**“Indian Boarding Schools Along the Trail”**

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**Targeted Grade Bands:** 6th/7th grades

**Subject:** Multidisciplinary (Social Studies, Math, English/Language Arts)

**Eleventh Standard:** Demonstrate environmental stewardship and a sense of service achieved through acknowledgment of the interconnectedness of humanity in historical, cultural, scientific, and spiritual contexts.

**Introduction/Background:**

In 1819, just 13 years after the Lewis and Clark Expedition’s Voyage of Discovery that crossed parts of the Louisiana Purchase and a vast swath of what would become the United States, the U.S. Congress passed the “Civilization Fund Act.” This led to policies of assimilation for Native Americans who lived on lands that the U.S. was determined to acquire, such as the development of Indian Boarding Schools (Tyler, 1973). Though the Lewis and Clark exploration itself did not bring missionaries to Tribes along their route, there were two Tribes from the Rocky Mountain area that sent a delegation to St. Louis, seeking out Capt. Clark after the expedition. Some accounts say that this delegation was seeking religion, while other opinions say that was not the goal. In any case, this Tribal visit to St. Louis resulted in a quick response from missionaries of many denominations to set up missions across the western United States (National Park Service, 2002). The first mission school on record for Native American children, called Willamette Methodist Mission School at Mission Bottom, was founded near Salem, Oregon, in 1834 (Oregon State Parks, 2020). Many western missions were provided with funding from the “Civilization Fund Act,” because the goals of “educating” and “civilizing” Tribal children were aligned with assimilation and Christianization, disregarding the facts that Tribes lived in civil society and had their own religious beliefs and practices. The first Indian boarding school funded by the Bureau of Indian Affairs was opened in 1860, and it is located on the Yakama Indian Reservation in what is now the state of Washington (Partnership with Native Americans, 2020).

What followed includes over a century of abuses and loss of culture for Native American Tribes across the country (Partnership with Native Americans, 2020). Indian boarding schools came to occupy almost every state from the beginning to the end of what has become known geographically as the Lewis and Clark National Historic Trail. This includes Pennsylvania, Ohio, West Virginia, Kentucky, Indiana, Nebraska, Iowa, South Dakota, North Dakota, Montana, Idaho, Washington, and Oregon. Mission and boarding schools have also impacted Tribes in other parts of North America. Known statistics indicate that by 1926, almost 83% of Native American children were attending a boarding school. In addition to being removed from families and communities, Tribal children and their families experienced a loss of language and culture and were exposed to a number of other traumas (e.g. forced labor, disappearance and death of children) that have impacted families for generations (The National Native American Boarding School Healing Coalition, 2018). Developing and maintaining resiliency and healing from this kind of trauma in the present day includes strengthening cultural identity, connecting with others, and having a cultural relationship with those around us (Work, 2014). Explore the *Boarding Schools* section in the Primary Source area of the Honoring Tribal Legacies site for more information on assimilation and the historical context of this topic (Wood, 2019).

This Honoring Tribal Legacies curriculum, entitled “Indian Boarding Schools Along the Trail,” focuses on the size and scale of the Native American boarding school effort, the political and social climate around this effort, the impacts that boarding schools have had on Native American Tribal communities, and the journey of healing and resilience that Tribal communities are taking in the face of the historical and generational trauma that still exists today.

**Big Ideas**

* The Lewis and Clark expedition helped to lay the groundwork for the colonization of Tribes along the Trail, which promoted the loss of language and culture for countless Tribal peoples.
* Years of assimilation policy have contributed to the loss of cultural heritage and cultural identity in Native American communities, resulting in generational trauma that is still present in Tribal communities today.
* Tribes are resilient and are on a journey toward healing from generations of trauma that resulted from children being forced, over a period of almost 200 years, to attend boarding schools.

**Enduring Understandings**

* The land and the people encountered by Lewis and Clark and the Corps of Discovery were greatly impacted by that exploratory journey, which lay the groundwork for a colonization effort that featured a planned and forced assimilation, loss of culture, and therefore, a generational trauma that is still in existence today in Tribal communities.
* It is vital to understand the context in which atrocities were committed during the Native American boarding school effort if we wish to understand the impacts and in order to recognize when history may be repeating itself in contemporary situations.
* Listening to and discussing stories that are relevant to the Native American boarding school era are an important aspect of building understanding and coming together as a community and a nation to heal the traumas of the past and to ensure that similar policies and actions do not continue to happen.

**Native Knowledge 360⚪ Essential Understandings**

* **Essential Understanding 2 – Time, Continuity, and Change**: Indigenous people of the Americas shaped life in the Western Hemisphere for millennia. After contact, American Indians and the events involving them greatly influenced the histories of the European colonies and the modern nations of North, Central, and South America. Today, this influence continues to play significant roles in many aspects of political, legal, cultural, environmental, and economic issues. To understand the history and cultures of the Americas requires understanding American Indian history from Indian perspectives.
* **Essential Understanding 4 - Individual Development and Identity**: American Indian individual development and identity is tied to culture and the forces that have influenced and changed culture over time. Unique social structures, such as clan systems, rites of passage, and protocols for nurturing and developing individual roles in tribal society, characterize each American Indian culture. American Indian cultures have always been dynamic and adaptive in response to interactions with others.
* **Essential Understanding 5 - Individuals, Groups, and Institutions:** American Indians have always operated and interacted within self-defined social structures that include institutions, societies, and organizations, each with specific functions. These social structures have shaped the lives and histories of American Indians through the present day.

**Unit Level Essential Questions:**

* What has been the size and scale of the Native American boarding school effort over time, and what are the impacts that endure?
* What were the political, geographical, economic, environmental, and social dynamics during the 19th and 20th centuries regarding Native American relations with the United States government? How has this context fed the policies relating to the Native American boarding school efforts?
* How is historical and generational trauma impacting Tribal communities today? What is taking place to support Tribal communities in their journey to heal, and what are the stories of resilience that demonstrate that Tribal culture and identity are important and still remain?

**Lesson 1: Setting the Stage:**

**Size and Scale of the Native American Boarding School Effort**

1. **Learning Objectives**

* Practice finding and interpreting Primary and Secondary Source materials.
* Acquire the skills to compare and contrast source materials in order to develop an understanding of how these records can provide relevant details about history.
* Calculate ratios and percentages from values found in historical documents and compare these values to parallel calculations within a school or community.

1. **Entry Questions**

* About how many Native American Boarding schools do you think existed between the early 1800s and the late 1900s?
* How many of Native American Tribes were impacted by Indian Boarding Schools?
* How long were Native American Boarding Schools in existence?

1. **Common Core Standards for 6th/7th grades**

* **Grade 6 Mathematics Standards:** Ratios & Proportional Relationships: <http://www.corestandards.org/Math/Content/6/RP/>

* + [CCSS.MATH.CONTENT.6.RP.A.3](http://www.corestandards.org/Math/Content/6/RP/A/3/): Use ratio and rate reasoning to solve real-world and mathematical problems, e.g., by reasoning about tables of equivalent ratios, tape diagrams, double number line diagrams, or equations.
  + [CCSS.Math.Content.6.RP.A.3.c](http://www.corestandards.org/Math/Content/6/RP/A/3/c/): Find a percent of a quantity as a rate per 100 (e.g., 30% of a quantity means 30/100 times the quantity); solve problems involving finding the whole, given a part and the percent.
* **Grade 7 Mathematics Standards:** Ratios & Proportional Relationships:

#### [CCSS.MATH.CONTENT.7.RP.A.2](http://www.corestandards.org/Math/Content/7/RP/A/2/): Recognize and represent proportional relationships between quantities.

#### [CCSS.Math.Content.7.RP.A.3](http://www.corestandards.org/Math/Content/7/RP/A/3/): Use proportional relationships to solve multistep ratio and percent problems. Examples: simple interest, tax, markups and markdowns, gratuities and commissions, fees, percent increase and decrease, percent error.

1. **C3 Framework Guiding Principles**

**Gathering and Evaluating Sources:**

* **D3.1.6-8.** Gather relevant information from multiple sources while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
* **D3.2.6-8.** Evaluate the credibility of a source by determining its relevance and intended use.

1. **Activities**
2. **Activity 1: Looking at Boarding School Sources**

This activity focuses on looking up information through secondary and primary sources including census records, boarding school enrollment records, and other sources in existence to find relevant values related to Native American boarding schools in the 19th and 20th centuries. Documents will be utilized to glean qualitative and quantitative information that will then be analyzed to gain some understanding of the size and scale of Native American boarding schools targeting Tribal populations.

**Step 1**: Students utilize census records and other historical informational records to discover **how** **many Native American peoples** were estimated to live in the United States in the 19th and 20th centuries. *Note*: See digital map in resources below to use as a reference.

**Step 2**: Students research Native American Boarding School Records to discover the **number of children attending boarding schools** in the 19th and 20th centuries.

**Step 3**: Students will fill out a table that includes as many values as they can find for Tribal population totals and Boarding school attendance totals for each decade between 1860 and 1960.

**Resources for this Activity:**

1. Native Land Digital (2018). Retrived from: [https://native-land.ca](https://native-land.ca/).
2. National Archives (Summer, 2006). Native Americans in the Census, 1860-1890. Retrieved from: <https://www.archives.gov/publications/prologue/2006/summer/indian-census.html>.
3. The National Native American Boarding School Healing Coalition (2020, September). US Indian Boarding School History. Retrieved from: <https://boardingschoolhealing.org/education/us-indian-boarding-school-history/>.
4. U.S. History Through Census Data (January, 2016). History 90.1: Topics in Digital History. Retrieved from: <https://journeys.dartmouth.edu/censushistory/2016/01/25/native-americans-and-the-census/>.
5. Paisano, E. L. (1993). U.S. Dept. of Commerce, Bureau of the Census: We the First Americans (1993). Retrieved from: <https://www.census.gov/prod/cen1990/wepeople/we-5.pdf>
6. <http://www.nativepartnership.org/site/PageServer?pagename=airc_hist_boardingschools>
7. FamilySearch (2020). Indigenous Tribes of the United States. Retrieved from: <https://www.familysearch.org/wiki/en/Indigenous_Tribes_of_the_United_States>. [Note: an account is necessary for access to SOME records on this site.]
8. Family Search (2020). Indigenous Peoples of the U.S. School Records. Retrieved from: <https://www.familysearch.org/wiki/en/Indigenous_Peoples_of_the_United_States_School_Records>
9. Censuses of American Indians (2020). United States Census Bureau. Retrieved from: <https://www.census.gov/history/www/genealogy/decennial_census_records/censuses_of_american_indians.html>
10. **Activity 2: Scaling to My Community**

Students will research sources found in Activity 1 to find values for calculating ratios and percentages that are relevant to Native American communities and boarding schools. Then, students will make equivalent calculations that are relevant to their community or schools in order to contextualize the impact that Native American boarding schools have had and continue to have on Tribal communities today. Students will fill out a table like the following with the values that they found in their research:

|  |  |  |  |
| --- | --- | --- | --- |
| **U.S. Census Count of Tribal Peoples** | | **Number of Tribal Children in Boarding Schools** | |
| **Census Year** | **Total** | **School Year** | **Total** |
| 1860 | 339, 4212 |  |  |
| 1870 | 313,7122 |  |  |
| 1880 | 306,5432 | 1880s | 62006 |
| 1900 | 230,3064 | 1900 | 20,0003 |
| 1910 | 262,3554 |  |  |
| 1920 | 261,0005 | 1925 | 60,8893 |
| 1930 | 362,0005 |  |  |
| 1940 | 366,0005 |  |  |
| 1950 | 377,0005 |  |  |
| 1960 | 552,0005 | 1960 | 100,00033 |

Note: Footnote citations in the table are from the numbered records in Activity 1 for this lesson.

|  |  |  |
| --- | --- | --- |
| **Number of Students in My School** | **Equivalent Percentages** | |
|  | [YEAR from above] |  |
| [YEAR from above] |  |

**Step 1**: Choose a decade and find the total number of Tribal peoples that are on record to be living in the U.S. during that time.

**Step 2**: For that same decade, how many Tribal children (in the U.S. or in a specific Tribe) were in attendance in Native American boarding schools?

**Step 3**: Calculate the percentage of people who attended boarding schools in that decade.

**Step 4**: Make this calculation for a few decades for the purpose of making comparisons.

**Step 5**: Think of the population of your school as equivalent to the population of Native Americans in the decade you chose. Ask students the question: **If the students in our school were all Native American and lived in the decade we are looking up, how many of your schoolmates would probably be attending a boarding school instead of going to school with us?** Have the students calculate the equivalent number of people in your school who would have attended boarding school if you all lived during that particular decade.

**Example Calculation:**

|  |  |  |  |
| --- | --- | --- | --- |
| **U.S. Census Count of Tribal Peoples** | | **Number of Tribal Children in Boarding Schools** | |
| **Census Year** | **Total** | **School Year** | **Total** |
| 1900 | 230,3064 | 1900 | 20,0003 |

Percent of children who attended boarding schools in 1900: **(20,000/230,306) x 100% = 8.68%**

|  |  |  |
| --- | --- | --- |
| **Number of Students in My School** | **Equivalent Percentages** | |
| 350 | 1910 |  |
| [YEAR from above] |  |

Number of students who would attend boarding school if my school was the equivalent of the population of Native Americans in 1910: **(x/350) x 100% = 8.68% x = 30.38**

**Answer: About 30 students from my school would have to attend boarding school if we were living in 1910.**

1. **Activity 3: Boarding Schools in Depth**

Students will explore a boarding school in detail and answer some questions about the school. They will take the information they learned from Activity 1 and 2 and have a discussion with a small group of fellow students.

**Step 1:** Choose a school or a few schools from the Boarding School Map.

**Step 2:** Click on the link(s) that are available, and read the materials that are available.

**Step 3:** If the links provide limited information, search for more information on the school.

**Step 4:** Answer the questions in Part 1 of the **Listening, Thinking, Talking** document for Lesson 1: Setting the Stage.

**Step 5:** Get together with a small group of students to take turns listening to and sharing your perspectives to each of the questions in Part 2 of the **Listening, Thinking, Talking** document.

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| --- |
| **Listening, Thinking, Talking**  **For Lesson 1: Size and Scale of the American Indian Boarding School Effort**  **Part 1: Individual Thinking**   * For the boarding school(s) you explored, what is the number of Tribal children who attended this/these schools? (Sometimes this information is not readily available.) * What Tribes did children who attended these schools belong to? Look up the homelands for these Tribes and consider the distance that children traveled from their homes to the school. * What do you notice about how the Native American population count and Tribal boarding school counts change from year to year? * Do you think that these values are accurate? Why or why not?   **Part 2: Group Listening & Discussing**   * What did each of you notice about the population differences for Tribal people as the decades progress? What are some possible reasons for this? * Do you think that the resources where you found these values are reliable? * Are the counts of Native American people and boarding school students accurate? What could make them inaccurate? * Why were boarding schools built for Native American communities at distant locations, instead of building schools for Native American children to attend where they lived with their families? |

1. **Learning Evaluation**

* **Formative**: Name two new things that you learned from the activities in this lesson.
* **Formative**: Is the size of the boarding school effort larger or smaller than you thought?
* **Formative**: What is the hardest thing to understand about what we have learned? (This might be something that the student has difficulty understanding, such as why something happened the way it did, or the question may be focused on something that is not clear to the student).
* **Summative**: How can you connect the calculations that you completed in Activities 1 and 2 with the boarding school that you explored in Activity 3?
* **Summative**: What are some historical, social, and economic factors that contributed to the Native American Boarding School efforts?

1. **Resources for Lesson 1**
   1. **Boarding School Map Materials**
      * Map of Native American boarding schools along the Lewis and Clark National Historic Trail.
      * List of boarding schools in each state along with resource links for each boarding school. (Note: These boarding schools are ones that have information available online. This list is by no means comprehensive for each state along the Trail and records show that there were and are many more boarding schools and day schools in these locations.)

**Lesson 2: Context:**

**Native American Representations Throughout History**

1. **Learning Objectives**

* Practice interpreting printed political media from the past.
* Discuss the contexts in which these political cartoons were developed.
* Consider the influence the media can have on policies and actions that have taken place throughout history.

1. **Entry Questions**

* What is a stereotype? What are some stereotypes that you have read about or seen in the media recently?

*Note for educators*: Discussing stereotypes can be sensitive, especially for learners in these age groups. Rather than exploring stereotypes that the students may personally relate to, consider discussing stereotypes in a book that was recently explored with the students, or stereotypes that can be found in a television program with which students are familiar.

* What have you seen in the media (and social media) that is attempting to tell a specific story or relate a specific message? *Note for educators*: Choose a local news story, or a contemporary commercial and discuss what message is being sent through the video or text. Is there bias? Is the message straightforward, or are there subtleties that tell a story? Who is the target audience for this message?
* Does the location where you live, or the socio-economic status of your community change the ways that we view news stories or events that take place around us?

1. **Common Core Standards for 6th/7th grade**

* **Grade 6-8 English Language Arts Standards**: History/Social Studies: <http://www.corestandards.org/ELA-Literacy/RH/6-8/>
  + [CCSS.ELA-LITERACY.RH.6-8.2](http://www.corestandards.org/ELA-Literacy/RH/6-8/2/): Key Ideas and Details: Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

* [CCSS.ELA-LITERACY.RH.6-8.8](http://www.corestandards.org/ELA-Literacy/RH/6-8/8/): Integration of Knowledge and Ideas: Distinguish among fact, opinion, and reasoned judgment in a text.

* [CCSS.ELA-LITERACY.RH.6-8.9](http://www.corestandards.org/ELA-Literacy/RH/6-8/9/): Integration of Knowledge and Ideas: Analyze the relationship between a primary and secondary source on the same topic.

1. **C3 Framework Guiding Principles**

**Constructing Compelling Questions**

* **D1.1.6-8**. Explain how a question represents key ideas in the field.
* **D1.2.6-8**. Explain points of agreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a compelling question.

**Constructing Supporting Question**

* **D1.3.6-8**. Explain points of agreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a support question.
* **D1.4.6-8**. Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.

**Civic and Political Institutions**

* **D2.Civ.1.6-8.** Distinguish the powers and responsibilities of citizens, political parties, interest groups, and the media in a variety of governmental and nongovernmental contexts.

1. **Activities: Deconstructing Stereotypes**
2. **Activity 1: Printed Media of the Past**

In this activity, students will engage in observation and discussion around how Native Americans have been and are currently represented through printed media. Students will work in groups of 3–5. Each group will be assigned a political cartoon from a specific era and asked to develop responses to the “Group Prompt” section of the **Thinking, Listening, Talking** document for Lesson 2: Context. Once small groups have had time to engage in discussion, each small group will present what they observed to the larger classroom. Next, the classroom will have a larger discussion facilitated by discussion of the prompts in the “Classroom Prompt” section of the Prompt Document.

|  |
| --- |
| **Thinking, Listening, Talking**  **For Lesson 2: Native American Representations Throughout History**  **Part 1: Small Group Thinking**   * What are three things you notice in this cartoon? * What historical events were taking place during the time this cartoon was created (e.g. with Tribes, the U.S. government or in the world)? * What is the message that is being conveyed in this media and who is the audience? * What kind of evidence is there for the messages that are being conveyed? Do you think that the message is based on information that is accurate?   **Part 2: Large Group Listening & Discussing**   * Do these representations change over time? How are they the same or different? * Do any of them make you think about going to school or education in general? * What are some perspectives that non-Native people may have held in relation to Tribal people during the era of the Lewis and Clark expedition (early 1800s)? * What influence do you think these political cartoons had on non-Native people’s understanding of the lives of Native American Tribal people? |

1. **Activity 2: Persuasion Through Media**

Political cartoons illustrate an issue and represent a viewpoint or message about that issue through a simple illustration. Many times, political cartoons utilize humor to strengthen their message. Review the political cartoons from Activity 1 in this lesson. Think about an issue or an event from the past or in the present, and identify a viewpoint about it. Draft an illustration that clearly gets your chosen viewpoint across and share it with your class.

1. **Learning Evaluation**

* **Formative:** Name something in the political cartoon that you were able to quickly understand, and something that you needed to explore more deeply order to interpret its meaning.
* **Formative**: Did the message you interpreted from the political cartoon tell a positive or negative story about Native American people?
* **Summative**: What is the political and social context for the cartoon that you explored?
* **Summative**: How do these political cartoons support or not support policies that have impacted Native American Tribal people throughout history?

1. **Resources for Lesson 2**
2. **Political Cartoons**
3. **Ca. 1774. “Liberty Triumphant: or the Downfall of Oppression,” Artist: Henry Dawkins (Dawkins, 1774):** <https://www.loc.gov/resource/ppmsca.50288/>

This political engraving, concerning the American “Liberty Triumphant” or “Downfall of Oppression” resistance to the tea tax and the East India Company monopoly, was presumably engraved shortly after the Boston Tea Party and alludes to the "Philadelphia Tea Party." It depicts the Americans and the British facing each other across the Atlantic Ocean (viewed from the north). British officials line the English shore, discussing the tea crisis and related events. On the North American side Tories do the same, dressed in European garb. American patriots are represented as Native Americans who are aiming their arrows across the Atlantic Ocean, straight at Lord Frederick North's heart.

1. **1835. “Andrew Jackson as the Great Father,” Artist: Unknown (Andrew Jackson as the Great Father, 1835):** <https://commons.wikimedia.org/wiki/File:Great_Father_Andrew_Jackson_(1835).png>

In this cartoon, Andrew Jackson has his legs crossed as he sits in an armchair, holding two diminutive Native Americans on his lap. Six diminutive Native Americans sit or stand on the patterned rug at Jackson's feet, looking up at him. A framed picture of Columbia, holding a spear and with her foot on the head of a fallen foe, hangs on the wall in the background. A table on Jackson's right holds a scroll, a book, and two quill pens.

1. **1869. “School for Savages” or “Teaching the Young Idea not to Shoot.” Artist: Frank Bellew (Bellew, 1869):** <https://www.harpweek.com/09Cartoon/BrowseByDateCartoon.asp?Month=January&Date=16>

This Harper’s Weekly cartoon by Frank Bellew criticizes the harsh treatment of Native Americans by General Philip Sheridan. As Americans continued to settle the American West in the decades following the Civil War, the question of Indian policy remained controversial and hotly debated. Few white Americans argued for the Native Americans to retain their traditional customs and lands. Rather, on the one side were those who favored defeating the Indians militarily, even if it meant their extermination; on the other side were those who advocated peaceful relations through the transformation of the Native Americans into educated, Christian, land-owning farmers.

1. **1870. “Robinson Crusoe Making a Man of His Friday.” Artist: Thomas Nast (Nast, 1870):**

<https://www.loc.gov/resource/cph.3a03621/>

This cartoon is a caricature about the attempts to “civilize” the Native American. In this comic, President Ulysses Grant is Robinson Crusoe and the Native American is His Man Friday. Indian Chief: “*Mr. President, we call you here today to offer our fealty to you as our recognized Guardian and Ward, and to pray you, Sir, to continue our Good Friend and Father*.” The President: “*You are welcome; and in reference to continuing your ‘Good Father,’ as you say, I must answer that I have long thought that the two nations which you represent, and all those civilized nations in the Indian Country, should be their own Wards and Good [unclear]. I am of the opinion that they should become Citizens and be entitled to all the rights [unreadable] – cease to be Nations and become States.”*

1. **2002. “And I’ll be the Indian. With a casino.” Artists: Jeff and Bill Keene (Keene & Keene, 2002):**

<https://publications.newberry.org/digital/indians-midwest/media/family-circus-cartoon.jpg>

Two little boys are dressed up. One is dressed as a cowboy and the other is dressed in a tuxedo. The one in the tuxedo is saying, “And I’ll be an Indian… with a casino.” This plays off of the notion of two little boys playing cowboys and Indians, which has its own complex stereotypes built in. This depiction brings in another level of stereotypes about Native people and gambling and attempts illicit discussion around the pros and cons of economic development.

1. **2002. “But I’m Honoring You, Dude!” Artist Lalo Alcaraz (Alcaraz, 2002):** <https://pocho.com/wp-content/uploads/2014/04/savagesmascottoon2002.jpg>

The graphic in this cartoon shows a Native American at a sports game looking at an Indian-mascot-garbed sports fan. The sports fan in the mascot garb is proclaiming to the Native American that he is honoring him, while the Native American looks at him with a blank stare on his face.

**Lesson 3: Oral Traditions:**

**Lighting the Trail through Boarding School Stories**

1. **Learning Objectives**

* The explicit goal of the Native American boarding school movement was to remove students’ Indigenous language use and to eradicate Tribal cultural identity.
* The histories that were taught in Native American boarding schools were often different from what students had learned from their Tribal Elders and families at home.
* Though stories of culture loss and trauma are still relevant in Tribal communities today, stories of resilience and healing are also emphasized in many contemporary Tribal communities and educational settings.

1. **Entry Questions**

* Are there children from Native American Tribes who still attend boarding schools?
* How do you think Tribal children were educated back in the days before U.S. government schools existed? What do you think they learned?
* Does the boarding school era have an impact on Tribal communities today? If so, what are some current impacts that exist for people in Tribal communities?

1. **Common Core Standards for 6th/7th grades**

* **Grade 6 – 8 English Language Arts Standards**: History/Social Studies

* [CCSS.ELA-LITERACY.RH.6-8.4](http://www.corestandards.org/ELA-Literacy/RH/6-8/4/): Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

* [CCSS.ELA-LITERACY.RH.6-8.5](http://www.corestandards.org/ELA-Literacy/RH/6-8/5/): Describe how a text presents information (e.g., sequentially, comparatively, causally).

* [CCSS.ELA-LITERACY.RH.6-8.6](http://www.corestandards.org/ELA-Literacy/RH/6-8/6/): Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).
  + [CCSS.ELA-LITERACY.RH.6-8.7](http://www.corestandards.org/ELA-Literacy/RH/6-8/7/): Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

1. **C3 Framework Guiding Principles**

**Change, Continuity, and Context**

* **D2.His.1.6-8.** Analyze connections among events and developments in broader historical contexts.
* **D2.His.2.6-8.** Classify series of historical events and developments as examples of change and/or continuity.
* **D2.His.3.6-8.** Use questions generated about individuals and groups to analyze why they, and the developments they shaped, are seen as historically significant.

1. **Activity:**

This activity includes reading and/or listening to informational and personal stories that are told through writing, podcasts and online videos that will help to illuminate what boarding school life was like and what the impacts have been on Tribes through the generations. There are also stories that highlight how some people found ways to bring what was learned back into their Tribal communities and information about how Tribal culture is being integrated into the education of Tribal youth again in educational settings today. The boarding school map and related links document included in the resources for this unit can be used to explore stories related to boarding schools in specific geographical areas, and to hear more stories across the country from a wide range of Tribal peoples.

**Step 1:** Explore at least three of the media sources listed below by READING a story, LISTENING to a story, and WATCHING a story. Sources can also be found on the Native American Mission and Boarding School Map and related Boarding School List document.

**Step 2:** Find the locations on the Boarding School Map where these stories took place. Research the Tribal homelands for the schoolchildren in the stories and locate it on the map.

**Step 3:** Complete the **Thinking, Listening, Talking** worksheet for Lesson 3: Oral Traditions.

**Media Sources:**

**Written Stories:**

* + *Iowa and Sac & Fox Treaty Negotiated by Capt. William (of Lewis & Clark)*
    - <https://www.kshs.org/kansapedia/iowa-and-sac-fox-mission/11847>
  + *The Carlisle Indian School Project: Honoring the Children, Giving Voice to the Legacy*
    - <https://carlisleindianschoolproject.com>
    - *Piikuni Healing and Cleansing Ceremony*
      * <http://www.cutbankpioneerpress.com/glacier_reporter/news/article_072b8562-9d64-11e7-a66f-5ffd10ec3963.html>
* *Away from Home*
  + - * <https://heard.org/boardingschool/>

**Audio Stories:**

* *American Indian Boarding Schools Haunt Many*, by Charla Bear, NPR News
  + <https://www.npr.org/templates/story/story.php?storyId=16516865>
* *Stewart Indian School Trail Podcasts*: <https://stewartindianschool.com/podcasts/>
  + Podcast #7: Buck Sampson talks about boxing and his American Indian history class.
* *A Long Way Home: A Crow Indian Boarding School Story*
  + <https://www.mtpr.org/post/long-way-home-crow-indian-boarding-school-story>
* *Department of Education Investigating Alleged Discrimination at Wolf Point School District*
  + <https://www.mtpr.org/post/department-education-investigating-alleged-discrimination-wolf-point-school-district>

**Video Stories:**

# *Montana Mosaic: Unintended Consequences of Indian Boarding Schools*

# https://montana.pbslearningmedia.org/resource/8754d77f-fb5c-4b47-bb27-eb847476bfae/montana-mosaic-unintended-consequences-of-indian-boarding-schools/#.X6oQGy2ZORs

* *Unspoken: America's Native American Boarding Schools*, PBS Utah
  + - <https://www.pbsutah.org/whatson/pbs-utah-productions/unspoken-americas-native-american-boarding-schools>.
* Part I: Origin of The Boarding Schools | Assimilation Versus Extermination
* Part II: Reforms in the Civil Rights Era
  + - * [NOTE: This news story briefly mentions sexual abuse. It does not go into detail, but Part I has an interview at 15:43 where the interviewee says, “I’ve learned that the worst thing was the sexual abuse and then the emotional abuse that accompanied it, in many of the schools.” More information on sexual abuse can be found in boarding school materials including the following citations in the Bibliography for this unit: (Irwin & Roll, 1995), (Woodard, 2011), and (Flood, 2018).]
* *Lewis & Clark Trail – Tribal Legacy Project, Tent of Many Voices (Note to educators: this valuable archive of testimonials and teachings is currently being migrated to a new online platform, and so if you visit the site and cannot get the videos to play, please return to it later. The old links show connect to the new links that will be emerging in 2021. Thank you for your patience.)*
  + Joyce Silverthorne, Salish & Pend O’Reille on Boarding Schools: <https://www.lc-triballegacy.org/video.php?vid=499&query=school>
    - * Traditional education before boarding schools, and how education has changed
  + Wilson Wewa, Northern Paiute: <https://www.lc-triballegacy.org/video.php?vid=830&query=boardin>
    - Story about his grandma in boarding school, and her successes from it.
  + Greta White Calf & Yvonne Fox, Arikara: <https://www.lc-triballegacy.org/video.php?vid=901&query=boardin>
    - Good that came from boarding schools: How many people came back to help their people with what they learned in boarding school and became the leaders of the Tribes.
  + D’Lisa Pinkham, Nez Perce: <https://www.lc-triballegacy.org/video.php?vid=415&query=school>
    - Teachings from pre-colonization and how modern education is putting culture back into teaching.
  + Lena Malnourie & Yvonne Fox: Mandan, Hidatsa, Arikara: <https://www.lc-triballegacy.org/video.php?vid=897&query=school>
    - Cultural activities in modern-day schools
  + Marcella LaBeau: Lakota Sioux: <https://www.lc-triballegacy.org/video.php?vid=959&query=school>
    - Personal experiences in a boarding school, removal of culture, etc.
  + Henry Daychild, Chippewa Cree: <https://www.lc-triballegacy.org/video.php?vid=103&query=school>
    - Shows a video of a young boy on his way to school on a horse.

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| **Thinking, Listening, Talking**  **For Lesson 3: Lighting the Trail through Boarding School Stories**  **Part 1: Individual Thinking**   * On what school and Tribe are each of the stories focused? * Whose perspective are the stories from? * What kinds of things did the children learn in the school that they attended? Can you tell if the learning was different from what they learned at home? * How did the school children have to change (physically and behaviorally) when they arrived at and attended the school? * Were there any stories of resistance to these changes? What did resistance look like?   **Part 2: Group Listening & Discussing**   * What does it mean to take away someone’s cultural identity? * Did the people talk about their experiences in a positive or negative light? * What does resilience mean in relation to thinking about Native American boarding schools? What are some stories of resilience that you learned in these stories? |

1. **Learning Evaluation**

* **Formative:** Is there a particular part of one of the stories that you are surprised to learn about?
* **Formative**: What do assimilate, colonization, and resilience mean to you?
* **Summative**: What is important to you in relation to your own cultural identity, and what would it mean if it were taken away from you?
* **Summative**: Given what you have heard and seen through these stories, what are some actions (if any) that you think the government or communities could take in relation to the Native American boarding school movement?
* **Summative**: How is education in some Tribal communities incorporating culture into teaching methods and classroom content, and why is this important?

1. **Resources for Lesson 3**
   1. **Boarding School Map Materials**
      * Map of Native American boarding schools along the Lewis and Clark National Historic Trail.
      * List of boarding schools in each state along with resource links for each boarding school. (Note: These boarding schools are ones that have information available online. This list is by no means comprehensive for each state along the Trail and records show that there are many more boarding schools and day schools in these locations.]
   2. **Media Sources listed above**

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