

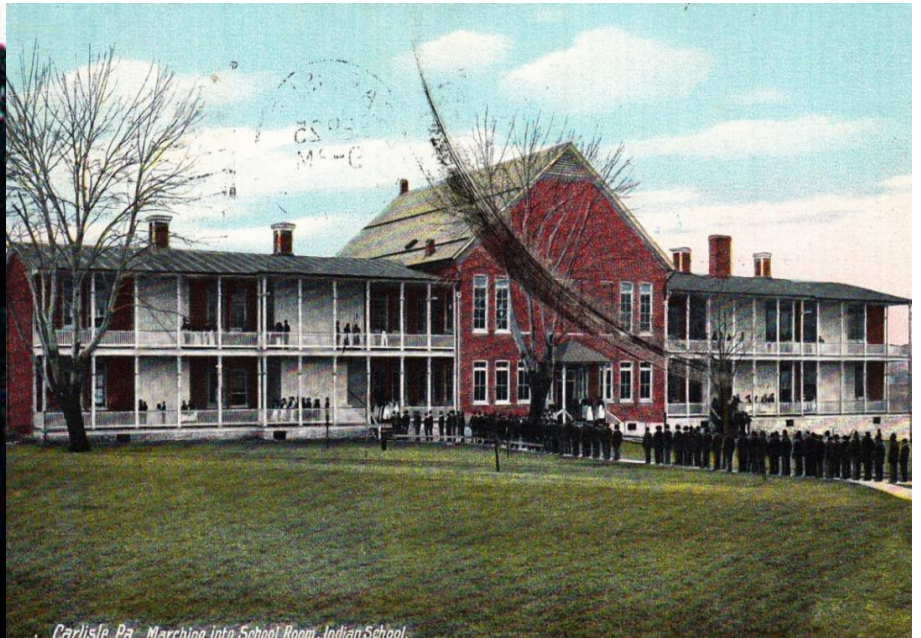
Lesson Plan

11th & 12th Grades

Americanization of the American Indian



EDUCATING THE INDIAN RACE. GRADUATING CLASS OF CARLISLE, PA.



Wreaths Across America

Lesson Plan

Teacher:	
Grade: 11 th & 12 th	Lesson: America's Indigenous Residential-Boarding Schools; American Indian Heritage Month

<p>OBJECTIVES: NATIONAL CURRICULUM STANDARDS for SOCIAL STUDIES: 1. Culture 4. Individual Development & Identity 5. Individuals, Groups & Institutions 6. Power, Authority & Governance 10. Civic Ideals & Practices CCSS.ELA-LITERACY.RI.11-12.7 Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.</p>	<p>STRATEGIES:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Writing <input type="checkbox"/> K-W-L <input type="checkbox"/> Collaboration <input type="checkbox"/> Discussion Questions <input type="checkbox"/> Small Groups <input type="checkbox"/> Large Group 												
<p>MATERIALS:</p>	<p>Computer/laptop; internet (with access to YouTube); Smart Board; students will need access to a tablet, laptop, or computer; earphones and the internet to complete this assignment; copies of the America's Indigenous Residential-Boarding Schools K-W-L; Copies of the excerpts from the Warm Valley Historical Project Oral Interview-Jackson Hole Historical Society and Museum Collection; Copies of the Analyzing Oral History Questions; Copies of the Analyze the Photographs Worksheet; Copies of the Americanization of the American Indian Writing Assignment</p>												
<p>Engage: Hook the students</p>	<p>Handout copies of America's Indigenous Residential-Boarding Schools K-W-L. Tell students to complete the K & W sections of the K-W-L Worksheet. (parts 1 and 2). Play the following YouTube video: <i>The Disturbing Truth Behind America's Indigenous Boarding Schools</i> Fault Lines Documentary https://youtu.be/AY8WVxOAUNQ</p>												
<p>Explore: Students make sense of a concept through observations.</p>	<p>Handout copies of the Warm Valley Historical Project Oral Interview- Explain: An oral history interview generally consists of an interviewer questioning an interviewee and recording their exchange in audio or video format. Recordings of the interview are transcribed, summarized, or indexed and then placed in a library or archives. Tell students to read the interview silently. Handout copies of the Analyzing Oral History Questions, students should complete the questions during class or as homework. Day 2- <i>American Indian Boarding Schools: A Small US Town Digs for the Truth</i> ABC News In-depth/ Foreign Correspondent https://youtu.be/AJ3rZduU4Oc Handout copies of the Analyze the Photographs Worksheet, students should answer the questions. Handout copies of the Americanization of the American Indian Writing Assignment-a copy of Pratt's full speech is included in this lesson plan. Students should complete the third part of the K-W-L.</p>												
<p>Explain: Teacher introduces formal vocabulary and language to students.</p>	<table style="width: 100%; border: none;"> <tr> <td style="padding: 0 10px;">indigenous</td> <td style="padding: 0 10px;">identity</td> <td style="padding: 0 10px;">assimilation</td> <td style="padding: 0 10px;">resilience</td> </tr> <tr> <td style="padding: 0 10px;">stereotype</td> <td style="padding: 0 10px;">culture</td> <td style="padding: 0 10px;">prejudice</td> <td style="padding: 0 10px;">boarding schools</td> </tr> <tr> <td style="padding: 0 10px;">residential schools</td> <td style="padding: 0 10px;"></td> <td style="padding: 0 10px;">forced assimilation</td> <td style="padding: 0 10px;"></td> </tr> </table>	indigenous	identity	assimilation	resilience	stereotype	culture	prejudice	boarding schools	residential schools		forced assimilation	
indigenous	identity	assimilation	resilience										
stereotype	culture	prejudice	boarding schools										
residential schools		forced assimilation											
<p>Elaborate: Students apply what they have learned.</p>	<p>Students will evaluate the treatment of American Indians in residential and boarding school by completing the assignments in this lesson.</p>												
<p>Evaluate: assessment.</p>	<p>Teachers should choose which activities to use as formal/informal assessment.</p>												
<p>Enrichment/Service-Learning Project</p>	<p>Students will find a way to serve their local community. See a list of potential projects on the last page.</p>												

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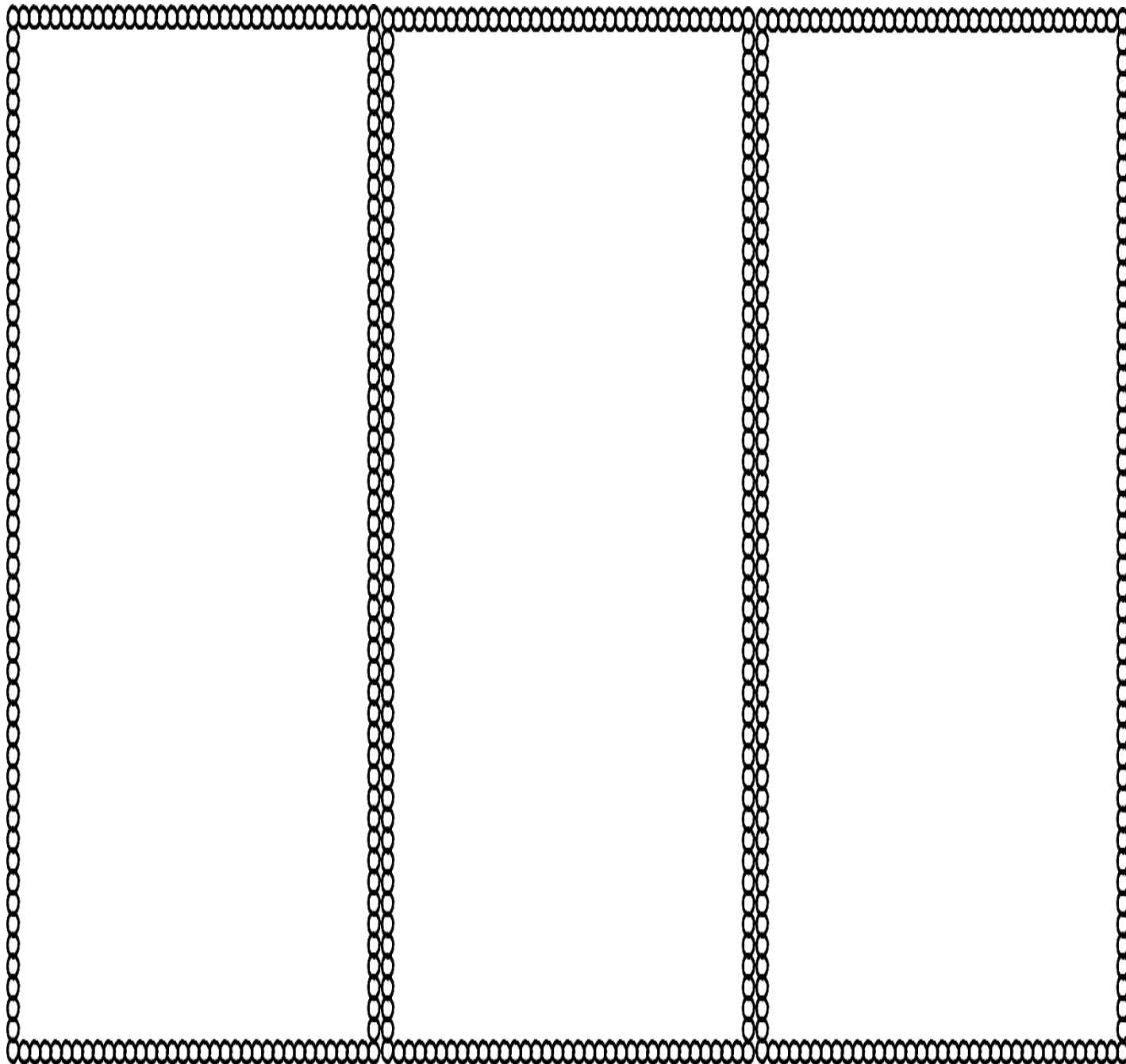
Name _____

**America's Indigenous Residential-Boarding Schools
K-W-L**

What I KNOW:

What I WANT to KNOW:

What I LEARNED:



Wreaths Across America

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Warm Valley Historical Project Oral Interview Jackson Hole Historical Society and Museum Collection

<http://jacksonholehistory.org/from-trout-creek-to-gravy-high-student-memories/>

Excerpts from an Interview with Dorothy Peche (d.o.b. 1911) and Zedora Enos

Interviewed by Sharon Kahin

SK: Today is March 8, 1991. It's a conversation with Dorothy Peche and Zedora Enos about the government school. This is for the Warm Valley Historical Project. OK Uh—you were saying that it wasn't a very nice place to be in back then—

DP: No, it wasn't a very nice place at all. It was unsanitary and then they bathed as many kids as they could get into one tub—'Cause that was all there was, one bathtub, at that time. And then there was an older girl over seven or eight kids and all in the same water. Oh, there's a lot of things like that that I just [laughs].

SK: Yuck! [laughs].

DP: And you doesn't say anything because you'd get punished every time that you turned around.

SK: Well, I heard that there was a lot of punishment that went on—What kinds of things were you punished for?

DP: Well, for speaking your own native language for one thing and you were severely punished for that.

SK: What kinds of things did they do? Do you remember?

DP: Oh, yeah. They would put you in the—They'd put you in the—What they called the "jail." It was a room down in the basement with no windows or anything and they'd give us bread and water for — 'till they said it wasn't so or something. They kept you there until you said that you didn't mean what you said or was supposed to have said that, so they'd—Then they would caution you not to say it again and then there was a lot of Indian girls, like us, we totally forgot that we was Indians, you know, our language.

SK: Did you ever get put down in this cellar?

DP: I never did, but I had a sister that was everlastingly down there, because she was one of these feisty ones. She would fight back, you know, and call them names and all that—That was Alice, you know her. And she was down there and she was everlastingly fighting.

And some of those little ones, you know, it was really hard on them. 'Cause the big ones, like Iva was just as mean as she could be. If they stepped out of line or fell down, she would raise the devil with them. And then the matron just stood up for Iva, that's what she was supposed to be doing, just like an officer or something in the army. Iva would yell at you, just like you was in the army.

ZE: It wasn't very pleasant, I'll tell you!

SK: Uh—

DP: And in those days, they'd round the kids up, the Indian kids up, and made them go to school, you know, whether they wanted to go or not, or their parents. They just took you and put you down there. That's the reason there was a lot of them there. And I know, my sister, she ran away a couple of times but they got her and brought her back. And Hazel—Hazel O'Neill, she ran away every time she turned around. And they were so mean to her, that's why she ran away. And then she always had poor eyes, you know, she couldn't see good in the first place and they didn't care whether you could see good or not. She couldn't do anything in school. She couldn't keep up with her grades or anything. She couldn't see! She always had bad eyes.

SK: Now, is she the one, Zedora's mom was saying that some of the older girls would run away and they put some kind of a ball and chain on them or something?

DP: Well, that's what she wore—it was a post, a fence post, for a long time. It was about that big around and about as long as a fence post and she wore that for a long time and she kept running away anyway. She just got to where she could just handle that post like nothing. And she ran away anyway and then they put two of them on her. One on each—until Rev. Roberts came down there one Sunday for Sunday school, for church on Sunday, you know. And boy! He raised the devil out there! But they still kept her and her posts.

SK: They had one on each leg?

DP: Huh?

SK: One on each leg?

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DP: Yeah. One on each leg. And she used to jump out of the window with those two posts. Occasionally, she got to where she didn't care, you know.

SK: Well, if you spoke your own language, what was the punishment for speaking your own language?

DP: You weren't supposed to! They were trying to make white people out of us! We were supposed to be—They were trying to change us. There [garbled] any Indians. There was a lot of them was—forgot about their language. My husband was a Flathead Indian—They put him in—His mother and father separated and he was abused something terrible because he couldn't talk English. He talked French all the time and he completely forgot his language because he said they beat him and made him kneel in a broomstick handle, hours at a time and he got whipped several times, he said, with a wet towel. I was telling Father Camberg[?] about it. And Fred hated the Catholic Church! Oh boy, he hated the Catholic church because he was abused so much. And I said I don't think it was the Church, it's the people that ran the Church. And he said that they were the meanest Fathers there that you ever seen.

SK: Where was this?

DP: On the Flathead Reservation in Montana.

ZE: At Arle[?].

DP: St. Ignatius—That church is a famous church. It wasn't famous to him. He was abused there.

SK: Well, did you forget your language?

DP: Yes, completely.

SK: Just that one year?

DP: Yeah. When you don't—when you can't speak it—And then being small, like I was, I suppose it had something to do with it, because you just—You just forget—Block it out of your mind and do as they do. As you were supposed to do down there. That's the way it was.

ZE: A lot of them forgot their language. I think a lot of them, well, they would sneak around and speak their language and I remember your grandma Jossie, she would come down there and see the kids and they would talk Indian way out in the—where they were visiting out there on the front lawn [real lowly they talked?], you know, I don't—there wasn't any of them, I don't think, that forgot their language entirely, anyway. but now a days, they don't talk their complete language. It's so mixed up with everything else. There's only one person that I know that can speak the real Shoshone and that speaks fluently and that's Delbert Stuart. He wanted to learn it and he stayed with Jessie Day and he learned it. And he talks it all the time and every time he talks, he won't talk to you unless he talks to you in Indian. And Fred could talk sign [language], you know, so well. But he could talk Shoshone a lot better than I thought he did. Understand it real good, Fred could. But I never took interest in it anymore because I just blocked it out of my mind.

SK: So, you didn't speak it at home after you went back from the school?

DP: Nh-huh. My mother was a Bannock and she spoke—I never did hear her speak her language at all. Of course, she went away to school, too. She went to Carlisle, too. She went to school with Pine Tree, was in school with her. And Virginia Newsip's mother. Virginia and several of them around here went to school I think there was a couple of Arapahos that she knew. Oh—Martha Grossbeck's husband, Pat Grossbeak, his [too faint].

ZE: Bruce? Is it Bruce?

DP: Yeah, maybe that's it. We went to school with him. And he was at the school.

SK: Well, what things besides your language do you feel that that experience destroyed?

DP: Well, our culture, for one thing. A lot of things we did before, that we believed in before, they changed it and—if you stayed in there long enough, then you'd do as they do it, and that's hard.

SK: Could you give some other examples, besides language, what kinds of things from the culture do you think got lost with the school experience, or got changed?

DP: Well, for one thing, Oh, there's a lot of things, like food. We used to, I used to go with my grandma and we'd dig—we'd go every—spring, I think it was spring, we went and we'd gather roots like the sago bulbs and bitter roots and all those kinds of things for our food, you know. And you just lost track of all that and you even

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forgot what the thing was, what you were looking for, like. You have to know what you were doing, and you'd forget. Oh, there's just a lot of things—And the way you dressed—and the way you acted lots of times.

SK: Like how—?

DP: See, we had two, Alice and I had these two great big braids that hung down our backs, plum to the floor and they cut it off and that just—Oh, that was something awful to us! It was just like cutting our throats [laughs], because we didn't believe in wearing—and we weren't brought up to have short hair—and there was just a lot of things—And we wore—It was Depression time, in my time, it was Depression time, and you know, my dad made us kids' shoes so that we could go to school. We had a terrible time. He made his shoes for us, Alice and I, so that we could go to school. And we made our own clothes. And I think that we had one outfit that we wore to school and as soon as we got from school, we took it off and our middies were washed and done up for the next day and our skirts were all cleaned so that we'd have it for the next day of school. That's after we left the school down there.

SK: Uh-huh. Well, I was just wondering—the food and the—

DP: The food was a lot different. We was used to having regular Indian food, you know, and cooked like the Indians cook it. Over the fire or—they didn't have it all fancied up with all kinds of stuff and [laughs] of course, we baked our own bread and our own pies down there, which wasn't very good to start with, because they ground the flour over here and it was unbleached and fresh, you know how it is, and it was hard to bake bread from that. And we ate—We were used to fried bread and all that sort of stuff. Our regular Indian food and down there and—We was lucky if we got a slice of bread, 'cause they would fight—The kids would fight over the bread, because there never was enough bread on each table. And then the two big girls that was at the table, there was six girls at a table, I think, four little ones and two big girls, one on each end, to wait on the—to take care of the little ones and see that they got their food. And a lot of them, they didn't—They weren't just eating food, like that. It was awful—And them poor kids would get so hungry that they would stagger around.

SK: So, there wasn't enough food?

DP: It wasn't because there wasn't enough, they just didn't like—Old watery gravy and you got that every day—no matter what. And that beef, boiled beef, every day—And then the broth was made into gravy. It wasn't nice or nothing. It was just like water.

SK: Well, what kinds of things were you eating at home? Then that were—You mentioned the roots and things like that, what was your traditional diet before you went to school?

DP: Well, we sort of lived off the land, like all Indians did at that time. We had wild game, and it was roasted and fixed up, like Indians do it, and at our home, we never used much salt. And everything [at the school] was so salty, you could hardly eat it to save my life, because we weren't used to eating salt like that. And I noticed over here to the center when some of those old ladies just really pour salt on—And they're not supposed to have salt either, their blood pressure. And they have—most of them are diabetics over here. We're lucky to be alive, I'll tell you.

SK: Someone told me that when the government gave out salt pork that a lot of the Indians would give it away because it was just too salty. Do you remember that?

DP: Yes, that's true. They had rations, over here they would have the rations.

SK: And salt pork was—

DP: Salt pork, uh-huh.

SK: Do you remember people giving it away because it was so salty?

DP: Well, they would throw it out, most of them.

SK: Throw it out? Were—

DP: And, in anyway, it was so old, being in that commissary over here for I don't know how long. And I don't know where they got it in the first place. There's no telling [laughter].

SK: What were some of the other things that they got for rations, that you remember?

DP: Well, they used to give them lard by the buckets full over here and that wasn't good for their health either. And then, once in a while, they would get buffalo meat. I don't know how they got the buffalo, but they got buffalo meat and each family got so many pounds, maybe ten or twelve pounds of buffalo meat. And they

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issued clothes. It was all army clothes and overshoes. I always think of Greg Lysmus. He was a cut up. He'd have them on under a big overcoat and a pair of big overshoes than anybody I ever knew [laughs], he's a happy guy. But he died real young, you know.

ZE: Who was that?

DP: Bird[?] Lysmus. He was only about 14, I imagine when he died. Everybody missed Bird. He was—Let's see—His mother was a mute and she had a big family. There was a big one — a lot of boys— I don't think you remember him. You were too young. But your mother would, because I can remember when she was married. She was the prettiest. That was supposed to have been the prince and princess of the Shoshone tribe—Lily and her husband Charlie Teton [Enos?].

SK: Isadora's mom? You never told me that [claps]!

DP: She was real—oh she was pretty—and Charlie was nice looking too at the time. And they dressed so nice—when Indians were Indians—

SK: Now tell me, now, I've always heard—Did you really refer to them or speak of them as "princesses"? Or think of them as princesses of the Indian tribe?

DP: Yeah—everybody looked up to them and, you know, I remember my dad always claimed that he was related to them Washakies somehow—but when my dad was alive, why we saw a lot of them.

SK: I was—the reason I was asking was that I was just wondering if the Indians really used that term "Indian Princess" or if that was something from the White man's world that got used.

DP: Well, they always called us 'breeds, you know, I think it was the 'breeds, mostly, I never heard the Indians talk about it. If they did, they said it so that I didn't understand it. But she was—they were prince and princess to us—us 'breeds—because we knew them so well and she was the prettiest woman in the tribe, anyhow [laughs].

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Analyzing Oral History Questions

Adapted from The Library of Congress *Analyzing Oral Histories Guide*

https://www.loc.gov/static/programs/teachers/getting-started-with-primary-sources/documents/Analyzing_Oral_Histories.pdf

Observe

What do you notice first?

Are any words unfamiliar to you?

Do you notice anything about the interviewee's use of grammar? If so, what do you attribute that to?

The format for this interview-first it was recorded, then it was transcribed into a written transcript. What elements do you lose when reading the transcript versus seeing the interview in a video format?

Does it seem like an interview or a conversation?

What other details do you notice?

Reflect

What was the purpose of this oral history?

What can you tell about the person telling the story, and about that person's point of view?

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What is the significance of this oral history?

Is it more personal or historical?

How does encountering this story firsthand change its emotional impact?

What did you learn from this oral history?

Question

What questions do you have about this topic now, that you did not have before?

Think about what you already know about the time period events described in this oral history. How does this oral history support, contradict, or add to your current understanding of the Intermediate period or events?

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Analyze the Photographs

Pennsylvania's Carlisle Indian Industrial School was well known across the United States. The school had sports teams and bands that kept them in the public eye. The students were photographed upon arrival at the school, and then photographed again once their hair had been cut off and they were dressed in military style uniforms. The photographs were published in newspapers and magazines to demonstrate and publicize the schools' assimilation process.



Compare and Contrast the two pictures. The one on the left is the "before" photo, the one on the right is the "after" photo. Do you think a person looking at these photographs in a newspaper in the late 1800s or the early 1900s would say the residential schools were working to assimilate the American Indians? Why or Why not?

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Americanization of the American Indian Writing Assignment

Directions: Read the following and follow the directions at the bottom of the page for the writing assignment.

Frank Leslie's Illustrated Newspaper, established in 1855, was the first successful pictorial newspaper in the United States. By 1860, *Leslie's* had a circulation of 164,000. The following picture appeared on the cover of the March 15, 1884, Edition. The newspaper stopped circulation in 1922.



Educating the Indians--a female pupil of the government school at Carlisle visits her home at Pine Ridge Agency

The Carlisle Indian Industrial School was founded in 1879 by US Army officer Richard Henry Pratt. Pratt instituted a practice of Americanization through cultural assimilation.

Cultural assimilation is the process in which a minority group or culture comes to resemble a society's majority group or assume the values, behaviors, and beliefs of another group whether fully or partially.

The two types of cultural assimilation include full assimilation and forced assimilation; full assimilation being the most prevalent of the two, as it occurs spontaneously.

Forced assimilation is an involuntary process of cultural assimilation of religious or ethnic minority groups during which they are forced to adopt language, identity, norms, customs, traditions, values, etc., belonging to the dominant culture by the government.

Americanization was based on the idea that when indigenous people learned customs and values of the United States, they would be able to merge tribal traditions with American culture and peacefully join the majority of the society.

Pratt believed that to claim their rightful place as American citizens, Native

Americans needed to renounce their tribal way of life, convert to Christianity, abandon their reservations, and seek education and employment among the "best classes" of Americans. In his writings he described his belief that the government must "kill the Indian...to save the man."

Directions: On a separate sheet of paper, write a 3-5 paragraph essay explaining what Pratt meant by "kill the Indian...to save the man."

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"Kill the Indian, and Save the Man": Capt. Richard H. Pratt on the Education of Native Americans

Beginning in 1887, the federal government attempted to "Americanize" Native Americans, largely through the education of Native youth. By 1900 thousands of Native Americans were studying at almost 150 boarding schools around the United States. The U.S. Training and Industrial School founded in 1879 at Carlisle Barracks, Pennsylvania, was the model for most of these schools. Boarding schools like Carlisle provided vocational and manual training and sought to systematically strip away tribal culture. They insisted that students drop their Indian names, forbade the speaking of native languages, and cut off their long hair. Not surprisingly, such schools often met fierce resistance from Native American parents and youth. But the schools also fostered a sense of shared Indian identity that transcended tribal boundaries. The following excerpt (from a paper read by Carlisle founder Capt. Richard H. Pratt at an 1892 convention) spotlights Pratt's pragmatic and frequently brutal methods for "civilizing" the "savages," including his analogies to the education and "civilizing" of African Americans.

A great general has said that the only good Indian is a dead one, and that high sanction of his destruction has been an enormous factor in promoting Indian massacres. In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man.

We are just now making a great pretense of anxiety to civilize the Indians. I use the word "pretense" purposely, and mean it to have all the significance it can possibly carry. Washington believed that commerce freely entered into between us and the Indians would bring about their civilization, and Washington was right. He was followed by Jefferson, who inaugurated the reservation plan. Jefferson's reservation was to be the country west of the Mississippi; and he issued instructions to those controlling Indian matters to get the Indians there, and let the Great River be the line between them and the whites. Any method of securing removal - persuasion, purchase, or force - was authorized.

Jefferson's plan became the permanent policy. The removals have generally been accomplished by purchase, and the evils of this are greater than those of all the others combined. . . .

It is a sad day for the Indians when they fall under the assaults of our troops, as in the Piegan massacre, the massacre of Old Black Kettle and his Cheyennes at what is termed "the battle of the Washita," and hundreds of other like places in the history of our dealings with them; but a far sadder day is it for them when they fall under the baneful influences of a treaty agreement with the United States whereby they are to receive large annuities, and to be protected on reservations, and held apart from all association with the best of our civilization. The destruction is not so speedy, but it is far more general. The history of the Miamis and Osages is only the true picture of all other tribes.

"Put yourself in his place" is as good a guide to a proper conception of the Indian and his cause as it is to help us to right conclusions in our relations with other men. For many years we greatly oppressed the black man, but the germ of human liberty remained among us and grew, until, in spite of our irregularities, there came from the lowest savagery into intelligent manhood and freedom among us more than seven million of our population, who are to-day an element of industrial value with which we could not well dispense. However great this victory has been for us, we have not yet fully learned our lesson nor completed our work; nor will we have done so until there is throughout all of our communities the most unequivocal and complete acceptance of our own doctrines, both national and religious. Not until there shall be in every locality throughout the nation a supremacy of the Bible principle of the brotherhood of man and the fatherhood of God, and full obedience to the doctrine of our Declaration that "we hold these truths to be self-evident, that all men are created free and

Remember-Honor-Teach

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equal, with certain inalienable rights," and of the clause in our Constitution which forbids that there shall be "any abridgment of the rights of citizens on account of race, color, or previous condition." I leave off the last two words "of servitude," because I want to be entirely and consistently American.

Inscrutable are the ways of Providence. Horrible as were the experiences of its introduction, and of slavery itself, there was concealed in them the greatest blessing that ever came to the Negro race—seven millions of blacks from cannibalism in darkest Africa to citizenship in free and enlightened America; not full, not complete citizenship, but possible—probable—citizenship, and on the highway and near to it.

There is a great lesson in this. The schools did not make them citizens, the schools did not teach them the language, nor make them industrious and self-supporting. Denied the right of schools, they became English-speaking and industrious through the influences of association. Scattered here and there, under the care and authority of individuals of the higher race, they learned self-support and something of citizenship, and so reached their present place. No other influence or force would have so speedily accomplished such a result. Left in Africa, surrounded by their fellow-savages, our seven millions of industrious black fellow-citizens would still be savages. Transferred into these new surroundings and experiences, behold the result. They became English-speaking and civilized, because forced into association with English-speaking and civilized people; became healthy and multiplied, because they were property; and industrious, because industry, which brings contentment and health, was a necessary quality to increase their value.

The Indians under our care remained savage, because forced back upon themselves and away from association with English-speaking and civilized people, and because of our savage example and treatment of them. . . .

We have never made any attempt to civilize them with the idea of taking them into the nation, and all of our policies have been against citizenizing and absorbing them. Although some of the policies now prominent are advertised to carry them into citizenship and consequent association and competition with other masses of the nation, they are not, in reality, calculated to do this.

We are after the facts. Let us take the Land in Severalty Bill. Land in severalty, as administered, is in the way of the individualizing and civilization of the Indians, and is a means of holding the tribes together. Land in severalty is given to individuals adjoining each other on their present reservations. And experience shows that in some cases, after the allotments have been made, the Indians have entered into a compact among themselves to continue to hold their lands in common as a reservation. The inducement of the bill is in this direction. The Indians are not only invited to remain separate tribes and communities, but are practically compelled to remain so. The Indian must either cling to his tribe and its locality, or take great chances of losing his rights and property.

The day on which the Land in Severalty Bill was signed was announced to be the emancipation day for the Indians. The fallacy of that idea is so entirely demonstrated that the emancipation assumption is now withdrawn.

We shall have to go elsewhere, and seek for other means besides land in severalty to release these people from their tribal relations and to bring them individually into the capacity and freedom of citizens.

Just now that land in severalty is being retired as the one all-powerful leverage that is going to emancipate and bring about Indian civilization and citizenship, we have another plan thrust upon us which has received great encomium from its authors, and has secured the favor of Congress to the extent of vastly increasing appropriations. This plan is calculated to arrest public attention, and to temporarily gain concurrence from

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everybody that it is really the panacea for securing citizenship and equality in the nation for the Indians. In its execution this means purely tribal schools among the Indians; that is, Indian youth must continue to grow up under the pressure of home surroundings. Individuals are not to be encouraged to get out and see and learn and join the nation. They are not to measure their strength with the other inhabitants of the land, and find out what they do not know, and thus be led to aspire to gain in education, experience, and skill,—those things that they must know in order to become equal to the rest of us. A public school system especially for the Indians is a tribal system; and this very fact says to them that we believe them to be incompetent, that they must not attempt to cope with us. Such schools build up tribal pride, tribal purposes, and tribal demands upon the government. They formulate the notion that the government owes them a living and vast sums of money; and by improving their education on these lines, but giving no other experience and leading to no aspirations beyond the tribe, leaves them in their chronic condition of helplessness, so far as reaching the ability to compete with the white race is concerned. It is like attempting to make a man well by always telling him he is sick. We have only to look at the tribes who have been subject to this influence to establish this fact, and it makes no difference where they are located. All the tribes in the State of New York have been trained in tribal schools; and they are still tribes and Indians, with no desire among the masses to be anything else but separate tribes.

The five civilized tribes of the Indian Territory—Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles—have had tribal schools until it is asserted that they are civilized; yet they have no notion of joining us and becoming a part of the United States. Their whole disposition is to prey upon and hatch up claims against the government, and have the same lands purchased and repurchased and purchased again, to meet the recurring wants growing out of their neglect and inability to make use of their large and rich estate. . . .

Indian schools are just as well calculated to keep the Indians intact as Indians as Catholic schools are to keep the Catholics intact. Under our principles we have established the public school system, where people of all races may become unified in every way, and loyal to the government; but we do not gather the people of one nation into schools by themselves, and the people of another nation into schools by themselves, but we invite the youth of all peoples into all schools. We shall not succeed in Americanizing the Indian unless we take him in in exactly the same way. I do not care if abundant schools on the plan of Carlisle are established. If the principle we have always had at Carlisle—of sending them out into families and into the public schools—were left out, the result would be the same, even though such schools were established, as Carlisle is, in the centre of an intelligent and industrious population, and though such schools were, as Carlisle always has been, filled with students from many tribes. Purely Indian schools say to the Indians: "You are Indians, and must remain Indians. You are not of the nation, and cannot become of the nation. We do not want you to become of the nation."

Before I leave this part of my subject I feel impelled to lay before you the facts, as I have come to look at them, of another influence that has claimed credit, and always has been and is now very dictatorial, in Indian matters; and that is the missionary as a citizenizing influence upon the Indians. The missionary goes to the Indian; he learns the language; he associates with him; he makes the Indian feel he is friendly, and has great desire to help him; he even teaches the Indian English. But the fruits of his labor, by all the examples that I know, have been to strengthen and encourage him to remain separate and apart from the rest of us. Of course, the more advanced, those who have a desire to become civilized, and to live like white men, who would with little encouragement go out into our communities, are the first to join the missionary's forces. They become his lieutenants to gather in others. The missionary must necessarily hold on to every help he can get to push forward his schemes and plans, so that he may make a good report to his Church; and, in order to enlarge his work and make it a success, he must keep his community together. Consequently, any who care to get out into the nation, and learn from actual experience what it is to be civilized, what is the full length and breadth and height and depth of our civilization, must stay and help the missionary. The operation of this has been

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disastrous to any individual escape from the tribe, has vastly and unnecessarily prolonged the solution of the question, and has needlessly cost the charitable people of this country large sums of money, to say nothing of the added cost to the government, the delay in accomplishing their civilization, and their destruction caused by such delay.

If, as sometimes happens, the missionary kindly consents to let or helps one go out and get these experiences, it is only for the purpose of making him a preacher or a teacher or help of some kind; and such a one must, as soon as he is fitted, and much sooner in most cases, return to the tribe and help the missionary to save his people. The Indian who goes out has public charitable aid through his school course, forfeits his liberty, and is owned by the missionary. In all my experience of twenty-five years I have known scarcely a single missionary to heartily aid or advocate the disintegration of the tribes and the giving of individual Indians rights and opportunities among civilized people. There is this in addition: that the missionaries have largely assumed to dictate to the government its policy with tribes, and their dictations have always been along the lines of their colonies and church interests, and the government must gauge its actions to suit the purposes of the missionary, or else the missionary influences are at once exerted to defeat the purposes of the government. The government, by paying large sums of money to churches to carry on schools among Indians, only builds for itself opposition to its own interests. . . .

We make our greatest mistake in feeding our civilization to the Indians instead of feeding the Indians to our civilization. America has different customs and civilizations from Germany. What would be the result of an attempt to plant American customs and civilization among the Germans in Germany, demanding that they shall become thoroughly American before we admit them to the country? Now, what we have all along attempted to do for and with the Indians is just exactly that, and nothing else. We invite the Germans to come into our country and communities, and share our customs, our civilization, to be of it; and the result is immediate success. Why not try it on the Indians? Why not invite them into experiences in our communities? Why always invite and compel them to remain a people unto themselves?

It is a great mistake to think that the Indian is born an inevitable savage. He is born a blank, like all the rest of us. Left in the surroundings of savagery, he grows to possess a savage language, superstition, and life. We, left in the surroundings of civilization, grow to possess a civilized language, life, and purpose. Transfer the infant white to the savage surroundings, he will grow to possess a savage language, superstition, and habit. Transfer the savage-born infant to the surroundings of civilization, and he will grow to possess a civilized language and habit. These results have been established over and over again beyond all question; and it is also well established that those advanced in life, even to maturity, of either class, lose already acquired qualities belonging to the side of their birth, and gradually take on those of the side to which they have been transferred.

As we have taken into our national family seven millions of Negroes, and as we receive foreigners at the rate of more than five hundred thousand a year, and assimilate them, it would seem that the time may have arrived when we can very properly make at least the attempt to assimilate our two hundred and fifty thousand Indians, using this proven potent line, and see if that will not end this vexed question and remove them from public attention, where they occupy so much more space than they are entitled to either by numbers or worth.

The school at Carlisle is an attempt on the part of the government to do this. Carlisle has always planted treason to the tribe and loyalty to the nation at large. It has preached against colonizing Indians, and in favor of individualizing them. It has demanded for them the same multiplicity of chances which all others in the country enjoy. Carlisle fills young Indians with the spirit of loyalty to the stars and stripes, and then moves them out into our communities to show by their conduct and ability that the Indian is no different from the white or the colored, that he has the inalienable right to liberty and opportunity that the white and the negro have. Carlisle

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does not dictate to him what line of life he should fill, so it is an honest one. It says to him that, if he gets his living by the sweat of his brow, and demonstrates to the nation that he is a man, he does more good for his race than hundreds of his fellows who cling to their tribal communistic surroundings. . . .

No evidence is wanting to show that, in our industries, the Indian can become a capable and willing factor if he has the chance. What we need is an Administration which will give him the chance. The Land in Severalty Bill can be made far more useful than it is, but it can be made so only by assigning the land so as to intersperse good, civilized people among them. If, in the distribution, it is so arranged that two or three white families come between two Indian families, then there would necessarily grow up a community of fellowship along all the lines of our American civilization that would help the Indian at once to his feet. Indian schools must, of necessity, be for a time, because the Indian cannot speak the language, and he knows nothing of the habits and forces he has to contend with; but the highest purpose of all Indian schools ought to be only to prepare the young Indian to enter the public and other schools of the country. And immediately he is so prepared, for his own good and the good of the country, he should be forwarded into these other schools, there to temper, test, and stimulate his brain and muscle into the capacity he needs for his struggle for life, in competition with us. The missionary can, if he will, do far greater service in helping the Indians than he has done; but it will only be by practising the doctrine he preaches. As his work is to lift into higher life the people whom he serves, he must not, under any pretence whatsoever, give the lie to what he preaches by discountenancing the right of any individual Indian to go into higher and better surroundings, but, on the contrary, he should help the Indian to do that. If he fails in thus helping and encouraging the Indian, he is false to his own teaching. An examination shows that no Indians within the limits of the United States have acquired any sort of capacity to meet and cope with the whites in civilized pursuits who did not gain that ability by going among the whites and out from the reservations, and that many have gained this ability by so going out.

Theorizing citizenship into people is a slow operation. What a farce it would be to attempt teaching American citizenship to the negroes in Africa. They could not understand it; and, if they did, in the midst of such contrary influences, they could never use it. Neither can the Indians understand or use American citizenship theoretically taught to them on Indian reservations. They must get into the swim of American citizenship. They must feel the touch of it day after day, until they become saturated with the spirit of it, and thus become equal to it.

When we cease to teach the Indian that he is less than a man; when we recognize fully that he is capable in all respects as we are, and that he only needs the opportunities and privileges which we possess to enable him to assert his humanity and manhood; when we act consistently towards him in accordance with that recognition; when we cease to fetter him to conditions which keep him in bondage, surrounded by retrogressive influences; when we allow him the freedom of association and the developing influences of social contact—then the Indian will quickly demonstrate that he can be truly civilized, and he himself will solve the question of what to do with the Indian.

Source:

Official Report of the Nineteenth Annual Conference of Charities and Correction (1892), 46–59. Reprinted in Richard H. Pratt, "The Advantages of Mingling Indians with Whites," *Americanizing the American Indians: Writings by the "Friends of the Indian" 1880–1900* (Cambridge, Mass.: Harvard University Press, 1973), 260–271.

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Find a Way to Serve

- **Form a school club whose focus is community service work. Organize it so it is sustainable, so future classes can participate.**
- **Volunteer to tutor students who need help with academic work or study skills.**
- **Read aloud to a person who is visually impaired.**
- **Organize a reading hour for children at your school or library.**
- **Make reading or math flashcards for elementary students.**
- **Set up a buddy system at your school for students with special needs.**
- **Coordinate with school resource officers to create a booklet that teaches young children how to stay safe at home while their parents are away.**
- **Collect shoes, eyeglasses, etc. for children in a third world country**
- **Create a cookbook to sell and donate profits to charity.**
- **Organize a food or clothing drive and donate the proceeds to a local charity.**
- **Organize a food drive for a local animal shelter.**
- **Volunteer at a local animal shelter.**
- **Help an elderly neighbor with yard work.**
- **Interview senior citizens and report on – personal histories, community, and stories of character.**
- **Make gift baskets and deliver to senior citizens or veterans in hospitals.**
- **Sing, perform a play, give a magic show, host a dance, or play an instrument for senior citizens.**
- **Become pen pals with residents of a local senior center.**
- **Help an elderly neighbor with their yard work.**
- **Work with senior citizens to create a "then and now" book on themes such as school, childhood games, work, recreation food, music, etc.**
- **Translate town pamphlets and flyers into other languages to help community members who do not speak English.**
- **Organize and host an event to help prepare students making the transition to (middle school or high school).**
- **Volunteer at your local public library once a week.**
- **Volunteer at a local soup kitchen or food bank.**

DoSomething.org is the largest non-profit exclusively for young people and social change. Their digital platform activates millions of young people to create offline impact across the globe.