

Boarding School Seasons American Indian Families 1900 1940

"All the Real Indians Died Off" They Called Me Uncivilized Boarding School Blues Indian School Anne of Green Gables They Called it Prairie Light This Benevolent Experiment Education and the American Indian Stringing Rosaries The Beautiful and the Dangerous Visit Teepee Town This Indian Country Children Left Behind Sovereign Schools Holding Our World Together Indians at Hampton Institute, 1877-1923 Battlefield and Classroom My Grandfather's Knocking Sticks Education for Extinction Onigamiising Kill the Indian, Save the Man American Indian Education American Indian Families Dancing My Dream Pipestone American Indian English To An Unknown God Recovering Native American Writings in the Boarding School Press Away from Home To Show What An Indian Can Do American Indian Sports Heritage Survival Schools Carlisle Indian Industrial School Natives and Academics Boarding School Seasons Negotiators of Change Native American Boarding Schools The Rapid City Indian School, 1898-1933 Indian Subjects WHEREAS

"All the Real Indians Died Off"

General Richard Henry Pratt, best known as the founder and longtime superintendent of the influential Carlisle Indian School in Pennsylvania, profoundly shaped Indian education and federal Indian policy at the turn of the twentieth century. His experiences led him to dedicate himself to Indian education, and from 1879 to 1904 he directed the Carlisle school, believing that the only way to save Indians from extinction was to remove Indian youth to nonreservation settings and there inculcate in them what he considered civilized ways.

They Called Me Uncivilized

In this comprehensive history of American Indian education in the United States from colonial times to the present, historians and educators Jon Reyhner and Jeanne Eder explore the broad spectrum of Native experiences in missionary, government, and tribal boarding and day schools. This up-to-date survey is the first one-volume source for those interested in educational reform policies and missionary and government efforts to Christianize and "civilize" American Indian children. Drawing on firsthand accounts from teachers and students, American Indian Education considers and analyzes shifting educational policies and philosophies, paying special attention to the passage of the Native American Languages Act and current efforts to revitalize Native American cultures.

Boarding School Blues

Indian School

A poignant and heartbreaking book that chronicles the infamous history of the U.S. government's efforts to indoctrinate, deculturize, and "Americanize" Native peoples through the use of boarding schools.

Anne of Green Gables

The first Native American postmodern poetry anthology. A revival of the magic of sound.

They Called it Prairie Light

Describes the "peyote case," in which Klamath Indian Al Smith, an alcohol and drug abuse counselor, was fired for distributing peyote as part of a Native American religious ritual, and examines the constitutional issues the case raised.

This Benevolent Experiment

Education and the American Indian

Looks at the experiences of children at three off-reservation Indian boarding schools in the early years of the twentieth century.

Stringing Rosaries

A comprehensive history of the achievements of leading Native American civil rights activists traces 200 years of legal and political campaigns while connecting the experiences of specific individuals to the stories of their tribes. Reprint. 20,000 first printing.

The Beautiful and the Dangerous

True Books: American Indian series.

Visit Teepee Town

This Indian Country

A compelling and inspiring account of Native American student athletes.

Children Left Behind

Tim Giago weaves memoir, commentary, reflection and poetry together to boldly illustrate his often-horrific experiences as a child at an Indian Mission boarding school run by the Catholic Church. Through his words, the experience of one Indian child becomes a metaphor for the experience of many who were literally ripped from their tribal roots and torn from their families for nine months of the year in order to be molded to better fit into mainstream America. They were not allowed to speak their own languages or follow their traditional customs, and cases of physical, sexual and psychological abuse were common. As a result, the Mission school experience often resulted in isolation, confusion, and intense psychological

pain. This has contributed to problems including alcoholism, drug abuse, family violence and general alienation in an entire generation of Native Americans. Dramatic and intensely moving black-and white illustrations by Giago's daughter Denise illuminate the text.

Sovereign Schools

The Carlisle Indian School (1879–1918) was an audacious educational experiment. Lieutenant Richard Henry Pratt, the school's founder and first superintendent, persuaded the federal government that training Native children to accept the white man's ways and values would be more efficient than fighting deadly battles. The result was that the last Indian war would be waged against Native children in the classroom. More than 8,500 children from virtually every Native nation in the United States were taken from their homes and transported to Pennsylvania. Carlisle provided a blueprint for the federal Indian school system that was established across the United States and also served as a model for many residential schools in Canada. The Carlisle experiment initiated patterns of dislocation and rupture far deeper and more profound and enduring than its founder and supporters ever grasped. Carlisle Indian Industrial School offers varied perspectives on the school by interweaving the voices of students' descendants, poets, and activists with cutting-edge research by Native and non-Native scholars. These contributions reveal the continuing impact and vitality of historical and collective memory, as well as the complex and enduring legacies of a school that still affects the lives of many Native Americans.

Holding Our World Together

Covers the life of eighty-four Sioux boys and girls who became the inaugural group of students enrolled in the Carlisle Indian School, and tells the stories of students who willed themselves to die rather than remain in school

Indians at Hampton Institute, 1877-1923

Negotiators of Change covers the history of ten tribal groups including the Cherokee, Iroquois and Navajo -- as well as tribes with less known histories such as the Yakima, Ute, and Pima-Maricopa. The book contests the idea that European colonialization led to a loss of Native American women's power, and instead presents a more complex picture of the adaption to, and subversion of, the economic changes introduced by Europeans. The essays also discuss the changing meanings of motherhood, women's roles and differing gender ideologies within this context.

Battlefield and Classroom

Ten leading Native scholars examine the state of scholarly research and writing on Native Americans. Their distinctive perspectives and telling arguments lend clarity to the heated debate about the purpose and direction of Native American scholarship. All too frequently, Native Americans have little control over how they and their ancestors are researched and depicted in scholarly writings. The

relationship between Native peoples and the academic community has become especially rocky in recent years. Both groups are grappling with troubling questions about research ethics, methodology, and theory in the field and in the classroom. In this timely and illuminating anthology, ten leading Native scholars examine the state of scholarly research and writing on Native Americans. They offer distinctive, frequently self-critical perspectives on several important issues: the representativeness of Native informants, the merits of various methods of data collection, the veracity and role of oral histories, the suitability of certain genres of scholarly writing for the study of Native Americans, the marketing of Native culture and history, and debates about cultural essentialism. Some contributors propose alternative forms of scholarship. Special attention is also given to the experiences, responsibilities, and challenges facing Native academics themselves. With lively prose and telling arguments, *Natives and Academics* lends clarity to the heated debate about the purpose and direction of Native American scholarship.

My Grandfather's Knocking Sticks

A renowned activist recalls his childhood years in an Indian boarding school. Best known as a leader of the Indian takeover of Alcatraz Island in 1969, Adam Fortunate Eagle now offers an unforgettable memoir of his years as a young student at Pipestone Indian Boarding School in Minnesota. In this rare firsthand account, Fortunate Eagle lives up to his reputation as a “contrary warrior” by disproving the popular view of Indian boarding schools as bleak and prisonlike. Fortunate Eagle attended Pipestone between 1935 and 1945, just as Commissioner of Indian Affairs John Collier’s pluralist vision was reshaping the federal boarding school system to promote greater respect for Native cultures and traditions. But this book is hardly a dry history of the late boarding school era. Telling this story in the voice of his younger self, the author takes us on a delightful journey into his childhood and the inner world of the boarding school. Along the way, he shares anecdotes of dormitory culture, student pranks, and warrior games. Although Fortunate Eagle recognizes Pipestone’s shortcomings, he describes his time there as nothing less than “a little bit of heaven.” Were all Indian boarding schools the dispiriting places that history has suggested? This book allows readers to decide for themselves.

Education for Extinction

Established in 1884 and operative for nearly a century, the Chilocco Indian School in Oklahoma was one of a series of off-reservation boarding schools intended to assimilate American Indian children into mainstream American life. Critics have characterized the schools as destroyers of Indian communities and cultures, but the reality that K. Tsianina Lomawaima discloses was much more complex. Lomawaima allows the Chilocco students to speak for themselves. In recollections juxtaposed against the official records of racist ideology and repressive practice, students from the 1920s and 1930s recall their loneliness and demoralization but also remember with pride the love and mutual support binding them together—the forging of new pan-Indian identities and reinforcement of old tribal ones.

Onigamiising

An anthology of editorials, articles, and essays written and published by Indigenous students at boarding schools around the turn of the twentieth century.

Kill the Indian, Save the Man

Anne of Green Gables is a children's classic by Canadian author L. M. Montgomery and recently adapted by Netflix in the hit series Anne with an E. 11-year-old Anne is mistakenly sent away from her orphanage to live on Prince Edward Island with brother and sister Matthew and Marilla Cuthbert who need help on their farm. Wild and imaginative Anne learns to find her place in the little town of Avonlea, makes friends, and strives to be the best in school. A children and adults' favourite Anne's tale of is one of love, individuality, and (mis)adventures. Lucy Maud Montgomery (1874-1942) was a Canadian author. She is most famous for her novel Anne of Green Gables that was an instant hit and became a series that is still enjoyed by children and parents the world over. She grew up on Prince Edward Island and was raised by her grandparents after her mother's early death. Much like her most famous character, Anne, Montgomery had a lonely childhood for which she found relief in the beautiful nature of Prince Edward and in her fierce imagination, which she very early on turned into writing. She's a canon of Canadian and children's literature with over twenty novels, and hundreds of short-stories, poems, and essays to her name.

American Indian Education

Long before it came to be known as Duluth, the land at the western tip of Lake Superior was known to the Ojibwe as Onigamiising, "the place of the small portage." There the Ojibwe lived in keeping with the seasons, moving among different camps for hunting and fishing, for cultivating and gathering, for harvesting wild rice and maple sugar. In Onigamiising Linda LeGarde Grover accompanies us through this cycle of the seasons, one year in a lifelong journey on the path to Mino Bimaadiziwin, the living of a good life. In fifty short essays, Grover reflects on the spiritual beliefs and everyday practices that carry the Ojibwe through the year and connect them to this northern land of rugged splendor. As the four seasons unfold—from Ziigwan (Spring) through Niibin and Dagwaagin to the silent, snowy promise of Biboon—the award-winning author writes eloquently of the landscape and the weather, work and play, ceremony and tradition and family ways, from the homey moments shared over meals to the celebrations that mark life's great events. Now a grandmother, a Nokomis, beginning the fourth season of her life, Grover draws on a wealth of stories and knowledge accumulated over the years to evoke the Ojibwe experience of Onigamiising, past and present, for all time.

American Indian Families

For five consecutive generations, from roughly 1880 to 1980, Native American children in the United States and Canada were forcibly taken from their families and relocated to residential schools.

Dancing My Dream

In *Indians at Hampton Institute*, Donal F. Lindsey examines the complex and changing interactions among Indians, blacks, and whites at the nation's premier industrial school for racial minorities. He traces the rise and decline of the Indian program in the late nineteenth and early twentieth centuries, analyzing its impact in the U.S. campaign for Indian education.

Pipestone

In the late 1960s, Indian families in Minneapolis and St. Paul were under siege. Clyde Bellecourt remembers, "We were losing our children during this time; juvenile courts were sweeping our children up, and they were fostering them out, and sometimes whole families were being broken up." In 1972, motivated by prejudice in the child welfare system and hostility in the public schools, American Indian Movement (AIM) organizers and local Native parents came together to start their own community school. For Pat Bellanger, it was about cultural survival. Though established in a moment of crisis, the school fulfilled a goal that she had worked toward for years: to create an educational system that would enable Native children "never to forget who they were." While AIM is best known for its national protests and political demands, the survival schools foreground the movement's local and regional engagement with issues of language, culture, spirituality, and identity. In telling of the evolution and impact of the Heart of the Earth school in Minneapolis and the Red School House in St. Paul, Julie L. Davis explains how the survival schools emerged out of AIM's local activism in education, child welfare, and juvenile justice and its efforts to achieve self-determination over urban Indian institutions. The schools provided informal, supportive, culturally relevant learning environments for students who had struggled in the public schools. Survival school classes, for example, were often conducted with students and instructors seated together in a circle, which signified the concept of mutual human respect. Davis reveals how the survival schools contributed to the global movement for Indigenous decolonization as they helped Indian youth and their families to reclaim their cultural identities and build a distinctive Native community. The story of these schools, unfolding here through the voices of activists, teachers, parents, and students, is also an in-depth history of AIM's founding and early community organizing in the Twin Cities—and evidence of its long-term effect on Indian people's lives.

American Indian English

Walter Littlemoon's memoir, *They Called Me Uncivilized*, is a call to awareness from within the heart of Wounded Knee. In telling his story, Littlemoon describes the impact federal Indian policies have had on his life and on the history of his family. He gives a rare view into the cruelty inflicted on generations of Native American children through the implementation of U.S. government boarding schools, which resulted in a muted truth, called Soul Wound by some. In addition, and for the first time, his narrative provides a resident's view of the 1973 militant Occupation of Wounded Knee and the lasting impact that takeover has had on his community. His path toward a sense of peace and contentment is one he hopes others will follow. Remembering and telling the truth about traumatic events are prerequisites for healing. Many books have been written by scholars describing one aspect or another of Native American life, their history, their spirituality, the 1973

occupation, and a few have tried to describe the boarding schools. None have connected the dots. Until the language of the everyday man is used, scholarly words will shut out the people they describe and the pathology created by federal Indian policy will continue.

To An Unknown God

The astonishing, powerful debut by the winner of a 2016 Whiting Writers' Award WHEREAS her birth signaled the responsibility as mother to teach what it is to be Lakota therein the question: What did I know about being Lakota? Signaled panic, blood rush my embarrassment. What did I know of our language but pieces? Would I teach her to be pieces? Until a friend comforted, Don't worry, you and your daughter will learn together. Today she stood sunlight on her shoulders lean and straight to share a song in Diné, her father's language. To sing she motions simultaneously with her hands; I watch her be in multiple musics. —from "WHEREAS Statements" WHEREAS confronts the coercive language of the United States government in its responses, treaties, and apologies to Native American peoples and tribes, and reflects that language in its officiousness and duplicity back on its perpetrators. Through a virtuosic array of short lyrics, prose poems, longer narrative sequences, resolutions, and disclaimers, Layli Long Soldier has created a brilliantly innovative text to examine histories, landscapes, her own writing, and her predicament inside national affiliations. "I am," she writes, "a citizen of the United States and an enrolled member of the Oglala Sioux Tribe, meaning I am a citizen of the Oglala Lakota Nation—and in this dual citizenship I must work, I must eat, I must art, I must mother, I must friend, I must listen, I must observe, constantly I must live." This strident, plaintive book introduces a major new voice in contemporary literature.

Recovering Native American Writings in the Boarding School Press

Annotation Examines the diversity of English in American Indian speech communities.

Away from Home

"Neither the highly commercialized nature of professional sports today nor the more casual attitude prevailing in amateur activities captures the essence of Indian sport," writes Joseph B. Oxendine. Through sport, Indians sought blessings from a higher spirit. Sport that evolved from religious rites retained a spiritual dimension, as seen in the attitude and manner of preparing and participating. In American Indian Sports Heritage, Oxendine discusses the history and importance in everyday life of ball games (especially lacrosse), running, archery, swimming, snow snake, hoop-and-pole, and games of chance. Indians gained nationwide visibility as athletes in baseball and football; the teams at boarding schools such as the Carlisle Indian Industrial School in Pennsylvania and the Haskell Institute in Kansas were especially famous. Oxendine describes the apex of Indian sports during the first three decades of the twentieth century and chronicles the decline since. He looks at the career of the legendary Jim Thorpe and provides brief biographies of other

Indian athletes before and after 1930.

To Show What An Indian Can Do

A Choice Outstanding Academic Title, 2017 At the end of the nineteenth century, Indigenous boarding schools were touted as the means for solving the "Indian problem" in both the United States and Canada. With the goal of permanently transforming Indigenous young people into Europeanized colonial subjects, the schools were ultimately a means for eliminating Indigenous communities as obstacles to land acquisition, resource extraction, and nation-building. Andrew Woolford analyzes the formulation of the "Indian problem" as a policy concern in the United States and Canada and examines how the "solution" of Indigenous boarding schools was implemented in Manitoba and New Mexico through complex chains that included multiple government offices with a variety of staffs, Indigenous peoples, and even nonhuman actors such as poverty, disease, and space. The genocidal project inherent in these boarding schools, however, did not unfold in either nation without diversion, resistance, and unintended consequences. Inspired by the signing of the 2007 Indian Residential School Settlement Agreement in Canada, which provided a truth and reconciliation commission and compensation for survivors of residential schools, This Benevolent Experiment offers a multilayered, comparative analysis of Indigenous boarding schools in the United States and Canada. Because of differing historical, political, and structural influences, the two countries have arrived at two very different responses to the harm caused by assimilative education.

American Indian Sports Heritage

Takes us into the heart of one Zuni family and allows us to witness the world through its members' eyes.

Survival Schools

Scholars and activists Roxanne Dunbar-Ortiz and Dina Gilio-Whitaker tackle a wide range of myths about Native American culture and history. Tracing how these ideas evolved, the authors disrupt long-held and enduring myths such as: "Thanksgiving Proves the Indians Welcomed Pilgrims", "Indians Were Savage and Warlike", "Europeans Brought Civilization to Backward Indians", "Sports Mascots Honor Native Americans", "Most Indians Are on Government Welfare", "Indian Casinos Make Them All Rich", and "Indians Are Naturally Predisposed to Alcohol. Each chapter shows how these myths are rooted in the fears and prejudice of European settlers and in the larger political agendas of a settler state aimed at acquiring Indigenous land.

Carlisle Indian Industrial School

"Child uses her grandparents' story as a gateway into discussion of various kinds of labor and survival in Great Lakes Ojibwe communities, from traditional ricing to opportunistic bootlegging, from healing dances to sustainable fishing. The result is a portrait of daily work and family life on reservations in the first half of the

twentieth century"--

Natives and Academics

A groundbreaking exploration of the remarkable women in Native American communities. Too often ignored or underemphasized in favor of their male warrior counterparts, Native American women have played a more central role in guiding their nations than has ever been understood. Many Native communities were, in fact, organized around women's labor, the sanctity of mothers, and the wisdom of female elders. In this well-researched and deeply felt account of the Ojibwe of Lake Superior and the Mississippi River, Brenda J. Child details the ways in which women have shaped Native American life from the days of early trade with Europeans through the reservation era and beyond. The latest volume in the Penguin Library of American Indian History, *Holding Our World Together* illuminates the lives of women such as Madeleine Cadotte, who became a powerful mediator between her people and European fur traders, and Gertrude Buckanaga, whose postwar community activism in Minneapolis helped bring many Indian families out of poverty. Drawing on these stories and others, Child offers a powerful tribute to the many courageous women who sustained Native communities through the darkest challenges of the last three centuries.

Boarding School Seasons

The Rapid City Indian School was one of twenty-eight off-reservation boarding schools built and operated by the Bureau of Indian Affairs to prepare American Indian children for assimilation into white society. From 1898 to 1933 the "School of the Hills" housed Northern Plains Indian children--including Sioux, Northern Cheyenne, Shoshone, Arapaho, Crow, and Flathead--from elementary through middle grades. Scott Riney uses letters, archival materials, and oral histories to provide a candid view of daily life at the school as seen by students, parents, and school employees. *The Rapid City Indian School, 1898-1933* offers a new perspective on the complexities of American Indian interactions with a BIA boarding school. It shows how parents and students made the best of their limited educational choices--using the school to pursue their own educational goals--and how the school linked urban Indians to both the services and the controls of reservation life.

Negotiators of Change

An in depth look at boarding schools and their effect on the Native students.

Native American Boarding Schools

Shares the stories of American Indians surviving the institutional life of boarding schools, desrcing Native Americans' faith, love for their heritage, resilience, and ability to learn from hard times.

The Rapid City Indian School, 1898-1933

A broadly based historical survey, this book examines Native American boarding schools in the United States from Puritan times to the present day. • Draws upon actual student letters and documents relating to boarding school experiences • Presents biographical profiles of such key figures as Col. Richard Pratt, founder of Carlisle Indian School; and Jim Thorpe, American athlete and Carlisle graduate • Provides a chronology of Native American boarding schools in the United States from the 1600s to the present • Supplies an annotated bibliography of key research resources on Native American boarding schools • Includes a glossary defining hundreds of terms relating to Indian culture and history

Indian Subjects

Education and the American Indian has been widely praised as the first full-length study of federal Indian education. This revised edition brings the book up to date through 1998 with the addition of analysis and interpretation of trends and policies that have shaped Indian education in the 1980s and 1990s and will persist into the twenty-first century. In looking ahead, one Yankton Sioux forecasts that "within two generations we will see some of the most educated people in the world and they will be on reservations." How this optimistic assessment might become a reality is one of the major themes of this revised edition."--Jacket.

WHEREAS

This memoir of Native American teacher, writer and artist Warren Petoskey spans centuries and lights up shadowy corners of American history with important memories of Indian culture and survival. Warren's family connects with many key episodes in Indian history, including the tragedy of boarding schools that imprisoned thousands of Indian children as well as the traumatic effects of alcohol abuse and bigotry. He writes honestly about the impact of these tragedies, and continually returns to Indian traditions as the deepest healing resources for native peoples. He writes about the wisdom that comes from practices such as fishing, hunting and sharing poetry. This memoir is an essential voice in the chorus of Indian leaders testifying to major chapters of American history largely missing from most narratives of our nation's past.

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