

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

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 voices are represented in this clip? 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?
9. What did The Indian Child Welfare Act (ICWA) do?



The following timeline represents a pivotal scope of events, legislation, and policy influential to the project of Indian boarding schools and the struggle toward self-determination. Look through the timeline and make connections to what you may already know.

PRE-1492
Turtle Island inhabited since time immemorial

1928

Meriam Report

A government report cites malnourishment, poor living conditions, manual labor, and corporal punishment as having disastrous effects on mental health in Indian boarding schools.

Present Day

Tribal Nations still fight for self-determination, human rights, land retention, and the survival of their cultures and languages. 64 of the original Indian boarding schools still remain open. However, today, these schools are not aimed at forced assimilation. They focus on serving Native communities and they remind us of the ongoing impacts and legacy of the boarding school policy intended to "Kill the Indian. Save the Man."

2020

* Neal Salisbury, "Red Puritans: The 'Praying Indians' of Massachusetts Bay and John Eliot," *The William and Mary Quarterly* 31(1), (January 1974), 27-54.

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

1. Choose three points on the timeline that you think were the most influential to the formation of Indian boarding schools.
2. Craft a rationale for why you believe these are the most influential factors.
3. Choose three points on the timeline that you think were most influential in the reappropriation of boarding schools.
4. Craft a rationale for why you believe these are the most influential 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
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

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'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 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. Patrick's) 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)*
Murray 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

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
Tallahassee 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

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

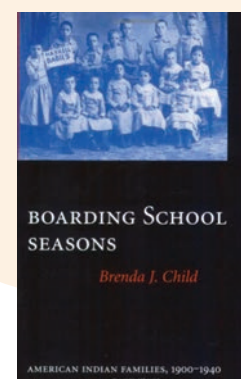
Fort Washakie/Wind River
Hayward Indian School
Robert's Episcopal Mission for Shoshone Girls
St. Michael's Mission
St. Stephen's Mission Industrial School*

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. What do you notice about the region where these schools are located? Hint: think about your timeline activity and the role of land.
4. Compose a historical narrative report on one boarding school (challenge: in your state). In your research be sure to identify the following: location, operator/administrator, Tribes attending, years of operation, and historical notes of interest.
5. Optional: Begin reading *Boarding School Seasons* by Dr. Brenda Child.



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

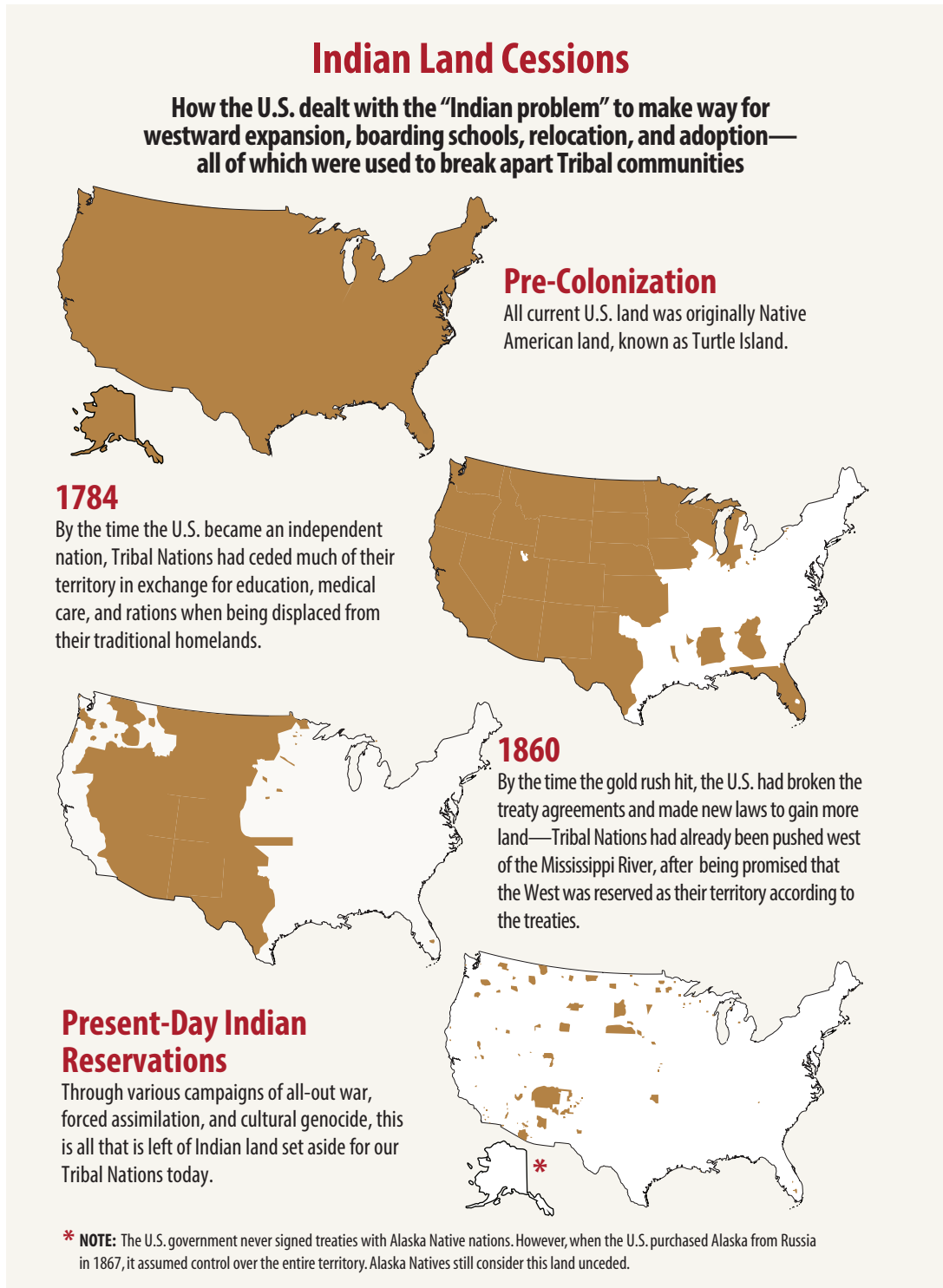
- Post Civil Rights Era to present day
- Some 73 schools that began under the historical boarding school era, such as Sherman, Haskell, Santa Fe, Chemawa, **are still in operation today**
- Native language and culture is often promoted instead of prohibited
- Despite Tribal involvement in schools, legacies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





THROUGH

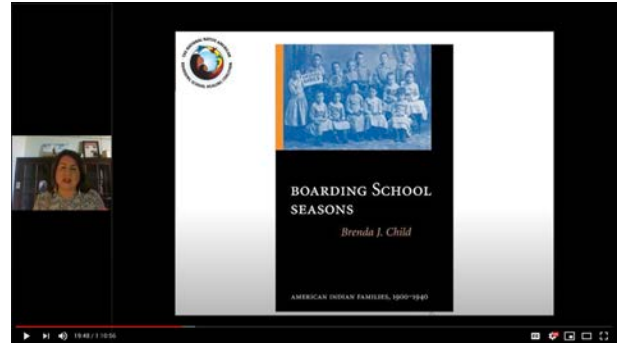
CONNECT TO LOSS

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>

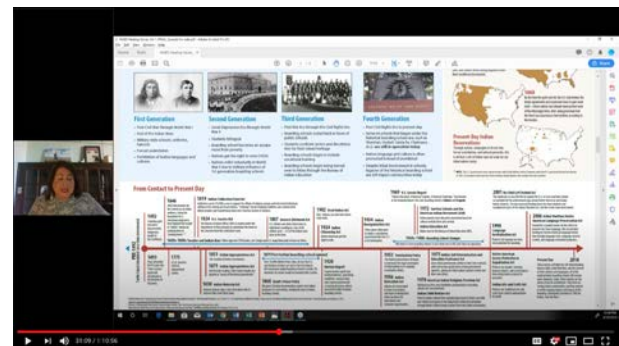
1. What role did Indian boarding schools have in further land cessions and dwindling territory holdings of Native peoples?
2. What else would you say was “dispossessed” as a result of the boarding school era?
3. Why is it disingenuous to say that the prime goal of Indian boarding schools was “assimilation”?



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. Think about what we have learned and applied to try and limit the spread of infectious disease since the onset of COVID-19. With what you know about Indian boarding school life as well as the history of forced removal and compulsory attendance, craft a counter-argument to the following: The population decline of Native Americans was inevitable because they were not resistant to European diseases?
3. 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.

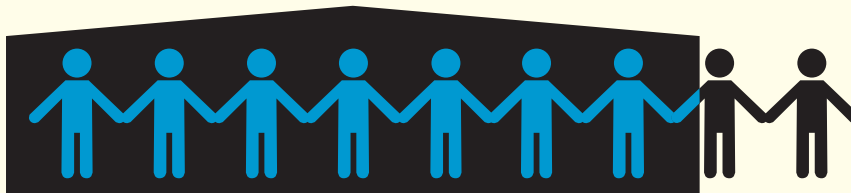
CONNECT TO TRUTH

► 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



- 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

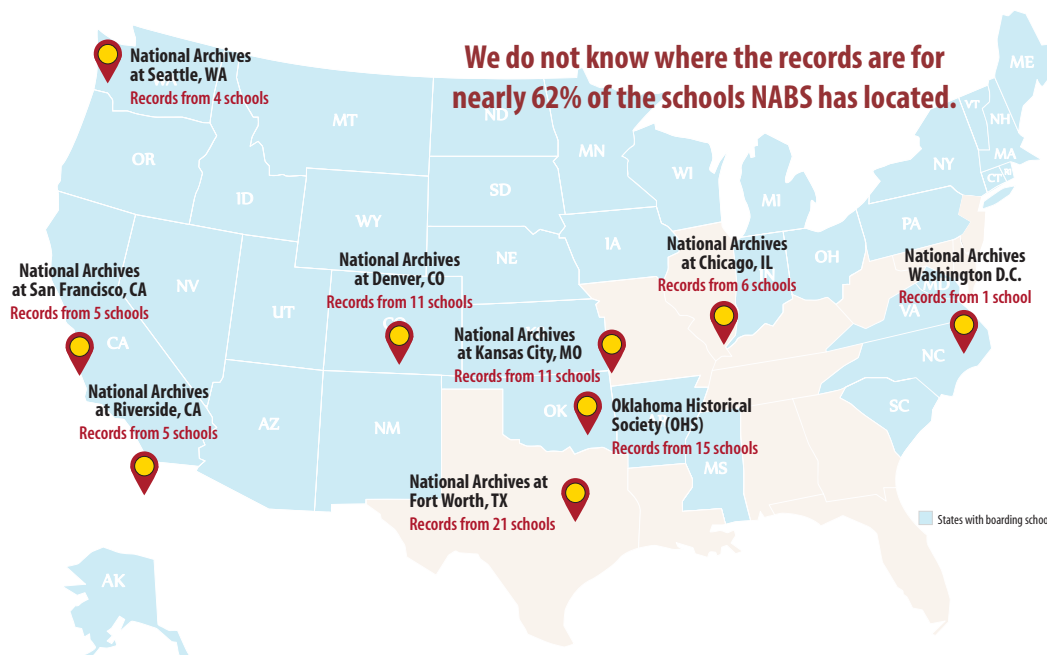
9 National Archives
61 schools archived

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 established a comprehensive national dialogue and healing initiative 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 access to primary source 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.

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.

We are just now making a great pretence of anxiety to civilize the Indians. I use the word “pretence” purposely, and mean it to have all the significance it can possibly carry. Washington believed that commerce freely entered into between us and the Indians would bring about their civilization, and Washington was right. He was followed by Jefferson, who inaugurated the reservation plan. Jefferson’s reservation was to be the country west of the Mississippi; and he issued instructions to those controlling Indian matters to get the Indians there, and let the Great River be the line between them and the whites. Any method of securing removal - persuasion, purchase, or force - was authorized.

Jefferson’s plan became the permanent policy. The removals have generally been accomplished by purchase, and the evils of this are greater than those of all the others combined.

...

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

Continued on next page

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. The history of the Miami and Osage is only the true picture of all other tribes.

“Put yourself in his place” is as good a guide to a proper conception of the Indian and his cause as it is to help us to right conclusions in our relations with other men. For many years we greatly oppressed the black man, but the germ of human liberty remained among us and grew, until, in spite of our irregularities, there came from the lowest savagery into intelligent manhood and freedom among us more than seven millions of our population, who are to-day an element of industrial value with which we could not well dispense. However great this victory has been for us, we have not yet fully learned our lesson nor completed our work; nor will we have done so until there is throughout all of our communities the most unequivocal and complete acceptance of our own doctrines, both national and religious. Not until there shall be in every locality throughout the nation a supremacy of the Bible principle of the brotherhood of man and the fatherhood of God, and full obedience to the doctrine of our Declaration that “we hold these truths to be self-evident, that all men are created free and equal, with certain inalienable rights,” and of the clause in our Constitution which forbids that there shall be “any abridgment of the rights of citizens on account of race, color, or previous condition.” I leave off the last two words “of servitude,” because I want to be entirely and consistently American.

Inscrutable are the ways of Providence. Horrible as were the experiences of its introduction, and of slavery itself, there was concealed in them the greatest blessing that ever came to the Negro race—seven millions of blacks from cannibalism in darkest Africa to citizenship in free and enlightened America; not full, not complete citizenship, but possible—probable—citizenship, and on the highway and near to it.

There is a great lesson in this. The schools did not make them citizens, the schools did not teach them the language, nor make them industrious and self-supporting. Denied the right of schools, they became English-speaking and industrious through the influences of association. Scattered here and there, under the care and authority of individuals of the higher race, they learned self-support and something of citizenship, and so reached their present place. No other influence or force would have so speedily accomplished such a result. Left in Africa, surrounded by their fellow-savages, our seven millions of industrious black fellow-citizens would still be savages. Transferred into these new surroundings and experiences, behold the result. They became English-speaking and civilized, because forced into association with English-speaking and civilized people; became healthy and multiplied, because they were property; and industrious, because industry, which brings contentment and health, was a necessary quality to increase their value.

The Indians under our care remained savage, because forced back upon themselves and away from association with English-speaking and civilized people, and because of our savage example and treatment of them.

...

We have never made any attempt to civilize them with the idea of taking them into the nation, and all of our policies have been against citizenizing and absorbing them. Although some of the policies now prominent are advertised to carry them into citizenship and consequent association and competition with other masses of the nation, they are not, in reality, calculated to do this.

We are after the facts. Let us take the Land in Severalty Bill. Land in severalty, as administered, is in the way of the individualizing and civilization of the Indians, and is a means of holding the tribes together. Land in severalty is given to individuals adjoining each other on their present reservations. And experience shows that in some cases, after the allotments have been made, the Indians have entered into a compact among themselves to continue to hold their lands in common as a reservation. The inducement of the bill is in this direction. The Indians are not only invited to remain separate tribes and communities, but are practically compelled to remain so. The Indian must either cling to his tribe and its locality, or take great chances of losing his rights and property.

The day on which the Land in Severalty Bill was signed was announced to be the emancipation day for the Indians. The fallacy of that idea is so entirely demonstrated that the emancipation assumption is now withdrawn.

We shall have to go elsewhere, and seek for other means besides land in severalty to release these people

Continued on next page

from their tribal relations and to bring them individually into the capacity and freedom of citizens.

Just now that land in severalty is being retired as the one all-powerful leverage that is going to emancipate and bring about Indian civilization and citizenship, we have another plan thrust upon us which has received great encomium from its authors, and has secured the favor of Congress to the extent of vastly increasing appropriations. This plan is calculated to arrest public attention, and to temporarily gain concurrence from everybody that it is really the panacea for securing citizenship and equality in the nation for the Indians. In its execution this means purely tribal schools among the Indians; that is, Indian youth must continue to grow up under the pressure of home surroundings. Individuals are not to be encouraged to get out and see and learn and join the nation. They are not to measure their strength with the other inhabitants of the land, and find out what they do not know, and thus be led to aspire to gain in education, experience, and skill,—those things that they must know in order to become equal to the rest of us. A public school system especially for the Indians is a tribal system; and this very fact says to them that we believe them to be incompetent, that they must not attempt to cope with us. Such schools build up tribal pride, tribal purposes, and tribal demands upon the government. They formulate the notion that the government owes them a living and vast sums of money; and by improving their education on these lines, but giving no other experience and leading to no aspirations beyond the tribe, leaves them in their chronic condition of helplessness, so far as reaching the ability to compete with the white race is concerned. It is like attempting to make a man well by always telling him he is sick. We have only to look at the tribes who have been subject to this influence to establish this fact, and it makes no difference where they are located. All the tribes in the State of New York have been trained in tribal schools; and they are still tribes and Indians, with no desire among the masses to be anything else but separate tribes.

The five civilized tribes of the Indian Territory—Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles—have had tribal schools until it is asserted that they are civilized; yet they have no notion of joining us and becoming a part of the United States. Their whole disposition is to prey upon and hatch up claims against the government, and have the same lands purchased and repurchased and purchased again, to meet the recurring wants growing out of their neglect and inability to make use of their large and rich estate.

...

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 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.”

Before I leave this part of my subject I feel impelled to lay before you the facts, as I have come to look at them, of another influence that has claimed credit, and always has been and is now very dictatorial, in Indian matters; and that is the missionary as a citizenizing influence upon the Indians. The missionary goes to the Indian; he learns the language; he associates with him; he makes the Indian feel he is friendly, and has great desire to help him; he even teaches the Indian English. But the fruits of his labor, by all the examples that I know, have been to strengthen and encourage him to remain separate and apart from the rest of us. Of course, the more advanced, those who have a desire to become civilized, and to live like white men, who would with little encouragement go out into our communities, are the first to join the missionary's forces. They become his lieutenants to gather in others. The missionary must necessarily hold on to every help he can get to push forward his schemes and plans, so that he may make a good report to his Church; and, in order to enlarge his work and make it a success, he must keep his community together. Consequently, any who care to get out into the nation, and learn from actual experience what it is to be civilized, what is the full length and breadth and height and depth of our civilization, must stay and help the missionary. The operation of this has been disastrous to any individual escape from the tribe, has vastly and unnecessarily prolonged the solution of the question, and has needlessly cost the charitable people of this country large

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sums of money, to say nothing of the added cost to the government, the delay in accomplishing their civilization, and their destruction caused by such delay.

If, as sometimes happens, the missionary kindly consents to let or helps one go out and get these experiences, it is only for the purpose of making him a preacher or a teacher or help of some kind; and such a one must, as soon as he is fitted, and much sooner in most cases, return to the tribe and help the missionary to save his people. The Indian who goes out has public charitable aid through his school course, forfeits his liberty, and is owned by the missionary. In all my experience of twenty-five years I have known scarcely a single missionary to heartily aid or advocate the disintegration of the tribes and the giving of individual Indians rights and opportunities among civilized people. There is this in addition: that the missionaries have largely assumed to dictate to the government its policy with tribes, and their dictations have always been along the lines of their colonies and church interests, and the government must gauge its actions to suit the purposes of the missionary, or else the missionary influences are at once exerted to defeat the purposes of the government. The government, by paying large sums of money to churches to carry on schools among Indians, only builds for itself opposition to its own interests.

...

We make our greatest mistake in feeding our civilization to the Indians instead of feeding the Indians to our civilization. America has different customs and civilizations from Germany. What would be the result of an attempt to plant American customs and civilization among the Germans in Germany, demanding that they shall become thoroughly American before we admit them to the country? Now, what we have all along attempted to do for and with the Indians is just exactly that, and nothing else. We invite the Germans to come into our country and communities, and share our customs, our civilization, to be of it; and the result is immediate success. Why not try it on the Indians? Why not invite them into experiences in our communities? Why always invite and compel them to remain a people unto themselves?

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.

As we have taken into our national family seven millions of Negroes, and as we receive foreigners at the rate of more than five hundred thousand a year, and assimilate them, it would seem that the time may have arrived when we can very properly make at least the attempt to assimilate our two hundred and fifty thousand Indians, using this proven potent line, and see if that will not end this vexed question and remove them from public attention, where they occupy so much more space than they are entitled to either by numbers or worth.

The school at Carlisle is an attempt on the part of the government to do this. Carlisle has always planted treason to the tribe and loyalty to the nation at large. It has preached against colonizing Indians, and in favor of individualizing them. It has demanded for them the same multiplicity of chances which all others in the country enjoy. 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. Carlisle does not dictate to him what line of life he should fill, so it is an honest one. It says to him that, if he gets his living by the sweat of his brow, and demonstrates to the nation that he is a man, he does more good for his race than hundreds of his fellows who cling to their tribal communistic surroundings.

...

No evidence is wanting to show that, in our industries, the Indian can become a capable and willing factor if he has the chance. What we need is an Administration which will give him the chance. The Land in

Continued on next page

Severalty Bill can be made far more useful than it is, but it can be made so only by assigning the land so as to intersperse good, civilized people among them. If, in the distribution, it is so arranged that two or three white families come between two Indian families, then there would necessarily grow up a community of fellowship along all the lines of our American civilization that would help the Indian at once to his feet. Indian schools must, of necessity, be for a time, because the Indian cannot speak the language, and he knows nothing of the habits and forces he has to contend with; but the highest purpose of all Indian schools ought to be only to prepare the young Indian to enter the public and other schools of the country. And immediately he is so prepared, for his own good and the good of the country, he should be forwarded into these other schools, there to temper, test, and stimulate his brain and muscle into the capacity he needs for his struggle for life, in competition with us. The missionary can, if he will, do far greater service in helping the Indians than he has done; but it will only be by practising the doctrine he preaches. As his work is to lift into higher life the people whom he serves, he must not, under any pretence whatsoever, give the lie to what he preaches by discountenancing the right of any individual Indian to go into higher and better surroundings, but, on the contrary, he should help the Indian to do that. If he fails in thus helping and encouraging the Indian, he is false to his own teaching. An examination shows that no Indians within the limits of the United States have acquired any sort of capacity to meet and cope with the whites in civilized pursuits who did not gain that ability by going among the whites and out from the reservations, and that many have gained this ability by so going out.

Theorizing citizenship into people is a slow operation. What a farce it would be to attempt teaching American citizenship to the negroes in Africa. They could not understand it; and, if they did, in the midst of such contrary influences, they could never use it. Neither can the Indians understand or use American citizenship theoretically taught to them on Indian reservations. They must get into the swim of American citizenship. They must feel the touch of it day after day, until they become saturated with the spirit of it, and thus become equal to it.

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.

▶ The following exercise is a “challenge by choice” task that includes open-ended questions that can be answered in as little as a brief paragraph, and as much as a robust research paper. Consider conducting further research (and visit the NABS Resource Database—<https://boardingschoolhealing.org/resource-database-center>—to support your investigation.

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.

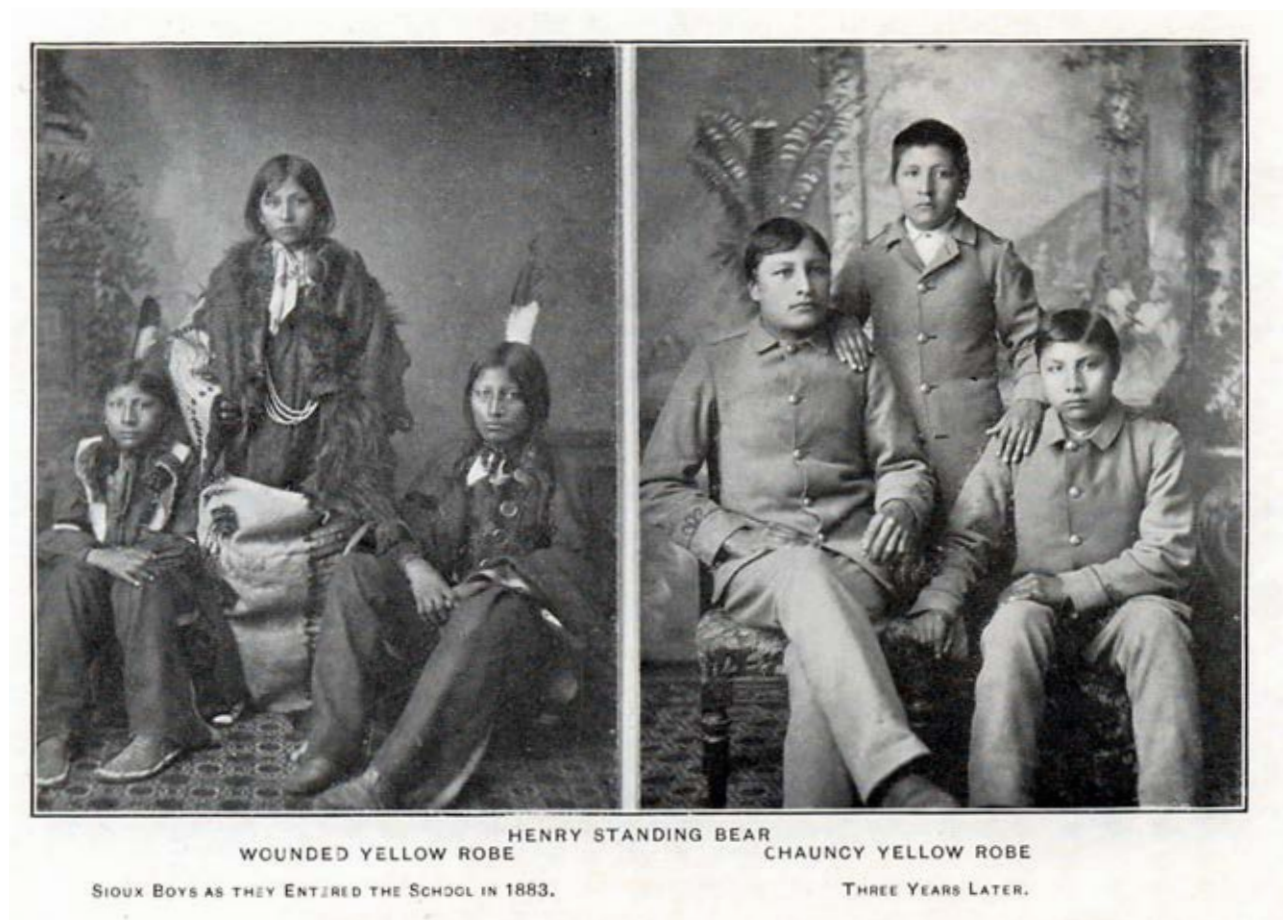
Create a Power Point slideshow (5–10 slides) with pictures, symbols, and words that represent the aspects of your identity that are meaningful to you.



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.



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 anticipate was the physical and psychological impact of these immense changes?
4. What do you suspect were the challenges when students returned home to be with their communities again?
5. Review NABS' resource for the Impact of Historical Trauma <https://boardingschoolhealing.org/education/impact-of-historical-trauma/> and compose a brief reflection on how the boarding school experience impacted families, communities, and Tribal Nations.



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 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 assimilative 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:

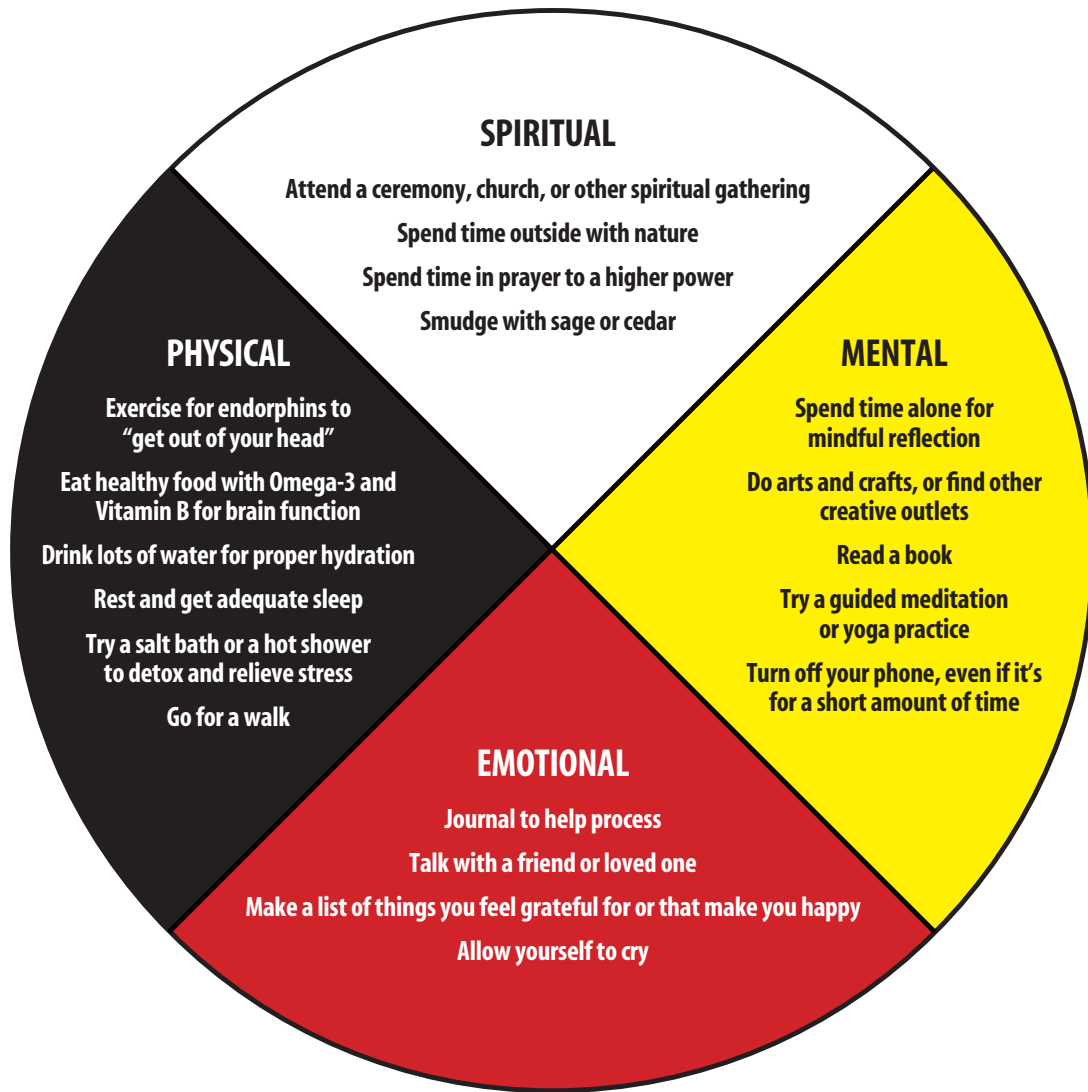
1. Reflect and write about what each of the four elements listed above might look like in action.
2. How can we more effectively engage in healing in our families, schools, and communities? Consider what this looks like if you are Native American versus what this looks like if you're non-Native American.



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>