

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 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?

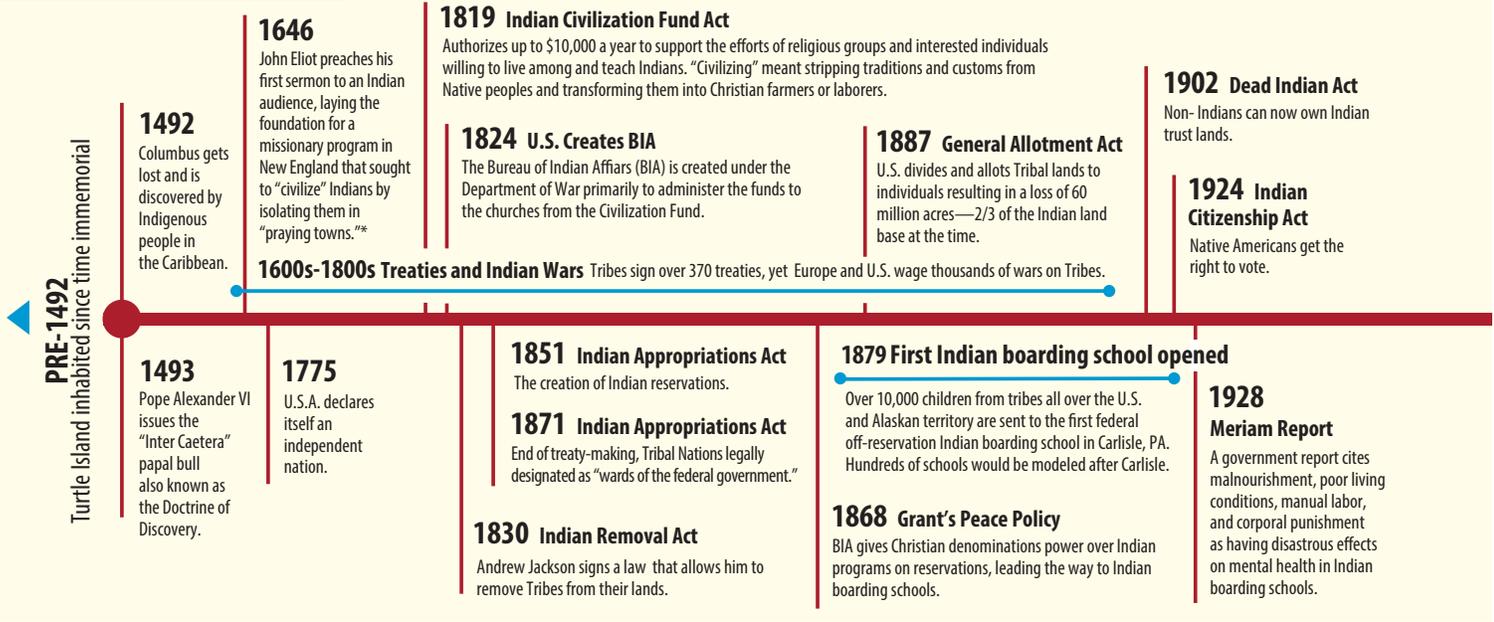


THROUGH

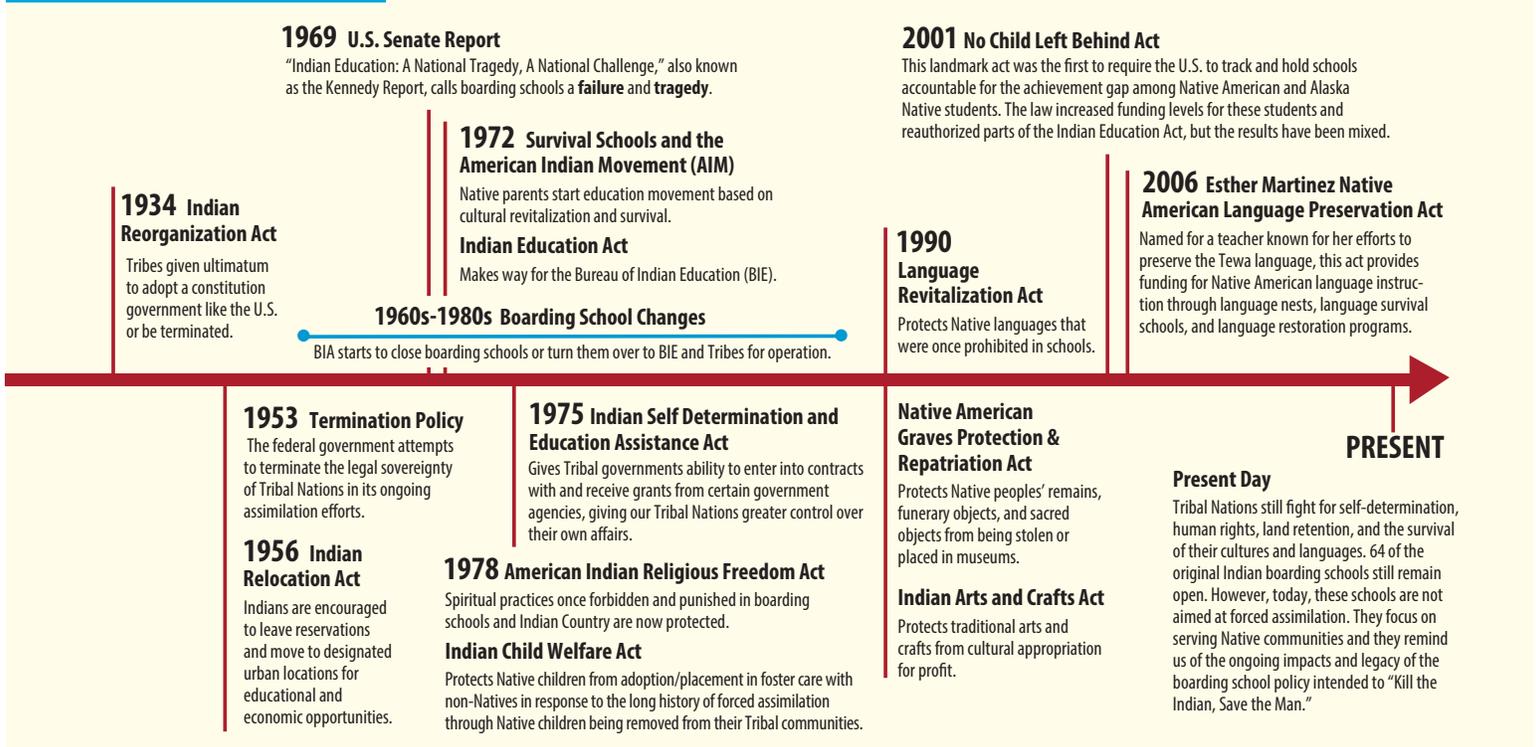
IDENTIFY

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.

From Contact to 1928



From 1929 to Present



* 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 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 523 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 30

Anvik Mission (Christ Church)
Bethel Regional High School and Dormitory*[^]
Copper Valley Boarding School
Covenant High School[^]
Douglas Island Friends Mission School (Mayflower School)
Eklutna Industrial School
First Mission House (Bethel Indian School)
Fort Wrangell Tlingit Industrial (Wrangell Training Academy)
Friends High School (Kotzebue Friends School)
Galena Interior Learning Academy*[^]
Haines Mission and House[^]
Holy Cross Boarding School (Kosoreffsky)
Jesse Lee Home for Children - Unalaska/Seward/Anchorage[^]
Kanakanak Hospital, Orphanage, and School
Kodiak Aleutian Regional High School
Mt. Edgumbe Boarding School (Mt. Edgumbe High School*)

Nenana Student Living Center*[^]
Nunapitsinghak Moravian Children's Home
Our Lady of Lourdes Orphanage and Mission[^]
Russian Bishop's House[^]
Seward Sanitarium
Sitka Industrial Training School (Sheldon Jackson Institute)
St. Mark's Episcopal Mission
St. Mary Mission School
St. Pius X Mission[^]
Victory High School (Victory Bible School)[^]
White Mountain Boarding School
William E. Beltz Boarding School (Nome Beltz)
Woody Island Mission and Orphanage (Longwood School)
Wrangell Institute

Arizona 59

Blue Canyon Boarding School (Western Navajo Boarding School)
Chinle Boarding School*
Colorado River Boarding School
Dennehotso Boarding School*
Dilcon Boarding School (Dilcon Community School*)
East Fork Lutheran Mission School[^]

Fort Apache Boarding School (White Mountain/Whiteriver)
Fort Defiance Boarding School (Navajo Industrial/Training)
Fort Mojave Industrial School (Herbert Welsh Institute)
Ganado Navajo Presbyterian Mission (Kirkwook Memorial)
Greasewood Boarding School (Greasewood Springs Community School*)
Greyhills Academy High School*[^]
Havasupai Boarding and Day School*
Holbrook Indian School (Seventh Day Adventist Indian School*)[^]
Hunters Point Indian School*
Jeehdeez'a Academy*[^]
Kaibeto Indian School*
Kayenta Indian School (Kayenta Community School*)
Keams Canyon Boarding School (Moquis Industrial; Hopi Training; Keams Canyon Elementary School*)
Kinlichee Indian School (Kinlichee Lichi' Olta*)
Klagetoh Boarding and Day School
Leupp Boarding and Day School (Leupp Schools*)
Low Mountain

Lukachukai Boarding and Day School (Lukachukai Community School*)
Many Farms Community School*
Many Farms High School*
Marsh Pass School (Kayenta Sanatorium)
Navajo Mountain School (Naa Tsis'Ana Community School*)
Nazlini Boarding School (Nazlini Community School*)
New Jerusalem Mission Boarding School (Globe)[^]
Phoenix Indian School (Peel Institute)
Pima Boarding School (Sacaton Central School)
Pine Springs Boarding School*
Pinon Boarding School (Pinon Community School*)
Red Rock Boarding School (Red Rock Day School*)
Rice Station Boarding and Day School
Rock Point Boarding School (Tsé Nitsaa Deez áhí Diné Bi ólta / Rock Point Community*)
Rocky Ridge Boarding School*
Rough Rock Community*
San Carlos Boarding and Day School
Santa Rosa Boarding School*
Santa Rosa Ranch Boarding School (Santa Rosa Ranch School*)[^]

KEY

[^] indicates no evidence of federal support

* indicates school is still open

[^] indicates school opened after 1969 or needs further research

Continued on next page

American Indian Boarding Schools by State (continued)

Seba Dalkai Boarding School*
Shonto Boarding School (Shonto Preparatory School*)[^]
Southwest Indian School[^]
Steamboat Canyon Boarding School
St. John's Indian School[^]
St. Michael Indian Industrial School (Chi'hoosoi Biolta'; St. Michael Indian School*)[^]
St. Peter Indian Mission School (Gila River)*[^]
Teec Nos Pos Boarding (Teec Nos Pos Community*)
Theodore Roosevelt Indian Boarding School (Fort Apache/Theodore Roosevelt School*)
Tolani Lake School
Tolchaco Mission School (Navaho Mission)[^]
Toyey Boarding School
Truxton Canyon School (Valentine Indian School)
Tuba City Boarding School* (Westen Navajo Indian School)
Tucson Indian Training School (Tucson Presbyterian School)
Walapai Indian School (Hualapai)[^]
Wide Ruins Boarding School (Kinteel Olta'; Wide Ruins Community School*)

Arkansas 1

Dwight Presbyterian Mission School

California 13

Anaheim Boarding School
Fort Bidwell Indian Boarding School
Fort Yuma Indian Boarding School
Greenville Indian Industrial Boarding School
Hoopa Valley Boarding School
Middletown Training School
North Fork Presbyterian Mission[^]
Perris Indian School
Round Valley Indian School
Sherman Institute (Sherman Indian High School*)
St. Anthony's Industrial School for Indians
St. Boniface Indian School
St. Turibius Mission Boarding and Day School

Colorado 6

Fort Lewis Indian Boarding School (Fort Lewis College*)
Good Shepherd Industrial School (E.M. Byers Home for Boys)
Grand Junction Indian School (Teller Institute)
Holy Cross Abbey (The Abbey School)[^]

Southern Ute Boarding School (Ignacio Boarding School)
Ute Mountain Boarding School

Florida 1

St. Augustine School for Apache Children at Fort Marion (Fort Marion; Castillo de San Marcos)

Georgia 2

High Tower Mission School (Etowah Mission/ Etonee School)
Spring Place Mission School

Hawai'i 29

Ahuimanu College (Rev. R. A. Walsh School; St. Louis School*)[^]
Chief's Children's School (Royal School*)[^]
English Sisters' School[^]
Hilo Boarding School
Industrial and Reformatory School (Waialea, Waialua)
Industrial and Reformatory School for Girls (Maunawili/Kawailoa Training Schools for Girls; Olomana School; Hawaii Youth Correctional Facility*)
Kamehameha Schools* (Bishop School)
Ka'u Seminary[^]
Kawaiaha'o Female Seminary[^]
Kohala Female Seminary (Hawaiian Girls' School)[^]
Koloa Family School[^]
Makawao Female Seminary (East Maui Female Seminary; Mauna 'Olu Female Seminary; Mount Holyoke Seminary of the Hawaiian Islands)[^]
Makiki Family School[^]
Mauna Loa Forestry Camp School
Miss Bingham's School[^]
Molokai Forestry Camp School
Mr. W. Gulick's School[^]
Mrs. L G Lyon's School[^]
Lahainaluna Seminary (Lahainaluna High School*)
O'ahu Charity School (Town Free School; Mililani Girls' School)[^]
Panahou School* (Oahu College at Kapunahou; School for Missionaries' Children at Punahou)[^]
Rev. D. Dole's School[^]
Rev. G. Mason's School (St. Alban's School)[^]
Sisters of the Sacred Hearts' School[^]
St. Alban's College[^]
St. Andrew's Priory School*[^]
Territorial Normal and Training School[^] (Teacher's College, University of Hawai'i*)

Waialua Female Seminary (Rev. O.H. Gulick's School; Hale Iwa';
Central Female Seminary; Waialua English School)[^]
Wailuku Female Seminary (Maui Female Seminary)[^]

Idaho 7

Fort Hall Boarding School (Lincoln Creek)
Fort Lapwai Training School
Good Shepherd Boarding School (Episcopal Mission)[^]
Lemhi Boarding School
Mary Immaculate School at the Mission of the Sacred Heart of DeSmet
Nez Perce Boarding School
St. Joseph's Mission School

Illinois 2

Homewood Boarding School (Jubilee College)
St. Mary's Training School for Boys (Feehanville School; Maryville Academy*)

Indiana 2

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

Iowa 4

Sac & Fox Boarding School[^]
Toledo Industrial Boarding (Toledo Sanatorium; Sac & Fox Indian Boarding School; Sac & Fox Sanatorium)
White's Manual Labor Institute, Iowa (Iowa Boys Training School; Iowa Girls Training School)
Winnebago Mission School (Yellow River School)

Kansas 13

American Indian Institute (Roe Indian Institute)
Halstead Mennonite Mission Boarding School
Haskell Indian Industrial Training School (Haskell Indian Nations University*)
Iowa and Sac and Fox Indian Mission School, Kansas
Iowa and Sac and Fox of Missouri Boarding (White Cloud Indian Industrial Boarding)
Kaw Methodist Mission School
Kickapoo Boarding School
Osage Manual Labor School for Boys and Osage School for Girls
Pottawatomie Boarding School (Hoyt Boarding School)

Pottawatomie Mission Boarding (Topeka Mission Labor)
Shawnee Methodist Indian Mission (Shawnee Methodist Mission and Indian Manual Labor School)
St. Mary Mission and School
Shields Female Academy[^]

Kentucky 1

Choctaw Indian Academy

Michigan 8

Assinins Orphanage[^]
Baraga Chippewa Boarding and Day School (Holy Name)
Catholic Otchippewa Boarding School
Holy Childhood of Jesus School (New L'Arbre Croche Mission School)
Holy Family Orphanage (Marquette Holy Family)[^]
Mackinac Mission School (Michilimackic)
Mount Pleasant Indian Industrial Boarding School
New Mission House (Grove Hill Seminary)[^]

Minnesota 24

Ah-Gwah-Ching Sanatorium and (Consolidated Chippewa Sanatorium)
Bena Boarding School
Cass Lake Boarding School
Catholic Industrial School of Minnesota[^]
Covenant of our Lady of the Lake (Graceville School)
Cross Lake Indian School (Ponemah)
Holy Child Academy (Avoca Bernard's Hall)
Leech Lake Indian Boarding School
Mission of Our Lady of the Sacred Heart Indian Industrial School[^]
Morris Industrial School for Indians (University of Minnesota Morris*)
Nett Lake Boarding and Day School
Pine Point Boarding and Day School
Pipestone Indian School
Red Lake Boarding and Day School
St. Benedict's Academy at Saint Joseph (College at St. Benedict*)
St. Benedict's at White Earth (White Earth Boarding School)
St. Francis Xavier's Industrial School
St. John's Indian Industrial School (St. John's University)
St. Mary's Mission Boarding and Day School (Red Lake Mission Boarding School)
St. Paul's Industrial School (Clontarf Industrial School)
St. Theodore's Mission School[^]
Vermillion Lake Indian School

Continued on next page

American Indian Boarding Schools by State (continued)

White Earth Boarding School
Wild Rice River Boarding and Day School

Mississippi 7

Bethel Mission School
Charity Hall Mission School
Choctaw Central Indian School (Choctaw Central Middle and High School*)
Eliot School
Emmaus Mission School
Martyn Mission School
Mayhew School

Missouri 2

Harmony Mission School (Osage Indian School)
St. Regis Seminary (Florissant Mission School; St. Stanislaus Seminary)

Montana 19

Blackfeet Agency Boarding and Day School (Blackfeet Dormitory*)
Crow Agency Boarding School
Crow Mission School^
Fort Belknap Boarding and Day School
Fort Peck Agency Boarding School (Poplar Creek Boarding School)
Fort Shaw Government Industrial Indian School
Holy Family Mission and School (Holy Family Industrial School)
Montana Industrial School for Indians (Bond's Mission School)
Northern Cheyenne Tribal School*
Pryor Creek Boarding School
St. Charles Mission School*^
St. Ignatius Mission and School (Academy of the Holy Family for Young Ladies; Flathead Agency Boy's Boarding; Flathead Agency Girls' Boarding)
St. Labre Indian Mission Boarding School (St. Labre at Busby; St. Labre Indian School*)
St. Paul Mission and Boarding School
St. Peter Mission School
St. Xavier Mission School (Pretty Eagle Catholic Academy*)
Tongue River Boarding School (Busby Indian School)
Willow Creek Boarding School
Wolf Point Mission Boarding and Day School

Nebraska 10

Genoa Indian Industrial School
Iowa Industrial School (Orphans Industrial Home)
Omaha Indian School

Omaha Mission Boarding
Otoe Missouri Indian Mission School
Santee Industrial School
Santee Normal Training School
Silver Ridge Seminary
St. Augustine Mission School^
Winnebago Boarding School

Nevada 4

Fort McDermitt Indian Boarding School^
Pyramid Lake Boarding and Day School*
Stewart Indian Boarding School (Carson Industrial School)
Western Shoshone Indian School

New Mexico 52

Alamo Navajo School (Alamo Navajo School Board, Inc.*)
Albuquerque Indian School (Indian Pueblo Training School)
Albuquerque Indian School (Indian Pueblo Training School; Fiske Institute)
Baca Boarding and Day School*
Beclabito Boarding School (Beclabito Day School*)
Canoncito School (TóHajilee Community School*)
Charles H. Burke Indian School (Fort Wingate Indian School; Wingate High School*)
Cheechilgeetho Boarding School (Chichil-ah-Jones Ranch Community School*)
Chuska Boarding School (Ch'Ooshgai Community School*)
Coyote Canyon Boarding and Day School
Crownpoint Boarding School (T'is Ts'ozí B'Olta')
Crystal Boarding School*
Dzilth-Na-O-Dith-Hle Community School*
Huerfano Dormitory (Hanáadli Community School/Dormitory, Inc.)*Institute of American Indian Arts*
Iyanbito Boarding School
Jicarilla Apache Boarding (Jicarilla Southern Mountain Sanatorium; Jicarilla Dormitory*)
Laguna Sanatorium
Lake Valley Navajo School*
Manuelito Navajo Childrens Home^
Mariano Lake Boarding School (Mariano Lake Community School*)
Menaul School*^
Mescalero Boarding School (Mescalero Apache School*)
Mexican Springs Boarding School
Naschitti Boarding School (Naschitti Elementary School*)

Nava Boarding and Day School
Navajo Farmington Methodist Mission School (Navajo Preparatory School*)^
Navajo Farmington Presbyterian Mission School^
Navajo Jewett Mission (Liberty Indians Boarding School)
Nenahnezad Boarding School (Nenahnezad Community School*)
Pinedale Boarding School
Pine Hill Boarding School*
Pueblo Pintado Boarding School (Pueblo Pintado Community School*)
Ramah Navajo High School^
Ramona Indian School
Rehoboth Mission School (Rehoboth Christian School)^*
San Juan Training School
Sanostee Boarding School (Sanostee Day School*)
Santa Fe Indian School* (Dawes Institute)
Shiprock Indian Boarding School
Sisters of Loretto School (Bernalillo Boarding School)
Southwestern Indian Polytechnic Institute*
St. Catherine Indian School*
Standing Rock Boarding School (Tse'ii'ahi' Community School*)
Thoreau Boarding School
T'is Ts'ozí B'Olta' (Crownpoint Community School)*
Toadlena Boarding School (To'haali' Community School*)
Tohatchi Boarding and Day School
Torreon Community School (Na'Neelzhiin Ji'Olta')
Twin Lakes Boarding School (Twin Lakes Elementary School*)
White Horse Lake Boarding School
Zuni Boarding School (Zuni Sanatorium; Blackrock Sanatorium School)

New York 7

Convent of Our Lady of Mercy School (Indian Girls Industrial School at Hogansburg)^
Friends Boarding School for Indian Children (Tunasassa Indian Boarding School)^
Seneca Mission and School (Buffalo Creek Mission)
Thomas Indian School (Gowanda School; Thomas Asylum)
Tonawanda Mission School
Tuscarora Indian School (Mount Hope Indian School)^
Western New York Home for Homeless and Dependent Children (Randolph Children's Home)^

North Carolina 4

Cherokee Boarding School (Eastern Cherokee Training School)
Judson College
Trinity College Industrial Indian Boarding School (Duke University*)
Valley Towns Baptist Mission School

North Dakota 18

Bismarck Indian School (Mandan Indian School)
C. L. Halls' Congregational Mission Home School - Elbowoods (Fort Berthold Indian Mission School)
Fort Berthold Agency Boarding School (Elbowoods Community School)
Fort Stevenson Boarding School
Fort Totten Indian Industrial School (Whipple Institute)
Fort Totten Indian School
Fort Yates Government School (St. Peter Catholic Mission)
Little Flower Mission School^
Maddock Agricultural and Training School (Benson County Agricultural and Training School; Maddock Public School*)
Our Lady of Sorrows^
Sacred Heart Mission School (Fort Berthold Indian Mission School)^
St. Ann's Indian Mission School (Ojibwa Indian School*)^
St. Edwards Mission Boarding School^
St. Mary's Indian Industrial School (Turtle Mountain)
St. Michael's Manual Labor School
St. Michael's Mission School (Our Lady of Sorrows Chapel and School; Seven Dolours Mission)
Standing Rock Agency Boarding School (Standing Rock Community School*)
Wahpeton Indian School (Circle of Nations*)

Ohio 1

Shawnee Friends Mission and School^

Oklahoma 95

Absentee Shawnee Boarding School
Arapaho Manual Labor and Boarding School
Armstrong Academy
Asbury Manual Labor School
Bloomfield Female Academy
Burney Institute (Lebanon Orphan School; Chickasaw Orphan Home and Manual Labor School)
Carter Seminary
Cache Creek Mission School

Continued on next page

American Indian Boarding Schools by State (continued)

Cantonment Boarding School (Mennonite Boarding School)
 Cherokee Colored Boarding School
 Cherokee Female Seminary - Park Hill
 Cherokee Male Seminary
 Cherokee Orphan Training School
 Cheyenne Manual Labor and Boarding School
 Chickasaw Children's Village**
 Chickasaw National Academy^
 Chickasaw Manual Labor Academy (Harley Academy)
 Chilocco Indian Agricultural School (Haworth Institute)
 Chishoktak Boarding and Day School
 Chuahla Female Seminary^
 Creek Orphan Home
 Colbert Institute
 Collins Institute
 Coweta Boarding School
 Darlington Mission School (Mennonite Boarding School)
 Dwight Mission School - Marble City/Vian^
 El Meta Bond College
 Emahaka Academy
 Euchee Boarding School (Yuchi)
 Eufaula Boarding School (Eufala Dormitory*)
 Folsom Training School (Willis Folsom Institute)^
 Fort Coffee Academy
 Fort Sill Indian School
 Galloway College (Willie Halsell College)^
 Haloche Indian Mission School (The Industrial Institute for the Deaf; Blind and Orphans of the Colored Race*)
 Harrell International Institute (Spaulding Female College)
 Hillside Mission School (Skiatook Friends' School)^
 International School of Blind and Deaf Iowa Mission^
 Jones Male Academy*
 Kaw Boarding School
 Koonaha Female Seminary^
 Lanubbee Female Seminary^
 Mary Gregory Memorial Mission School
 McCabe Boarding School (Pawhuska Boarding School)
 Mekusukey Academy
 Murray State School of Agriculture
 Murrow Orphan Home (Murrow Indian Children's Home*)
 Nazareth Institute
 New Hope Academy^
 Norwalk Academy for Boys
 Nuyaka School and Orphanage
 Oak Hill Industrial Academy (Elliot Academy)^

Oak Ridge Manual Labor School^
 Oklahoma Presbyterian College for Girls (Calvin Institute; Durant Presbyterian College)
 Old Goodland Indian Orphanage (Old Goodland Indian Orphanage Industrial School; Old Goodland Academy*)
 Oneida Boarding and Day School (Concho Indian Boarding School)
 Osage Boarding School
 Otoe Boarding School
 Park Hill Mission School^
 Pawnee Boarding and Training School
 Pecan Creek Mission School
 Ponca Boarding School
 Presbyterian for Indian Girls (Henry Kendall College; Minerva Home)
 Quapaw Boarding School (Ottawa Industrial Boarding School)
 Rainy Mountain Boarding School
 Red Moon Boarding School
 Riverside Indian School*
 Sacred Heart Institute^
 Sacred Heart Mission (St. Benedict's Industrial School; St. Mary's Industrial School)
 Sasakwa Female Academy^
 Sac and Fox Indian Boarding School
 Seger Indian Training School
 Seneca Boarding School (Seneca, Shawnee, and Wyandotte Industrial Boarding School)
 Sequoyah Orphan Training School (Sequoyah Indian High School*)
 Shawnee Boarding School
 Spencer Academy (Choctaw Academy)
 St. Agnes Academy
 St. Agnes Mission
 St. Elizabeth's Boarding School
 St. John's School for Osage Indian Boys
 St. Joseph's Preparatory School^
 St. Joseph's School
 St. Louis School for Osage Indian Girls
 St. Mary's Mission School
 St. Patrick's Mission and Boarding School (Anadarko Boarding School)
 Tullahassee Boarding School
 Tushka Lusa Institute^
 Tuskahoma Female Academy
 Union Mission School^
 Wapanucka Institute (Allen Academy; Chickasaw Rock Academy)
 Wealaka Boarding School
 Wetumka Boarding School (Creek National Boarding School; Levering Manual Labor Boarding)
 Wewoka Mission School (Ramsey Mission School)
 Wheelock Academy

Oregon 12

Chemawa Indian Training (Salem Indian School; Harrison Institute)*
 Grand Ronde Boarding School
 Indian Manual Labor Training School (Oregon Institute; Willamette University*)^
 Kate Drexel Industrial Boarding School
 Klamath Agency Boarding School
 Mission Bottom Manual Labor Training School^
 Siletz Boarding School (Liberty Industrial School)
 Simnasho Boarding and Day School
 St. Andrew's Industrial Boarding (St. Ann's Mission)^
 Umatilla Boarding and Day School
 Warm Springs Boarding and Day School
 Yainax Indian Boarding School

Pennsylvania 6

Carlisle Indian Industrial School
 Holy Providence School for Indians and Colored People^
 Lincoln Institution for Boys
 Martinsburg School (Juniata Institute)
 St. Francis Industrial School (St. Francis*)^
 West Philadelphia Industrial School^

South Dakota 35

All Saint's School^
 Ascension Girls Boarding School
 Brainard Indian Training School^
 Chamberlain Indian School
 Cheyenne River Agency Boarding School
 Cheyenne-Eagle Butte Boarding School*
 Crow Creek Agency Boarding School (Fort Thompson Indian School)
 Crow Creek Tribal School**
 Fort Bennett Boarding School (Cheyenne River Agency Boarding School for Indian Boys)
 Flandreau Indian School* (Riggs Institute)
 Good Will Mission Boarding School
 Grace Mission Home Boarding and Day School (Grace Howard)
 Grand River Boarding School
 Hare Industrial School
 Hope Indian Boarding School (Springfield Indian School)
 Immaculate Conception Mission School (Stephan Mission School)
 Lower Brule Boarding*
 Oahe Boarding School (Peoria Flats Mission School)
 Our Lady of Lourdes School*^
 Pierre Indian School (Pierre Indian Learning Center*)

Pine Ridge Boarding School (Oglala Indian Training School; Pine Ridge School*)
 Plum Creek Boarding School
 Rapid City Indian School (Sioux San Hospital*)
 Red Cloud Indian School* (Holy Rosary Mission)
 Rosebud Agency Boarding and Day School
 Sisseton Agency Boarding and Day School
 St. Benedict Mission (Indian Farm School; Martin Kenel Boarding School)
 St. Elizabeth's School
 St. Francis Indian Mission School*
 St. John's School for Girls
 St. Joseph's Indian School*
 St. Mary's School for Girls (Ascension Girls Boarding Schools)
 St. Paul's Indian Mission School (Marty Indian School*)
 Tekakwitha Indian Mission and Orphanage^
 Yankton Industrial Boarding School

Tennessee 1

Brainerd Mission School (Chickamauga Mission)

Utah 8

Aneth Boarding and Day School (Aneth Community School*)
 Intermountain Indian School
 Navajo Faith Mission
 Ouray Indian School (Uncompahgre Boarding School)
 Panguitch Boarding School
 St. Christopher's Episcopal Mission Residential School^
 St. George Southern Utah Boarding School (Shebit School)
 Uintah Boarding and Day School (White Rocks Boarding School; Ute Indian Boarding School)

Vermont 1

Castleton Academy (Castleton University*)

Virginia 1

Hampton Institute (Hampton University*)

Washington 17

Chehalis Boarding and Day School
 Colville Mission School
 Cushman Indian School
 Fort Simcoe Indian Boarding School (Yakima Indian Boarding School)

Continued on next page

American Indian Boarding Schools by State (continued)

Fort Spokane Boarding School
 Neah Bay Boarding and Day School
 Puyallup Indian School
 Quinalt Boarding and Day School
 S'Kokomish Boarding and Day School
 Sacred Heart Academy (Goodwin Mission School for Indians)^\n
 St. Francis Regis Mission School^\n
 St. George Indian Residential School
 St. Joseph's Boarding School
 St. Mary's Mission School (Pascal Sherman Indian School*)
 Tonasket Boarding School (Okanagan Boarding School)
 Tulalip Mission School (St. Anne's Catholic Mission;
 Tulalip Mission School of Our Lady of Seven Dolors)
 Tulalip Indian Industrial School

Wisconsin 14

Bayfield Mission Boarding and Day School (Holy Family Mission School)
 Bethany Mission School - Ingersoll^\n
 Good Shepherd Industrial School (House of the Good Shepherd)
 Hayward Boarding School
 Lac du Flambeau Boarding School
 Lutheran Mission School (Red Springs Boarding School)^\n
 Menominee Boarding School (Green Bay Boarding School; Keshena School; Menominee Tribal School)
 Oneida Boarding and Day School
 Saint Mary's Catholic Indian Boarding School (Odanah)
 St. Joseph Industrial School
 Tomah Indian Industrial School

Winnabago Indian Mission - Black River Falls^\n
 Wittenberg Indian School (Bethany Indian Mission)
 Zoar Mission Boarding School

Wyoming 6

Arapaho Boarding and Day School
 Shoshone Boarding and Day School
 Shoshone-Episcopal Mission Boarding School (Robert's School)
 St. Michael's Mission (The Church of Our Father's House)
 St. Stephen's Mission Industrial School (St. Stephen's Indian School*)
 Wind River Boarding School (Shoshone Agency Boarding School; Gravy High; Fort Washakie School District #21*)

KEY

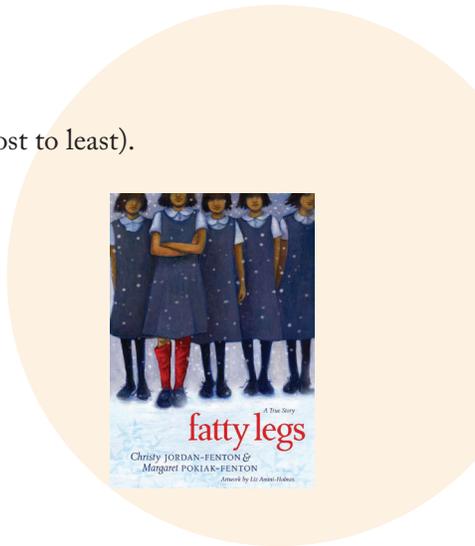
^\n
 * indicates school is still open
 ' indicates school opened after 1969 or needs further research

Use the list of boarding schools on the previous pages and explore our digital map (boardingschoolhealing.org/digitalmap) 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.



Graphic of Digital Map.



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>

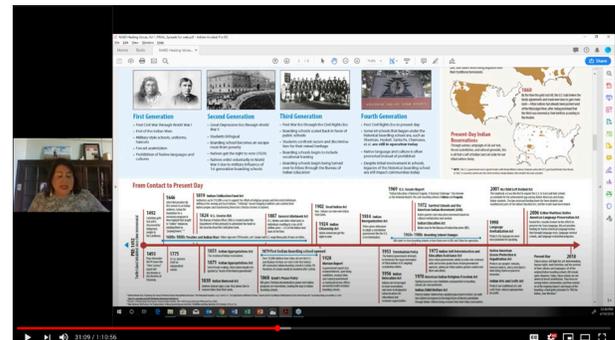
1. What impact did Indian boarding schools have toward the continued loss of Native land holdings?
2. What else would you say was “dispossessed” as a result of the boarding school era?



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.

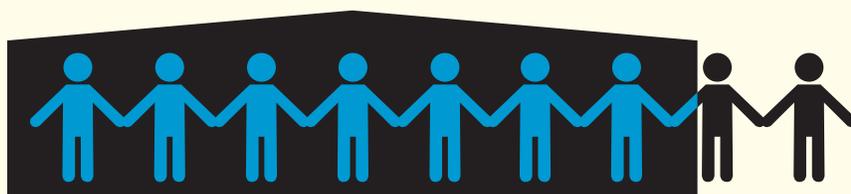
CONNECT TO TRUTH

▶ 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



- 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
- 523+ 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



S.1723

THE TIME IS NOW!

This legislation provides an opportunity for Congress to acknowledge and address the historical injustices the United States committed against Native children and families.

Please contact your U.S. Senator and ask them to vote YES on the amended S.1723 bill.





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. 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?
3. How does it make you feel to learn about these stories and that students before you did not learn this history?
4. 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 of all races may become unified in every way, and loyal to the government; but we do not gather the people

Continued on next page

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.

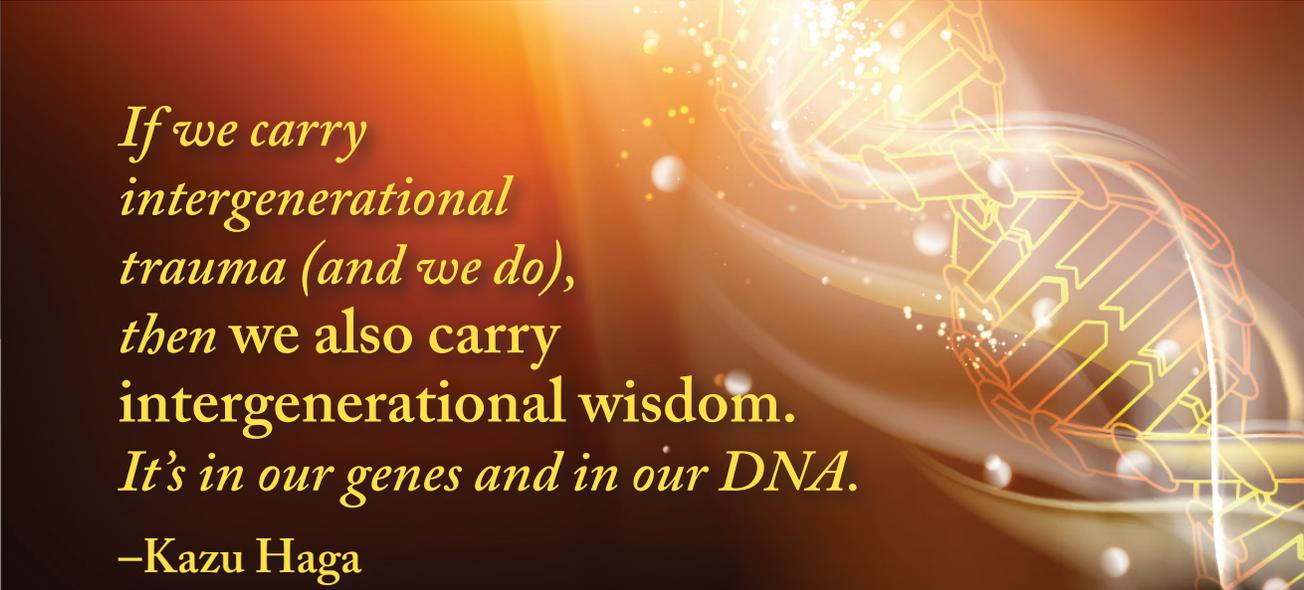
1. Make some observations of what you see in these pictures.
2. Pause for a moment to imagine the impact of the boarding school experience not only on the Native youth who attended boarding schools but for generations to follow. Why do you think these schools felt that their clothes, language, food, 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:

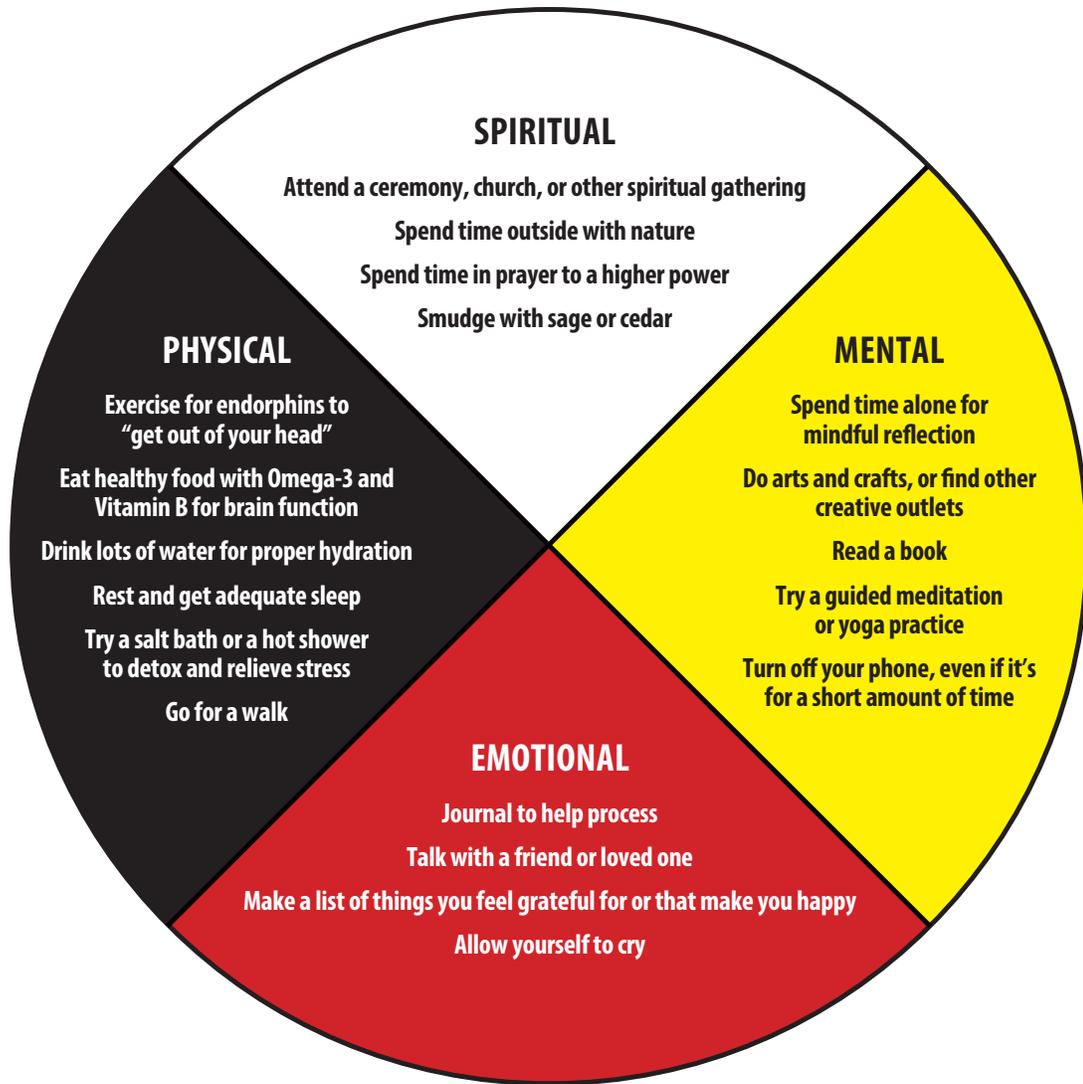
1. Reflect and write about what each of the four elements listed above might look like in action.
2. How can we more effectively engage in healing in our families, schools, and communities? Consider what this looks like if you are Native American versus what this looks like if you're non-Native American."



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

Digital Map of American Indian Boarding Schools

<https://boardingschoolhealing.org/digitalmap/>

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>