This Education Outreach Kit is designed to help enhance visitors’ experiences of *Away from Home* exhibition themes. You may choose to utilize it in a variety of ways:

- The kit may serve as a professional development tool for museum staff, docents, or area high school teachers.
- Loan the kit to high school classrooms in your community before or after they visit *Away from Home: American Indian Boarding School Stories*, to enhance classroom discussion and to support curricular hands-on activities inspired by the exhibition.
- Integrate the interpretive elements and discussion frameworks in this kit during in-gallery discussions or adapt elements of the activities to public programs.

This kit was designed for grades eight and up, but if used for programs with middle school audiences, please consider the sensitive content warning for the exhibition itself.
This exhibition is made possible by NEH on the Road, a special initiative of the National Endowment for the Humanities. Any views, findings, conclusions, or recommendations expressed in this exhibition do not necessarily represent those of the National Endowment for the Humanities. It was adapted from the Heard Museum exhibition of the same name, and produced and toured by Mid-America Arts Alliance.

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Mid-America Arts Alliance strengthens and supports artists, cultural organizations, and communities throughout our region and beyond. We are especially committed to enriching the cultural life of underserved communities by providing high quality, meaningful, and accessible arts and culture programs and services.
These indigenous plants are called the Three Sisters, because they are planted together for mutual benefit and sustainability:

**maize or corn** *(Zea mays)* — the stalks of this native grass provide support for the bean vines;

**beans** *(Phaseolus vulgaris which includes green, black, and pinto beans)* — enrich the soil with nitrogen;

**squash** *(Cucurbita pepo which includes zucchini, acorn squash, and pumpkin)* — spread across the ground like a living mulch, holding in moisture and blocking weeds and pests.
The land is our identity and holds for us all the answers we need to be a healthy, vibrant, and thriving community. In our oral traditions, our creation story, we are taught that the land that provides the foods and medicines we need are a part of who we are. Without the elk, salmon, huckleberries, shellfish and cedar trees we are nobody. I witness this time and time again, when people get out on the land—actively in pursuit of wild game, fishing the rivers and sea, harvesting foods and medicines with good intention—we are gifted with new memories and those of a distant past. These memories help ground us in a place that promotes a sense of generosity and balance. This is our medicine; remembering who we are and the lands that we come from.

—Valerie Segrest (Muckleshoot),
Native American Agriculture Fund
Vicenti Mirabal, *Taos Turtle Dance*, 1939, silkscreen; Courtesy of Library of Congress
Velino Shiye Herrera, *Buffalo Round Up*, 1933, wall mural at Santa Fe Indian School; Courtesy of New Mexico Museum of Art Library
Acee Blue Eagle, *The Stag Hunt*, c. 1950s, tempera and gouache on paper