

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

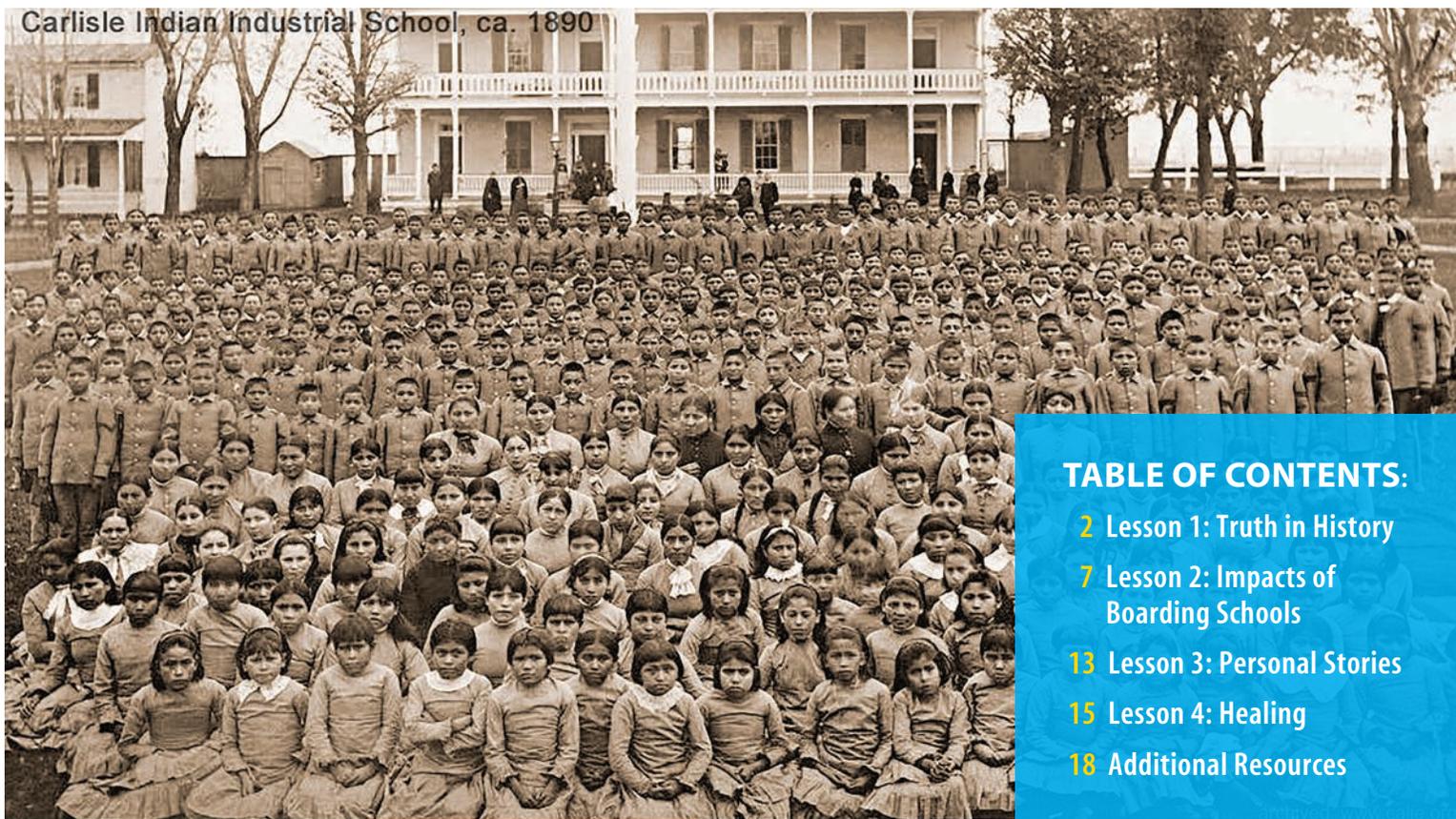


TABLE OF CONTENTS:

- 2 Lesson 1: Truth in History
- 7 Lesson 2: Impacts of Boarding Schools
- 13 Lesson 3: Personal Stories
- 15 Lesson 4: Healing
- 18 Additional Resources

Lesson 1: Truth in History



INTO

ANALYZE

▶ Preview the activities of this lesson below and then watch the video.

How the U.S. Stole Thousands of Native American Children

<https://youtu.be/UGqWRyBCHhw>



WORD BANK:

Below are two concepts central to understanding Indian boarding schools. Review these words and write down others that come up that may need more clarification.

Assimilation: The process by which a person or a group's language, culture, way of knowing is transferred to another, often by domination and colonization.

Genocide: The intent to destroy in whole or in part, a national, ethnical, racial, or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; forcibly transferring children of the group to another group. From Article II of the [1948 Convention on the Prevention and Punishment of the Crime of Genocide](#).

Are there any additional words that you are unfamiliar with? Write them down and address in class or look them up on your own.

1. _____ 2. _____ 3. _____

REFLECT

1. Before the clip begins, take a moment to jot down what you may already know about U.S. Indian boarding schools.
2. Whose story is being told and who is telling the story?
3. What was the goal of Indian boarding schools for the U.S.?
4. When did boarding schools begin?
5. How many boarding schools were created?
6. Where else in the world were boarding schools used?
7. After some schools began to close, what was the next attempt by the U.S. to assimilate Native American children?
8. What were some of the consequences of American Indian adoption?

Use the timeline on the previous page to answer the following questions:

1. Choose two points on the timeline that you think were the most influential to the formation of Indian boarding schools.
2. Why do you think these are the most important factors?
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.



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
Chootla
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

Continued on next page

American Indian Boarding Schools by State (continued)

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
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'oozhgai 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 Dolores 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)*
Morrow 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
Seeger 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

Continued on next page

American Indian Boarding Schools by State (continued)

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
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

Culville 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

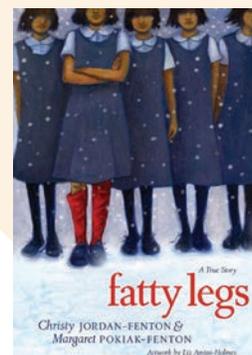
Fort Washakie/Wind River
Hayward Indian School
Robert's Episcopal Mission for Shoshone Girls
St. Michael's Mission
St. Stephen's Mission Industrial School*

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. What do you notice about the region where these schools are located? Hint: think about your timeline activity and the role of land.
4. Optional: Begin reading *Fatty Legs* by Christy Jordan-Fenton.



Lesson 2: Impacts of Boarding Schools



INTO

REVIEW AND PREDICT

To further understand the impacts of boarding schools, spend time reviewing these graphics and answer the questions below.

Six Phases of Historical Unresolved Grief:

Traumatic Events “inflict a wounding on the soul” that lasts through generations (Soul Wound)*

- 1 Contact**
Invasion, colonization, disease
- 2 Invasion/War Period**
Genocide
- 3 Economic Competition**
Sustenance loss (physical/spiritual)
- 4 Subjugation/Reservation Period**
Forced dependency on United States
- 5 Boarding School Period**
Cultural genocide
- 6 Forced Relocation/Termination Period**
Systematic Marginalization and Legal Erasure

* Kathleen Brown-Rice, “Examining the Theory of Historical Trauma Among Native Americans,” *The Professional Counselor*, 3, no. 3 (2013): 117-130.

Boarding School Generations

As Brenda Child writes about in “Boarding School Seasons,” assimilation was not the true purpose of the boarding schools. If so, why segregate American Indians and Alaskan Natives?

“The reality is that properties and assets were still at stake, and a campaign for land and resources was waged every single day of the boarding school era.”



First Generation

- Post Civil War through World War I
- End of the Indian Wars
- Military-style schools, uniforms, haircuts
- Forced assimilation
- Prohibition of Native languages and cultures



Second Generation

- Great Depression Era through World War II
- Students bilingual
- Boarding school becomes an escape route from poverty
- Natives get the right to vote (1924)
- Natives enlist voluntarily in World War II due to military influence of 1st generation boarding schools



Third Generation

- Post War Era through the Civil Rights Era
- Boarding schools scaled back in favor of public schools
- Students confront racism and discrimination for their mixed heritage
- Boarding schools begin to include vocational training
- Boarding schools begin being turned over to Tribal Nations through the Bureau of Indian Education



Fourth Generation

- Post Civil Rights Era to present day
- Some 73 schools that began under the historical boarding school era, such as Sherman, Haskell, Santa Fe, Chemawa, **are still in operation today**
- Native language and culture is often promoted instead of prohibited
- Despite Tribal involvement in schools, legacies of the historical boarding school era still impact communities today

1. Use examples from the graphic to identify the major generational changes regarding the role of Native language.
2. Using examples from the graphic, why do you think so many boarding schools are still in operation today, despite a history of forced assimilation?

CONNECT TO LAND

▶ Review the graphic below and respond to the following questions:

1. What role did the boarding school period have in the U.S. federal Indian policy?
2. What do you think the United States was aiming to accomplish through this strategy?

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.



THROUGH

CONNECT TO LOSS

▶ Answer the following questions after watching the following video excerpts of Dr. Brenda Child (Red Lake Ojibwe), Professor of American Indian Studies at the University of Minnesota and author of *Boarding School Seasons*.

Stages of Dispossession (19:48 – 21:44)

<https://youtu.be/-G-2yRLF6eI?t=1187>

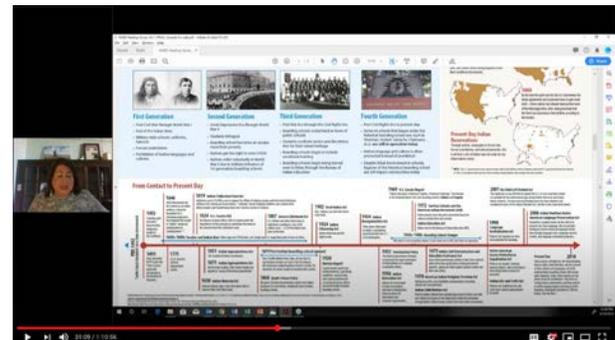
1. What impact did Indian boarding schools have toward the continued loss of Native land holdings?
2. What else would you say was “dispossessed” as a result of the boarding school era?



Boarding Schools and Pandemics (31:57 – 34:11)

<https://youtu.be/-G-2yRLF6eI?t=1917>

1. Just over one hundred years ago, the Influenza epidemic of 1918 devastated communities all around the globe, not too different than what COVID-19 is currently doing. Indian boarding schools often subjected students to poor living quarters, malnutrition, strict work regimens, and at times physical and psychological abuse. Do you see any parallels that are currently happening in our world today?
2. Dr. Child mentions that the powerful tradition of the Jingle Dress emerged out of this challenging historical period in the early 1900s. A tradition that has brought Tribal Nations and people of all experiences together in a positive and powerful way. What do you see emerging in your community from this great historical moment that is this current COVID-19 pandemic? To Tribal Nations? To the world?



DID YOU KNOW?

Influenza was not the only infectious disease that Indian boarding schools had to deal with.

Due to poor living conditions, poor nutrition, and neglect, Indian boarding schools were often faced with deadly outbreaks of tuberculosis, trachoma, and measles, among others.

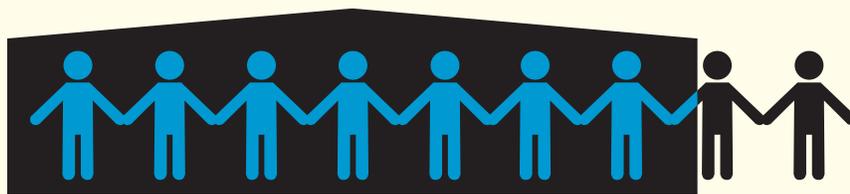
CONNECT TO TRUTH

► We know that boarding schools impacted Native communities in a widespread fashion. The truth is, that impact still lingers to this day. Why is it that more people do not know more about this era?

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 schools¹



- Child Removal Systems**
- Mission Schools
 - Boarding Schools
 - Indian Schools
 - Day Schools
 - Military Schools
 - Fort Schools
 - Labor Schools and Camps
 - Sanatoriums
 - Adoption
 - Foster Placements
 - Orphanages
 - Detention or Reform Schools

- 1900: 20,000 children in Indian boarding schools²
- 1925: 60,889 children in Indian boarding schools³
- 150 Residential Schools in Canada ► 150,000 children ► 6000 children who died or went missing⁴
- 360+ Indian Boarding Schools in the U.S. ► How many children? ► How many died or went missing?

¹ Wallace Adams, *Education for Extinction*, 27.
² *Ibid.*, 307.
³ *Ibid.*, 320.
⁴ 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

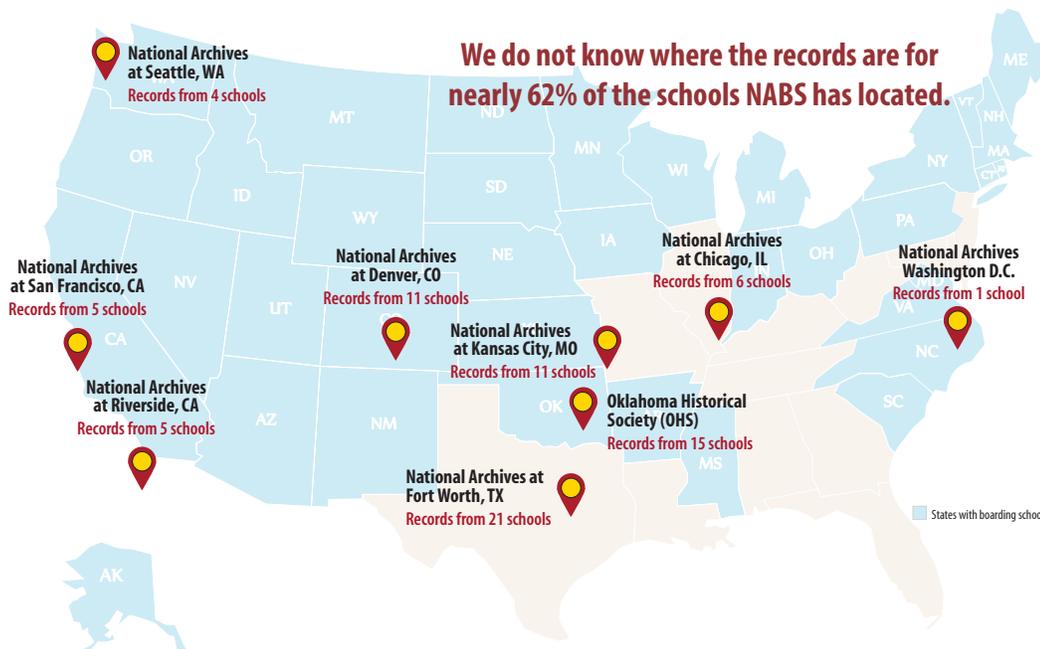
National Archive Records Locations

367 Boarding Schools Identified to date

9 National Archives 61 schools archived

Records Not Found 225 schools

Only 38% of Records have been located (142 of 367 known schools)



Records of the 142 schools we have identified are being held in the following types of repositories:

- Federal (33.5%)
- Church (28.5%)
- Historical Societies (16%)
- Universities (8%)
- Digital Collections (5.5%)
- Museums (4%)
- State (2%)
- Tribal (1.5%)
- Public Libraries (1%)



Review the images on the previous page and answer the following reflection questions:

1. As a result of the proceedings from the Canadian Truth and Reconciliation Commission in 2008, it was found that 6000 children either died or went missing from 150 residential schools. This process created a national dialogue and healing movement as a result of the commission. What would a national commission look like in the United States to you?
2. According to the graphic above, we have not identified the records for 62% of the schools that we know of. How would finding these records help relatives, scholars, and researchers in the movement for seeking truth and healing?
3. Students who have gone to school before you in this country did not learn this information in school. Why do you think American schools did not teach students about Native American students forced to attend boarding schools?
4. How does it make you feel to learn about these stories and that students before you did not learn this history?
5. 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

REFLECTION

▶ The following passage is written by General Richard H. Pratt, founder of Carlisle Indian Industrial School and responsible for influencing generations of Indian boarding schools to follow. It reveals a telling attitude toward Native Americans and the project of “education for assimilation.”

Read the passage, write a reflection to each prompt, and then discuss in small groups.

Excerpt from:

Source: Official Report of the Nineteenth Annual Conference of Charities and Correction (1892), 46–59. Reprinted in Richard H. Pratt, “The Advantages of Mingling Indians with Whites,” Americanizing the American Indians: Writings by the “Friends of the Indian” 1880–1900 (Cambridge, MA: Harvard University Press, 1973), 260–271.

A great general has said that the only good Indian is a dead one, and that high sanction of his destruction has been an enormous factor in promoting Indian massacres. In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man.

...

It is a sad day for the Indians when they fall under the assaults of our troops, as in the Piegan massacre, the massacre of Old Black Kettle and his Cheyennes at what is termed “the battle of the Washita,” and hundreds of other like places in the history of our dealings with them; but a far sadder day is it for them when they fall under the baneful influences of a treaty agreement with the United States whereby they are to receive large annuities, and to be protected on reservations, and held apart from all association with the best of our civilization. The destruction is not so speedy, but it is far more general.

We shall have to go elsewhere, and seek for other means besides land in severalty to release these people from their tribal relations and to bring them individually into the capacity and freedom of citizens.

Indian schools are just as well calculated to keep the Indians intact as Indians as Catholic schools are to keep the Catholics intact. Under our principles we have established the public school system, where people

Continued on next page

of all races may become unified in every way, and loyal to the government; but we do not gather the people of one nation into schools by themselves, and the people of another nation into schools by themselves, but we invite the youth of all peoples into all schools. We shall not succeed in Americanizing the Indian unless we take him in in exactly the same way. I do not care if abundant schools on the plan of Carlisle are established. If the principle we have always had at Carlisle—of sending them out into families and into the public schools—were left out, the result would be the same, even though such schools were established, as Carlisle is, in the centre of an intelligent and industrious population, and though such schools were, as Carlisle always has been, filled with students from many tribes. Purely Indian schools say to the Indians: “You are Indians, and must remain Indians. You are not of the nation, and cannot become of the nation. We do not want you to become of the nation.”

We make our greatest mistake in feeding our civilization to the Indians instead of feeding the Indians to our civilization.

It is a great mistake to think that the Indian is born an inevitable savage. He is born a blank, like all the rest of us. Left in the surroundings of savagery, he grows to possess a savage language, superstition, and life. We, left in the surroundings of civilization, grow to possess a civilized language, life, and purpose. Transfer the infant white to the savage surroundings, he will grow to possess a savage language, superstition, and habit. Transfer the savage-born infant to the surroundings of civilization, and he will grow to possess a civilized language and habit. These results have been established over and over again beyond all question; and it is also well established that those advanced in life, even to maturity, of either class, lose already acquired qualities belonging to the side of their birth, and gradually take on those of the side to which they have been transferred.

Carlisle fills young Indians with the spirit of loyalty to the stars and stripes, and then moves them out into our communities to show by their conduct and ability that the Indian is no different from the white or the colored, that he has the inalienable right to liberty and opportunity that the white and the negro have.

When we cease to teach the Indian that he is less than a man; when we recognize fully that he is capable in all respects as we are, and that he only needs the opportunities and privileges which we possess to enable him to assert his humanity and manhood; when we act consistently towards him in accordance with that recognition; when we cease to fetter him to conditions which keep him in bondage, surrounded by retrogressive influences; when we allow him the freedom of association and the developing influences of social contact—then the Indian will quickly demonstrate that he can be truly civilized, and he himself will solve the question of what to do with the Indian.

1. According to Pratt, to what extent has land been a factor in efforts to “assimilate” Native Americans?
2. Pratt’s feelings are unusually brutal and cruel toward Native ways of living and being. How does he try to justify removing children from their families in the name of “civilization”?

Consider the following definitions in preparation for the final question:

Morality: Principles or habits that shape a person’s ideas of right or wrong conduct.

Ethic: The rules of conduct recognized in respect to a particular class of human actions or a particular group or culture.

3. Do you think Pratt was acting ethically, morally, neither, or both, with respect to American Indians?

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.

Create a Power Point slideshow (3–5 slides) 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 was cut. 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. Consider the questions on the following page in your reflections.



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.

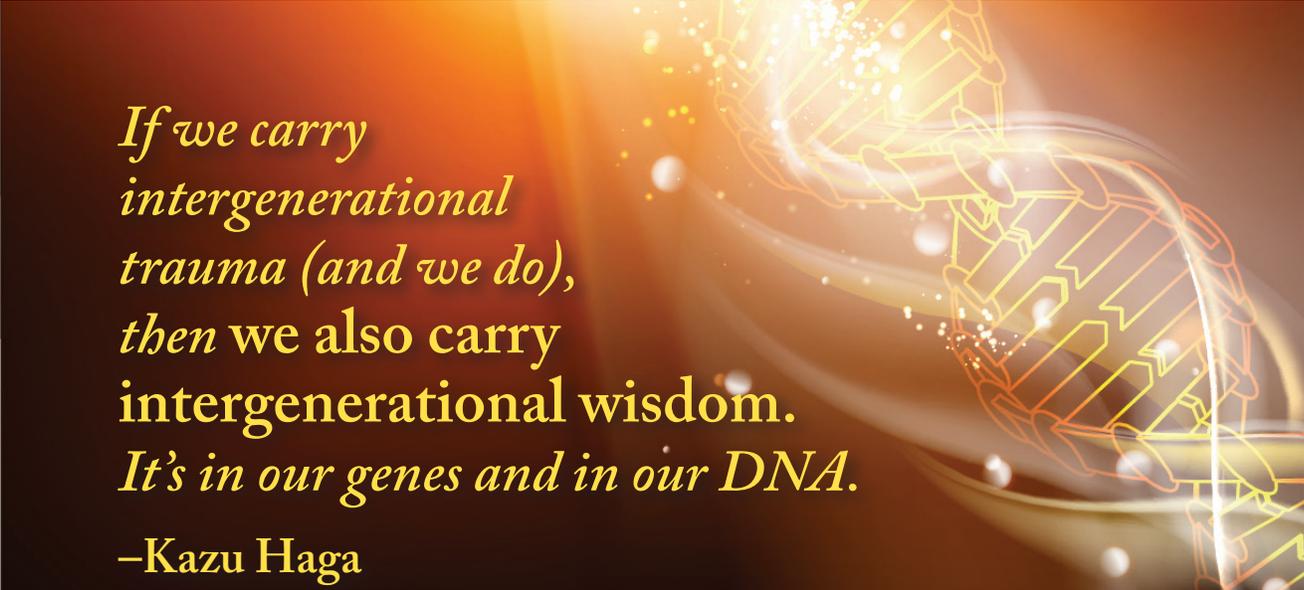
1. Make some observations of what you see in these pictures.
2. Pause for a moment to imagine the impact of the boarding school experience not only on the Native youth who attended boarding schools but for generations to follow. Why do you think these schools felt that their clothes, language, food, and way of life should be the only option for their students?
3. What do you think was the impact of these immense changes to the students that experienced them?
4. What do you suspect 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



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 schools have gone through up to 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

▶ Dr. Maria Yellow Horse Brave Heart describes Historical Trauma as 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. Below is what they have described as the way toward healing.

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



Utilize the diagram above to respond to the following questions:

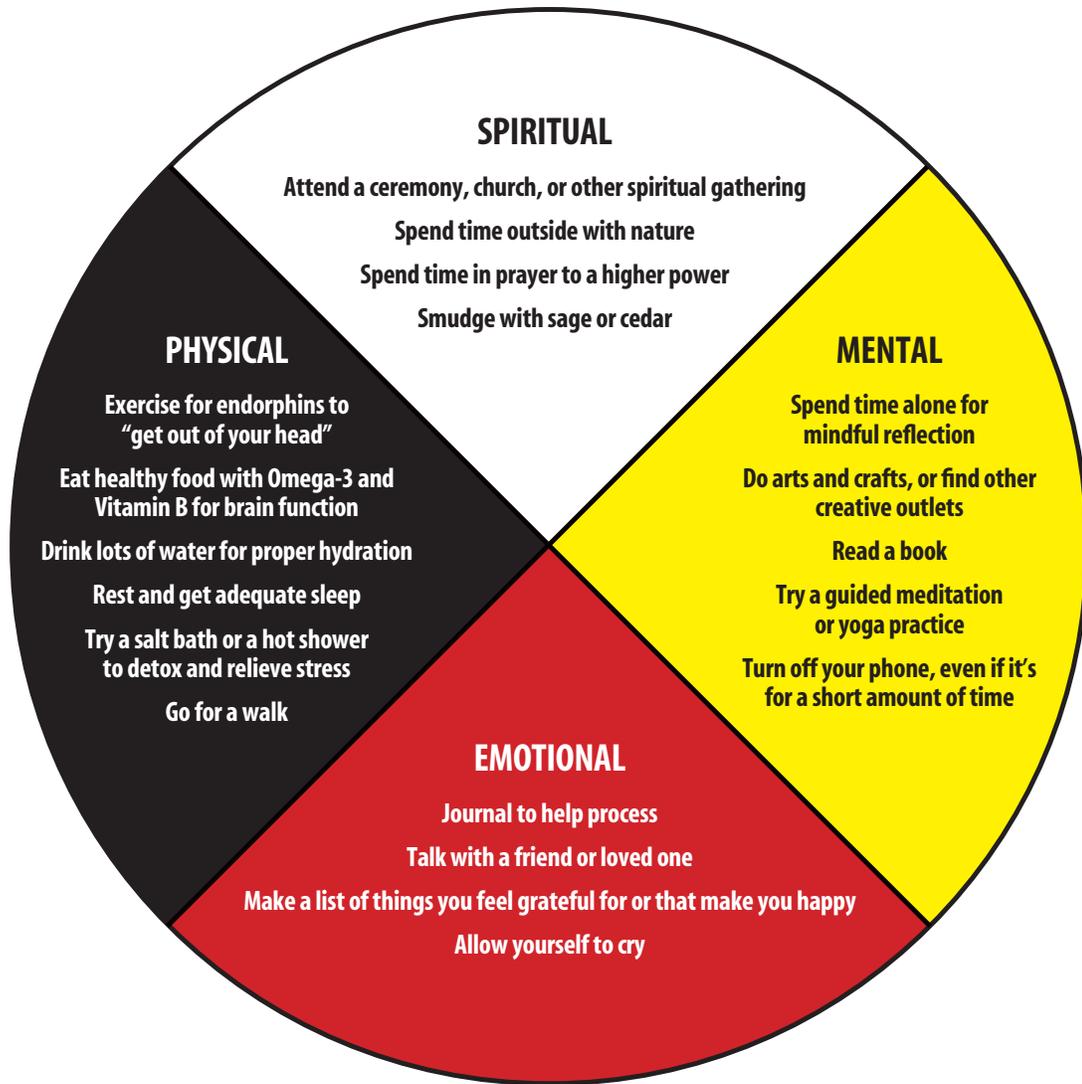
1. Reflect and write about what each of the four elements listed above might look like in action.
2. How can we more effectively engage in healing in our families, schools, and communities? Consider what this looks like if you are Native American versus what this looks like if you're non-Native American."



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>