

Annotated Bibliography

Primary Sources:

A School's Daily Schedule from 1912. Modern American Poetry, 1912. Web. 12 Aug. 2012.

This daily schedule from Cushman Indian School in Tacoma, Washington gave me insight into the daily lives of children who attended Native American boarding schools in that era. It allowed me to realize how regimented and strict their school schedules were and it is partially shown in the documentary.

Abuse in American Indian Boarding Schools: Reflections of Former Students. Associated Press, 24 Apr. 1999. Web. 17 Nov. 2102.

This list of quotes from various students informed me of the negative effects of the schools. Many students give accounts of abuse that they either experienced themselves or observed.

Aguilar, Rudolph. Typed evaluation form (unpublished) of Sherman Institute, n.d.

National Archives and Records Administration at Riverside, CA. Printed materials relating to Sherman Institute, Student Case Files 1908-1980, Box 3. Print. 1 June 2013.

This evaluation form from Sherman Institute student, Rudolph Aguilar, shows a positive look upon the Native American boarding school system. This student wrote how his vocational training at Sherman Institute benefited him.

Atkins, Alana. Personal interview. 4 Dec. 2012.

I conducted a personal interview with Alana Atkins, a current senior at Sherman Indian High School, one of the few Native American boarding schools still operating. Alana told her positive experiences at Sherman and allowed me to understand how boarding schools have changed over time.

“Chilocco Printing Shop Improved.” *Tulsa Daily World*. 7 Nov. 1920. Library of Congress. Web. 23 Feb.

This brief news article from 1920 in Tulsa, Oklahoma mentions that the Indian Commission brought new equipment for the print shop at the Chilocco Indian School. The article explains that the new equipment will offer its students the technology for newspaper printing, thus showing the industrial aspect of schooling.

Committee on Labor and Public Welfare, U.S. Senate. *Indian Education: A National Tragedy-A National Challenge (Kennedy Report)*, 1969. Tribal Education Departments National Assembly, Co., n.d. Web. 24 Mar. 2013.

This report, commonly referred to as the Kennedy Report, issued in 1969, deemed the Native American boarding school system a “national tragedy.” I used this to show the scathing government reports that pushed for the reforms of the schools. I also used the actual report as an image in the documentary.

Conser, F.M. Letter to Sherman student Dora Redsheep-Yazzie. 10 Apr. 1928. Typed letter (unpublished). National Archives and Records Administration at Riverside, CA. Printed materials relating to Sherman Institute, Student Case Files 1908-1980, Box 400. Print. 1 June 2013.

Dora Redsheep-Yazzie, a student training through Sherman Institute's outing program, had previously written to Mr. Conser, Superintendent of Sherman Institute, requesting to go home to see her family. This letter is his reply, "...I do not think that I can send you home this summer." I used this research to show the negative aspects of the boarding school system - students were separated for long periods of time from their parents.

Dawes Act. 1887. Transcription courtesy of The Avalon Project at Yale Law School, n.d. Web. 20 Jan. 2013.

This transcription of an actual law, the Dawes Act of 1887, helped me understand the atmosphere of the time period when the boarding school system was established. The intention of this act was to turn Indians into farmers, or "civilize" them. This showed me that there were other methods of assimilation also in force when my project took place.

Embody, Elthea. "Young Women Are Learning to Cook: Other Household Duties Are Taught Them." *Los Angeles Herald* 12 Nov. 1905, page 3. Library of Congress. Web. 24 Feb. 2013.

This news article from 1905 explains with glowing praise that the traditional ways of Native American maidens are changing to the modern at Sherman Institute (now known as Sherman Indian High School). It explains that the daily schooling of Sherman Institute females includes the domestic arts of cooking, cleaning, and agriculture.

Giago, Tim. "The Dark Legacy of the Indian Boarding Schools." *Huffington Post*, 1 Apr. 2007. Web. 28 Aug. 2012.

The author is a Native American who attended a Catholic Indian boarding school. He shares his unhappy memories as a student and criticizes the school for denying that he ever attended there, despite photographs that prove he did. This provides a negative point of view of the boarding school experience.

Hammond, Ernest H. Letter to Sherman Institute Superintendent Donald H. Biery. 26 Apr. 1934. Typed letter (unpublished). National Archives and Records Administration at Riverside, CA. Printed materials relating to Sherman Institute 1934-1939, Box 112. Print. 1 June 2013.

While looking through several records relating to Sherman Institute at the National Archives, I read an actual typed letter from Ernest H. Hammond, Superintendent of Indian Schools from the Hopi Indian Agency, to Sherman Institute's Superintendent, Donald H. Biery. Superintendent Hammond explains to Superintendent Biery that the child (Sherman student) of Ms. Masquaptewa should be allowed transportation to go home and help on farm work at home since

he had been away from home for six years. I came across a few letters stating that the policy of the time was to allow students transportation home after 6-7 years.

History of the American West, 1860-1920: Photographs from the Collection of the Denver Public Library. Library of Congress, n.d. Web. 19 Nov. 2012.

This site provided me with several primary source images of Native American children at boarding schools and gave me information on Carlisle Indian Industrial School.

Indian Reorganization Act (Wheeler-Howard Act). 1934. The Confederated Salish and Kootenai Tribes, n.d. Web. 20 Jan 2013.

This is the text of the actual law, broken down into 14 sections. It is interesting to see that previous acts are amended in this one. It provides money for Native Americans for things such as land and education.

Keeping History: 'Kill the Indian, Save the Man' Plains Indians Ledger Drawings. Smithsonian, 2009. Web. 2 Dec. 2012.

This site provided me with information on Richard Henry Pratt's experiment with seventy-two Indian prisoners at Fort Marion, which helped lay the foundation for the boarding school system. Additionally, it included several primary source images of the Native Americans and drawings actually created by the prisoners themselves. This helped me understand Pratt's method of assimilation through education and gave me insight to the feelings of the prisoners.

“Kill the Indian, and Save the Man”: Capt. Richard H. Pratt on the Education of Native Americans. History Matters, n.d. Web. 19 Aug. 2012.

This excerpt from a speech by Richard Henry Pratt explains his reasons for establishing Carlisle Indian Industrial School and idea that Native Americans could be acculturated through off-reservation education. He compares Indians to African Americans and states that reforms needed to be brought about for Native Americans, just as there recently had been for African Americans.

Kretzmann, David. *Chief Joseph: “Let Me Be a Free Man.”* WordPress, 26 June 2012. Web. 17 Nov. 2012.

This famous speech by Chief Joseph from 1879 shows his perspective towards the treatment of Native Americans. In this speech, Chief Joseph stated, “Let me be a free man...free to follow the religion of my fathers, free to talk...” I feel that this speech shows the atmosphere of the time period and the Native American perspective of the treatment of the government towards the nation’s first people.

LeSieur, Leona. *Valedictory*, 1920. Wordpress, 2 July 2011. Web. 4 Mar. 2013.

This speech is from the valedictorian from Sherman Institute for the class of 1920. LeSieur seems grateful for her education, but seems to look down upon her own race. It is interesting to see the feelings of the time period from a high achieving student and the power of education as a tool of assimilation.

Lomawaima, K. Tsianina. *They Called It Prairie Light: The Story of Chilocco Indian School*. Lincoln: University of Nebraska Press, 1994. Print.

This book holds many primary sources such as photographs, interviews, and lists of students and tells the story of Chilocco Indian School. I used a primary source image of two students from this book in my project to demonstrate the significant change students underwent at boarding schools.

Los Angeles Herald May 23, 1909, Page 2. Library of Congress. Web. 24 Feb. 2013.

This section of the newspaper from 1909 features the attractions of Riverside, California. It promotes the positive aspects of Sherman Institute (known today as Sherman Indian High School), including their football team and the skills the students learn. It offers a positive perspective.

Meriam, Lewis. *The Problem of the Indian Administration*. Baltimore: The Johns Hopkins Press, 1928, 872 pp. University of Alaska, Fairbanks. Scanned digitalized version, 2008. Web. 2 March 2013.

This report reviews the positive aspects of Native American children attending local public schools as opposed to boarding schools. It reflects a turning point of policy by the U.S. government to have students attend regular public schools whenever possible and to offer social services to the native communities.

Additionally, I used an image of this government report to show the turning point toward modern federal policy toward Native Americans.

Moon, Carl. *The Carlisle School*. Maurose Publishing Co., 2008. Web. 20 Nov. 2012.

This webpage included information on the creation of the boarding school system as well as several primary source lists of children who attended the schools and images showing their daily life. This helped me to better my understanding of what life was like for these Native Americans.

“Names of Plain Indians Held at Fort Marion.” n.d. Web. 2 Dec. 2012.

This site includes several primary source images of Richard Henry Pratt’s experiment with Native American prisoners at Fort Marion, Florida. In addition, it includes a list describing each of the prisoners, which the author gathered from Pratt’s autobiography. This source helped me to understand the feelings of the Indians in this experiment and the reason for its successful outcome.

Office of Presidential Personnel. *Indian Self Determination and Education and Assistance Act of 1975*. National Archives and Records Administration, n.d. Web. 2 Apr. 2013.

This act gave Native Americans better control over the education of their children, which shows a turn of policy by the federal government.

Pratt, Richard Henry. *Battlefield and Classroom: Four Decades with the American Indians, 1867-1904*. Norman, University of Oklahoma Press, 2003 edition. Print.

This book, Richard Henry Pratt’s autobiography, gave me much information of his feelings towards Native Americans and why he established Carlisle Indian

Industrial School. This book allowed me to learn about daily life at the boarding schools and made me realize that Pratt's intentions were good and he was only endeavoring to help the Native Americans by assimilating them.

Pratt, Richard Henry. Letter from Richard H. Pratt to Library of Congress, 1 Sept 1915. Web. 20 Nov. 2012.

This site includes a letter by Richard Henry Pratt to the Library of Congress, written in 1915. In this letter, he donates several images of children from Carlisle Indian Industrial School and explains their significance. This helped me to understand how Pratt felt toward the children at his school.

Pratt, Richard Henry. *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. Web. 17 Nov. 2102.

This speech by Richard Henry Pratt, read in 1892, gave me insight to his idea of assimilation through education. I used the beginning of his speech, where he mentions "killing the Indian and saving the man," at the beginning of my documentary. Pratt conveys the message that Native Americans can be "civilized" and should not be treated like a separate nation.

Pratt, Richard Henry. Personal letter to his sister. 8 May 1878. Oklahoma Humanities Council. Oklahoma State University, n.d. Web. 17 Nov. 2012.

This letter from Richard Henry Pratt to his sister was written on the eighth of May, 1878. In this letter, Pratt expresses his feelings toward some of the prisoners whom he had once educated at Fort Marion that were now attending Hampton Normal and Agricultural Institute. This showed me that Pratt cared about his former prisoners and felt that they could succeed.

Pratt, Richard H. Copy of letter to Adjutant General of the Army. 20 Feb. 1877.

Compiled by Dr. Anna Lewis, Choctaw Historian. University of Science and Arts of Oklahoma, 3 May 2012. Web. 17 Nov. 2012.

In this letter (image also used in documentary) from Richard Henry Pratt to the Adjutant, General of the Army, he speaks of the success of his experiment with the prisoners at Fort Marion and includes several quotes by them. Many prisoners said that they wanted land to settle so that they could farm and practice the ways of the white man. This proved to me that Pratt's experiment was indeed quite successful and helped me comprehend his motives for establishing Carlisle Indian Industrial School.

Redsheep-Yazzie, Dora. Letter to Sherman Institute Superintendent F.M. Conser. 6 Apr.

1928. Handwritten letter (unpublished). National Archives and Records Administration at Riverside, CA. Printed materials relating to Sherman Institute, Student Case Files 1908-1980, Box 400. Print. 1 June 2013.

Sherman Institute student, Dora Redsheep-Yazzie, wrote this letter to Sherman Institute Superintendent F.M. Conser requesting to go home. Through my

research I discovered that she was a maid-in-training (part of Sherman's outing program) in a home in Beverly Hills, CA who hadn't seen her family in seven years. I used this letter as an image in the documentary to illustrate the harsh separation from family the students endured.

Redsheep-Yazzie, Dora. Letter to Sherman Institute Superintendent F.M. Conser. 2 June 1931. Handwritten letter (unpublished). National Archives and Records Administration at Riverside, CA. Printed materials relating to Sherman Institute, Student Case Files 1908-1980, Box 400. Print. 1 June 2013.

Sherman Institute student, Dora Redsheep- Yazzie, again requests to go home in this handwritten letter. The letter states, "I been wanting to go home for last four years." She had also requested to go home in 1930, but Superintendent Conser wrote back stating that she had to wait one more year.

Roufs, Timothy G. *When Everybody Called Me Gah-bay-bi-nayss, "Forever-Flying-Bird": An Ethnographic Biography of Paul Peter Buffalo*. University of Minnesota Duluth, 2007. Web. 2 March 2013.

The author quotes from a former boarding school student from Minnesota. His memories show a positive experience, yet touch upon how his sadness to have to leave home. This site has many pictures from the early 1900s. I also included a picture of a classroom in my documentary from this site.

Richard Henry Pratt Papers: Writings, photographs, and artwork from the papers of the American soldier and Indian educator. Beinecke Rare Book and Manuscript Library. Yale University, 2012. 2 Dec. 2012.

This source provided me with numerous primary source images of the boarding school system and its predecessors as well as descriptions and dates for each. This helped me to better understand the history of Native American boarding schools and see how it progressed over the years.

Sherman, Indian High School Cemetery. Videotaped on 2 Mar. 2013.

I was granted permission to visit this cemetery and film it. I wanted to evoke emotions of sympathy for the students who passed away by showing the tombstones and the plaque commemorating the deceased.

Sherman Indian High School Inter-Tribal Ceremony. Videotaped on 15 May 2013.

I was invited to attend the Inter-Tribal Ceremony at Sherman Indian High School and was given permission to videotape the event. I used the clips in my documentary to show how modern Native American boarding schools celebrate native culture, which is a sharp contrast to their origins.

Snipes, John. *Fort Marion Prisoners*. Fort Marion Descendent Reunion Project, 2003.

Web. 2 Dec. 2012.

This site includes several lists of students who attended Carlisle Indian Industrial School as well as the names and tribes of the prisoners Pratt was put in command

of at Fort Marion. Additionally, it includes several letters written by Pratt. This gave me a deeper explanation of his idea of assimilation by means of education.

Southern Plains Prisoners at Fort Marion. American Tribes, 9 Sept. 2009. Web. 26 Dec. 2012.

I looked at photographs of the Fort Marion prisoners from this site to see how they dressed and what their conditions were like. These pictures of Kiowa, Cheyenne and Comanche were taken in 1875.

Taylor, Ken. Personal interview. 4 Dec. 2012.

I met with Ken Taylor, a former Sherman Indian High School teacher and administrator. Taylor attended Haskell Indian School in the 1950s and told of his positive experiences at the school. I quoted him in my documentary.

The American Indian Religious Freedom Act of 1978. Public Law 95-341 95th Congress Joint Resolution American Indian Religious Freedom. Web. 30 Dec. 2012.

This site contains the text of the actual law as well as a summary. As I conducted my research I saw how the U.S. government's treatment of Native American religious freedom changed. This law supports the First Amendment, specifically allowing traditional Native American religious practices and admits to violating this right in previous times.

The Columbian, February 04, 1897, Page 6. Library of Congress. Historic American Newspapers, n.d. Web 19 Nov. 2012.

This newspaper from 1897 mentioned Carlisle Indian Industrial School. This paper later led me to discover even more papers that included information on the school and showed me that school was significant to society.

The Snyder Act. Public Law 67-85. 2 Nov. 1921. Web. 20 Jan. 2013.

This law authorizes the U.S. government to spend funds on health care, education, and other improvements for Native Americans. When I look at the progression of laws, it shows the continual evolution of the treatment of Native Americans by the U.S. government.

The Taking of Indian Lands: Perspectives of Native Americans and European Americans.

National Humanities Center, n.d. Web. 22 Jan. 2013.

This site has quotes from European Americans during the late 1700s that shows their attitudes toward Native Americans. Views on private ownership of land and religious viewpoints influenced European Americans to view natives as inferior.

Thompson, Isaiah. Personal interview. 4 Dec. 2012.

I conducted a personal interview with Isaiah Thompson, also a senior at Sherman Indian High School. He explained why he choose to come to attend a boarding school and mentioned that current boarding schools are much more accepting of Native culture and traditions, unlike the schools of the past.

Townsend, Galen. Personal Interview. 6 March 2013.

I met with Mr. Townsend at the Sherman Indian Museum. He grew up on the Sherman campus and shared its history to me and assisted me in looking through the numerous photographs. Additionally, he gave me information on the methods of transporting students from their reservations and the reform of the boarding schools, particularly Sherman Institute.

Images:

5th Cavalry with Hostiles in Keams Canyon. 1905. Photograph. Navajo County Library, n.d. Web. 2 June 2013.

The U.S. Cavalry was used to force Hopi children off their reservations to attend Native American boarding schools. 19 of the parents did not wish their children to attend the schools and were placed in Alcatraz Prison for this. This is a picture of the troops on Hopi land in Keams Canyon, AZ.

American Horse with Children during a Visit to the Carlisle School. 1882. Photograph. Cumberland County Historical Society, 2011. Web. 10 March 2013.

Sioux chief, American Horse, sent his children to Carlisle Indian Industrial School. This picture was taken when he visited them at the school. It shows a blend of traditional Native American and the assimilated Native Americans.

Ancient Native Americans. n.d. Drawing. Native American Encyclopedia, 2012. Web. 15 Jan. 2013.

This image shows several Native Americans. I used this when I talk about the promotion of Indian culture.

Art Class, Phoenix Indian School, Arizona. June 1900. Photograph. National Archives and Records Administration, n.d. Web. 5 Apr. 2013.

This picture of students painting in art class was used to show one of the opportunities that boarding schools offered.

Artist Fred Kabotie. Circa 1933. Photograph. Grand Canyon National Park, n.d. Web. 15 May 2013.

This is a photograph of Fred Kabotie, the Native American artist who painted the murals found in the Desert View Watchtower at the Grand Canyon. I used this photograph to commemorate successful alumni of the boarding schools.

Beautiful Native Family. n.d. Photograph. Desktop Nexus, 2012. Web. 28 Feb. 2013.

I used this photograph of a Native American family in traditional attire to illustrate the importance of family to all cultures.

Bodmer. 1837. Drawing. Denver Public Library, n.d. Web. 2 Mar. 2013.

To show the removal of children from their homes, I inserted this drawing of a tipi into my documentary.

Captain Richard H. Pratt with Prisoners at Fort Marion in St. Augustine, Florida. 1875. Photograph. Buffalo Soldier, 2002. Web. 17 Jan. 2013.

This photograph depicts a portion of the prisoners Pratt was put in command of at Fort Marion. I included this image to explain his experiment with the incarcerated Native Americans.

Carlisle Indian School, Pennsylvania. n.d. Photograph. National Archives and Records Administration, 1793-1999. Web. 18 Jan. 2013.

This picture from NARA shows students learning English at a classroom at Carlisle Indian School.

Carlisle Indian School, Pennsylvania. n.d. Photograph. National Archives and Records Administration, n.d. Web. 10 Jan. 2013.

This image shows a group of Native Americans after their physical acculturation took place. I used this to show the military-style outfits the students wore.

Chief Joseph. n.d. Photograph. The Columbia Experience, 8 July 2009. Web. 4 Mar. 2013.

This photograph shows Chief Joseph with his family. I used this to show the strong connections Native American children had to their families.

Chief Spotted Tail. n.d. Photograph. Paxtv.org, n.d. Web. 9 Jan. 2013.

This photograph (different from above) depicts Chief Spotted Tail of the Sioux. I included this image along side a quote from him.

Children outside the Indian Boarding School at Cantonment, Oklahoma. Circa 1909.

Photograph. Encyclopedia Britannica, 2013. Web. 27 Mar. 2013.

In their early days, Native American boarding schools were very regimented and military-like. I used this image to display the atmosphere of the schools.

Choate, John N. *Thomas Torlino after Carlisle School.* Circa 1887. Photograph. Denver

Public Library, 28 June 2012. Web. 17 Dec. 2012.

This famous photograph shows Thomas Torlino after he undergoes the assimilation process at Carlisle School. It shows a great contrast to his “before” picture with his cut hair and suit.

Choate, John N. *Thomas Torlino before Carlisle School.* Circa 1887. Photograph. Denver

Public Library, 28 June 2012. Web. 17 Dec. 2012.

This famous photograph shows Torlino before he undergoes the assimilation process at Carlisle School. It is one of the most famous images for this topic; I have found it in several websites and books on the subject.

Choate, John N. *Untitled.* n.d. Photograph. Navajo Times, 2012. Web. 1 Dec. 2012.

This image shows three students six months after their entrance to Carlisle. I used this to emphasize the drastic changes the students underwent and what a significant turning point it was in their lives.

Choate, John N. *Untitled.* n.d. Photograph. Stream7, 2013. Web. 17 Nov. 2012.

This image shows a group of Native American boys upon their arrival to Carlisle Indian Industrial School. It shows the students in their native clothing, which would soon change.

Class of Younger Boys in Uniform at the Albuquerque Indian School. Circa 1900.

Photograph. National Archives and Records Administration, n.d. Web. 1 Apr. 2013.

This picture depicts students at Albuquerque Indian School. I used this image when describing the closure of Native American boarding schools.

Curtis, Edward S. *Indian War Party.* 1907. Photograph. Old Picture, 2008. Web. 31 May 2013.

Here, Native Americans are shown preparing for war. I used this photograph to illustrate the negative attitudes of white settlers towards Native Americans during the Manifest Destiny period.

Eggenhofer, Nick. *Wagons West.* n.d. Oil on canvas. Word Press, 30 Mar 2011. Web. 1 June 2013.

I used this painting of pioneers moving west on a wagon train to depict the Manifest Destiny movement.

Fort Lewis Indian School Band. Circa 1900. Photograph. Heritage West, n.d. Web. 4 Apr. 2013.

Fort Lewis Indian School's band is shown when I show the closure of this school.

Front of Memorial Hall at the Phoenix Indian School. n.d. Photograph. Hubpages, courtesy of Library of Congress, 2013. Web. 3 Apr. 2013.

I used this photograph of Phoenix Indian School, which closed in 1990, to show how Native American boarding schools closed over the course of the 20th century.

Gast, John. *American Progress.* 1872. Oil on canvas. Criticalcommons.org, n.d. Web. 8 Jan. 2013.

This famous painting by John Gast depicts the American spirit near the time that the boarding school system was established. I used this to show the attitudes of the era and how Native Americans were viewed.

Gathering Buffalo Chips. n.d. Photograph. WW Norton, n.d. Web. 7 Jan. 2013.

This photograph shows a pioneer during the time of Manifest Destiny. I used this image to incorporate Pratt's perspective into my documentary.

George American Horse. n.d. Photograph. Stars Color, n.d. Web. 30 Mar. 2013.

This picture depicts Chief American Horse. I used this image to show Native American leaders who supported the boarding school system.

Girl's Placement. 1933. Photograph. The Purple and Gold Sherman Institute Indian Vocational School Yearbook, 1932-1933. Print. 5 June 2013.

This yearbook photo shows Dora Redsheep-Yazzie in her off campus placement location of Beverly Hills, CA. I used the photo to accompany a handwritten letter by her asking the superintendent if she can return home to visit her family.

Graduating Class of 1897, Indian Industrial School, Carlisle, PA. 1897. Clipping.

National Archives Research and Records Administration, compiled 1856-1936.

Web. 8 Jan. 2013.

This image from the National Archives depicts Carlisle Indian Industrial School of 1897. I used this image to explain what the students' futures could become after graduation.

Group of Indians-Fort Marion. Circa 1875. Photograph. Bishop Whipple Collection, n.d.

Web. 12 Dec. 2012.

This image depicts a portion of the seventy-two prisoners that Captain Richard Henry Pratt was put in command of at Fort Marion. I used this image to show his experiment of assimilating Native Americans by means of education.

Hopi Children. 1905. Photograph. Library of Congress, n.d. Web. 30 May 2013.

This photograph shows a group of small Hopi children huddled together on the ground. I used this photo to evoke sympathetic emotions when I speak of the children being taken away from their homes to attend the schools.

Indian Citizen Act of 1924. 1924. Photograph of a document. Today's Document, 2012.

Web. 2 Jan. 2013.

I used this picture of the Indian Citizen Act of 1924 to describe the Indian rights movement occurring in the early 1900s.

Indian Land for Sale. Circa 1887. Newspaper advertisement. Color of Christ, n.d. Web. 16 Jan. 2013.

This newspaper advertisement speaks of Indian land made available by the Dawes Act. This was used in my project to show the conflict between Native Americans and settlers brought about by Manifest Destiny.

Indian Prisoner-Students at Fort Marion. 1876. Photograph. The Regional Review, 2002. Web. 21 Nov. 2012.

Here prisoners at Fort Marion are shown learning to take on the obligations of guard duty. I used this image to describe Pratt's experiment with the prisoners.

Indian Training School in Forest Grove. 1882. Photograph. The Oregon Encyclopedia, 2008. Web. 1 June 2013.

This photograph shows a group of Native American students in an outdoor classroom. This was used to describe the academic training the students received.

Jim Thorpe: from The Early History of Football's Forward Pass. 1909. Smithsonian Magazine, n.d. Web. 15 May 2013.

I used this photograph of Jim Thorpe, a famous Native American athlete, in my section on successful Native American boarding school alumni.

Little Crow's Wife and Children at Fort Snelling. Circa 1868. Photograph. Minnpost, n.d. Web. 19 Jan. 2013.

This image depicts Chief Little Crow's wife and children. I used this to show the removal of children from their families.

Members of the Carlisle Indian Industrial School. 1885. Photograph. International Fellows Program, n.d. Web. 20 Nov. 2012.

This photograph was used in my documentary to show the students that attended Carlisle and to emphasize what a huge turning point this was in their lives.

Native American Ceremonial Eagle Dancer. n.d. Photograph. Dipity, 2011. Web. 16 Jan. 2013.

This image shows traditional Native American religion. I used this in my section of my documentary where I speak of the Native American religions being forbidden.

Native American Child Wearing a Headdress and Blanket. Circa 1930. Photograph. University of Washington, n.d. Web. 2 Apr. 2013.

Shown in this image is a young child in native dress. I use this to show the culture that was often stripped from the children at boarding schools.

Native Americans in Headdresses and Ceremonial Dress. 1905. Photograph. University of Washington, n.d. Web. 1 Jan. 2013.

I used this picture of Native Americans in tradition dress to show a promoting of Indian culture.

Native American Prisoners at the Old Fort St. Augustine, Florida. 1875. Photograph.

Pixmule, 2011. Web. 18 Nov. 2012.

In this image shows a group of the prisoners under Pratt's command at Fort Marion. I used this to show his early notion of assimilation through education.

Old Glory. n.d. Photograph. Detachment of Kansas: Sons of the American Legion, 2009.

Web. 24 Mar. 2013.

I used this picture of the American flag to evoke patriotism.

Parade on Fort Hall Reservation. Circa 1921. Photograph. National Archives and Records Administration, n.d. Web. 31 Mar. 2013.

I showed this photograph of Native Americans on horseback to illustrate the culture that Indian boarding schools attempted to remove.

Pember, Mary Annette. *Small Handcuffs.* 1989. Photograph. The Vault, 11 Jan. 2013.

This is a photograph from *The Sad History of the Kid-sized Handcuffs* by Rebecca Onion. It shows handcuffs used to restrain Native American children who were unwilling to leave their homes for the boarding schools. This artifact was donated by Shane Murray whose grandparents were students at Haskell Institute, a Native American boarding school.

Photograph of Chiracahua Apaches Arriving at the Carlisle Indian School. 1886.

Photograph. National Archives and Records Administration, n.d. Web. 31 Dec. 2012.

This image shows children upon arrival at Carlisle Industrial School. I used this to show the drastic changes they underwent.

Pierre Indian School. 1893. Photograph. Gallery of the Open Frontier, U. of Nebraska, n.d. Web. 5 Apr. 2013.

I used this image in my conclusion to show young Native American children converted to mainstream society.

Prisoners in Uniform. Circa 1876. Photograph. Americantribes.com, n.d. Web. 21 Nov. 2012.

This photograph of the prisoners at Fort Marion shows them after their physical assimilation had taken place. I incorporated this into my documentary to show how the prisoners changed over time.

Pueblo-Sun Dance. n.d. Photograph. Stream7, 2013. Web. 1 Mar. 2013.

This photograph depicts a group of Native Americans participating in cultural activities. I used this to demonstrate how the boarding schools isolated children from cultural ceremonies.

Raisz, Erwin. *Physiographic Diagram of the United States*. 1954. Print of diagram. Learn N.C., n.d. Web. 6 Jan. 2013.

I used this map to show the establishment of various Native American boarding schools across the country.

Remington, Frederic. *The Buffalo Hunt*. 1890. Oil on canvas. WordPress, 2012. Web. 18 Jan. 2012.

I used this painting by Remington to emphasize the common attitude of the time to show that all Native Americans are born inevitable “savages.”

Richard Henry Pratt. Circa 1875. Photograph. Dickinson College, 2008. Web. 14 Dec. 2012.

This image shows Captain Richard Henry Pratt, who was responsible for the establishment of Carlisle Indian Industrial School. I used this image next to a famous quote by him.

Richard Henry Pratt. Circa 1880. Photograph. Doctor Bronson Tours, n.d. Web. 30 Dec. 2012.

This photograph shows Richard Henry Pratt soon after Carlisle Indian Industrial School opened.

Rindisbacher, Peter. *A Family from the Tribe of the Wild Sautaux Indians on the Red River, Manitoba*. Circa 1821. Drawing. Sciencedirect, 2012. Web. 15 Jan. 2013.

This image shows a Native American family. I incorporated this into the part of my project where I speak of the removal of children from their families.

Schwartz, Michael. *Crowd of People on the E. 9th Street Pier*. Photograph. Circa 1941.

Teaching and Learning Cleveland, 2012. Web. 20 Jan. 2013.

This image depicts a group of Americans in the mid 1900s. I used this to show the turning point in the hearts and minds of the people as they began to see value in Native American culture.

Students in Uniform with Superintendent Conser. circa 1920. Photograph. Photograph.

Sherman Indian High School Museum Archives. Riverside, California. 4 June 2013.

In this original photograph, former Sherman Institute Superintendent Frank M. Conser is shown among a group of students in uniform. I used his picture to accompany a letter written by him to student Dora Redsheep-Yazzie.

Susan La Flesche Picotte. n.d. Photograph. Sylvain Cazalet, 2006. Web. 14 May 2013.

This photograph of Susan La Flesche Picotte, the first female Native American to earn a medical degree, was used in my documentary to show the positive effects of the boarding schools.

Two Boys in Front of a Tipi. n.d. Photograph. National Archives Experience, n.d. Web.

31 Mar. 2013.

I used this depiction of two boys in front of a tipi to show the cultural connections that the students often lost at boarding schools.

Untitled. 1892. Photograph. Weebly, 2012. Web. 3 Jan. 2013.

This photograph depicts a group of students after assimilation at Carlisle Indian School.

Untitled. Circa 1900. Photograph. Journal for the Anthropological Study of Human Movement, n.d. Web. 21 Nov. 2012.

This historic image shows students learning in the classroom at Carlisle Industrial School.

Untitled. 1910. Photograph. The Adoption History Project, n.d. Web. 3 Apr. 2013.

This photograph of students in a classroom at Genoa Indian Industrial School is used when I show the closure of the school.

Untitled. Circa 1969. Photograph. Wordpress, n.d. Web. 24 Mar. 2013.

This photograph of the occupation of Alcatraz Island was used to show a rise in Native American self-determination.

Untitled. Circa 1970. Photograph. Sherman Indian High School Museum Archives. Riverside, California. 6 Mar. 2013.

This original photograph from the Sherman Indian High School Museum Archives shows a young man dressed in native attire upon a horse. This illustrates the school's move toward native pride rather than assimilation.

Untitled. n.d. Lithograph print. Zazzle, n.d. Web 18 Jan. 2013.

Inscribed on this poster are the words, "Proud to be Native." I used this during the section on native pride.

Untitled. n.d. Photograph. Citizen Journalists Exchange, 27 July 2012. Web. 30 Mar. 2013.

This photograph of a Native American family was used to show the cultural connections and family ties that children were deprived of at boarding schools.

Untitled. n.d. Photograph. Deep in the Woods, 2011. Web. 29 Dec. 2012.

This photograph shows settlers traveling west during the time of Manifest Destiny. I used this to incorporate the atmosphere of the time period.

Untitled. n.d. Photograph. Marion School District, n.d. Web. 1 Jan. 2013.

This photograph shows the Society of American Indians, a prominent Indian rights reform group.

Untitled. n.d. Photograph. Newsgather, 8 July 2012. Web. 4 Mar. 2013.

This photograph of Native American girls sewing at an Indian boarding school around the 1920s shows the domestic arts girls learned at the schools.

Untitled. n.d. Photograph. PA History, n.d. Web. 29 Dec. 2012.

This photograph of students' arrival at Carlisle Indian Industrial School shows them clutching the belongings that would soon be burned.

Untitled. n.d. Photograph. Photobucket.com, 2013. Web. 10 Jan. 2013.

This photograph of the Carlisle Indian Industrial School sign was used in my documentary to illustrate the establishment of the school.

Untitled. n.d. Photograph. ReMember, 2013. Web. 20 Jan. 2013.

This image shows a welcome sign to the Pine Ridge Indian Reservation. I used this to show a Native American reservation.

Untitled. n.d. Photograph. Rick Heape Films, Inc., n.d. Web. 20 Jan. 2013.

This image shows Native Americans learning Christianity at their boarding school.

Untitled. n.d. Photograph. Scoop.it, n.d. Web. 17 Jan. 2013.

This photograph depicts several Native American children. I incorporated this into my documentary to show that Pratt removed children away from their families.

Untitled. n.d. Photograph. Sherman Indian High School Museum Archives. Riverside, California. 6 Mar. 2013.

This original photograph also from the Sherman Indian High School Museum Archives shows girls at the boarding school learning domestic arts.

Untitled. n.d. Photograph. Wisegeel.org, 2003. Web. 19 Jan. 2013.

This photograph of the Bible was used in my documentary when I mentioned that Pratt introduced Christianity to the prisoners at Fort Marion.

Untitled. n.d. Stamp. The American Indian Studies, 2012. Web. 20 Jan. 2013.

This image of the seal of the Society of American Indians is used near the end of my documentary when I speak of a turning point in the attitudes toward Native Americans.

U.S. Calvary Pursuing American Indians. 1899. Chromolithograph. Education Portal, 2003. Web. 30 May 2013.

To illustrate the conflict between white settlers and American Indians, I used this image that shows the U.S. Calvary chasing Native Americans.

Vandelyn, John. *Landing of Columbus, Christopher*. 1847. Oil on canvas. Jonathon Cooper, 2012. Web. 17 Dec. 2012.

This painting shows Columbus landing in the New World. I used this image to give background information on the conflicts between Native Americans and white settlers.

Very Early Class of Young Boys with Flags at the Albuquerque Indian School. Circa 1895. Photograph. National Archives Experience, n.d. Web. 1 Apr. 2013

I use this photograph of students from Albuquerque Indian School holding American flags to show their acceptance of American society.

Warm Springs Reservation. Circa 1938. Photograph. National Archives and Records Administration, n.d. Web. 2 Apr. 2013.

To illustrate Native American reservations, I used this photograph of Warm Springs Reservation taken around 1938.

Secondary Sources:

A Brief History of U.S. Laws Applied to American Indians. University of Montana Rural Institute, n.d. Web. 24 Nov. 2012.

This webpage shows the change in American attitudes towards Native Americans over time. Throughout the years, Indians began to gradually gain more respect and value and this is due in part to the Native American boarding school system, thus demonstrating the significance of my topic in history.

Adams, David Wallace. *Education for Extinction: American Indians and the Boarding School Experience, 1875-1928*. Lawrence, KS, UP of Kansas, 1995. Print.

This book by David Wallace Adams tells of the history of Native American assimilation. It spends a great deal on the boarding school system and educated me on all aspects of my topic.

Adams, David Wallace. Personal Interview. 7 Feb. 2013

At a symposium at U.C. Riverside entitled “Sherman Institute: The American Boarding School Experience,” I was able to interview and film David Wallace Adams, author and professor. He spoke of the objective of the boarding school system and what he believes needs further research in this field.

Airth, Ben. “Native American Boarding Schools.” *Native Americans in Baseball*.

California State University, San Marcos, 2008. Web. 3 Nov. 2012.

This webpage informed me of the importance of baseball in the lives of the boarding school students. Baseball was one of the major sports played at the schools and it gave the students an escape from the strict itinerary of the school. This allowed me to understand the significance extra curricular activities played in the students’ lives.

Allen, Chadwick. *Society of American Indians Centennial Symposium October 7 – 9*.

Native American and Indigenous Studies Association, 5 Aug. 2011. Web. 9 March 2013.

This website gave me a brief introduction to the Society of American Indians. I included a section on this organization in my documentary.

Anderson, H. Allen. "Pratt, Richard Henry" *Handbook of Texas Online*. Texas State Historical Association, n.d. Web. 8 Dec. 2012.

This biography on Richard Henry Pratt informed me of the establishment of the boarding school system and key events in Pratt's life. This helped me understand his motives and the significance of the schools.

Archuleta, Margaret L.; Child, Brenda J., and Lomawaima, K. Tsianina. *Away from Home: American Indian Boarding School Experiences: 1879-2000*. Phoenix, Heard Museum, 2000. Print.

This book furthered my knowledge on the positive and negative outcomes of the boarding school system. In addition, it included numerous primary source quotes, some of which I incorporated in my documentary.

Bear, Charla. *American Indian Boarding Schools Haunt Many*. NPR (National Public Radio), 12 May 2008. Web. 2 Nov. 2012.

This article informed me of the negative effects of the schools and their impact on the students. It also included several primary source images and quotes, one of which I used in my documentary.

Bevan, Dane. *New Recruits, Forest Grove Indian School, 1881*. Oregon Historical Society, 2004. Web. 2 Jan. 2013.

The Forest Grove Indian School was modeled after Pratt's model. This site has pictures of the students and information on the school's role in assimilation, which I mention in my project.

Boarding School Blues. Nihewan Foundation, 2002. Web. 6 Jan. 2013.

This site shows a contrast for the students before and after their boarding school experiences. It also contains Floyd Red Crow Westerman's song *Boarding School Blues*.

Boarding Schools, Curriculum Guide. Northwest Indian Applied Research Institute through Evergreen College, n.d. Web. 23 Nov. 2012.

This source included background information as to why the school system was established. It explained that post civil war reformers, including Captain Richard Henry Pratt believed that Indians could fit in with mainstream society and should not be treated as separate peoples. This helped me understand the atmosphere of the time period and the beliefs of Pratt and other reformers.

Boarding Schools: Struggling with Cultural Repression. National Museum of the American Indian, n.d. Web. 15 Dec. 2012.

This webpage contains information on the schools' impact on the students. While many children did not appreciate the humiliation towards their culture and the low self esteem it gave them, it did help many of them later in life. For instance, due to the schools' military-like structure, many students who later continued on to

enroll in the military found it much easier to adapt to a disciplined and orderly life.

Branting, Jody. *Native American Boarding Schools*. Slideshare, Inc., 21 Aug. 2009. Web. 18 Nov. 2012.

This webpage tells of the living conditions at boarding schools and includes several primary source quotes by actual students. It speaks about their reluctance to give up their native ways and helped me to better my understanding of what life was like for the Native Americans that attended them.

Brief History of American Indian Education. University of Minnesota, 2010. Web. 2 Apr. 2013.

I discovered the surprisingly low high school graduation rates of Native American to be approximately 50% nation-wide. I wanted to see what issues Native American education faces today.

Chemawa History. Chemawa Indian School, n.d. Web. 2 March 2013.

Chemawa Indian School of Salem, Oregon is one of the few off reservation Native American boarding school still operated today by the Bureau of Indian Affairs and is the oldest in operation. This is a page on its history found on the school's current web site. Its history is explained and it contains some pictures from the late 1800s.

Cheney, Pamela A. *Christmas at the Carlisle Indian Industrial School*. U.S. Army, 17 Dec. 2012. Web. 15 Dec. 2012.

This article focused on the positive aspects of Carlisle Indian Industrial School, including the Christmas season. During this time of the year, the school took a break from the military like structure and festivities were abundant. Many students state that they had fond memories of this time of year at Carlisle and this helped me comprehend why some students greatly enjoyed their boarding school experience.

Cooper, Michael L. *Indian School: Teaching the White Man's Way*. New York, Clarion Books, 1999. Print

This book by Michael L. Cooper told of the history of the boarding school system. It included many primary source quotes and images, some of which I included in my documentary. It contained numerous personal accounts by actual students and informed me of the differing viewpoints towards the schools.

Crowe, F. Hilton. "Indian Prisoner-Students at Fort Marion: The Founding of Carlisle Was Dreamed in St. Augustine." *The Regional Review; Vol. V, No. 6*, Dec. 1940. Web. 9 Dec. 2012.

This article provided me with information on Pratt's experiment with Native American prisoner at Fort Marion. It states that Pratt removed their shackles and

gave them second chances by educating them to the ways of mainstream society, thus many prisoners thought of him as a friend. This article helped me understand his relationship with the prisoners and the reasons why his experiment was, for the most part, successful.

Davis, Stanford L. *Captain Richard Henry Pratt, 10th Cavalry Buffalo Soldiers, Founder of the Carlisle School for Indian Students*. Buffalo Soldier, 2002. Web. 17 Nov. 2012.

In addition to providing information on the boarding school system, this article educated me of the relationship of Native Americans and the U.S. government at the time as well as containing several primary source images. It mentioned the placement of Native Americans in reservations and hostile acts committed by Indians towards the government and helped me comprehend the viewpoints of both sides.

Dawes General Allotment Act. Encyclopedia Britannica, 2013. Web. 26 Dec. 2012.

This article educated me on the Dawes General Allotment Act of 1887, which was created in an attempt to turn Native Americans into farmers. Any Native Americans who agreed to the act were granted their citizenship. Although this act was somewhat unsuccessful, this article helped me understand the context of the era around the time of boarding school system establishment, and showed an early idea of Native American reform, which I cover in my documentary.

Duthu, Bruce. *Email interview*. 10 Dec. 2012.

Dr. Duthu is a professor of Native American Studies at Dartmouth College. He gave me input on why the boarding school system was a turning point in history and compared the treatment of Native American to the treatment of the aboriginals in Australia.

Eads, Martha Alice. *1800s Boarding Schools in Missouri*. Ancestry.com, 24 July 2001.

Web. 21 July 2012.

This is a posting of a descendant of boarding school students. It speaks of Native American traditions and how they sometimes seemed peculiar to modern Indians. It is interesting to see how a family's heritage has evolved.

Evans, Booker. *Differing Approaches: Native American Education at Carlisle and Hampton*. Trinity College, 3 May 2012.

This site highlights the attitudes that led to the formation of Native American boarding schools. The formation of these schools was a result of a change of American attitudes toward Native Americans at the time – instead of fighting them, change them.

Ewing, Jim Pathfinder. *Native American Spirituality: Freedom Denied*. Manataka American Indian Council, n.d. Web. 29 Dec. 2012.

The author explains how interconnected religious practices are to a culture. Native American boarding school students were forbidden to practice their religions, which he believes is against the First Amendment to the U.S. Constitution.

Floberg, Dana. *Classroom Assimilation: The Triumph and Tragedy of Indian Boarding Schools*. Washington History Day Sample Paper, n.d. Web. 19 Aug. 2012.

This is a National History Day historical paper from the junior division from Washington. I was able to get ideas of sources to research for my project. It is interesting that this student studied this topic with a theme different from this year's theme.

Flood, Donna. *American History: Chilocco School*. Electric Scotland, n.d. Web. 4 Mar. 2013.

This site contains primary source images, images, and information on the history of Chilocco School, which was established as a result of the Indian Appropriation Act of 1882. This school is shown on my map of boarding schools.

Fort Marion Prisoners. Minnesota Historical Society, 2013. Web. 22 Jan. 2013.

In addition to informing me on Pratt's experiment with the Native American prisoners at Fort Marion, this webpage told me of the prisoners' relationship with their pastor, H.B. Whipple. This source states that the prisoners admired H.B. Whipple and were glad to learn the ways of the dominant society. This helped me understand their reasons for feeling this way.

Gilbert Sakiestewa, Matthew. *Hopis and the Outing System at Sherman Institute*. Beyond the Mesas, 2009. Web. 27 Oct. 2012.

This article provided me with information on the Outing System at Sherman Institute. This system, which was also practiced at many of the other schools, allowed the students to work as a part of mainstream society during vacation. However, not all impacts of this system were positive, as students were often treated as servants for white families.

Green, Candace S. *Kiowa Drawings in the National Anthropological Archives*.

Smithsonian Institute. n.d. Web. 17 Nov. 2012.

As well as educating me on Pratt's experiment with the Native American prisoners at Fort Marion, this webpage includes several primary source drawings actually created by incarcerated Kiowa. The article states that Pratt allowed them to sell their drawings to tourists who came to visit the area and send the money they earned back home to their families. By looking at these drawings, I was able to see the talents and values of the prisoners of which Pratt was in command.

Green, Candace S. *Tichkematse: a Cheyenne at the Smithsonian*. Smithsonian Institute, n.d. Web. 17 Nov. 2012.

This biography on Tichkematse, one of the Native Americans Pratt was put in command of at Fort Marion, provides information of his experience of imprisonment. At Fort Marion, he was encouraged by Pratt to create ledger drawings and Tichkemaste was later employed by the Smithsonian. This source informed me of the great impact Pratt had on the prisoners.

Hall, Clyde M., Judge. Personal letter to Sherman Indian Museum. 14 Mar. 1986. Print.
Sherman Indian High School Museum Archives, 6 Mar. 2013.

Judge Hall was a great nephew of Louise Tuchot, who was a student of Sherman Institute, class of 1919. In his letter he states that Louise fondly remembered her time at the school, which shows a positive perspective. He enclosed photographs for the museum in the letter.

Haskins, Victoria and Jacobs, Margaret D. *Stolen Generations and Vanishing Indians: The Removal of Indigenous Children as a Weapon of War in the United States and Australia, 1870-1940*. University of Nebraska, 2002. Web. 16 Feb. 2013.

This article contains primary source interviews from Native American boarding school students from the late 1800s-early 1900s, showing their thoughts when the federal government first took them away from their parents. I learned that the Australian government, like the U.S. government, had a policy of assimilation called “absorption.”

Heldrich, Phillip. “*Going Toward Indian Territory*”: *Attitudes toward Native Americans in Little House on the Prairie*. Center for Great Plains Studies, 2000. Web. 30 Dec. 2012.

Since I have read some of the *Little House on the Prairie* books, I was interested in this site. It shows the perspective of a white settler family and their often negative attitude towards Native Americans, which has made the series controversial.

Henderson, Eric. "Empty Beds: Indian Student Health at Sherman Institute, 1902-1922."

Bulletin of the History of Medicine Vo. 78, No. 2, Summer 2004. Volume 78, Number 2, Summer 2004, pp. 501-502. John Hopkins University Press, 2013. Web. 4 Mar. 2013.

According to this article, health care was in good order at Sherman Institute and Sherman housed a hospital that served the needs of Native Americans. Between 1902-1922 Sherman suffered from a number of epidemics, but its mortality rate was fairly low. Some of the graves filmed in my documentary are from these students.

Henry Benjamin Whipple: An Inventory of His Papers at the Minnesota Historical Society Manuscripts Collection. Minnesota Historical Society, 2009. Web. 26 Dec. 2012.

This biography of H.B. Whipple, who preached to the Indians at Fort Marion, includes information on his life and his feelings toward Native Americans.

Whipple was a missionary and worked to reform living conditions for Native Americans. This article bettered my conception of the struggle to Christianize Native Americans and Whipple's relationship with the prisoners.

History and Culture: Boarding Schools. American Indian Relief Council, n.d. Web. 12 Aug. 2012.

This article informed me of Pratt's motives for establishing Carlisle Indian Industrial School and gave me background information on the use of education as

a tool of assimilation. It educated me on the reservation schools established by Herbert Welsh and Henry Pancoast, the predecessors to the boarding school system. Although the idea of assimilation through education was not entirely unique to Richard Henry Pratt, the boarding school system was the first to initially remove the children from their traditional environments.

In the White Man's Image. Dir. Christine Lesiak. The American Experience, 1992. VHS.

This was one of the first sources I used. It tells the story of Pratt's experiment with the Fort Marion prisoners and his founding of the Carlisle Industrial School. It led me to realize that there were many turning points brought about by Pratt's idea of acculturation by means of non-reservation education and helped me construct my thesis.

Indian Boarding Schools. *Indian Country Diaries*. Public Broadcasting System (PBS), Sept. 2006. Web. 21 July 2012.

This article informed me of the boarding school system and the atmosphere of the time period in which it was established. It explained that post-Civil War reformers felt that Indians would want to learn the ways of the dominant society and that assimilating them would help them. It also spoke of the unsuccessful reservation "day schools" which were established immediately before the boarding school system and led me to better my knowledge on the context of this period in history.

Indian Boarding Schools: Tools of Forced Assimilations, 1870 to the 1960s. Wild Rivers Teaching American History Project, n.d. Web. 26 Dec. 2012.

In addition to several primary sourced quotes and images, this webpage provided me with valuable information of the boarding school system and the history of education as a tool of assimilation. It told of the on going conflict between Native Americans and European settlers and the early efforts to “give savages the gift of civilization.” This led me to realize that the mission of the boarding school system was in some ways, not entirely unique, but merely another branch off of the idea of assimilating the “savages.”

Indian Reorganization Act. Encyclopedia Britannica, 2013. Web. 26 Dec. 2012.

This is a description of the Indian Reorganization act, also known as the Wheeler-Howard Act, of 1934. The act improved the economic situation of many tribes and was used as a reform to previous U.S. government policies. This sets the stage for future reform for Native American schools.

Indian Self Determination and Education Assistance Act, 1975. American Indian Relief Council, n.d. Web. 29 Mar. 2013.

This webpage describes the Indian Self Determination and Education Assistance Act of 1975, which led to better educational control of Native Americas by Native Americans.

Jim Thorpe: The World's Greatest Athlete. Jim Thorpe Estate, n.d. Web. 16 Dec. 2012.

This biography of Jim Thorpe, a professional athlete in the early 1900s, told of his life and included a section on Carlisle Indian Industrial School, which he attended beginning in 1904. He participated in numerous athletic events at the school,

which gave him his future. This article showed me that despite the numerous negative impacts of the school that many of the students felt later in life, some students did go on to become very successful.

Johnson, Troy. *Red Power: The Native American Civil Rights Movement*. New York: Chelsea House, 2007. Print.

In this book, I learned about the history of conflicts between Native Americans and European settlers. In addition, it spoke of the major effects of the American Indian Movement and the push for Native American self-determination.

Kearns, Rick. "Carlisle Indian School Descendants Fight to Preserve Part of Painful History." *Indian Country Today Media Network*, 18 Aug. 2012. Web. 9 Dec. 2012.

This article speaks of the attempted demolition of the Carlisle Indian School farmhouse and the outrage it caused. Many descendants of the school felt that the farmhouse should be preserved as a reminder of the painful history of Native American Boarding Schools. This proved to me that my topic continues to remain significant today.

Kent, Jim. "Language Preservation a Focus throughout Indian Country." *Native American Times*. Piegan Institute, June 2002. Web. 21 July.

I read many primary source quotes from former boarding school students who explained that they were forbidden to speak in their native tongue. This web site also explains the significance of language to a culture.

Kewanhaptewa-Dixon, Sandy. Email Interview. 22 May 2013.

Dr. Sandy Kewanhaptewa-Dixon is a professor in the Department of Ethnic and Women Studies/Native American studies at Cal Poly Pomona. She, who had family members attend Native American boarding schools in the past, spoke of the negative aspects of the schools. She mentioned that it was not uncommon for federal troops to remove children from their homes and children were often abused at the schools.

King, Marsha. "Tribes Confront Painful Legacy of Indian Boarding Schools." *The Seattle Times*, 3 Feb. 2008. Web. 2 Nov. 2012.

This article tells of the dark legacy of American Indian boarding schools and includes primary source quotes by former students giving account of abuse at the schools. The article states that these painful memories led to an increase in depression, illness, suicide, and domestic violence for Native Americans. This helped me understand why their education became a negative turning point in the lives of many students and showed me that the painful effects of the school system continued to remain with them later in life.

Lakota Indians Withdraw Treaties Signed With U.S. 150 Years Ago. Fox News and Newscorp Australian Papers, 20 Dec. 2007. Web. 31 Dec. 2012.

This news article shows me that my topic still has relevance in modern time.

Native Americans continue to fight for their rights. The Lakota tribe stated that all treaties signed between them and the U.S. government are void.

Landis, Barbara. *About the Carlisle Indian Industrial School*. Modern American Poetry, 1996. Web. 28 Aug. 2012.

The author details how Pratt conceived of his idea to civilize Native Americans.

She also explains what life was like for the student at this school. This site includes some quotes from the teachers at the school, thus providing me with their perspective on their students. There is also a letter from a student to her father.

Landis, Barbara. *Carlisle Indian Industrial School History*. Barbara Landis, 1996. Web. 17 Nov. 2012.

In addition to containing several primary source quotes and letters, this webpage includes information on the establishment of Carlisle Indian Industrial School and what daily life was like for the children that attended it. It explained how Pratt managed to convince some prominent chiefs to send their children to school and includes both how the educational system negatively and positively impacted the students. This helped me understand the many turning points in the personal lives of the students brought about by the boarding school.

LaShell, Beth. *The Old Fort Was an Indian Boarding School from 1891-1911*. Fort Lewis College, n.d. Web. 17 Nov. 2012.

This site has a time line from 1891-1910 detailing how Fort Lewis evolved into an Indian boarding school. It also provides information on what was taught and which tribes were included. By 1903, it hints at a shift in thinking by the U.S. government in the use of boarding schools.

Listening to Indians – History X Unknown Children’s Graves at Carlisle Boarding School. World News, Inc., n.d. Web video. 28 Aug. 2012.

This video explains that the school kept a grave yard because sometimes when students died, their bodies were often not sent home because of financial and logistical reasons. It made me think of how the families at home felt.

Manifest Destiny. Independence Hall of Philadelphia, 2008. Web. 1 Jan. 2013.

The concept of Manifest Destiny is explained in this source, which serves as historical background and explains to the today’s scholar what the attitudes were at that time. I also got two images from this site, which I cite previously.

Marr, Carolyn. Assimilation through Education: Indian Boarding Schools in the Pacific Northwest. *Digital Collections.* University of Washington, n.d. Web. 20 July 2012.

This webpage educated me on the daily life at boarding schools in addition to providing background information on the subject of Native American education. It helped me comprehend that although Pratt’s idea was not created in a vacuum, the boarding school system is a turning point in history because it removed the

Indians from their cultural environment, rather than educating them on their reservations where cultural influences were abundant.

Murphree, Daniel. *Email interview*. 10 Dec. 2012.

Dr. Murphree, a professor at the University of Central Florida, informed me of how boarding schools today differ from the past.

Mushrush, Stephanie. *Sherman Indian High School History*. Sherman Indian Museum, 26 June 2011. Web. 3 March 2013.

This webpage highlights the history of Sherman Indian High School from the late 1800s until 2009. I was able to visit this museum several times for research.

Nelson, Cary. *About Indian Boarding Schools: Background to Louise Erdrich's Poem*. University of Illinois, n.d. Web. 12 Aug. 2012.

This site includes several links to information on the boarding school experience. It includes the famous Tom Torlino photographs, which show a contrast between Native American appearance and that of the “civilized” white society.

Norrell, Brenda. “Remembering the Children Who Never Came Home.” *Native Village Youth and Education News*. Nov., 2009 Vol. 2. Native Village, 2009. Web. 28 Aug. 2012.

In addition to providing information on the high death rates at boarding schools, this article included information of other accounts of assimilation through education. There are accounts of systems similar to the boarding school system

set up in Australia and Canada, with the same mission. This allowed me to learn about the school cemeteries and to realize that conflict between natives and settlers is not unique to the United States, but is universal.

Our Spirits Don't Speak English: Indian Boarding School (from Trail of Tears series).

Rich Heape Films, Dallas, Tx, 2008. DVD documentary.

This documentary provided me with background information on the school system and both the positive and negative impacts Native American education had on the students. Several American Indians who actually attended boarding schools took turns narrating the video, which gave me insight to their experiences.

Patterson, Michael Robert. *Richard Henry Pratt: Brigadier General, United States Army.*

Arlington National Cemetery, 2011. Web. 19 Nov. 2012.

This biography on Brigadier General Richard Henry Pratt includes key facts about his life, including the establishment of Carlisle Indian Industrial School and his experiment with American Indian prisoners at Fort Marion. It explained that he was dedicated to the public service for his whole life and believed that the boarding schools were for the welfare of Native Americans.

Pember, Mary Annette. *Tiny Horrors: A Chilling Reminder of How Cruel Assimilation*

Was—And Is. Indian Country Today, 1 Jan. 2013. Web. 9 March 2013.

I used this source to confirm that handcuffs were used at times to forcibly remove children from the reservations.

Philip Henry Sheridan (1831-1888). PBS: The West Project, 2001. Web. 31 Dec. 2012.

Sheridan, a general in the U.S. army, is credited with the saying, “The only good Indian is a dead Indian” in 1869. This saying shows the attitude of many white settlers during the 1800s.

Progressivism and Racial Discrimination. Marion School District, J.W. Sager, n.d. Web. 21 Jan. 2013.

This article informed me of various Native American reform groups, including the Society of American Indians. This organization, which I included a short section on in my documentary, fought against the use of insulting terms towards Indians and publicized the accomplishments of successful Native Americans, such as Jim Thorpe. This group was among the many critics of the Bureau of Indian Affairs and paved the way for later turning points in Native American history.

Rasmussen, Cecilia. “Institute Tried to Drum 'Civilization' Into Indian Youth.” *Los Angeles Times*, 23 Feb. 2003. Web. 28 Aug. 2012.

This article tells the history of Sherman Institute, which is currently one of the few Native American boarding schools still in operation. It included a section on the school cemeteries and explained why many students were buried there as opposed to being sent home. I incorporated the information I gained from this article into my conclusion.

Rasmussen, Karen and Smith, Craig R. *Native American and Religious Freedom: The Case of a 'Re-Vision' of the First Amendment*. The Center for First Amendment Studies, 1995. Web. 29 Dec. 2012.

The authors trace the history of judicial rulings that deny First Amendment protection to Native American religious practices. It speaks specifically of the government's suppression of Native American religious freedom in Native American boarding schools.

Riley, Patricia. *Growing Up Native American: An Anthology*. New York: William Morrow and Company, Inc., 1993. Print.

This book contains a selection by Francis La Flesche, the brother of Susan La Flesche Picotte, in which he described his boarding school experiences. He mentioned the reasons why some parents had their children attend the schools and explained how each new pupil was given an "American" name.

Salgado, Ernie C., Jr. *Indian Boarding Schools*. California Indian Education, 2008. Web. 23 Nov. 2012.

This webpage includes information on the changes the students underwent at Native American Boarding Schools and quotes from several different historians. Additionally, it contains several primary source images of before and after pictures of students at Carlisle Indian Industrial School. This source helped to better my understanding of what a significant turning point these schools were for the children that attended them.

Sherman Indian High School: 100 Years of Education of Education & Native Pride.

Giveaway Songs Productions, 2001. DVD.

This movie was made to commemorate the 100 anniversary of Sherman Indian High School (in its current location). It highlights the history of the school and includes many primary source images and interviews.

Sherman Institute: The American Indian Boarding School Experience. Symposium.

University of California, Riverside 7 Feb 2013.

I was fortunate enough to attend this symposium of scholars who discussed the assimilation process used upon Native American children at boarding schools.

The experts who presented were David Adams (Cleveland St. University), Robert McCoy (Washington St. University), Leleua Loupe (California St. University, Fullerton), Kevin Whalen (University of California, Riverside), Matthew Sakiestewa Gilbert (University of Illinois), William O. Medina (Riverside City College), Jason Davis (California St. University, San Bernardino), Kathleen Bartosh (University of California, Los Angeles), and Jean Keller (Palomar College). This informative symposium was sponsored by various nationally recognized groups dedicated to Native American studies.

Sisquoc, Lorene. Personal interview. 8 Dec. 2012.

I conducted a personal interview with Lorene Sisquoc, author and the Sherman Indian High School cultural/traditional leader and museum curator. She gave me information on the history of Sherman Indian High School and the reform of boarding schools across the nation, which helped me construct my documentary.

A section of this interview is shown in my documentary.

Sisquoc, Lorene. *History of Sherman Indian School*. Sherman Indian Museum. n.d. Web. 4 Jan. 2013.

Since I filmed the cemetery of Sherman Indian School, I used this site to find out more about it for my documentary.

“The Bureau of Indian Education (BIE).” *U.S. Department of the Interior: Indian Affairs*, June 2011. Web. 27 Oct. 2012.

This site from the U.S. Department of the Interior: Indian Affairs serves to inform the reader on the duties of the Bureau of Indian Education. It mentions three major legislative actions that have restructured official Indian Education: the Snyder Act of 1921, the Indian Reorganization Act of 1934, and the Indian Self-Determination Act of 1975.

The Indian Reorganization Act of June 18, 1934. Mendota Mdewakaton Dakota Tribe, 8 Feb. 2012. Web. 26 Dec. 2012.

This article informed me of the Indian Reorganization Act, issued on June 18, 1934. This act helped reform living conditions for Native Americans by restoring to them the management of their land and other improvements.

The Last Stand of the Southern Plains Indian: The Red River Wars, 1871-1875. Red River Historian, n.d. Web. 1 Jan. 2013.

I mention the Red River wars in my project. The Fort Marion prisoners were taken from these wars, which the author in this site says, “ended a culture.”

The Second Great Awakening. United States History, n.d. Web. 1 Jan. 2013.

The Second Great Awakening sparked missionaries to evangelize the West, which in turn led to the creation of boarding schools. This religious and philosophic movement created the atmosphere of Richard Henry Pratt and his contemporaries.

The Southern Plains Wars, Fort Marion, and Representational Art. Sarpress, n.d. Web. 26 Dec. 2012.

This is a chapter from a book that has photographs from the late 1800s that includes art work from the Native American prisoners at Fort Marion. These show the perspective of the prisoners during their captivity.

To Form a More Perfect Union. The Library of Congress, n.d. Web. 30 Dec. 2012.

This site shows a brief history of the European settlers' policies and attitudes toward Native Americans. It served to further my understanding of the historical context of Pratt when he founded his school.

Trafzer, Clifford; Gilbert, Matthew Sakiestewa; Siquoc, Lorene. *The Indian School on Magnolia Avenue: Voices and Images from Sherman Institute*. Corvallis, Oregon State U.P., 2012. Print.

Authors Clifford Trafzer and Lorene Siquoc gave me this book after I interviewed them. The book highlights the history of Sherman Indian High School. It offers a balance of both positive and negative aspects of boarding schools.

Trafzer, Clifford; Keller, Jean A. and Sisquoc, Lorene. *Boarding School Blues: Revisiting American Indian Educational Experiences*. Lincoln, University of Nebraska Press, 2006. Print.

This book, co-written by two of the experts that I had the opportunity to interview, educated me on the boarding school system and numerous impacts, both positive and negative, that it had on the students. Additionally, it is abundant with primary source quotes, some of which I included in my documentary.

Trafzer, Clifford, E. Personal interview. 8 January 2013.

I met with Clifford E. Trafzer, a professor of American history and the Rupert Costo Chair in American Indian Affairs at the University of California Riverside. He educated me on the history of Native American boarding schools and answered any question I had. He also spoke of how he envisions the future for these schools, which I included at the end of my documentary.

Trennert, Robert A. *From Carlisle to Phoenix: The Rise and Fall of the Indian Outing System 1878-1930*. *Pacific Historical Review*, Vol. 52, No. 3, pp. 267-291. University of California Press, Aug 1983. Web. 28 Feb. 2013.

This book tells about the outing system found in different Indian boarding schools, where students lived with white American families to further their “Americanization” process. This program died out in the 1930s because its success was diminished by families using the students as manual laborers.

Tulottes, Momie. *Benefits of Native American Boarding Schools*. Life123, Inc., n.d. Web. 14 Aug. 2012.

As well as providing information about the boarding school system, this article explains the benefits of attending a Native American boarding school today, including cultural experiences and academic opportunities. This source showed me how modern boarding schools differ from the past.

Visualizing a Mission: Artifacts and Imagery of the Carlisle Indian School 1879-1918. Dickinson College, 2004. Web. 8 Dec. 2012.

This biography on Richard Henry Pratt tells key events of his life and how they impacted Carlisle Indian Industrial School. For instance, his military service and experiment with the American Indian prisoners at Fort Marion contributed to the school's prison-like atmosphere. This source allowed me to comprehend why this boarding school was the way it was.

Were the Policies and Actions Toward Native Americans Justified? The Social Studies Help Center, n.d. Web. 30 Dec. 2012.

This site, designed for teachers, contains primary source information as well as commentary. An excerpt from James Fenimore Cooper's *The Last of the Mohicans* shows the perspective of the white settlers during the 1800s. This site also showed the causes of the conflict between Native Americans and white Americans.

“Western Indian Wars.” *The Price of Freedom: Americas at War*. Smithsonian, n.d.
 Web. 31 Dec. 2012.

To gain more insight of the context of the atmosphere of the time period which led to the formation of Indian boarding schools, I read about the wars between Native Americans and the U.S. Army, including the Battle of Little Big Horn.

Whittaker, David J. *United States Policies toward Native Americans, 1787-1900: A Guide to Materials in the British Library*. The Eccles Centre for American Studies, 1996. Web. 31 Dec. 2012.

Although most of this site serves as a bibliography of sources, it does contain a nice summary of U.S. policies toward Native Americans during this time period. This shows the context of the time period of the early part of my topic.

Music Used in Documentary:

Ahanu. *In the Morning Light*. iTunes, Healing Arts Recording, 2008.

I used this music in the conclusion of my documentary to set a somewhat sad, but thoughtful mood.

Cody, Robert Tree, and Clipman, Will. *The Hunter's Return*. iTunes, N.P., 2006

I used this music during the section of my documentary where I speak of the promoting of Native American culture. The drum beat is meant to show an upbeat mood since this part of the documentary speaks of the turn of attitudes towards Native Americans as positive.

Spa Music. *Native American Music*. iTunes. Sequoia Records, 2009

I used this instrumental music during the majority of the documentary, after the introduction before the native pride section. It worked well as soft background music to show Native American musical sounds.

Taylor, Jim. *Hog Eyed Man*. iTunes. The Civil War Collection, Vol. 2, 1 June 2001.

I used this music in the section of my documentary where I introduce the context of the time period. I felt that this added a western sound to the documentary and fit well with Manifest Destiny.