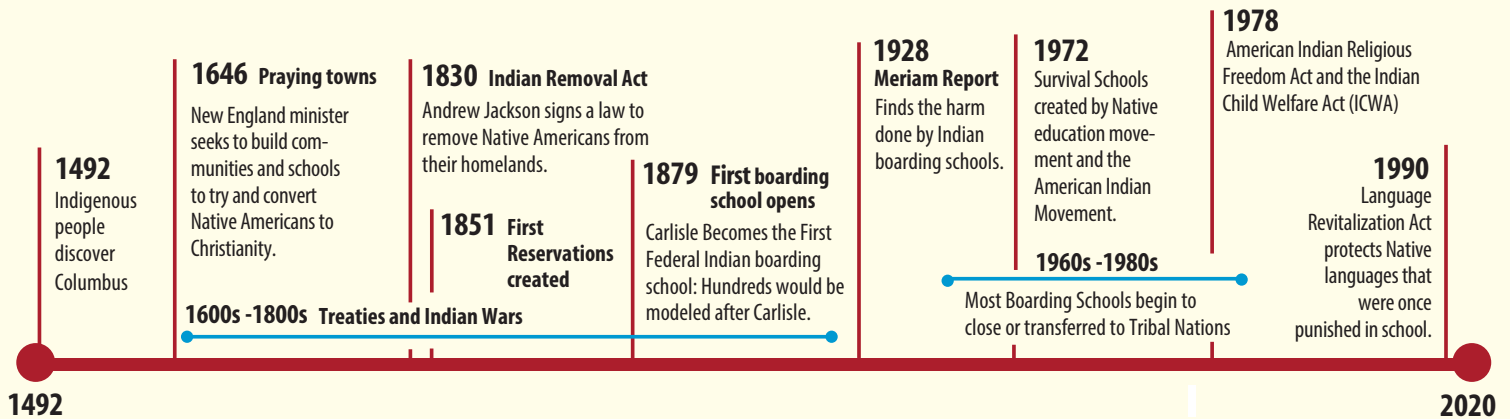


## THROUGH

## IDENTIFY

The timeline below lists important events related to the project of Indian boarding schools. Look through the timeline and make connections to what you may already know.

### From 1492 to 2020



Use the timeline to answer the following questions:

1. Choose two laws on the timeline that are surprising to you.
2. What is surprising to you about these laws and how do they make you feel?
3. Choose two points on the timeline that you think were most influential in healing from the Indian boarding school legacy.
4. Why do you think these are the most important factors?
5. (Class setting) Share your arguments in small groups, listen to those who have chosen different points, come to an agreement as a group, then share your decision with the class.



### DID YOU KNOW?

#### Federal laws in the US can be made in a variety of ways:

- An act of congress that gets signed by the President;
- An executive order signed by the President only; or
- The federal court system (concluding with the Supreme Court) determines how existing laws are interpreted and can be struck down if it is found to be unconstitutional.



## BEYOND

### CONNECT TO PLACE

▶ The National Native American Boarding School Healing Coalition has identified 367 Indian boarding schools in the United States. Some were run by the federal government, some were run by Christian churches, and some were federally-funded Christian schools. Review the list and answer the questions that follow.

## American Indian Boarding Schools by State

### Alabama 1

Asbury Manual Labor School and Mission

### Alaska 33

Anchorage\*  
Anvik Mission (Christ Church)  
Bethel Regional High School  
Choooutla  
Copper Valley  
Covenant High School  
Douglas Island Friends Mission School  
Eklutna (Tyonek)  
Fairbanks\*  
Friends High School  
Galena\*  
Holy Cross  
Jessee Lee  
Kanakanak (Dillingham-Kanakanak)  
Kodiak Aleutian Regional High School  
Kosorefsky  
Mount Edgecumbe\*\*  
Nenana  
Nenana High School\*\*  
Nunapitsinghak Moravian Children's Home  
Palmer\*  
Palmer House  
Pius Tenth Mission  
Seward Sanitarium  
Sitka Industrial Training School  
(Sheldon Jackson)\*  
St. Mark's Mission  
St. Mary's  
Victory Bible School  
Wasilla\*  
White Mountain  
William E. Beltz School (Nome-Beltz)  
Woody Island Mission and Orphanage  
Wrangell Institute

### Arizona 51

Chinle\*  
Colorado River  
Dilcon Community School\*  
Fort Apache (Theodore Roosevelt)  
Fort Defiance

Fort Mojave Industrial School  
Gila River St. Peter School  
Globe New Jerusalem  
Greasewood Springs Community School\*  
Greyhills Academy High School\*\*  
Holbrook\*  
Hunter's Point Indian School\*\*  
Jeehdeez'a Academy  
Kaibeto Indian School\*  
Kayenta Indian School\*  
Keams Canyon\*  
Kinlichee Indian School\*  
Kingman Indian School  
Leupp\*  
Low Mountain\*  
Lukachukai Community School\*  
Many Farms High School\*  
March Pass  
Naa Tsis'Ana Community School\*  
Navajo Training School  
Navajo Mountain  
Nazlini Community School\*  
Nenahnezad Indian School\*  
Phoenix Indian School  
Pima  
Pine Springs  
Pinon  
Rice Station  
Rocky Ridge\*  
Rough Rock Community School\*  
Sacaton  
San Carlos  
Santa Rosa Ranch\*  
SebaDalkai  
Shonto Indian School\* (Shonto Preparatory Technology HS)\*  
Theodore Roosevelt  
St. Michaels Industrial\*  
St. Johns Mission at Gila Crossing  
Teec Nos Pos  
Toyei  
Truxton Canyon  
Tuba City\*\*  
Tucson Indian Training School  
Western Navajo  
Wide Ruins  
Wide Ruins Community School\*

### California 10

Fort Bidwell Indian School  
Fort Yuma Indian School  
Greenville Indian Industrial  
Hoopa Valley  
Perris Indian School  
Round Valley Indian School  
Sherman Institute\*\*  
St. Anthony's Industrial School  
St. Boniface Indian Industrial School  
St. Turibius Industrial

### Colorado 6

Fort Lewis Indian School (now Fort Lewis College)\*  
Good Shepherd Industrial School  
Grand Junction  
Holy Cross Abbey  
Ignacio  
Southern Ute\*

### Iowa 3

Sac & Fox  
Toledo Industrial  
White's Iowa Manual Labor Institute

### Idaho 5

Fort Hall  
Fort Lapwai  
Lemhi  
Sacred Heart Convent of Mary Immaculate  
St. Josephs

### Indiana 2

St. Joseph's Indian Normal School  
White Manual Labor Institute

### Kansas 7

Haskell Industrial Training School (now Haskell Indian Nations University)\*  
Great Nemaha Indian School  
Kaw Manual Labor School

Kickapoo  
Osage Manual Labor School/St. Francis  
Potawatamie Manual Labor School  
Shawnee Mission Manual Labor School

### Michigan 5

Holy Childhood of Jesus School  
Holy Name (Chippewa) Baraga  
Mount Pleasant Industrial  
Pottawatomie  
St. Joseph's Orphanage

### Minnesota 15

Cass/Leech Lake  
Clontarf (St. Paul's Industrial School)  
Convent of our Lady of the Lake  
Cross Lake  
Morris Industrial (Sisters of Mercy)  
Pine Point  
Pipestone Indian School  
Red Lake  
St. Benedict's Orphan School (St. Joseph's Academy)  
St. Francis Xavier's Industrial School  
St. Mary's Mission\*  
St. Theodore's  
Vermillion Lake Indian School  
White Earth Boarding School (St. Benedict's Mission)  
Wild Rice River

### Mississippi 1

Choctaw Central Indian School\*

### Montana 17

Blackfeet\*  
Bond's Mission School (Montana Industrial)  
Crow Agency  
Flathead  
Fort Belknap  
Fort Peck  
Fort Shaw Indian Boarding School  
Holy Family Mission

*Continued on next page*

## American Indian Boarding Schools by State (continued)

Holy James Mission  
St. Xavier Mission (Pretty Eagle Catholic Academy)\*  
Pryor Creek  
St. Ignatius Mission  
St. Labre Mission\*\*  
St. Paul's Mission School (Mission Grade School)\*  
St. Peter's  
Tongue River  
Willow Creek

### Nebraska 7

Genoa Indian Industrial School  
Iowa Industrial School  
Omaha Indian School  
Oto and Missouri Agency Industrial  
Santee Industrial School  
Santee Normal Training School  
St. Augustine's\*

### Nevada 3

Stewart Indian School  
Fort McDermitt  
Western Shoshone Indian School

### New Mexico 26

Albuquerque Indian School (Indian Pueblo Training School)  
Bernalillo  
Chichiltah/Jones Ranch  
Ch'oshgai Community (Chuska)\*  
Crownpoint Indian School\*  
Dzilth-Na-O-Dith-Hle Community School\*  
Fort Wingate Indian School\*  
Jicarilla Apache  
Lake Valley Indian School  
Mescalero Apache  
Navajo Prep\*  
Nenannezed\*  
Ojo Encino Indian School\*  
Pine Hill\*  
Pueblo Bonito  
Pueblo Pintado Indian School  
Rehoboth Christian School\*  
San Juan  
Santa Fe Indian School\*  
Shiprock  
Southwestern Indian Polytechnic Institute  
St. Catherine Indian School  
Toadlena  
Tohatchi  
Windgate Indian School  
Zuni

### New York 3

Convent of Our Lady of Mercy  
Thomas/Gowanda  
Tunasassa Friends Boarding School for Indian Children

### North Carolina 1

Eastern Cherokee

### North Dakota 12

Bismark Indian School  
Fort Berthold  
Fort Totten Indian School  
Maddock Agricultural and Training School  
Sacred Heart Mission  
Seven Dolors Mission  
St. Mary  
St. Mary (Turtle Mountain)  
St. Michael's Mission  
Standing Rock Agency Agricultural/Martin Kennel  
Standing Rock Indian Industrial School  
Wahpeton Indian School  
(Now Circle of Nations)\*\*

### Ohio 1

Shawnee Friends Mission and School

### Oklahoma 83

Absentee Shawnee  
Anadarko (St. Patricks) Arapaho Manual Labor and Boarding School (Concho)  
Armstrong Academy  
Asbury Manual Labor School  
Bacone College (Indian University)\*  
Bloomfield Academy (Bloomfield Seminary; Carter Seminary; now Chickasaw Children's Village)\*  
Bloomfield Academy for Girls  
Burney Institute (Burney Institute for Girls; Lebanon Orphan School; Chickasaw Orphan Home and Manual Labor School)  
Cantonment Indian School  
Cherokee Female Seminary  
Cherokee Indian Orphan School  
Cherokee Male Seminary  
Cheyenne Manual Labor and Boarding School  
Chickasaw Manual Labor Academy for Boys  
Chickasaw Orphan Home and Manual Labor School  
Chilocco Indian Agricultural School  
Chuala Female Seminary

Collins (Colbert) Institute  
Coweta Mission (Koweta Boarding School)  
Darlington Mennonite Mission  
Dwight Mission  
Edwards University  
El Meta Bond College  
Emahaka Mission School for Girls  
Euchee (Yuchi)  
Eufaula Boarding School for Girls (National High School at Eufaula; now Eufaula Dormitory)\*  
Folsom Training School  
Fort Coffee Academy for Boys  
Fort Sill Indian School  
Goodland Academy (Old Goodland Indian Orphanage)\*  
Harrell International Institute (Spaulding Female College)  
Henry Kendall College (Presbyterian School for Indian Girls; Minerva Home; now the University of Tulsa)  
Hillside Mission  
Hominy Creek (St. John's)  
Iowa Mission  
Jones Academy/Jones Male Academy\*  
Mekasuke Academy  
Murray School of Agriculture (Murray State College)\*  
Murrow Indian Orphanage\*  
Nazareth (College) Institute  
Norwalk Academy for Boys  
Nuyaka Mission  
Nuyaka School and Orphanage  
Oak Hill Industrial Academy (Alice Lee Elliott Memorial Academy)  
Oak Ridge Manual Labor School  
Oklahoma Presbyterian College for Women (Calvin Institute/Durant Presbyterian College)  
Osage Boarding School  
Otoe  
Pawnee Boarding and Training School  
Pawnee Industrial Boarding School  
Pecan Creek Mission  
Ponca Indian School  
Quapaw  
Rainy Mountain  
Red Moon  
Riverside Indian School\*\*  
Sac & Fox Indian School  
Sasakwa Female Academy  
Seger Industrial School  
Seneca Boarding School  
Sequoyah High School (now Sequoyah Schools)\*\*  
Shawnee  
Spencer Academy  
St. Agnes

St. Agnes Academy  
St. Benedict's Industrial School (Sacred Heart Institute)  
St. Elizabeth School  
St. John's School  
St. Joseph's School  
St. Louis School  
St. Mary's  
St. Mary's Academy for Girls  
St. Mary's School  
Sulphur Springs School  
Tulahassee Manual Labor Boarding School  
Tuskahoma (Tushkahomma) Institute/Choctaw Female Academy  
Wapanucka Academy for Girls (Allen's Academy/Chickasaw Rock Academy/Wapanucka Institute)  
Wealaka Mission (replaced Tullahassee)  
Wetumka Mission (Levering)  
Wewoka Mission Boarding School for Girls  
Wheelock Academy (Wheelock Mission and Wheelock Female Seminaries)  
Yellow Springs School

### Oregon 9

Chemawa Indian School (Salem Indian Industrial School; Harrison Institute)\*\*  
Forest Grove Indian Training School  
Grand Ronde  
Kate Drexel/St. Andrews Industrial School  
Klamath Indian School for Boys  
Siletz  
Umatilla  
Warm Springs  
Yaimax Indian Boarding School for Girls

### Pennsylvania 6

Carlisle Indian Industrial School  
Girls' Home of the Lincoln Institution/Boys' Home (Lincoln Institute)  
Holy Providence School for Indians and Colored People  
Martinsburg  
St. Francis  
West Philadelphia Industrial

### South Dakota 25

All Saint's  
Brainard  
Chamberlain Indian School  
Cheyenne River  
Flandreau School/Riggs Institute\*\*  
Holy Rosary Mission/Red Cloud Indian School\*  
Hope

*Continued on next page*

## American Indian Boarding Schools by State (continued)

Immaculate Conception Indian School/  
Stephan Mission/Crow Creek\*  
Lower Brule  
Marty Indian School (St. Paul's Indian  
Mission)\*\*  
Oahe  
Oglala Indian School  
Our Lady of Lourdes\*  
Pierre Indian School\*\*  
Pine Ridge  
Rapid City Indian School  
Sisseton Sioux Indian School  
Springfield Indian School  
St. Elizabeth's  
St. Francis Indian School (Rosebud)\*  
St. John's School for Girls  
St. Joseph's Indian School\*\*  
St. Mary's School for Girls  
Tekakwitha Indian Mission (orphanage)  
Yankton Reservation Industrial

### Utah 4

Aneth  
Intermountain Indian School  
Ouray  
Uintah

### Virginia 1

Hampton University

### Washington 13

Colville Mission School  
Cushman Indian School  
Fort Spokane Indian School  
Male and Female Industrial School  
Oneida Indian School  
Puyallup  
Sacred Heart Convent  
St. George's Mission  
St. Francis Regis Mission

St. Mary's (now Pascal Sherman Indian  
School)\*  
Tonasket  
Tulalip Indian School  
Yakima/Fort Simcoa

### Wisconsin 12

Good Shepard Industrial School  
Hayward Indian School - Milwaukee  
Holy Family (Bayfield)  
Keshena/Menominee  
Lac de Flambeau  
Menominee  
Oneida Indian School  
St. Joseph's Industrial School  
St. Mary's  
Tomah Indian Industrial School  
Winnebago  
Wittenberg Indian School - Bethany  
Mission

### Wyoming 5

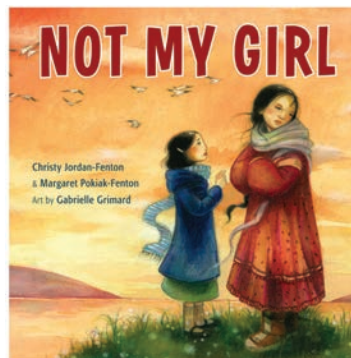
Fort Washakie/Wind River  
Hayward Indian School  
Robert's Episcopal Mission for  
Shoshone Girls  
St. Michael's Mission  
St. Stephen's Mission Industrial School\*

*Originally compiled by Dr. Denise Lajimodiere for the National Native American Boarding School Healing Coalition (NABS), this list also includes considerable contributions from Christine McCleave, M.A., Carleton College, Dr. Rose Miron, Dr. Samuel B. Torres, and Ellie Heaton. This list may not be complete.*

\*Indicates the school is still open as of 2020. \*\* Indicates the school is open and continues to board as of 2020.

Use the list of boarding schools on the previous pages to answer the following questions:

1. How many boarding schools are in your state?
2. Identify the 10 states with the most Indian boarding schools (order them from most to least).
3. Optional: Read *Not My Girl* by Christy Jordan-Fenton.



# Lesson 2: Impacts of Boarding Schools



## INTO

### REVIEW AND PREDICT

- Ask for a retelling of the previous lesson's story (share a memorable moment from the book, "When I Was Eight" out loud). What do you think were Olemaun's challenges were like when she returned home? What do you think she was most looking forward to?



## THROUGH

### CONNECT TO LOSS

- Olemaun's story is like many Native American students who were taken from their homes and families and sent away to boarding schools all over the country.

## How Many Boarding Schools, How Many Children?

The records of Indian boarding schools are scattered in public archives and private collections across the country. As a result, we still do not know how many total children were actually removed from their families and placed in boarding schools. This is what we do know:

**By 1926, the Indian Office estimated that nearly 83% of Indian school-age children were attending boarding schools<sup>1</sup>**



- 1900: 20,000 children in Indian boarding schools<sup>2</sup>
- 1925: 60,889 children in Indian boarding schools<sup>3</sup>
- 150 Residential Schools in Canada ▶ 150,000 children ▶ 6000 children who died or went missing<sup>4</sup>
- 360+ Indian Boarding Schools in the U.S. ▶ How many children? ▶ How many died or went missing?



<sup>1</sup> Wallace Adams, *Education for Extinction*, 27.

<sup>2</sup> Ibid., 307.

<sup>3</sup> Ibid., 320.

<sup>4</sup> Truth and Reconciliation Commission of Canada, *What We Have Learned: Principles of Truth and Reconciliation* (Truth and Reconciliation Commission of Canada, 2015) [http://www.myrobust.com/websites/trcinstitution/File/Reports/Principles\\_English\\_Web.pdf](http://www.myrobust.com/websites/trcinstitution/File/Reports/Principles_English_Web.pdf).

**Review the image above and answer the follow questions:**

- Most students who have gone to school before you in this country have not learned this information in school. Why do you think American schools do not teach about Native American students forced to attend boarding schools?
- How does it make you feel to learn about these stories and that students before you did not learn this history?
- Why do you think it is important to understand the truth of what happened to Native American children in boarding schools all over our country?



## BEYOND

### INTERPRET

Look at this map and notice how it has changed during the Indian boarding school era and fill out the chart to record what you NOTICE (left side of chart) about the changing maps and what you are left WONDERING (right side of chart) after reading about it.



## DID YOU KNOW?

### Word Definitions

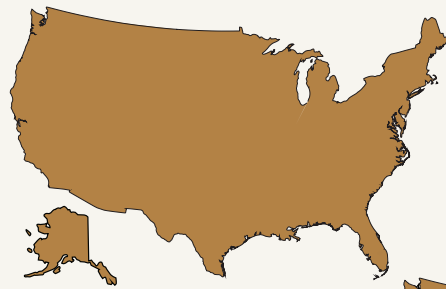
**Land cession:** defined as a transfer of land. In this case, Indigenous land cession in the U.S. took place by treaties (which are contracts), theft, and war.

**Assimilation:** Where a person or a group's language, culture, and way of knowing is transferred to another, sometimes by choice, but often through colonization.

**Cultural genocide:** The deliberate attempt to destroy a person or group's language, culture, and/or ways of living.

## Indian Land Cessions

How the U.S. dealt with the "Indian problem" to make way for westward expansion, boarding schools, relocation, and adoption—all of which were used to break apart Tribal communities

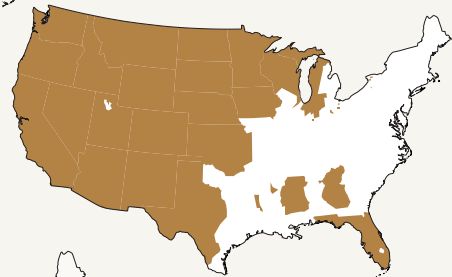


### Pre-Colonization

All current U.S. land was originally Native American land, known as Turtle Island.

**1784**

By the time the U.S. became an independent nation, Tribal Nations had ceded much of their territory in exchange for education, medical care, and rations when being displaced from their traditional homelands.

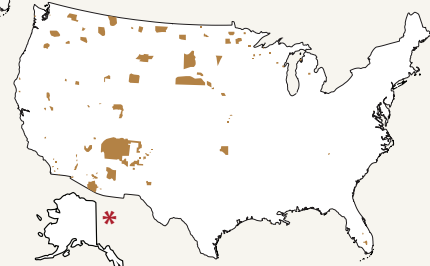


**1860**

By the time the gold rush hit, the U.S. had broken the treaty agreements and made new laws to gain more land—Tribal Nations had already been pushed west of the Mississippi River, after being promised that the West was reserved as their territory according to the treaties.

### Present-Day Indian Reservations

Through various campaigns of all-out war, forced assimilation, and cultural genocide, this is all that is left of Indian land set aside for our Tribal Nations today.



**\* NOTE:** The U.S. government never signed treaties with Alaska Native nations. However, when the U.S. purchased Alaska from Russia in 1867, it assumed control over the entire territory. Alaska Natives still consider this land unceded.

## NOTICE

## WONDER



# Lesson 3: Personal Stories



## INTO

## CREATE

Our identity is the sum of all the parts that make up who we are as individuals and as part of the communities we belong to. Some aspects of our identity can be gender, race, religion, culture, language, family, and where we are from. All aspects are important and no single one can fully tell the story of who we are.

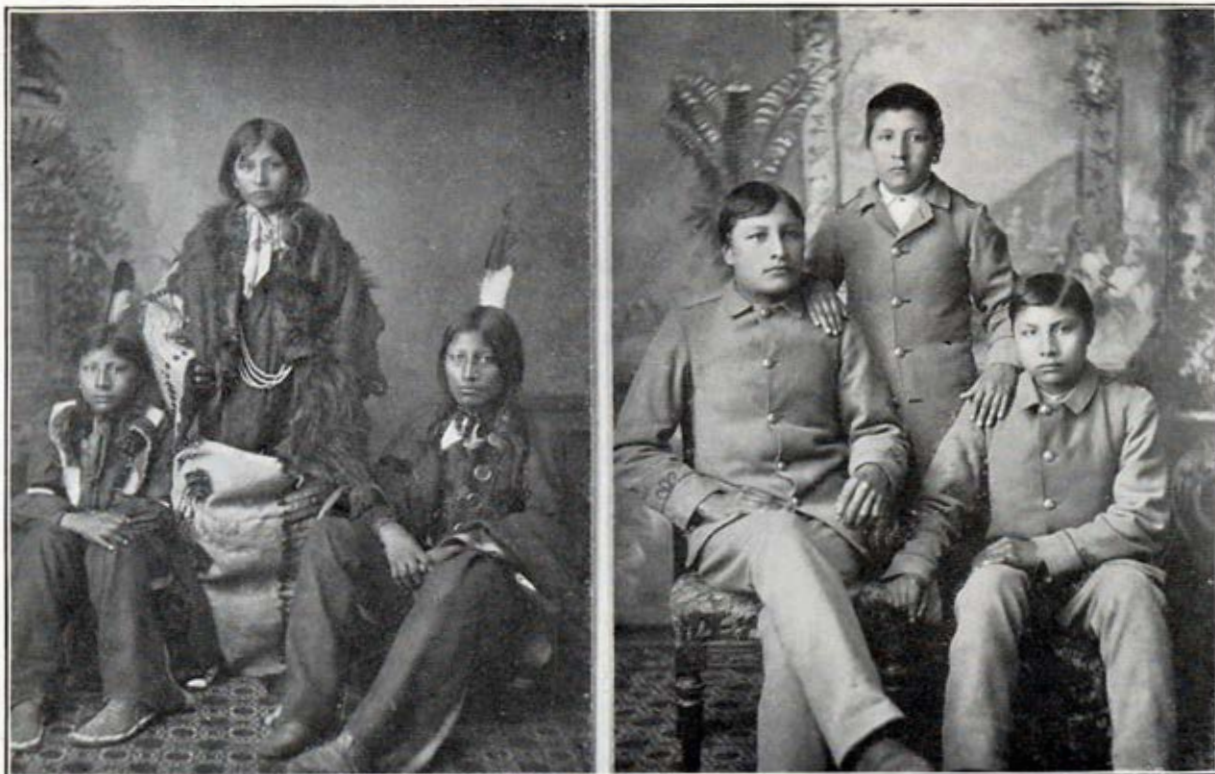
**Fill a blank page with pictures, symbols, and words that represent the aspects of your identity that are meaningful to you.**



## THROUGH

## WONDER

Children removed from their homes and sent to Indian boarding schools lost many parts of their identity. Their clothing was taken and their hair cut without their permission. They were not allowed to speak their language, eat their traditional foods, or live on their own land with their families and friends. They could no longer practice their traditional ways of living and being.



HENRY STANDING BEAR  
WOUNDED YELLOW ROBE  
CHAUNCY YELLOW ROBE

SIoux BOYS AS THEY ENTERED THE SCHOOL IN 1883.

THREE YEARS LATER.

*Source: John Choate (1883, 1886). Carlisle, PA*

Use the photograph on the previous page to answer the following questions.

1. Make some observations of what you see in these pictures.
2. Pause for a moment to imagine the impact of the boarding school experience not only on the Native youth who attended boarding schools but for generations to follow. Why do you think these schools felt that their clothes, language, food, and way of life should be the only option for their students?
3. What do you think were the challenges when students returned home to be with their communities again?



## BEYOND

## REFLECT

- ▶ Take a moment to think about the quote. How does the idea of intergenerational wisdom help us remember that, even though we can be hurt, we can also heal?

*If we carry  
intergenerational  
trauma (and we do),  
then we also carry  
intergenerational wisdom.  
It's in our genes and in our DNA.*  
—Kazu Haga



### DID YOU KNOW?

#### Word Definitions

**Intergenerational**—relating to, involving, or affecting several generations, like children, grandchildren, and great grandchildren.

**Intergenerational trauma**—deep injury to the physical, mental, emotional, and/or spiritual state of a person that affects the health and well-being of descendants of future generations.

**Intergenerational wisdom**—the cultural memory and knowledge that is passed down to one's children and grandchildren generationally.

# Lesson 4: Healing



## INTO

## REFLECT

▶ Watch and read Michelle Obama's Speech to the graduating students of 2016 at the Santa Fe Indian School—opened in 1890 and is now controlled by the community.

[https://youtu.be/GucXIHZG\\_3g?t=690](https://youtu.be/GucXIHZG_3g?t=690)



*Source: Michelle Obama (May 26, 2016). Commencement Speech at the Santa Fe Indian School Graduation Ceremony*

As we all know, this school was founded as part of a deliberate, systematic effort to extinguish your culture; to literally annihilate who you were and what you believed in. But look at you today. The Native languages that were once strictly forbidden here now echo through hallways and in your dorm room conversations at night. (Applause.) The traditions that this school was designed to destroy are now expressed in every square foot of this building—in the art on your walls, in the statue in your MSC building, in the Po Pay Day song and dance performances in your plaza, in the prayers and blessings that you offer in your heart room.

And the endless military drills and manual labor that those early students endured have been replaced by one of the best academic curriculums in the country. (Applause.) And over the years, you all have proudly represented this school in chess tournaments, and science and robotics competitions, and every kind of internship and leadership conference imaginable. And nearly all of you are going on to college. And as the superintendent said, you've earned more than \$5 million in scholarships this year. That is breathtaking—breathtaking. (Applause.)

And whether you're saying an ancient blessing over your hydroponically-grown crops, or using cutting-edge computer technology to understand the biology and hydrology of your ancestral lands, every day at this school, you've been weaving together thousands of years of your heritage with the realities of your modern lives. And all of that preparation and hard work, graduates, is so critically important, because make no mistake about it, you all are the next generation of leaders in your communities, and not years from now or decades from now, but right now.

Through your senior honors projects, you've already become experts on urgent issues like addiction and poverty, education and economic development. And so many of you have already stepped up to implement your projects in your communities, hosting a fun run to raise awareness about domestic violence and diabetes, leading a traditional foods cooking demonstration, supporting seniors and teen parents, and doing so much more.

And as you begin the next phase of your journey, please remember that your communities need even more of your energy and expertise. They need you to bring home additional knowledge and skills to more effectively address the challenges your communities face. That's why it is so important for all of you to hold fast to your goals, and to push through any obstacles that may come your way.

And here's the thing: I guarantee you that there will be obstacles—plenty of them. For example, when you get to college or wherever else you're going next, it's going to be an adjustment. College was certainly a huge adjustment for me. I had never lived away from home, away from my family for any length of time. So there were times when I felt lonely and overwhelmed during my freshman year.

*Continued on next page*

And what I want you to remember is if that happens to you, I want you to keep pushing forward. Just keep pushing forward. And I want you to reach out and ask for help. I know your teachers tell you that all the time, but please understand that no one gets through college—or life, for that matter—alone. No one. I certainly didn't.

So the minute you feel like you're struggling—the minute—I want you to ask for help. Don't wait. Seek out a professor you trust. Go to the writing center or the counseling center. Talk to older students who know the ropes and can give you some advice. And if the first person you ask isn't friendly or helpful, then ask a second person, and then a third and a fourth. My point is, keep asking until you get the answers you need to get you back on track. Do you understand me? (Applause.)

I am so passionate about this because your communities need you. They need you to develop your potential and become who you're meant to be. And that goes for every student in here who is thinking about dropping out, who is feeling discouraged. Your community needs you. And more than ever before, our world needs you, too.

**Think about all the changes that Indian boarding have gone through up to of today. You are encouraged to conduct some research on your own to answer the following question:**

1. How have Indian boarding schools changed from the historical (assimilation) model to present day?



## THROUGH

## REFLECT AND WRITE

Reflect and write about what each of the 4 elements listed below might look like in action. How can we more effectively engage in healing in our families, schools, and communities? Consider what this looks like if you are Native American versus what this looks like if you're non-Native American.

### Transcending Historical Trauma

(Dr. Maria Yellow Horse Brave Heart, 1995, *The Return to the Sacred Path: Healing from Historical Trauma and Historical Unresolved Grief Among the Lakota*)

- 1 Confront the historical trauma
- 2 Understand the trauma
- 3 Release the pain
- 4 Transcend the trauma



## DID YOU KNOW?

### Word Definitions

**Historical trauma**—the cumulative emotional and psychological harm of an individual or generation caused by a traumatic experience or event, often experienced by a specific cultural group that has a history of being systematically oppressed. This includes not only the past (intergenerational trauma) but trauma during one's own lifetime related to these historical events.

**Transcend**—to move or grow beyond previously defined limits.

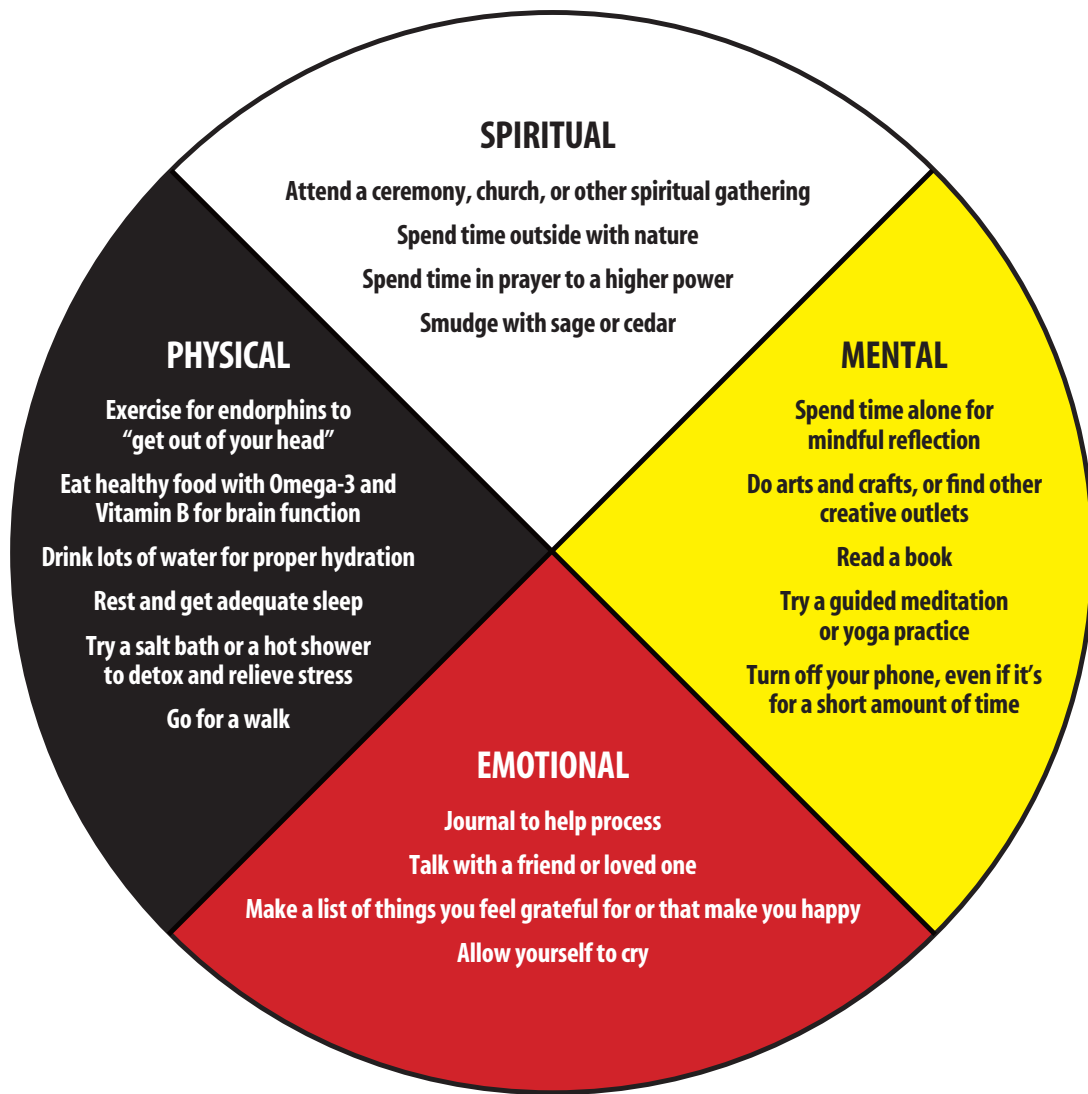




## BEYOND

# LOOKING TO THE MEDICINE WHEEL FOR HEALING AND BALANCE

Review the image below and identify by circling what healing looks like to you personally in each section in the wheel.



Consider these questions for reflection and conversation:

1. What should students be taught about American Indian boarding schools moving forward?
2. What questions do you still have?
3. What feelings have come up for you as we moved through these lessons?
4. What does healing look like in your community?

# ADDITIONAL RESOURCES

## ONLINE RESOURCES

### NABS Blog

<https://boardingschoolhealing.org/blog>

### National Indian Education Association

<https://www.niea.org/learning-at-home-resources>

### National Centre for Truth and Reconciliation (Canada)

<https://nctr.ca/map.php>

### American Indians in Children's Literature

<https://americanindiansinchildrensliterature.blogspot.com>

### National Museum of the American Indian (Native Knowledge 360)

<https://americanindian.si.edu/nk360>

## BOOKS FOR STUDENTS

### *Boarding School Blues: Revisiting American Indian Educational Experiences*

by Clifford Trafzer, Jean Keller, & Lorene Sisquoc (Fort Sill Apached/Cahuilla)

<https://www.nebraskapress.unl.edu/bison-books/9780803294639>

### *An Indigenous Peoples' History of the United States for Young People (2019)*

by Roxanne Dunbar-Ortiz, Jean Mendoza, & Debbie Reese (Nambe Pueblo)

<http://www.beacon.org/An-Indigenous-Peoples-History-of-the-United-States-for-Young-People-P1492.aspx>

### *No Parole Today*

by Laura Tohe (Diné/Navajo)

<https://unmpress.com/books/no-parole-today/9780931122934>

## BOOKS FOR TEACHERS AND PARENTS

### *Power and Place: Indian Education in America*

By Vine Deloria, Jr. (Standing Rock Sioux) and Daniel R. Wildcat (Yuchee Creek)

<https://fulcrum.bookstore.ipgbook.com/power-and-place-products-9781555918590.php>

### *Look to the Mountain: An Ecology of Indigenous Education*

by Gregory Cajete (Santa Clara Pueblo)

<https://www.jcharltonpublishing.com/product/look-to-the-mountain-an-ecology-of-indigenous-education>

### *The Heartbeat of Wounded Knee*

by David Treuer (Leech Lake Ojibwe)

<https://www.penguinrandomhouse.com/books/316457/the-heartbeat-of-wounded-knee-by-david-treuer>