Indigenous people of North America have been devoted to educating their children for millennia. Traditionally, knowledge is transmitted orally, and children are taught about their ancestors, the natural world, and creation. They are taught to listen, observe, honor the wisdom of elders, appreciate leisure pursuits for life balance, and practice a wide variety of skills essential to daily living. Traditional learning equips youth with the skills and knowledge necessary to sustain community life.

These vital learning practices were interrupted when government policy makers, ever hungry for more land, determined that the “Indian problem” might be solved by sending Native children away to boarding schools, as a strategy to “civilize” them.

The earliest Indian schools in North America were operated by Christian missionaries, but in 1879, the first school in a new system of federal, off-reservation boarding schools operated by the United States Bureau of Indian Affairs was established: Carlisle Indian Industrial School. Carlisle became a model for two dozen federally operated boarding schools that followed. Similar schools were established in Canada, where they were called “residential” schools.

There were also various mission schools, day schools, and reservation schools for Indian children; and along with the boarding school system, these institutions shared certain goals of assimilation:

- children will suppress their Native language and speak only English;
- children will suppress their Native religion and practice only Christianity;
- children will suppress their cultural identity and learn the cultural expressions and the ways of knowing of white, Euro-American society;
- children will reject their traditional lifeways and occupations and cultivate basic Euro-American farming, industrial, and domestic skills (because people of color were considered to be best suited to manual labor and lower socio-economic status); and
- children will abandon their tribal community and worldview to become “independent citizens”—individuals that understand ownership of land, conquest of natural resources, and the value of the production and the consumption of material goods (even if the constitutional rights of citizenship were not yet granted to Indigenous people).

The exhibition *Away from Home: American Indian Boarding School Stories* provides personal accounts from dozens of Native voices describing their experiences; and while these boarding school goals are difficult to bear witness to and to understand today, they are just part of the story. Native American boarding school stories are also accounts of resistance, creative resolve, devoted participation, beneficial learning, friendship and love, intertribal collaboration, reclaimed Indigenous identity, and the power of human survival and resilience.
### Daily Schedule from Cushman Indian boarding school

Cushman Indian School, Tacoma, Wash. | February 1, 1912, Monday

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:45 am</td>
<td>Reveille.</td>
<td></td>
</tr>
<tr>
<td>5:55</td>
<td>Setting Up Exercise &amp; Drill.</td>
<td></td>
</tr>
<tr>
<td>6:10</td>
<td>Air Beds.</td>
<td></td>
</tr>
<tr>
<td>6:12</td>
<td>Recreation.</td>
<td></td>
</tr>
<tr>
<td>6:45</td>
<td>First Call for Breakfast.</td>
<td>SCHOOL DETAIL AT LIBERTY. THE USE OF THIS PERIOD IS AT PUPILS’ DISCRETION. THE MORE STUDIOUS AT BOOKS; THOSE INCLINED TO ATHLETICS MAKE USE OF THIS TIME FOR PRACTICE. SOME PUPILS PRACTICE MUSIC LESSONS, ETC.</td>
</tr>
<tr>
<td>6:55</td>
<td>Breakfast.</td>
<td></td>
</tr>
<tr>
<td>7:00</td>
<td>Care of teeth.</td>
<td></td>
</tr>
<tr>
<td>7:35</td>
<td>Police Quarters.</td>
<td></td>
</tr>
<tr>
<td>7:40</td>
<td>Industrial Call.</td>
<td></td>
</tr>
<tr>
<td>8:00</td>
<td>Industrial work begins</td>
<td></td>
</tr>
<tr>
<td>8:50</td>
<td>First School Call. Roll Call and Inspection.</td>
<td></td>
</tr>
<tr>
<td>9:00</td>
<td>School.</td>
<td></td>
</tr>
<tr>
<td>11:30</td>
<td>Recall. Pupils at liberty.</td>
<td></td>
</tr>
<tr>
<td>11:55</td>
<td>Assembly and Roll Call.</td>
<td></td>
</tr>
<tr>
<td>12:00 pm</td>
<td>Dinner.</td>
<td>SCHOOL DETAIL AT LIBERTY. TIME SPENT IN SAME GENERAL MANNER AS MORNING DETAIL UTILIZES PERIOD FROM 8:00 TO 8:50.</td>
</tr>
<tr>
<td>12:30</td>
<td>Recreation.</td>
<td></td>
</tr>
<tr>
<td>12:50</td>
<td>School and Industrial Call. Inspection.</td>
<td></td>
</tr>
<tr>
<td>1:00</td>
<td>Industrial work and School.</td>
<td></td>
</tr>
<tr>
<td>3:30</td>
<td>School dismissed.</td>
<td></td>
</tr>
<tr>
<td>4:30</td>
<td>Industrial recall. Drill and Gymnasium classes.</td>
<td></td>
</tr>
<tr>
<td>5:15</td>
<td>First Call.</td>
<td></td>
</tr>
<tr>
<td>5:25</td>
<td>Assembly. Roll Call.</td>
<td></td>
</tr>
<tr>
<td>5:30</td>
<td>Supper.</td>
<td></td>
</tr>
<tr>
<td>6:00</td>
<td>Care of teeth.</td>
<td></td>
</tr>
<tr>
<td>6:10</td>
<td>Recreation.</td>
<td></td>
</tr>
<tr>
<td>7:15</td>
<td>First Call.</td>
<td></td>
</tr>
<tr>
<td>7:25</td>
<td>Roll Call. Inspection.</td>
<td></td>
</tr>
<tr>
<td>7:30</td>
<td>Lecture. This period varies in length</td>
<td></td>
</tr>
<tr>
<td>8:15</td>
<td>Call to Quarters.</td>
<td></td>
</tr>
<tr>
<td>8:45</td>
<td>Tattoo. Pupils retire.</td>
<td></td>
</tr>
<tr>
<td>8:55</td>
<td>Check.</td>
<td></td>
</tr>
<tr>
<td>9:00</td>
<td>Taps.</td>
<td></td>
</tr>
</tbody>
</table>
Select from the following prompts to explore various aspects of the Indian boarding school experience with this historical catalogue:

- Review the students’ daily schedule from Cushman Indian School (WA) in 1912, located on the back of the introductory card. Make a list of unfamiliar words or activities, and then try to infer their meaning as you explore this school catalogue.

- Modeled after Carlisle Indian School, the early federal boarding schools were very much like military training camps. The Cushman schedule lists “Reveille,” “Tattoo,” and “Taps,” for example—army bugle calls to signal times of day. Some schools marked time with bells, whistles, or drumrolls instead. Discover other activities that reflect military discipline and indoctrination in the sample schedule and in the photos featured in the catalogue. Training like soldiers prepared students for military life, and Native Americans enlisted in service at very high rates. Research Native American contributions to the US military.

- Prepare a schedule for your typical school day, including activities you conduct at home, such as meals, recreation, chores, etc. Compare and contrast your routine to the Cushman routine.

- Examine the Carlisle catalogue carefully and create a list of words and phrases to communicate the tone and character of the photos and the descriptive narrative. Who is the audience for this publication? What do you think is the purpose of the catalogue?

- Locate photos of activities that seem to indoctrinate students in the ways of the dominant, “civilized” American society.

- Locate evidence that Indianness had a role in representing the image of the school. Discuss your impressions of Indian identity at Carlisle, as depicted in this publication.

- Select a photo that you feel depicts a positive experience at the school and compare your impressions with others. Discuss the benefits of Indian boarding school.

- Find photos of vocational activities throughout the book and make a two-columned list charting which activities were primarily performed by female students and which by males. Do there seem to be occupational distinctions by gender? Discuss in the context of the time period. Consider this: In many tribes with strong farming traditions, most of the agricultural work was done by females. Girls and young women who had come from matrilineal nations lost social status under the boarding school vocational curriculum, because at school, boys and young men were the ones who learned farm skills and completed the agricultural tasks. At boarding school, females were assigned domestic vocations. Discuss the consequences of such differences.
Observe the campus architecture and amenities, the farm equipment, the trades shops, the neat and tidy appearance of the students. Did Carlisle have electricity and running water? How common was that in 1902?

Choose a photo of an industrial, agricultural, or domestic activity and explore how it was accomplished in the late nineteenth and early twentieth centuries. What skills were essential for the task? What technologies were employed?

The reservations where Native nations had been resettled by the US government were generally deprived of many basic amenities and resources for living, and communities no longer had the ability to live on their homelands, where their lifeways and economy had been optimally adapted to the environment and abundant natural resources. In 1898, a compulsory attendance law empowered the Commissioner of Indian Affairs to withhold food, clothing, and annuities—payment of cash or goods for land cessions—from Indian families who refused to send their children to the government-run schools. But conditions on reservations were so poor, that some families willingly sent their children away to school in the early 1900s, thinking that their children would at least have adequate food and clothing. Research reservation life in this time period.

Discover images of traditional tribal communities, in books, the exhibition, museum or archive collections, or online (websites of tribes, the Library of Congress, the National Museum of the American Indian, etc). Choose one image that is comparable to an image in the Carlisle catalogue and create a pairing of the two. Prepare captions to accompany your image pairing. (For example, compare details such as architecture, transportation, clothing, furnishings, farming methods, musical instruments, etc.).

Additional Resources to Explore:


Carlisle Indian Industrial School: Indigenous Histories, Memories, and Reclamations, Jacqueline Fear-Segal and Susan D. Rose, editors (University of Nebraska, 2016).


The 1902 publication in this kit has been scanned and reprinted by the Carlisle Indian School Digital Resource Center at Dickinson College. More than 300,000 pages of documents—including student files, correspondence, photos, and school publications—are available to view: http://carlisleindian.dickinson.edu
One of the devastating policies of American Indian boarding schools was the suppression of Native languages on school grounds. When students arrived at boarding school, most spoke their Native language exclusively. Immediately, they were forbidden to speak their Native language (even to each other) and were forced to learn English. Students were taught to read using the same readers (reading textbooks) used in Euro-American schools at the time, so the stories did not reflect Native students’ life experiences or cultural perspectives. The Indian Reorganization Act of 1934 provided funding for some progressive educational reforms however, and in 1940, dual language readers began to be produced for use in Indian boarding schools around the country. The Indian Life Readers aspired to interest Indian students in reading by setting stories in Native communities, incorporating Native languages, and featuring illustrations by boarding school students and alumni. The ultimate goal was to “speed up the acquisition of English,” according to Bureau of Indian Affairs (BIA) education director Willard Beatty.

While earlier Indian Life Readers featured Indigenous stories adapted by non-Native authors, the 1944 book *Field Mouse Goes to War—Tusan Homichi Tuwvöta* in the Hopi language—was based on a spoken Hopi story, written by Albert Yava, and translated into English by the BIA’s Indian language specialist Edward Kennard. Albert Yava (Tewa-Hopi) had attended Keams Canyon (AZ) and Chilocco (OK) boarding schools.

The original edition of *Field Mouse* was produced on the school printing press at Haskell Institute. Well known Hopi artist Fred Kabotie, an alumnus of Santa Fe Indian School, prepared the book illustrations. Kabotie was proud of the book as a true reflection of his Hopi culture. The modern reprint in this kit was produced by Native Child, an Indigenous educational press in Arizona.

Dig Deeper

A full lesson plan, “Indian Life Readers: Indian Stories for Boarding School Students,” is included in this education outreach kit. The lesson offers additional background information, a timeline, a vocabulary for the book, and a framework for exploring, interpreting, and comparing several readily available Indian Life Readers. Utilize the pdf version of the lesson to link directly to resources.
Read and Discuss the Book

Share these questions before reading, so readers can make note of key details before discussing:

- What traditional Hopi foods did the villagers in the story eat? Which foods were introduced by Europeans? After reading the entire story, which food do you think is most important in traditional Hopi culture? Give evidence to support your answer.

- What other elements of Hopi lifeways indicate that the story represents post-Contact times?

- Based on the story, what actions do the leaders and villagers take when considering problems that impact the community?

- How is tobacco/the pipe used in this story and reflective of traditional culture?

- Based on the story, what steps does the village take to prepare for war? What steps does the mouse take to prepare for war?

- What traditional Hopi attire is described in the book?

After reading, consider:

- How do you interpret the story? How and why do you think this allegorical story was told in Hopi communities? Do you think the details of the story could serve to teach Hopi children about community values and lifeways?

- What literary devices are employed?

- Imagining this story as an allegory of the Hopi experience in post-Contact times, what might the following represent: the chicken, the hawk, the mouse?

- Imagine you are a Hopi child attending Indian boarding school. What impact do you think that a book like this would have on your school experience?

Additional Resources to Explore:


In the 1950s and 1960s, it was common for fuel companies to offer premiums to customers who regularly filled their gas tank. Knox Oil—a statewide company based in Enid, Oklahoma—employed well-known Oklahoma artist Acee Blue Eagle to paint a series of eight portraits of Indian leaders who had connections to Oklahoma—images that were placed on sets of glassware and porcelain china and distributed as loyal customer premiums. A vintage piece from this collection, circa 1959, is included in this kit (note that the piece in each kit differs).

About the Artist
Born Alex C. (“Akee”) McIntosh (Creek-Pawnee, 1907–59) near Anadarko, OK, he used the Blue Eagle family surname professionally. Acee Blue Eagle attended three different federally-operated boarding schools—Nuyaka, Haskell, and Chilocco—playing football and trombone, as well as studying art. He continued his art studies at Bacone Indian College and the University of Oklahoma, receiving his degree in 1932. In 1934, he joined the federal Work Projects Administration (WPA) Art Project and painted murals in several public buildings.

Blue Eagle returned to Bacone College in 1935 to direct the art department. There he helped develop what became known as the “Bacone School” of art—identified by a flat, narrative style that derived from many separate tribal traditions melding in a Pan-Indian way, reflecting cultures that had been uprooted and suppressed, but that found soaring expression once again in the younger generations studying together at art school. After service in World War II, he also taught at Oklahoma Tech.

Throughout his life, Acee Blue Eagle was devoted to researching traditional art and dance, tribal ceremonies, and stories; and his scholarship influenced both the subjects and the aesthetics of his art. He also conducted oral histories and collected biographical information on many prominent Native Americans. He was a popular lecturer on Indian art and frequent performer of traditional dance and flute.

The subjects of the Knox Oil Famous Oklahoma Indians series:
Bacon Rind (or Wah-she-hah, Osage, c. 1860–1932)
Dull Knife (Cheyenne, c. 1810–83)
Hunting Horse (Kiowa, 1846–1952)
Hen-toh (or Bertrand N. O. Walker, Wyandot, 1870–1927)
Quanah Parker (Comanche, c. 1845 to 1852–1911)
Ruling His Son (Pawnee, 1826 or 1829–1928)
Geronimo (Apache, 1829–1909)
Sequoyah (Cherokee, c. 1770–1843)
Dig Deeper

The pitcher that was designed for the set of Knox drinking glasses by Acee Blue Eagle is marked “Oklahoma, Home of the Red Man.” Why are so many historical Native leaders, from many different nations, associated with Oklahoma? (Resources for the Map Activities in this kit may shed some light on this.)

Why do you think Indian leaders were chosen as subjects for this fuel company promotion? Why do you think Knox Oil selected Acee Blue Eagle as project artist?

Discuss the pros and cons of depicting images of Indigenous leaders on commercial products such as these.

Conduct research on one of the subjects from this series and write a brief biography. Are there details in Blue Eagle’s portrait that relate to his life?

The Gilcrease Museum in Tulsa holds many works by Acee Blue Eagle. Search for his name in their online collections tool to view more of his art: https://collections.gilcrease.org/anthology-articles-browses-art-collection

Acee Blue Eagle’s circa 1950s work, The Stag Hunt (tempera and gouache on paper), is reproduced on one of the education outreach kit cards. Compare this work to the image on porcelain in the kit, to other works by him online, and to other works from the Bacone School of art. Create a word bank of adjectives to describe the characteristics of his style.
Dolls in Traditional Native American Cultures

Dolls are traditional creations of Indigenous people in all parts of North America. Some were made thousands of years ago. Their appearance, the materials from which they are made, the stories associated with them, and the ways they are used vary widely, just as other cultural creations reflect the rich diversity of the hundreds of distinct Indigenous nations across the continent.

Native American dolls play a variety of roles in different communities. Some are amulets, carried for protection, success in the hunt, fertility, or other reasons. Some are created to heal or to harm. Dolls—some in puppet/marionette form—are used in ceremony, dance, or storytelling.

However, some of the most significant purposes for traditional Indigenous dolls were as tools in a child’s education. Hopi katsina dolls taught children to recognize the various spiritual beings and their attributes and teachings. Dolls with accessories such as miniature tips, bows and arrows, and cradleboards, taught children in Great Plains tribes important skills for adulthood. Boys learned, through miniatures, how to lead a successful hunt; girls how to set up and break camp. In caring for a doll, girls learned to care for babies; while making doll clothing taught girls how to prepare animal hides, spin, weave, sew, bead, etc.—all of the skills required to make clothing for their families as well. Some dolls continue to be used in traditional teaching today.

Traditional Native American dolls have been made from a great variety of media—most often from natural materials significant to the region, and perhaps embellished with additional materials obtained in trade. Clay, stone, wood, shells, buffalo hides...seal skin in Alaska, corn husks in the Northeast, and pine needle bundles in the Great Lakes are examples of materials for traditional dolls.
Dolls at Indian Boarding School

Some children carried dolls with them to boarding school. Most were taken away and destroyed, but some students were allowed to select one or two personal items to save. Stored out of sight in steamer trunks, the children were perhaps only allowed access to their treasure on rare occasions.

Porcelain dolls were recovered from the Phoenix Indian School archeology site, evidence that female students were assigned “practice” baby dolls to reinforce gender-role identification and to teach domestic skills. As more “Indianness” was incorporated into boarding school life in the early twentieth century, students at some schools manufactured traditional dolls in Indian arts and crafts programs—items that the schools could sell to produce income. But traditional dolls represent one aspect of cultural identity and intergenerational learning that was lost to many generations of Indian boarding school students.

When children were sent away from these teaching tools, and the parents and community role models who taught them, it deeply interrupted the social fabric of American Indian life.

Discuss:

Individual objects of cultural significance, such as dolls, possess their own spirits in Indigenous culture; they have great sacred value. What might be the psychological consequences of having such an important cultural item be destroyed or taken away?

One of the figures created by the Tuba City students takes the form of a cowboy with lariat. Although movies and books have often depicted cowboys as men in conflict with Indians in the old American West, there is a long tradition of Indigenous cowboys (or vaqueros in Spanish)—individuals who tended to livestock on horseback. Create a fictional story explaining the significance of this doll to the student who created it.

Since children lost their personal possessions upon arriving at boarding school, do you imagine that they might have created playthings and treasures from scraps of materials found around them? If you were an Indian boarding school student, is there an item that you might make (and perhaps hide away) to remind you of home or to represent something that’s important to you? What materials would you use?

Get Creative!

Learn more about various types of Indigenous dolls using the resources below and craft a doll using natural resources or everyday materials from your environment.

Additional Resources to Explore:

“Smithsonian in Your Classroom: Native American Dolls,” K–4 activities adaptable to all ages: [https://americanindian.si.edu/nk360/resources/Smithsonian-in-Your-Classroom-Native-American-Dolls](https://americanindian.si.edu/nk360/resources/Smithsonian-in-Your-Classroom-Native-American-Dolls)

Indigenous Foodways
In traditional tribal communities, children were taught food gathering and preparation skills; they participated in seasonal gatherings and shared meals; they enjoyed foods with familiar flavors and aromas that represented the abundance of their homelands. Certain foods held sacred significance in their community.

At Indian boarding schools, children were removed from their communities and their foodways. As a method to “civilize” them, they were fed a basic and very repetitive diet of Euro-American foods. In 1928, the Meriam Report revealed that diets at even the best schools were wholly inadequate. Boarding school administrators budgeted just pennies per day to feed each child, and even though many schools had farming operations supported by the labor of students, often the foods produced were sold for profit rather than served in the school dining hall.

Efforts to “Americanize” Indigenous diets also occurred when Native peoples were removed from their ancestral lands and confined to reservations on very poor-quality land. Communities often lost access to their traditional food resources, which were eventually replaced with inadequate government rations. The ration system introduced foods that were both unfamiliar and unhealthy—such as wheat flour, lard, refined sugar, coffee, dairy products, and domestic (and often canned) beef and pork. As time went on, many boarding schools ended their farming programs and shifted their food service from fresh foods to government commodity foods as well.

There was a place . . . where we kept our steamer trunks. They were filled with dried foods like papa and wasna because our parents thought that the white people wouldn’t feed us right. [After school] we would get the keys . . . from the matrons . . . and open our trunks and eat the Indian food.

—A Sioux girl, attending boarding school in the early 1920s
Indigenous Foods of Native North America

Foods gathered, hunted, fished, and cultivated by Native Americans from time immemorial are vital to all Americans’ foodways today. In fact, the colonization of the Americas brought about a worldwide revolution in agriculture and cuisine, inspired by Indigenous foodways.

Thousands of years ago, peoples in Mesoamerica began domesticating three very important plants that became known as the “Three Sisters:” maize (corn), beans, and squash. Three Sisters agriculture spread to Indigenous homelands across North America, reaching tribes in New England hundreds of years before the first Euro-American settlers arrived. The packet of seeds in this kit contains heirloom variety seeds of these three foundational crops.

Get Creative!

Research plant and animal foods—and recipes featuring them—that are indigenous to the Americas. Plan a full menu for a meal that focuses on native foods and avoids wheat flour, refined sugar, dairy products, and domestic beef or pork.

Visit your local farmer’s market to find locally grown native foods.

Cultivate a Three Sisters garden. See the handout in this kit, with planting instructions and related Mohawk story, adapted from the Agricultural Literacy Curriculum Matrix.


Connect with an Indian health center in your region and learn about its mission and programs. Ask how you can help!

Explore and discuss the concept of food sovereignty—the human rights of people to define their own food systems that sustain food security, health and well-being, economic development, and cultural knowledge; and to have access to tribal lands (for subsistence fishing, hunting, gathering, and growing), natural resources (clean water, fertile soil, seeds, etc.), and communities with elders who serve as traditional teachers. Find a recent news story related to this topic.

Additional Resources to Explore:

*The Sioux Chef’s Indigenous Kitchen* by Sean Sherman (University of Minnesota Press, 2014).

*The Mitsitam Café Cookbook* by Richard Hetzler (Smithsonian National Museum of the American Indian, 2010).

Initially, art instruction at American Indian boarding schools was another method for assimilating children into Euro-American culture and society. Studying easel painting according to western classical tradition was a means to “civilize” students. Gradually, however, some boarding schools incorporated instruction in traditional handicrafts as “Native industries.” In time, a few schools hired art teachers who encouraged their students to create art that reflected traditional Indigenous subjects and aesthetic influences. Visual arts programs in these schools became creative outlets where Native American students could reinforce their cultural memories and assert personal and cultural identity.

Reproductions of four artworks, created by artists who attended Indian boarding schools as children, are included in this kit. A brief introduction to each work, with ideas for further exploration, follows.

A painting by Vicenti Mirabal (Taos Pueblo, 1917–45) was featured on a poster to promote the Indian Court at the Golden Gate Exposition, a world’s fair in San Francisco. This poster was one of a series coordinated by the Federal Art Project. Indian Court, located in the exposition’s Federal Building, offered exhibits of both traditional Indian culture and contemporary Native American art and included an Indian market with art sales.

Vicenti Mirabal attended Santa Fe Indian School (SFIS) for four years, studying art with Dorothy Dunn. Dunn, who was non-Native, recognized that her students knew more about Indigenous art than did she, so she encouraged them to study traditional works—such as Pueblo mural and pottery painting. The works her SFIS students produced became identified as the Studio Style. Mirabal became an assistant art teacher under Dunn, until his enlistment in the US Army in November 1943. Private First Class Mirabal died in the Battle of the Bulge.

Vicenti Mirabal, *Taos Turtle Dance*, 1939, silkscreen

* Explore the Studio Style, its characteristics, and other artists who studied with Dunn and her successor, Gerónima Cruz Montoya (Ohkay Owingeh Pueblo).

* Research the Federal Art Project and the Native American artists supported by the program.

* The 1939–40 Golden Gate Exposition celebrated the completion of the Oakland Bay and Golden Gate Bridges and highlighted the diverse cultures of the Pacific Northwest. For decades before, however, Indian boarding schools showcased their programs at various world’s fairs. How were the schools represented at these popular events?
Additional Resources to Explore:

Indian Play: Indigenous Identities at Bacone College by Lisa K. Neuman (University of Nebraska Press, 2013).


Woody Crumbo (Potawatomi/Muscogee Creek, 1912–89) is one of the former Indian boarding school students profiled in the “yearbook” in this outreach kit.

- Read about Woody Crumbo in the yearbook and search for images of other artworks by him. How does this work reflect Crumbo’s training, life, and passions?
- Compare and contrast works in the Studio Style with works in the Bacone Style, represented by Crumbo.

Velino Shije Herrera, *Buffalo Round Up*, 1933, wall mural at Santa Fe Indian School

Velino Shije Herrera (Zia Pueblo, 1902–73) was one of the students encouraged to draw and paint by Elizabeth DeHuff, the wife of the Santa Fe Indian School superintendent who led the school before Dorothy Dunn established the art program there. As a teenager, Herrera began working as an artist at the School of American Research in Santa Fe, where he created illustrations for books on Pueblo life and culture. He returned to Santa Fe Indian School in 1933 to paint the mural *Buffalo Round Up*, for a New Deal-funded campus renovation that created a dedicated painting studio and facilities for adult arts and crafts programs at the school.

A few years later, Herrera became one of the Indian artists chosen to paint murals in the US Department of the Interior building in Washington, DC. Velino Herrera taught painting at Albuquerque Indian School, sold paintings from his Santa Fe studio, and illustrated two children’s books. He also worked as a rancher and cowboy.

- Velino Herrera created the illustrations for two children’s books: *In My Mother’s House* (1940) and *The Young Hunter of Picuris* (1941), both written by Ann Nolan Clark. View and learn about his drawings for these books in the Indian Life Readers lesson plan in this kit. Compare his illustrations with those of his SFIS schoolmate, Fred Kabotie, who illustrated *Field Mouse Goes to War*, also in this kit.
- The book *In My Mother’s House* was one of four runners-up for the Caldecott Medal in 1942. What is this prestigious award?
- Compare and contrast works in the Studio Style with works in the Bacone Style, represented by Crumbo.

Acee Blue Eagle, *The Stag Hunt*, c. 1950s, tempera and gouache on paper

Learn more about Acee Blue Eagle (Creek-Pawnee, 1907–59), the artist who designed the porcelain dinnerware featured in this kit, on a separate interpretive card.

Velino Shije Herrera

Velino Shije Herrera

Woody Crumbo

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### Selected Bureau of Indian Affairs Boarding Schools, Alphabetically by State

* Still operating today as Bureau of Indian Education school

<table>
<thead>
<tr>
<th>State</th>
<th>School Name</th>
<th>Location and Years</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ALASKA</strong></td>
<td>Mount Edgecumbe High School</td>
<td>Sitka, AK (1947–present; state operated)</td>
</tr>
<tr>
<td></td>
<td>Wrangell Institute</td>
<td>Wrangell, AK (1932–75)</td>
</tr>
<tr>
<td><strong>ARIZONA</strong></td>
<td>Fort Mojave Industrial School</td>
<td>Fort Mojave, AZ (1890–1931)</td>
</tr>
<tr>
<td></td>
<td>Phoenix Indian School</td>
<td>Phoenix, AZ (1891–1990)</td>
</tr>
<tr>
<td><strong>CALIFORNIA</strong></td>
<td>Fort Bidwell School</td>
<td>Fort Bidwell, CA (1898–1931)</td>
</tr>
<tr>
<td></td>
<td>Greenville Indian School</td>
<td>Greenville, CA (1894–1922)</td>
</tr>
<tr>
<td></td>
<td>Sherman Indian School</td>
<td>Riverside, CA (1902–present)*</td>
</tr>
<tr>
<td><strong>COLORADO</strong></td>
<td>Fort Lewis Indian School</td>
<td>Durango, CO (1891–1911; presently a college)</td>
</tr>
<tr>
<td></td>
<td>Grand Junction Indian School</td>
<td>Grand Junction, CO (1886–1911)</td>
</tr>
<tr>
<td><strong>KANSAS</strong></td>
<td>Haskell Institute</td>
<td>Lawrence, KS (1884–1965; presently a BIE operated university)*</td>
</tr>
<tr>
<td><strong>MICHIGAN</strong></td>
<td>Mount Pleasant Indian School</td>
<td>Mount Pleasant, MI (1892–1934)</td>
</tr>
<tr>
<td><strong>MINNESOTA</strong></td>
<td>Morris Industrial School for Indians</td>
<td>Morris, MN (1887–1909)</td>
</tr>
<tr>
<td></td>
<td>Pipestone Indian School</td>
<td>Pipestone, MN (1892–1953)</td>
</tr>
<tr>
<td><strong>MONTANA</strong></td>
<td>Fort Shaw Indian School</td>
<td>Fort Shaw, MT (1892–1910)</td>
</tr>
<tr>
<td><strong>NEBRASKA</strong></td>
<td>Genoa Indian Industrial School</td>
<td>Genoa, NE (1884–1934)</td>
</tr>
<tr>
<td><strong>NEVADA</strong></td>
<td>Stewart Indian School</td>
<td>Carson City, NV (1890–1980)</td>
</tr>
<tr>
<td><strong>NEW MEXICO</strong></td>
<td>Albuquerque Indian School</td>
<td>Albuquerque, NM (1884–1980)</td>
</tr>
<tr>
<td></td>
<td>Santa Fe Indian School</td>
<td>Santa Fe, NM (1890–present; tribally operated, with BIE contract)</td>
</tr>
<tr>
<td><strong>NORTH DAKOTA</strong></td>
<td>Bismarck Indian School</td>
<td>Bismarck, ND (1908–37)</td>
</tr>
<tr>
<td></td>
<td>Wahpeton Indian School</td>
<td>Wahpeton, ND (1908–present; tribally operated, with BIE grant)</td>
</tr>
<tr>
<td><strong>OKLAHOMA</strong></td>
<td>Chilocco Indian Agricultural School</td>
<td>Ponca City, OK (1884–1980)</td>
</tr>
<tr>
<td></td>
<td>Riverside Indian School</td>
<td>Anadarko, OK (1871/1878–present)*</td>
</tr>
</tbody>
</table>

(continued on reverse)
OREGON
Chemawa Indian School
Salem, OR (1880–present)*

VIRGINIA
Hampton Institute
Hampton, VA (1878–1923, years of enrollment of American Indian students)

PENNSYLVANIA
Carlisle Indian Industrial School
Carlisle, PA (1879–1918)

WISCONSIN
Hayward Indian School
Hayward, WI (1901–34)

SOUTH DAKOTA
Flandreau Indian School
Flandreau, SD (1892–present)*

Tomah Industrial School
Tomah, WI (1893–1943)

Pierre Indian School
Pierre, SD (1891–present; tribally operated, with BIE contract)

Wittenberg Indian School
Wittenberg, WI (1895–1917)

Rapid City Indian School
Rapid City, SD (1898–1933)

NONRESERVATION GOVERNMENT SCHOOLS.

The location, date of opening, capacity, number of employees, enrollment, and average attendance of the various nonreservation boarding schools and the rate allowed per pupil per annum are shown in detail in the following table:

Table 5.—Location, average attendance, capacity, etc., of nonreservation training schools during the fiscal year ended June 30, 1895.

<table>
<thead>
<tr>
<th>Location of school</th>
<th>Date of opening</th>
<th>Number of employees</th>
<th>Rate per annum</th>
<th>Capacity</th>
<th>Enrollment</th>
<th>Average attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carlisle, PA</td>
<td>Nov. 1, 1879</td>
<td>65</td>
<td>$187.00</td>
<td>560</td>
<td>760</td>
<td>608</td>
</tr>
<tr>
<td>Cheyenne, Wyo.</td>
<td>Feb. 23, 1890</td>
<td>28</td>
<td>187.00</td>
<td>300</td>
<td>356</td>
<td>234</td>
</tr>
<tr>
<td>Council Grove, Ind.</td>
<td>Jan. 10, 1880</td>
<td>10</td>
<td>187.00</td>
<td>13</td>
<td>16</td>
<td>64</td>
</tr>
<tr>
<td>Oklahoma, Okla.</td>
<td>Feb. 15, 1891</td>
<td>37</td>
<td>187.00</td>
<td>400</td>
<td>400</td>
<td>400</td>
</tr>
<tr>
<td>Lebanon, Ind.</td>
<td>Mar. 30, 1892</td>
<td>50</td>
<td>187.00</td>
<td>640</td>
<td>650</td>
<td>482</td>
</tr>
<tr>
<td>Milliken, Colo.</td>
<td>Sept. 1, 1895</td>
<td>50</td>
<td>187.00</td>
<td>600</td>
<td>600</td>
<td>590</td>
</tr>
<tr>
<td>Haskell Institute, Lawrence, Kan.</td>
<td>1898</td>
<td>24</td>
<td>187.00</td>
<td>250</td>
<td>250</td>
<td>250</td>
</tr>
<tr>
<td>Grand Ledge, Iowa</td>
<td>Oct. 26, 1895</td>
<td>23</td>
<td>187.00</td>
<td>200</td>
<td>200</td>
<td>200</td>
</tr>
<tr>
<td>Fort Marion, Ariz.</td>
<td>Oct. 5, 1896</td>
<td>19</td>
<td>187.00</td>
<td>150</td>
<td>150</td>
<td>150</td>
</tr>
<tr>
<td>Osage, N. Dak.</td>
<td>Mar. 1, 1898</td>
<td>20</td>
<td>187.00</td>
<td>250</td>
<td>250</td>
<td>250</td>
</tr>
<tr>
<td>Phoebe, N. Dak.</td>
<td>Apr. 10, 1899</td>
<td>25</td>
<td>187.00</td>
<td>250</td>
<td>250</td>
<td>250</td>
</tr>
<tr>
<td>Fort Hayes, S. Dak.</td>
<td>May 1, 1899</td>
<td>30</td>
<td>187.00</td>
<td>300</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td>Fort Shaw, Mont.</td>
<td>May 27, 1899</td>
<td>30</td>
<td>187.00</td>
<td>300</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td>Fort Laramie, Wyo.</td>
<td>Jun. 2, 1899</td>
<td>30</td>
<td>187.00</td>
<td>300</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td>Fort Yuma, Ariz.</td>
<td>Jul. 1, 1899</td>
<td>30</td>
<td>187.00</td>
<td>300</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td>Fort Carson, Colo.</td>
<td>Aug. 4, 1899</td>
<td>30</td>
<td>187.00</td>
<td>300</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td>Mount Pleasant, Mich.</td>
<td>Jan. 8, 1892</td>
<td>10</td>
<td>187.00</td>
<td>250</td>
<td>250</td>
<td>250</td>
</tr>
<tr>
<td>Mount Pleasant, Mich.</td>
<td>Jan. 8, 1892</td>
<td>10</td>
<td>187.00</td>
<td>250</td>
<td>250</td>
<td>250</td>
</tr>
<tr>
<td>Tomah, Wis.</td>
<td>Jan. 19, 1896</td>
<td>13</td>
<td>187.00</td>
<td>300</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>560</td>
<td>4,700</td>
<td>4,672</td>
<td>2,700</td>
<td></td>
</tr>
</tbody>
</table>

* Enrolled 1,500 with sitting system.

Chart reproduced from Report of the Commissioner of Indian Affairs (Sixty-fourth Annual), 1895.
When and by whom was this base map produced?

The white pinpoints were added for the Away from Home exhibition, marking the Indian boarding schools in the list, “Selected Bureau of Indian Affairs Boarding Schools, Alphabetically by State,” featured on Card 1. These thirty-one schools have founding dates that range from 1878 to 1947. What are the oldest schools on this list? Which were the last to open?

Study the enlargement of the original map key, recreated on this card. What information was the map designed to convey? Why do you think schools were denoted on a map of Indian reservations? What school categories are identified?

Away from Home focuses on stories related to non-reservation boarding schools, which are marked with a red star on the base map (although some of these locations now have white pinpoints covering the stars). Twenty non-reservation schools were identified by red stars on the 1892 map. They are listed in the 1895 chart from the *Annual Report of the Commission of Indian Affairs*, reproduced on Card 1. One school on the map (Ft. Stevenson in North Dakota) was not listed, because it was destroyed by fire. Perris, in California, was relocated and named Sherman in 1903. Although stories of Native American students at Hampton Institute (Virginia) are included in Away from Home, it was founded as a historically black college, so is not on this Indian boarding school chart. Identify the location of each school listed in the 1895 chart, as well as the ones created after that date on the selected schools list. What do you notice about their geographic locations?

Where were reservation lands in 1892? Where was the largest concentration of reservation lands and why? Resources for exploring reservation lands over time are located on the back of the map.

Locate the largest Indian boarding school, Carlisle (Pennsylvania), on the map—which served as the model for the non-reservation boarding school system. Why do you think it was located so far from reservation lands? Children from all regions of the country—representing many languages and cultures—were sent to Carlisle. Discuss ways that this tremendous diversity may have impacted their experiences.

The exhibition text mentions a group of Inupiaq children from Point Barrow, Alaska, who were sent away to Carlisle in 1897. Using a scale map of North America or a distance calculator, estimate the distance these children traveled. How do you think they were transported on their journey?

Which features identified on this map were closest to your current location? Did Indian boarding, mission, or day schools operate near your community? Locate historical photos of an Indian school in your region and compare them to the pictures of Carlisle.

Explore and interpret the laminated map, using information from Card 1:
Before going any further, it’s important to consider that the maps associated with this activity framework are based on Euro-American concepts of land. The doctrine of Manifest Destiny and the policies of Indian removal, relocation, and boarding school assimilation are based on ideas that land can be owned, and boundaries can be established by those with power.

Traditional Indigenous education teaches that a deep understanding of place, of nature, and of the land are essential. Native people embrace “our land to which we belong” concepts, and are concerned with ancestral rights and community responsibilities for the land. In Indigenous education systems, children are raised to be oriented to their ancestral place—the sun, the night sky, the mountains, rivers, forests, and deserts; the physical changes by season; the growing cycles of plants; the movements of animals. With this in mind, discuss the disorienting and devastating effects that the policies of removal, relocation, and boarding school assimilation must have had.

When we consider these distinctions in Indigenous education and ways of knowing, we may begin to recognize that understanding Indigenous history—or any history from Indigenous perspectives—means employing methods that are more:

- **broadly sourced**, i.e., based on oral stories, stories, narrative cultural objects (such as birchbarks, rock art, totem poles, winter counts, wampum belts), geographic features, place names, and documents (rather than based solely on documents, artifacts, and secondary-source scholarship);
- **local** (rather than generalized across broad physical spaces);
- **spatial**, i.e., about land-based experiences (rather than being more temporal);
- **episodic** (rather than rigidly chronological);
- **subjective** (rather than distantly objective); and
- **democratic**, i.e., from multiple, equally valid viewpoints (rather than distilled to a singular argument accepted as authoritative fact).

The data presented on the various maps mentioned in this activity framework—maps listed on the back of the laminated boarding schools map—is not only based on Euro-American land concepts; it may be incomplete, biased, or based on dated ethnographies. These resources should be considered with a critical eye.

To expand on these ideas in a really meaningful way, you may want to explore the sub-field of **Indigenous geographies**—a term referring to a body of work that decolonizes the core concepts of geography—such as space, place, territory, land, and the relationships between humans and the environment—by contributing cultural knowledge and guidance from Indigenous communities to the discipline. These contributions to the discipline are expanding the scope and understanding of geography while also contributing to Indigenous resurgence and self-determination. They are efforts to restore the teachings and knowledge lost when generations of children were sent away to American Indian boarding schools.