



*At What Cost?
Native American Children and Boarding Schools
of the 19th and 20th Centuries*

by Tracy Kennedy 2018 CTI Fellow
E. E. Waddell Language Academy

This curriculum unit is recommended for:
5th Grade Social Studies – Westward Expansion
or 4th Grade English Language Arts

Keywords: assimilation, Manifest Destiny, culture, diversity, reservation, migration, origin story

Teaching Standards: See [Appendix 1](#) for teaching standards addressed in this unit.

Synopsis: The purpose of this unit is to introduce students to little known events in American history. Native American children were forced to attend boarding schools to become “Christianized and civilized.” This practice began in the mid-19th century and continued on in some form through the late 20th century.

I plan to teach this unit during the coming year to 46 students in 4th and 5th grade.

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Unit Introduction

This unit is designed to aid students in understanding the consequences of Westward Expansion and Manifest Destiny on the Native American population with an emphasis on the consequences of federal policy that forced many Native American children to attend boarding schools. The focus of Social Studies in fifth grade is on American history. As it is taught in sequential fashion, events after the Civil War are either not taught or rushed as it comes close to the end of the school year. Therefore, I will also teach this material to my current class of fourth graders in English Language Arts. None of those students will be in my Social Studies class next year as fifth graders; they will not have the lessons repeated.

There is an emphasis in fifth grade Social Studies for the students to understand how social, political, and economic developments of the country were sources of conflict in the United States. There was a societal belief at the time that gender and/or ethnicity may limit an individual's access to full and active participation within society. By moving Native American tribes off their ancestral lands and requiring their children to attend boarding schools, the United States government allowed entire segments of Native culture to be destroyed in order to "Americanize" Native Americans.

The original goal of the boarding schools was cultural assimilation. There was a belief held by many in the later 19th century that if Native American children could be reached early, if they could learn how to "be American," they could become civilized. ¹ My objective with this unit is to help students question why this was seen as an acceptable action by researching and reading informational texts of the time. I want them to debate *who* gets to determine what it means to be an American, *what* does it mean to be American? The students will read first person accounts of children and families whose lives and cultures were greatly changed or even destroyed by being forced to attend the boarding schools.

Student Demographics²

I am a teacher at E.E. Waddell Language Academy, a Charlotte Mecklenburg Schools K-8 public magnet school. Our school is an immersion language program that specializes in Chinese, French, German, and Japanese. We have a population of 1375 students, 929 in the elementary programs and 446 in the middle school program. Our program currently serves students from across Mecklenburg County. The majority of the staff is bilingual and approximately 30% of the teachers and teacher assistants staff have maintained their citizenship to their home countries. Our student population is very diverse as well:

Ethnicity	Percentage of Population
Caucasian	43%
African American	22%
Hispanic	22%
Asian	6%
Multiracial	6%
American Indian	< 1%
Pacific Islander	<1 %

The popularity of our immersion program has caused the Charlotte Mecklenburg School Board of Education to plan for a mirror school to be built in the northeast portion of the county. We have an extremely active and involved Parent Teacher Student Organization. Waddell has won numerous awards and been recognized for its excellence by local, state, national, and international groups. Waddell received the 2012 ACTFL Melba D. Woodruff Award for Exemplary Foreign Language Program. In 2018, Waddell received the Charlotte Chamber of Commerce award for International Corporate Citizen of the Year in recognition of the work of both the staff and students in the study of foreign language that connects Charlotte to communities across the globe. Waddell is regularly recognized by both the North Carolina Department of Public Instruction and by Magnet Schools of America as a School of Excellence.

Students in grades K-5 receive the majority of their instruction in their target language and they continue their language instruction in grades 6-8 in a block language arts class. Students in the Japanese and Chinese programs have one hour of instruction in English Language Arts beginning in Kindergarten while students in the French and German programs do not begin their hour-long English Language Arts instruction until third grade. Once students reach sixth grade, they may add a third language and we begin to offer Spanish, both for native speakers and for students interested in starting their study of the language.

Students at Waddell Language Academy met and exceeded the expected growth parameters as set by the state for the 2017-2018 school year. Our staff and students met all 23 of the sub-group targets set by the state of North Carolina.

Rationale

Those who do not study American history are unaware of many events that took place. That is especially true with events or actions that do not always show Americans or the American government in the best light. Removing Native American children from their homes and their ancestral lands is one of those events. By forcing these children to attend these boarding schools and become “more American,” great chunks of Native culture were obliterated. In our country, we greatly value what is to be “American”, but we are often blind to how we got there. By educating our students about the Native American boarding schools, even at the elementary level, we can create both knowledgeable and empathetic scholars who can see and perhaps avoid parallels injustices in American society today and in the future.

Building Content Knowledge

Most students have a stereotypical vision of Native Americans – either those who selflessly helped the Pilgrims at the first Thanksgiving, the screaming warriors fighting against heroic settlers in the Old West, or women and children wearing skins gathered around a fire outside of their teepee on the Great Plains. Our students do not often study the cultures of the different tribes that lived for thousands of years across North America before the arrival of the Western European explorers and settlers. When introduced to Native Americans, many students learn about Native Americans from the settlers’ perspective – images and tales of savages who do not believe in God, are uncivilized, and go about half-dressed.

Historians and scientists have many different theories about how the first peoples came to the Americas. The most popular views are those that have early people traveling across a land bridge known as Beringia from Asia to what is modern day Alaska approximately 25,000 years ago.³ The reason for this migration is often attributed to the pull factor of following sources of food. When the land bridge was exposed, it allowed grass to grow. The animals hunted for food by early people simply moved along this grazing area and were followed by those who hunted them. As the ice age ended, the land bridge once again became submerged sealing off this route of travel.

Native Americans have their own origins stories that communicate important elements of their cultural values and worldviews. There are as many origin stories as there are cultures. Some historians and sociologists suggest that the refusal of Native Americans to ascribe to migration theories helps to solidify their spot as the first Americans.⁴ These origin stories tend to have native peoples emerging from underground or from caves to populate the surface of the earth. Introducing students to some of the origin stories of different native cultures allows them to see some commonalities among native cultures and well as similarities to the biblical creation stories that are sacred to Christianity and Judaism.

As European settlers arrived in what they called the New World, Native American settlements and traditions began to suffer. As Europeans began to explore and meet native populations, the native ways of living were viewed as uncivilized and did not reflect Christian teaching and expectations. The arrival of Christopher Columbus in August of 1492, during some of the most turbulent times of the Spanish Inquisition, helped magnify and spread these views. While elementary students do not typically study the Inquisition, mentioning it in general terms might help students understand the power and reach of the Catholic Church during the Age of Exploration.⁵

European settlers tended to have three motives for exploration and settlement in the Americas and the Caribbean Islands – gold, glory, and God. Many early explorations conducted by the Spaniards included priests and missionaries whose duty it was to convert the native population to Catholicism. Native American religions are deeply rooted in nature and the people were seen as heathens for their beliefs by the Europeans. Starting with an account written by Columbus to Lord Raphael Sanchez, treasurer to King Ferdinand and Queen Isabella, we have the first attempts at both converting Native Americans and attributing all successes to a Christian god:

But these great and marvelous results are not to be attributed to any merit of mine, but to the holy Christian faith, and to the piety and religion of our Sovereigns; for that which the unaided intellect of man could not compass, the spirit of God has granted to human exertions, for God is wont to hear the prayers of his servants who love his precepts even to the performance of apparent impossibilities. Thus it has happened to me in the present instance, who have accomplished a task to which the powers of mortal men had never hitherto attained; for if there have been those who have anywhere written or spoken of these islands, they have done so with doubts and conjectures, and no one has ever asserted that he has seen them, on which account their writing have been looked upon as little else than fables. Therefore, let the king and queen, our princes and their most happy kingdoms, and all other provinces of Christendom, render thanks to our Lord and Savior Jesus

Christ, who has granted us so great a victory and such prosperity. Let processions be made, and sacred feasts be held, and the temples be adorned with festive boughs. Let Christ rejoice on earth, as he rejoices in heaven in the prospect of the salvation of the souls of so many nations as hitherto lost. Let us also rejoice, as well on account of the exaltation of our faith, as on account of the increase of our temporal prosperity, of which not only Spain, but all Christendom will be partakers. ⁶

As exploration and settlement continued, the English gained more of a foothold in what is now eastern and northern North America. Colonies were founded for different reasons, those founded for religious freedom often focused on the freedoms of *Christian* religions. Native American culture and customs continued to be viewed as uncivilized. As the colonies became independent and reformed as the United States of America, the country formed under a democratic ideal shaped by the leaders of the time. These men were predominantly wealthy, white, and Christian. Their personal beliefs are what helped shaped the general beliefs of the country.

With the land gained via the Louisiana Purchase in 1803 by Thomas Jefferson, America virtually doubled in size. This purchase served not only to tie Native Americans to the United States through treaties (the thought being the Native Americans would side with the US against any outsiders trying to gain a foothold) but to civilize the tribes. President Jefferson was hopeful that more Native Americans would be encouraged to adopt a more domesticated style of living, one that would encourage tribes to settle in one place and allow for more white settlers to move into areas that had been under the control of Native Americans for thousands of years.⁷

As the country continued to grow and the idea of manifest destiny gained more of a foothold, Native Americans continued to lose their lands. Treaties were signed and broken on a regular basis. Native Americans were moved off lands that were rich in resources to reservations on lands that were desolate and often completely different from what they were used to. Native Americans were generally disregarding and not counted as American citizens. They did not have the right to vote and were often not allowed to make decisions for themselves. In many cases, governmental policy leaned more toward extermination of the Native American population. Between the first Europeans coming to the Americas in 1492 and the end of the 19th century, the Native American population had decreased from approximately 5,000,000 to approximately 250,000 through warfare and disease.⁸

In 1860, the first of the Native American boarding schools for children opened in Washington State. The school was started by the Bureau of Indian Affairs and located on the Yakima Reservation. The major goal of these schools was to help the children to assimilate to an American Protestant way of life. These reformers wanted to create societies with a less communal way of life where personal property ownership and individual wealth would become more important. By removing young and impressionable children from their community, the reformers would have a prime opportunity to “re-educate” the children in the ideal of the American Protestant way of life and eliminate Native American ways of life.

Children would be taught initially how to read, write, and speak in the English language. Native language, dress, food, religion, cultural skills, etc., were prohibited. Once the instructors

felt that a child had a sufficient grasp of English, she or he would also be instructed in mathematics, science, and history. In some cases, there might also be some instruction in the arts, but only those viewed as acceptable and generally those that were European in origin. Students in the schools would also be given religious instruction. This instruction had its roots in Protestant Christianity. Students were taught the importance of being an individual – you did things for yourself and for God.

By the 1880s there were about 6,000 Native American children attending both boarding and day schools run by the United States government. The day schools were slightly more popular with parents as they kept children closer to home. These schools used the morning for academic instruction and the afternoon for technical, or job, training. The atmosphere in these schools was quite rigid. Again, there was a desire to “break” the children and have them assimilate to Protestant American culture.

Around this time, there were individuals who felt that the government-run schools were not accomplishing the goal of Americanizing Native American youth. Many reformers felt that the children remained too close in proximity to their families and homes. Many reformers were Christian missionaries. They believed children needed to be completely removed from the reservation for this assimilation to take place and have a lasting impact.

The Indian Appropriation Act of 1871 allowed for federal money be given to Christian missionaries and mission schools to fund their education programs for Native American children. The goal was to educate and civilize the Native American population.⁹

One of the most well-known of these reformers was Colonel Henry Pratt. He founded the Carlisle Indian School in Carlisle, Pennsylvania in 1879. This was one of the few off-reservation schools in the east and the best known of all the schools.

Colonel Pratt was well known for his oft-repeated saying, “Kill the Indian, save the man.” Pratt’s long-term goal was for his students to completely embrace the way of life of members of the white community. All physical or outward signs of being a Native American were removed. Boys and young men had their braids cut. Children were given clothing no different from what you would see what white children wore. The children had their first and last names changed to more English sounding names. Students were not likely to find any food they were familiar with, nor were they comforted with Native routines and rituals generally associated with mealtimes. No longer did they sit on the ground around a fire to eat, but now found themselves seated in hard chairs and using plates, utensils, and napkins they did not normally use!¹⁰

Students were not allowed to use their own language. Those attending the Carlisle School were rewarded for using English. Others were not as lucky and often experienced physical and emotional abuse for using their native tongue.¹¹

A large part of the schooling was to educate the children in Christianity itself. Pratt once said, “In Indian civilization, I am a Baptist because I believe in immersing the Indian in our civilization and when we get them under, holding them there until they are thoroughly soaked.”¹² Pratt basically had the approval of the government in this – in 1868, President Grant started the

“Peace Policy” in which many of those creating policy for Native Americans and the schools through government agencies were replaced with Christian missionaries who Grant felt were better suited morally to the job. J.G. Wright, an Indian agent for the Rosebud Agency in the Dakota territories explained the combining of the duties by saying, “Christianity and civilization go hand in hand and ... education is an assistant thereto.”¹³

In 1928, the United States Senate commissioned a report on how the Native boarding schools were performing. *The Problem of Indian Administration* (also known as The Meriam Report) declared the state of the schools and the removal of children from their families to be problematic at best. The report stated that the Native American population remained incredibly poor and not at all acclimated to the social and economic practices of “white civilization.”¹⁴ The education policies in place were decided to be “ineffective.”

Students at many of the Indian Schools were also expected to provide labor. Students in fourth grade and above worked in an academic setting for half of the day and then did work that supported the school for the remainder of the day. The Meriam Report questioned whether the conditions the children worked in and hours they worked would even be allowed in most states under the child labor laws of the time. There was very little time left for the children to play, exercise, or pursue any other recreational activities.¹⁵

The education itself the children were receiving was found to be very poor as well. Teachers in the schools received very low pay, and in order to attract any teachers at all, the expectations regarding their abilities and qualifications had to be lowered. The lack of qualifications in the teachers of the high school programs led to many of the schools in the Indian Service being unaccredited. The report states that “The teaching taken as a whole is not up to the standards set by reasonably progressive white communities.”¹⁶

The Indian Service created boarding schools that had a uniform curriculum. The individual needs of a student or even of a tribal group were not recognized. Children often returned home after their schooling unable to reconnect or adjust. Once-familiar conditions were now alien. When a child left school, they received no further assistance or aid. Often the skills taught in the boarding schools did not apply to the work that was actually available once the child returned home. There were no real opportunities for former students to learn employable skills through apprenticeships, and they had virtually no chance of competing against white workers in a white community.

One of the most well-known of the Indian Schools was the Carlisle Indian School (CIS) located in Carlisle, Pennsylvania. This goal of this school was to erase all indications of the Native American cultures of its students. By removing the children from their homes and sending them across the country, they would be far away from the “pagan” and “evil” influences of their families and tribal communities. Children attending the school were only allowed to speak English, eat, dress, and be housed in the American style and in under no circumstances, worship gods other than the Christian God.¹⁷

As soon as the children arrived at CIS, they were immediately given names that were more Anglo-Saxon Christian-sounding, naming boys George and Thomas after former

presidents was quite common. The children were given new clothing and haircuts. Their old clothing was usually burned. Students would spend half of their day in classes learning academic skills and being educated in Christianity. The remaining half day would be spent learning work related skills. The boys would work on the farm, growing food for the residents of the school; training to be farmers once they left CIS. The girls spent the rest of the day doing the laundry for everyone living on the campus and other household chores. They were being trained to work as servants when they left the school.¹⁸

American sports were also important at Carlisle. Olympic gold medalist Jim Thorpe was a CIS student. Of the victorious Thorpe, President Taft said, “Your victory will serve as an incentive to all to improve those qualities which characterize the best type of American citizenship.”¹⁹

The Meriam Report found that the most important changes that needed to be effected was a change in the point of view – the educational programs should no longer be a process of removing and educating a child far from home, but that Native American children needed to be educated in a “natural setting of home and family life.”²⁰

There were four major suggestions for improving the quality of education for Native American students:

1. *Recognition of the Individual* – using standard curriculum with the diversity of the tribal groups the students belonged to was found to be basically useless;
2. *Better Personnel* – better trained and educated teachers;
3. *Better Salaries* – teachers and staff in the Indian Service would not only need a good starting salary, but assured increases over time;
4. *Increasing Monies*– the amount of money given to the program needed to be greatly increased.²¹

Around this time, Secretary Malcolm McDowell of the Bureau of Indian Commissioners also said that changes needed to be made to the system in place. He stated the need for an educational program that would focus on “the training of all Indians for the best type of American citizenship, looking to their absorption into the general citizenship of the nation.”²² New and better policies about education needed to be instituted in the boarding schools and back on the reservations. A new importance was being placed on home and family life in the education of Native American children. More than schooling would be necessary; students could not learn about citizenship by just studying reading writing and arithmetic. Another important change that needed to be made was the education of adults. Adults on the reservation needed to know how to properly farm, become literate, and learn more about independence and self-reliance.²³

Civics education also needed to be strengthened, according to McDowell. All Native Americans should understand how privileged they actually were and that their insistence upon the enforcement of treaties and promises made by the government was a bad thing. Native Americans needed to see that paying taxes to the United States government or to state and local governments is one of the most essential duties of being a good citizen. By following

these new policies, the Indian Service would help Native American children and their families become removed from their “permanent irresponsibility of childhood.”²⁴

In the later part of the 19th century, questions began arising about how effectual the Christian boarding school actually were. Those who were strong proponents of the separation of church and state disagreed with federal funding going to support schools. The majority of the schools were Catholic and there was a concern that the Native American children were not being taught the importance of civics itself. Again, both federal and church schools had the purpose of Christianizing the Native Americans. Secretary of the Interior Henry M. Teller stated in an 1882 report that the church-run schools were failing in their attempts to civilize the students.²⁵ The Catholic Church and its schools felt it was more important to focus on the religious instruction and that the civics and eventual civilizing would come from those teachings.²⁶ The schools that were strictly government-run were starting to move away from religious instruction during the day and focusing more on specific citizenship instruction and industrial education.

In retrospect, the residential boarding schools are seen generally as a failure. As noted by Carol Higham, “These schools succeeded less at creating future converts and “civilized” Indians willing to give up their land and more at building a Pan-Indian movement and training future leaders of Indian self-determination.”²

Instructional Implementation

Day #1 - Unit Introduction

Introduce unit with a questioning activity using a photograph that shows a group of Native American students in front of the Carlisle School. The children are wearing clothing typical of white students. Do not give them any prior information about the photo. Photos can be found in the Slides Presentation included in the Teacher Resources.

Break students into small groups and have them view the photo (via Google Slides Presentation). Photos can be chosen from the Carlisle Indian School Digital Resources. Ask students to study the photo for 3-5 minutes and individually generate questions they have about what they observe. Have students write their questions in a notebook or on a sheet of paper. Each student will share their questions and combine the questions that repeat. One student will act as the writer for the group and put the questions on a sheet of chart paper. Once all the students have their questions down about the photo, have them decide together their three most important questions. They will circle these questions.

Individual students will have three sticky notes. At a signal, have them move to look at the questions generated by the other groups. They are to place their sticky notes on the questions of *other groups* that they think are important.

As a whole group, ask students if they notice patterns or trends in the questions that they have. Tell students that we will be beginning a unit to help us understand how and why the

children in the photo were removed from their homes to attend schools far away and very different from what they were used to.

Day #2 - Native American Origin Stories

Students will read two versions of origin stories. The goal is for students to become acquainted with some aspects of Native American origin stories. All students will read the Hopi story found in the 5th grade text, *SS Alive*. Provide students with an additional story, can be one for all students or a few versions so that they have a wider exposure. Students should use a graphic organizer, either a Venn diagram or a Double Bubble Map (Appendix 2), to help them compare and contrast what they have read. Students will find that many of the origin stories have the First People coming to the surface of the Earth from the air or from underground with the help of an animal. Students may connect these origin stories to the Creation stories of Christianity. The purpose of this activity is to introduce students to the religious beliefs held by some Native American tribes. Websites for possible choices of origin stories can be found in Teacher Resources and three stories can be found in Appendix 3.

Day #3 – Map/ Trail of Tears Activity

Google Slides Presentation (use link in Teacher Resources) - how the lands lived on by Native Americans have changed over time, even with treaties the lands have been taken by the government. As the land has been taken, conflict has arisen. Show the slides - #1 Native American lands prior to 1492, #2 a BIA map of reservation land today.

Trail of Tears – provide students with differentiated materials (at least two) to read. Suggested sites include:

Level A – “Trail of Tears

https://www.ducksters.com/history/native_americans/trail_of_tears.php

Level B – “Trail of Tears for Kids” https://kids.kiddle.co/Trail_of_Tears

Students should complete a 5W’s chart as they are reading the information (link to chart in the Teacher Resources). Create a whole class that we will be filling in together as they share.

- **What** happened?
- **Who** was there?
- **Why** did it happen?
- **When** did it happen?
- **Where** did it happen?

Exit Question - How and why was land taken from Native Americans (both by individual settlers and the U.S. government)?

Day #4

What is Manifest Destiny?

Introduce the lesson by projecting John Gast's painting *American Progress*. Ask students to study the painting for 3-5 minutes independently. Provide students with a copy of the "Art Analysis" sheet (Appendix 4) to help them put their observations on paper. Allow time for students to discuss the first three points with a partner. After a few minutes, have students complete the fourth point independently.

Share Google Slides Presentation on Manifest Destiny (use link in Teacher Resources). Choose one of the two YouTube videos provided for students to watch.

Inform students that the last part of the next several classes will be used to learn more about what it was like to be a Native American child who was forced to go to school to learn how to be more "civilized and Christianized." Explain that along with taking away the lands of Native Americans, the government was also working to take away their culture. Students will be provided with a page for "Thought Jots" to write down their thoughts as the text is being read (Appendix 5). This will be added to daily and will assist students in their summative assessment, collect at the end of the class.

Read aloud Chapter One "On the White Man's Road" *Indian School: Teaching the White Man's Way* by Michael L. Cooper

Day #5

What was life actually like for Native Americans? Using a variety of trade books (Appendix 6), have students complete research on how various tribes went about their daily lives. Suggested titles are included in Student Resources. Provide students with a copy of the "Thinking Points" notetaking sheet to use as they research (Appendix 7).

Distribute "Thought Jots" to students and read aloud Chapter Two "The Indian Way" *Indian School: Teaching the White Man's Way* by Michael L. Cooper. Collect papers at the end of class.

Day #6 -#7

Students will use the start of this class period to share their Day #5 research, probably about ten minutes.

Visual Understanding of Assimilation

Use photos, such as those found at "The Daily Check" article *140 Year Old Pics Show Native American's Forced Assimilation* (<https://thedailycheck.net/140-year-old-pics-show-native-americans-forced-assimilation/>) to create a "Before and After" questioning session: What did the children (and in some cases families) look like before going to boarding school and after? Why did their appearance change so much? Why was this necessary? Was it truly necessary?

Besides physical assimilation, Native American students were expected to also abandon all ceremonies and rituals that were a familiar part of their culture.

Jigsaw Activity - Students will work in small groups to become an "expert" on either a ceremony or ritual from various Native American tribes. Students will use Chromebooks to conduct research

on a specific topic (possible ideas: Green Corn Ceremony, Pow-Wows, Vision Quests, War Dance, Grass Dance, Hoop Dance, Potlatch, Soyal Solstice Ceremony).

After completing research, students will create a small poster (1/2 sheet of chart paper) to share important information about their ceremony or ritual. Hang posters throughout the class. Have students rotate through the room to read the information about the various ceremonies and rituals researched. Students should take notes as they move to the different charts (Appendix 8).

Bring students back together or a short discussion with the whole group. Is there anything about these ceremonies or rituals that would make them “bad” or not worth celebrating? Why would it be so important for Native American students (and Native Americans in general) to stop celebrating with these ceremonies and rituals? Work to get students to the “not bad but different” view point. The ceremonies and rituals of the Native Americans were sacred to them but alien and therefore “wrong” to the government and the white population.

Do not do read aloud on Day #6, allow time for research and chart creation through the end of the period.

For Day #7 Distribute “Thought Jots” to students and read aloud Chapter Three “Carlisle and the Indian School Idea” *Indian School: Teaching the White Man’s Way* by Michael L. Cooper

Day #8

Personal Experiences – written

Have students get into groups of 3-4. Give each student a copy of the personal experiences (Appendix 9). Each student needs to independently read Charles Chibitty’s experience and highlight (or underline) the golden phrase. This is the phrase in the text that stands out the most or is the most important part in their opinion. Students will read their phrase and not explain it. Once each person has explained their choice, then they will go back around and explain why. Ask for a few volunteers to share their phrase and why they chose them.

Students will read three more accounts of experiences Native American adults had while a student at a boarding school. Since the remaining accounts are longer, they should highlight or underline a golden sentence in each – just one. As before, once the experience has been independently read, students will read their sentence without explaining why they chose it. Once everyone has shared, students will go back and explain their thinking.

Give each student an index card and ask them to pull individual words out of the experiences that describe what it was like, how the experience made these people feel as children – savages, uncivilized, yelled, slapped, etc. How would this kind of educational experience affect you as you grow older?

Distribute “Thought Jots” to students and read aloud Chapter Four “First Days at School” *Indian School: Teaching the White Man’s Way* by Michael L. Cooper

Day #9

Personal Experiences video and radio interviews

Provide students with clips to the interviews via their Google Classroom accounts. Ask them to have a piece of paper on their desk to write any notes as they are listening and watching. Possible interviews include:

- Indian Boarding Schools clip from We Shall Remain
<https://www.youtube.com/watch?v=Hf1hXffaG28>
- American Indian Boarding Schools Haunt Many)
<https://www.npr.org/templates/story/story.php?storyId=16516865>
- American Indian School a Far Cry from the Past
<https://www.npr.org/templates/story/story.php?storyId=17645287>
- Survivors of Indian Boarding Schools Tell Their Story
<http://www.wkar.org/post/survivors-indian-boarding-schools-tell-their-stories#stream/0>
- *INDIAN SCHOOL Stories of Survival*
<https://www.youtube.com/watch?v=HOfnki4p4YQ>
- *Into the West* Carlisle Indian School, clip from a film, but based on historical anecdotes
<https://www.youtube.com/watch?v=yfRHqWCz3Zw>

Give students about 30 minutes to watch/listen to interviews. Bring together, with notes, for a whole group discussion. What would the long term effects be of attending a boarding school? How could that affect future generations? Why were the rules so harsh? Based on what you know about Native Americans today, did this even work?

Distribute “Thought Jots” to students and read aloud Chapter Five “Learning the White Man’s Way” *Indian School: Teaching the White Man’s Way* by Michael L. Cooper

Day #10 Summative

Read aloud will be done first on Day #9 to give students a little more information before they complete their reflection questions for the unit.

Distribute “Thought Jots” to students and read Aloud Chapter Eight “Blanket Indians and Red Progressives” *Indian School: Teaching the White Man’s Way* by Michael L. Cooper

Reflection Questions (Appendix 10). Students can use any notes, interviews, videos, charts, etc., from previous days to help them answer the reflection questions.

Appendix 1: Implementing Teaching Standards

5th Grade Social Studies North Carolina Essential Standards -5th grade students are expected to learn about the creation and expansion of the United States as an independent nation. The chosen Social Studies standards address the conflict between Native Americans and the United States government that is associated with this growth.

- 5.H.1.3 Analyze the impact of major conflicts, battles and wars on the development of our nation through Reconstruction.
- 5.H.2.3 Compare the changing roles of women and minorities on American society from Pre-Colonial through Reconstruction.

5th Grade English Language Arts Essential Standards -5th graders are expected to be able to read and analyze informational text. The text and resources provided within this unit draw specifically on being able to use multiple resources on the same topic to form opinions and draw conclusions about a particular topic (in this case, historical incident).

- RI.5.1 Quote accurately from a text when explaining what the text says explicitly and when drawing inferences from the text.
- RI.5.3 Explain the relationships or interactions between two or more individuals, events, ideas, or concepts in a historical, scientific, or technical text based on specific information in the text.
- RI.5.6 Analyze multiple accounts of the same event or topic, noting important similarities and differences in the point of view they represent.
- RI.5.9 Integrate information from several texts on the same topic in order to write or speak about the subject knowledgeably.

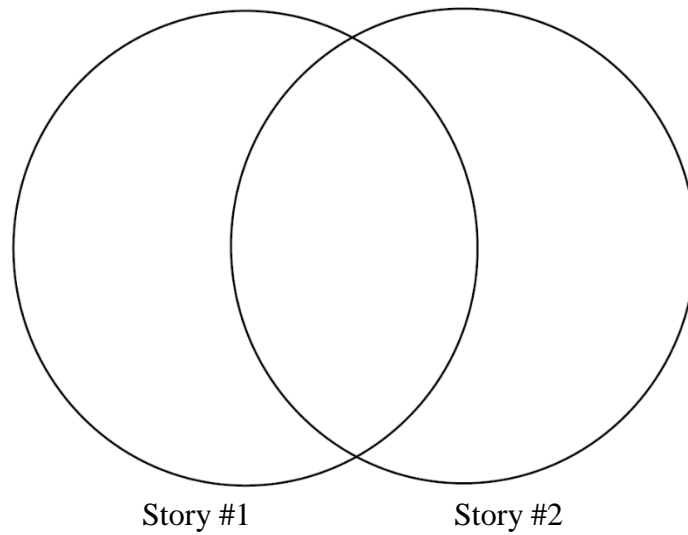
4th Grade English Language Arts Essential Standards – 4th grade students are expected to be able to read and analyze informational text. The students will be able to go back to the written (and viewed) material to help them participate in discussions. Students need to be able to refer back to a specific source to “prove” their talking points.

- RI.4.1 Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.
- RI.4.3 Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text.
- RI.4.9 Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably.

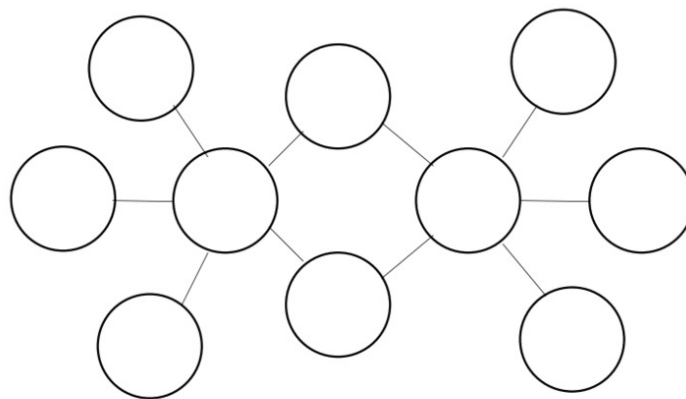
Appendix 2: Graphic Organizers

Day Two

Venn Diagram



Double Bubble Map



Story titles go in center circles. Differences are written in the outer circles and similarities and written in the inner circles that connect the centers.

Appendix 3: Origin Stories

Day Two

The Creation Story an Ojibwe legend retold by Heather Gouge and Nicole Miller

Long ago before Mother Earth existed, the Creator sat alone in darkness thinking, and with His thoughts, He formed Mother Earth. He covered the Earth with plants and trees, birds and animals, and many crawling insects, but He became lonely. So, from the soil of the Earth he formed two companions, a man and a woman.

Beside the man he placed a bow and arrow. This was to show that the man was to be the protector and provider of food. Beside the woman he placed a birch bark basket filled with seeds. The basket and seeds represented the natural resources given to the Ojibwe people. The Creator also placed a book next to the woman. Then the Creator blew life into the woman and the man. First he blew life into the woman, and when she arose, she picked up the birch bark basket full of seeds, but she did not pick up the book. Her choice doesn't mean that Ojibwe people are not educated, they just have a different way of learning.

When the Creator blew life into the man, the man picked up the bow and arrow and accepted his responsibility to protect and provide food. Then the Creator said, "Take care of Mother earth, and she will take care of you. Don't get greedy. Take only what you need, and remember to put down tobacco before you take from Mother Earth." This is how the Ojibwe people came to be.

Cherokee Creation Story

The earth began as nothing but water and darkness, and all the animals were in Galúnlati, above the stone vault that makes up the sky. Eventually Galúnlati became so crowded that the animals needed more room, and they wanted to move down to earth. Not knowing what was below the water, they sent down the Water-beetle to explore. Water-beetle dove below the water and eventually came back with some mud from below. That mud grew and grew, and finally it became the island that we call earth. This island of earth is suspended at its four corners from ropes that hang down from the sky, and legend has it that someday the ropes will break and the earth will sink back into the water.

Because it grew from mud, the new earth was very soft. Many of the birds flew down to explore the new land, but it was too wet for them to stay. Finally, Buzzard flew down, hoping it was dry, but the earth was still wet. Buzzard searched and searched, especially in the Cherokee country, and finally he became so tired that his wings flapped against the ground. His wings dug valleys where they hit the ground and turned up mountains where they pulled away, leaving the rugged country of the Cherokee.

Eventually the earth was dry and the animals moved down. There still was no light, however, and so the animals set the sun passing from east to west just over their heads. With the sun so close, many of the animals were burned, giving the red crawfish its crimson color. The animals raised the sun again and again, until it was high enough that all could survive.

When the plants and animals first came to earth, they were told to stay awake for seven nights, as in the Cherokee medicine ceremony. The animals all stayed awake the first night, and many stayed awake the next few nights, but only the owl and the panther and a couple of others stayed awake all seven nights. They were given the ability to see at night and so to hunt at night when the others are asleep. The same thing happened among the trees, and only the cedar, pine, spruce, holly and laurel stayed awake all seven nights, which is why they can stay green all year when the others lose their leaves.

Humans came after the animals. At first they multiplied rapidly, and the first woman give birth every seven days. Eventually there were so many of them that it seemed they might not all survive, and since then to this day each woman has been able to have just one child each year

Apache Creation Story

In the beginning nothing existed, only darkness was everywhere. Suddenly from the darkness emerged a thin disc, one side yellow and the other side white, appearing suspended in midair. Within the disc sat a small bearded man, Creator, the One Who Lives Above. When he looked into the endless darkness, light appeared above. He looked down and it became a sea of light. To the east, he created yellow streaks of dawn. To the west, tints of many colors appeared everywhere. There were also clouds of different colors. He also created three other gods: a little girl, a Sun-God and a small boy.

Then he created celestial phenomena, the winds, the tarantula, and the earth from the sweat of the four gods mixed together in the Creator's palms, from a small round, brown ball, not much larger than a bean. The world was expanded to its current size by the gods kicking the small brown ball until it expanded. Creator told Wind to go inside the ball and to blow it up.

The tarantula, the trickster character, spun a black cord and, attaching it to the ball, crawled away fast to the east, pulling on the cord with all his strength. Tarantula repeated with a blue cord to the south, a yellow cord to the west, and a white cord to the north. With mighty pulls in each direction, the brown ball stretched to immeasurable size--it became the earth! No hills, mountains, or rivers were visible; only smooth, treeless, brown plains appeared. Then the Creator created the rest of the beings and features of the Earth.

Appendix 4: Art Analysis

Day Four

Art Analysis

Name of the artwork: _____

Name of the artist: _____

When was this work created? _____

You will be observing and studying this artwork for several minutes. As you observe the work, please take some notes in blocks 1-3. There is no right or wrong, you are just noting what you see. When I call time, I will ask you to get with a partner and share your #1-3. If you'd like to add anything based on your discussion, please do so. After a few minutes I will ask you to complete #4 on your own.

Content – looking at the subject of the work	What exactly can you see? What is happening? What does the work represent? What does the title represent? What is the theme of the work?	1.
Form – looking at the formal elements	What colors does the artist use? Are they organized in a certain way?	2.
Mood – looking at the communication of moods and feelings	How does looking at this work make you feel? Why do you feel this way?	3.
Interpretation and Justification – looking at the meaning of the work	What do you think the artist is saying and why? What message is the artist/work trying to convey? Why?	4.

Appendix 5: Thought Jots

Notetaking Template for read aloud

Chapter One "On the White Man's Road"	Chapter Two "The Indian Way"
Chapter Three "Carlisle and the Indian School Idea"	Chapter Four "First Days at School"

Chapter Five "Learning the White Man's Way"

Chapter Eight "Blanket Indians and Red Progressives"

Appendix 6: Trade Book Resources

Day Five Activity

At Any Cost? Trade Books for Research

Title	Author	ISBN Numbers
<i>The Wampanoag (True Books: American History)</i>	Kevin Cunningham	ISBN-10: 9780531293089 ISBN-13: 978-0531293089
<i>The Inuit (True Books: American History)</i>	Kevin Cunningham and Peter Benoit	ISBN-10: 0531293025 ISBN-13: 978-0531293027
<i>The Hopi (True Books: American History)</i>	Andrew Santella	ISBN-10: 0516269879 ISBN-13: 978-0516269870
<i>The Pueblo (True Books: American History)</i>	Kevin Cunningham	ISBN-10: 053129305X ISBN-13: 978-0531293058
<i>The Apache (True Books: American History)</i>	Mark Friedman	ISBN-10: 9780531293119 ISBN-13: 978-0531293119
<i>The Sioux (True Books: American History)</i>	Kevin Cunningham	ISBN-10: 9780531293102 ISBN-13: 978-0531293102
<i>The Iroquois (True Books: American History)</i>	Emily J. Dolbear	ISBN-10: 9780531293133 ISBN-13: 978-0531293133
<i>The Navajo (True Books: American History)</i>	Kevin Cunningham and Peter Benoit	ISBN-10: 0531293041 ISBN-13: 978-0531293041

Appendix 7: Thinking Points

Day Five

Thinking Points

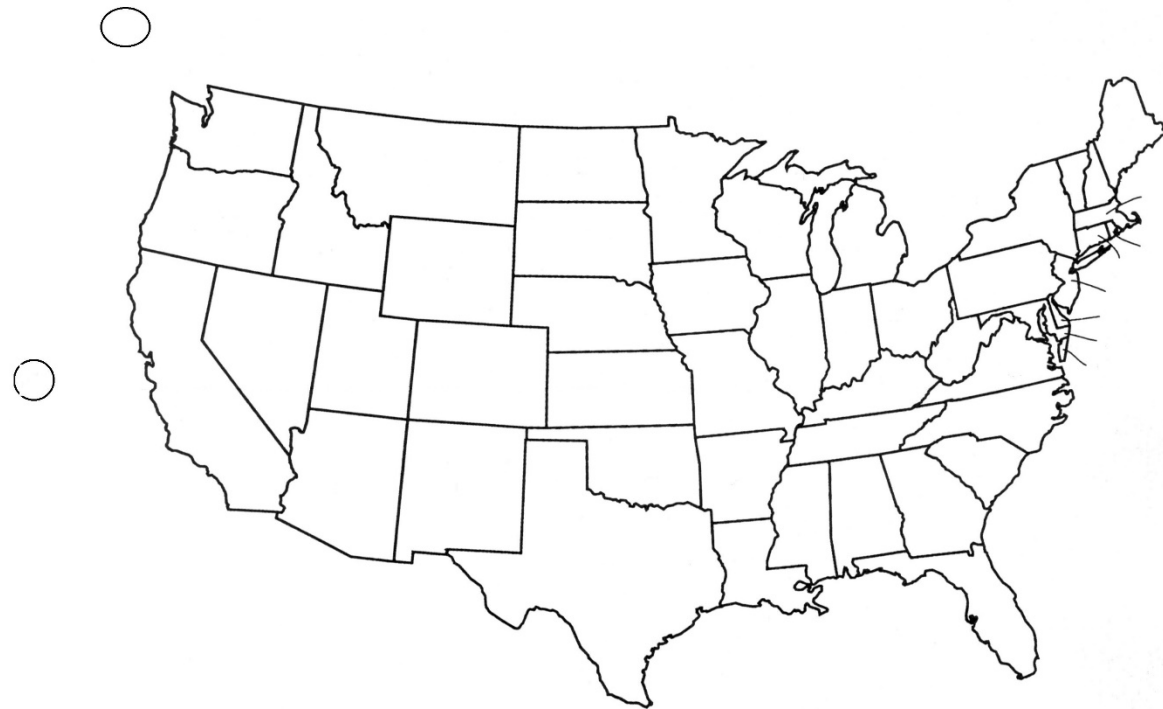
BEFORE YOU READ

What tribe are you researching? _____

What do you know about this tribe? _____

AS YOU READ

Where do the people of this tribe live? Shade the area in on the map.



In what ways does this tribe adapt to the environment they live in? _____

*Hint – think about what we need to survive (food, clothing, shelter...)

How did the members of the tribe split up their work? Did men and women have specific duties?
What about the children? _____

What does the author tell you about any rituals or ceremonies the tribe may observe? _____

Think of five words you could use to describe the tribe you are researching:

1. _____
2. _____
3. _____
4. _____
5. _____

What do you think is one thing that the European settlers or the American government may have gotten wrong about your tribe? _____

Appendix 8: Rituals and Ceremonies Jigsaw Notes

Day Seven

Ritual/Ceremony	Notes
Green Corn Ceremony	
Vision Quests	
Pow-Wows	
War Dance	
Soyal Solstice Ceremony	
Potlatch	
Hoop Dance	
Grass Dance	

Appendix 9: Personal Experience Activity

When we got talking, 'cause we're not allowed to talk our tribal language and then me and my cousin, we get together and we talk in Indian we always hush up when we see a teacher or faculty coming. And then we always laughed and said, "I think they're trying to make little white boys out of us."

--Charles Chibitty, Comanche Code Talker,
National Museum of the American Indian interview, 2004

The tell us not to speak in Navajo language. You're going to school. You're supposed to only speak English. And it was true. They did practice that and we got punished if you was caught speaking Navajo.

--John Brown, Jr., Navajo Code Talker,
National Museum of the American Indian interview, 2004

We were yelled at and slapped. In the 3rd grade, I asked the teacher why she was teaching that Columbus discovered America when Indians were here first. She came over and slapped me across my face. To be humiliated in front of the class, I'll never forget that.

--Edith Young, age 80
Former student at the Indian Boarding School in Seattle
WKAR interview,

My memories of growing up was mostly around my mother," Littlemoon recalls. "Those were good memories. They were fond memories. And we weren't punished. We weren't treated mean in anyway.

The only thing I remember is my mother being there and...and a strange-looking car," says Littlemoon. "And it had one of those little badges on the side...it says 'U.S. Government'...a little small one. And I don't know what they told my mother, but she was crying. And then she told me that I had to go with them. She talked to me in Lakota. And that was it.

The word 'education' there is something that my mother had agreed to, but that isn't what we got. It was almost like a re-education camp where we were supposed to be turned into something else that we weren't. So, we were always called being uncivilized...or we were uncivilized. We were savages. We couldn't learn...and so they had to do these things this way in order for us to learn.

It was just a struggle on a daily basis. A struggle to be a human being. But we weren't treated that way.

--Walter Littlemoon
"The Thick Dark Fog" documentary interviews, 2011

Appendix 10: Summative

Reflection Questions

- How is your school alike or different from the American Indian boarding schools that Native American children attended?
- What do you think life was like for American Indian children at the early boarding schools?
- How would it feel to be separated from your family for four or more years without seeing them?
- Why do you think the government and boarding schools wanted to eliminate American Indian languages and cultures?
- Why do you think they ultimately failed in that effort?

Teacher Resources

<https://docs.google.com/presentation/d/1Fw47kdFe5kgfYIMEyYD3MXaYML672suQQsUhpr6Bb1M/edit?usp=sharing>

Slideshow Presentation Link

<https://www.youtube.com/watch?v=g9ZZFCIncA0>

Navajo Creation Myth

<https://www.firstpeople.us/FP-Html-Legends/CherokeeCreationStory-Cherokee.html>

Cherokee Creation Story

<https://www.gilderlehrman.org/content/columbus-reports-his-first-voyage-1493>

The Barcelona Letter of 1493 written by Columbus to share information of his first voyage

<https://www.npr.org/templates/story/story.php?storyId=16516865>

NPR-how many Native Americans respond to their boarding school experiences

<https://americanindian.si.edu/static/education/codetalkers/html/chapter3.html>

Personal experiences in boarding schools

<https://www.nlm.nih.gov/nativevoices/timeline/342.html>

President Grant's "Peace Policy"

<http://www.pbs.org/warrior/content/timeline/hero/1869peace.html>

Ely Parker's response to the Peace Policy

<https://www.history.com/topics/westward-expansion/manifest-destiny>

Manifest Destiny basic explanation

<https://www.smore.com/sem0h-the-trail-of-tears>

Background and additional lessons on the Trail of Tears

<https://www.eduplace.com/graphicorganizer/pdf/5Ws.pdf>

Template for 5W's for notetaking with non-fiction text

Cooper, Michael L. *Indian School: Teaching the White Man's Way*. Clarion Books, 1999.
Use this book for read aloud in Activities for Days 4-10.

Student Resources

Unseen Tears: The Native American Boarding School Experience in Western New York Part 1

<https://www.youtube.com/watch?v=ioAzgmes8c> good to use with students, approved for CMS

Our Spirits Don't Speak English: Indian Boarding School

<https://www.youtube.com/watch?v=qDshQTBh5d4> approved for CMS, does speak of physical abuse for using native language (wouldn't use with 4th grade)

Social Studies Alive! America's Past Student Textbook, TCI Student Edition

Use for origin stories and background information about migration and Manifest Destiny

<https://www.youtube.com/watch?v=FmQF6eWzjyg>

Student created video that gives an excellent overview of the boarding schools.

Endnotes

¹ “History and Culture Boarding Schools.”

² “Accountability Services.”

³ “American Indians and Their Land.” In *Social Studies Alive*, 22-29

⁴ Worrall, Simon. “When, How Did the First Americans Arrive? It’s Complicated.”

⁵ Ryan, Edward. “Spanish Inquisition | Definition, History, & Facts | Britannica.Com.”

⁶ “Epistola Christofori Colom... De Insulis Indie Supra Gangem”, 1493

⁷ “President Jefferson and the Indian Nations.”

⁸ “Native Americans, Law, and Religion in America.”

⁹ Provenzo, Eugene F., and Gary N. McCloskey.

¹⁰ “History and Culture Boarding Schools.”

¹¹ *ibid*

¹² Pratt, Richard Henry, Robert Marshall Utley, and David Wallace

¹³ “Native Americans, Law, and Religion in America.”

¹⁴ “The Problem of Indian Administration.”

¹⁵ *ibid*

¹⁶ *ibid*

¹⁷ “Carlisle Indian School.”

¹⁸ *ibid*

¹⁹ *ibid*

²⁰ *ibid*

²¹ “The Problem of Indian Administration.”

²² *ibid*

²³ *ibid*

²⁴ Case Study - Introduction to Indian Boarding Schools from American Indian Relief Council

²⁵ Provenzo, Eugene F., and Gary N. McCloskey

²⁶ *ibid*

²⁷ Higham, C. L.

Annotated Bibliography

Introduction to Indian Boarding Schools from American Indian Relief Council. AFT. AFT Human Rights Resources. Accessed October 15, 2018. <http://www.teachhumanrights.com/a-nation-of-immigrants.html>.

This website provides a comprehensive look at Native American Boarding schools and is an easy read – can be assigned to students.

"ACCOUNTABILITY AND TESTING RESULTS." NC Superintendent Mark Johnson | NCDPI | Raleigh, NC. Accessed September 12, 2018.

<http://www.ncpublicschools.org/accountability/reporting/>.

Data provided by the North Carolina Department of Public Instruction about individual public school demographics.

"Carlisle Indian School." Native American Netroots. Accessed November 2, 2018.

<https://nativeamericannetroots.net/diary/323>.

Description of the life students faced at one of the most well-known of the Native American boarding schools.

"Epistola Christofori Colom... De Insulis Indie Supra Gangem...." Christopher Columbus to King Ferdinand and Queen Isabella. 1493. In *The Gilder Lehrman Collection*. New York: Gilder Lehrman Institute of American History.

Excellent primary resources - the actual words of Columbus. The letter shows an interesting mix of disdain and appreciation of the Native American populations encountered by Columbus.

Garfinkel, Mikaila, Sally Senzell Isaacs, Glenda Stewart, Kelly Stewart, Alex White, and Ginger Wu. "Lesson 2 - American Indians and Their Land." In *Social Studies Alive!*, 22-29. Rancho Cordova, CA: Teachers' Curriculum Institute, 2016.

Adopted text for Charlotte Mecklenburg Schools 5th grade. Information well-presented and in "kid-friendly" language.

Guéno, Michael P. "Native Americans, Law, and Religion in America." Oxford Research Encyclopedia of Religion. November 10, 2017. Accessed September 12, 2018.

<http://religion.oxfordre.com/view/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-140>.

Article provides explanation on the impact of assimilation on the religion and culture of Native Americans.

Higham, C. L. (2016). Christian Missions to American Indians. Oxford Research Encyclopedia of American History. doi:10.1093/acrefore/9780199329175.013.323

"History and Culture - Boarding Schools." Native American History and Culture: Boarding Schools - American Indian Relief Council Is Now Northern Plains Reservation Aid. Accessed June 19, 2018.

http://www.nativepartnership.org/site/PageServer?pagename=airc_hist_boardingschools.

Site presents good information about how and why the boarding schools were started.

Meriam, Lewis. *The Problem of Indian Administration*. Report. 1928.

This report was commissioned by the Institute of Government Research and funded by the Rockefeller Foundation and focused on the conditions of Native Americans across the United States. It was written in 1928. It is a very honest look at the conditions of the time and provides possible resolutions.

Pratt, Richard Henry, and Robert M. Utey. *Battlefield and Classroom: Four Decades with the American Indian, 1867-1904*. Norman: University of Oklahoma Press, 2003.

This book gives an excellent insight into the how and why behind the government sponsored boarding schools and is told by one of the main sponsors, Pratt. It's an excellent primary resource.

Provenzo, Eugene F., and Gary N. McCloskey. "Catholic and Federal Indian Education in the Late 19th Century: Opposed Colonial Models." *Journal of American Indian Education* 21, no. 1 (1981): 10-18.

Background of the move from mission schools to government sponsored schools, emphasis on Catholic education.

Ryan, Edward A. "Spanish Inquisition." Encyclopædia Britannica. October 30, 2018. Accessed September 3, 2018. <https://www.britannica.com/topic/Spanish-Inquisition>.

Site provides easy to understand background on the Spanish Inquisition (non-technical language).

"Thomas Jefferson's Monticello." Thomas Jefferson, a Brief Biography | Thomas Jefferson's Monticello. Accessed September 12, 2018.

<https://www.monticello.org/site/jefferson/president-jefferson-and-indian-nations>.

Site gives a somewhat sanitized version of Jefferson's impact on Native Americans, but does show the effect of the start of the major push by the government to expand American borders.

Worrall, Simon. "When, How Did the First Americans Arrive? It's Complicated." National Geographic. June 09, 2018. Accessed July 8, 2018.

<https://news.nationalgeographic.com/2018/06/when-and-how-did-the-first-americans-arrive--its-complicated-/>.

This article gives other opinions on how the first people arrived on the North and South American continents. It will enable students to get an additional point of view beyond land bridge theory.