

# Native American Cultures and the Impact of the Boarding Schools

by Saudah Collins

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## UNIT OVERVIEW

This unit is one of the Gilder Lehrman Institute’s Teaching Literacy through History™ resources, designed to align with the Common Core State Standards. These units were developed to enable students to understand, summarize, and evaluate original sources of historical significance. Through a step-by-step process, students will acquire the skills to analyze, assess, synthesize, and develop knowledgeable and well-reasoned viewpoints on primary and source materials.

During the late-nineteenth and twentieth centuries, many Native American children were sent to boarding schools where they were forcibly separated from their own language, religion, clothes, personal belongings, and other cultural connections as well as their families and communities. This practice had a lasting impact on American Indian cultures as a whole. While engaging in this unit of study, students will use a variety of textual and visual sources to learn what culture is, identify aspects of Native American cultures, and analyze the impact of the boarding school experience.

## UNIT OBJECTIVES

The students will be able to

- Identify and analyze some aspects of culture
- Use civic dispositions to analyze primary sources related to Native Americans
- Use primary sources to determine the cultural impact of boarding schools
- Analyze the impact of the boarding school experience on the Native American students and their communities

## UNIT ESSENTIAL QUESTIONS

- What are aspects of culture and what may cause them to change or remain the same?
- How did boarding schools impact Native American cultures?

**INTENDED GRADE LEVELS:** 3–5

**NUMBER OF CLASS SESSIONS:** 4

**COMMON CORE STATE STANDARDS**

CCSS.ELA-Literacy.SL.3.2: Determine the main ideas and supporting details of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.

CCSS.ELA-Literacy.SL.5.2: Summarize a written text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.

CCSS.ELA-Literacy.RI.3.3: Describe the relationship between a series of historical events, scientific ideas or concepts, or steps in technical procedures in a text, using language that pertains to time, sequence, and cause/effect.

CCSS.ELA-Literacy.RI.4.1: Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.

CCSS.ELA-Literacy.RI.4.7: Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

CCSS.ELA-Literacy.RI.5.1: Quote accurately from a text when explaining what the text says explicitly and when drawing inferences from the text.

CCSS.ELA-Literacy.RI.5.3: Explain the relationships or interactions between two or more individuals, events, ideas, or concepts in a historical, scientific, or technical text based on specific information in the text.

# Understanding and Connecting to Native American Cultures

## OVERVIEW

People around the world have a variety of cultural influences. In this lesson, students identify and analyze aspects of culture related to themselves and others based on their own family experiences. They will also explore possible geographic influences on the cultures of Native Americans through examination of a map detailing the locations of Indigenous tribes/nations across the United States.

## OBJECTIVES

- Identify and analyze aspects of culture
- Infer influences of geography on Native American cultures using a map

## HISTORICAL BACKGROUND

### Twentieth-Century Native American History

by Joseph Bruchac (Nulhegan Abenaki)

At the start of the twentieth century things looked bleak for Native Americans. Every treaty, more than 360 agreements signed with Native nations, had been broken by the United States. The total population of “American Indians” was at its lowest point—about 250,000.

The “Indian Wars” in which military campaigns were waged against Indigenous nations had ended with the surrender of Geronimo in 1886. However, another kind of warfare was underway—an attempt to wipe out Native identity and culture through education. Native American children were forced into government-run boarding schools across the continent. There they were dressed in military uniforms, forbidden to speak their own languages, and kept away from home for years at a time, often poorly fed, inadequately educated, and physically abused. The brutal boarding school system continued throughout much of the century.

The Meriam Report in 1928 drew attention to the abuses against Native Americans. It led to the Indian Reorganization Act of 1934, which returned a degree of sovereignty to Indigenous communities. At the same time, Native Americans were working to regain land and repair their communities through intertribal organizations.

In World War I and World War II Native Americans from several tribal nations used Indigenous languages to create unbreakable codes that America’s enemies could not decipher. All those men were survivors of boarding schools that forbade Native tongues.

In 1944 the intertribal National Congress of American Indians was founded to protect treaty and sovereign rights of tribal nations and secure traditional laws and cultures across the United States in the face of termination and assimilation policies established by the US government. Delegates from fifty tribes and associations in twenty-seven states came together and focused on the need for unity and cooperation.



However, the Indian Relocation Act of 1956 took Native Americans from reservation communities to urban centers where they were supposed to be trained for jobs. The training proved inadequate, jobs seldom materialized, and thousands of Natives were stranded in Indian ghettos in such cities as Minneapolis, Chicago, and San Francisco. The Indian Termination Act of 1953 stripped reservation status from more than 100 different tribal nations, resulting in devastating losses of rights, land, and income for thousands.

By the late 1960s, the majority of Native Americans were living in cities and intertribal groups working for Native rights began to emerge there. In 1969 in San Francisco, the Indians of All Tribes took over the deserted former federal prison on Alcatraz Island, declaring it Indian Land. In 1970, the American Indian Movement (founded in 1968 in Minneapolis), occupied Wounded Knee in South Dakota in an armed stand-off with the government. Such actions gained international attention and built support for American Indian claims. That same year also saw the founding of the Native American Rights Fund, which is still deeply effective in defending the rights of Native nations and individuals using existing laws. During the 1970s, major pieces of legislation ended termination, returned lands, and guaranteed more sovereignty to Native tribes while the American Indian Freedom of Religion Act of 1978 ended the criminalization of Indigenous spiritual practices.

Education shifted from federal to community schools under Native control. Such Native intellectuals as Vine Deloria, whose book *Custer Died for Your Sins* became an international bestseller, and Scott Momaday, whose book *House Made of Dawn* won the Pulitzer Prize, forcefully presented Native American history and culture from an Indigenous point of view.

In 1988, the Indian Gaming Regulatory Act allowed Native American communities to establish casinos on their own land. This began to change the economic imbalance to the point where Native gaming was described as “The New Buffalo.”

In 2000, the American Indian population was listed as 4.1 million in the US Census. While far from perfect, things were vastly better for Indigenous Americans than in 1900.

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*Joseph Bruchac (Nulhegan Abenaki) is a scholar and poet. He has a PhD in comparative literature from Union Institute of Ohio. The winner of the 1999 Lifetime Achievement Award from the Native Writers' Circle of the Americas, he is the author of more than 120 nonfiction and fiction books for adults and children, including Keepers of the Earth (with Michael Caduto), Breaking Silence, The Wind Eagle and Other Abenaki Stories, and Jim Thorpe, Original All American.*

## MATERIALS

- Family Culture Infographic activity sheet
- “Indian Tribes, Cultures & Languages” from William C. Sturtevant and US Geological Survey, *National Atlas of the United States* (Reston, VA: Department of the Interior, US Geological Survey, 1967, repr. 1991), Library of Congress, [loc.gov/item/95682185/](https://loc.gov/item/95682185/)
- Highlighters
- Exit Ticket 1: Understanding and Connecting to Native American Cultures activity sheet

## PROCEDURE

- Before the Start of the Instruction: Family Culture Infographic
  - o In preparation for the start of the unit, students work with their families to complete the Family Culture Infographic. Communities have ways in which cultural values and norms are passed from generation to generation.
  - o It is important for students to understand each person has cultural influences that may include but are not limited to ethnicity, geography, language group(s), belief systems, gender-based identity, and traditions.
  - o The completed table should be available the first day of the unit.
- Opening of the Lesson: Sharing Culture
  - o In small groups no larger than four, students share their completed Family Culture Infographic addressing the question, “What are the similarities and differences in your Family Culture Infographics?”
  - o Groups share out to the whole class their cultural similarities and differences.
- Direct Instruction: Definition of Culture and “Indian Tribes, Cultures & Languages”
  - o Post on a whiteboard or display on a projector the definition of culture from the top of the Family Culture Infographic:
    - Culture is a word for the “way of life” followed by groups of people. A culture is passed on to the next generation by learning and participating. Culture is seen in people’s writing, religion, music, clothing, cooking, and many of the other “everyday” things people do.
  - o Individually or in the small group setting, students identify and describe how their own cultural practices are transferred. Lead the discussion, sharing students’ comments and annotations in the whole group.
    - Underline cultural practices transferred at home.
    - Circle cultural practices transferred at school.
    - Highlight cultural practices involving nature or geography.
  - o Display on a projector or give each student a copy of [“Indian Tribes, Cultures & Languages.”](#)
    - For five minutes in their small groups, students will construct five questions they have about the map, focusing on things that they may not understand.
    - Share out the small groups’ questions to the whole class. See if the class can reason out answers to some of the questions and talk about how they might find answers to some of the remaining questions.
  - o Identify tribes that live in the students’ region of the country or other regions the students may have lived in.
- Closure: Further Questions
  - o Students answer the three questions in Exit Ticket 1: Understanding and Connecting to Native American Cultures:
    - Can you identify any possible cultural influences from the map?
    - Which tribes/nations have you heard of before?
    - Which tribes/nations do you want to know more about?

## Aspects of Native American Cultures

### OVERVIEW

In this lesson, the students will learn more about Indigenous cultures through photographs taken in the early twentieth century. They will also learn about the advantages and limitations of using photographs to study the past.

### OBJECTIVES

Students will be able to

- Describe cultural aspects of Native American life
- Analyze culture through photographs of American Indians at the beginning of the twentieth century

### MATERIALS

- Photographs of American Indians, 1908 to 1913, from Joseph K. Dixon, *Photographs of American Indians, Ceremonies, Councils, and Little Big Horn*, The Gilder Lehrman Institute of American History, GLC03911.08. Most of these photographs were taken in 1908, 1909, and 1913. Joseph Dixon and his sponsor, Rodham Wanamaker, believed that they were documenting a disappearing way of life (Dixon wrote a book called *The Vanishing Race*) and they wanted to project a tragic, but romantic story. Most of the outdoor images included here were taken around the site of the Battle of Little Bighorn in Montana. Most of the portraits were taken in studios in eastern cities like New York. There is some information available about specific images:
  - #1: Nothing written on the back of the photograph. (The Gilder Lehrman Institute of American History, GLC03911.08.01)
  - #2: Written on the back of the photograph: “Smoke signals.” (The Gilder Lehrman Institute of American History, GLC03911.08.02)
  - #3: Nothing written on the back of the photograph. (The Gilder Lehrman Institute of American History, GLC03911.08.03)
  - #4: Nothing written on the back of the photograph. (The Gilder Lehrman Institute of American History, GLC03911.08.04). This photograph was taken at the burial ground at the site of the Battle of Little Bighorn in Montana. The men in the photograph had been scouts for General Custer.
  - #5: Written on the back of the photograph: “In Command of the Prairie.” (The Gilder Lehrman Institute of American History, GLC03911.08.06)
  - #6: Written on the back of the photograph: “The Remnant of a race.” (The Gilder Lehrman Institute of American History, GLC03911.08.15)
  - #7: Nothing written on the back of the photograph. (The Gilder Lehrman Institute of American History, GLC03911.08.19)

- #8: Written on the back of the photograph: “Nethla.” (The Gilder Lehrman Institute of American History, GLC03911.08.22). Nethla is identified as a San Carlos Apache from southeastern Arizona.
  - #9: Written on the back of the photograph: “Bull Snake.” (The Gilder Lehrman Institute of American History, GLC03911.08.26) Bull Snake was a Crow warrior and a scout for the US Army, fighting at the Battle of the Rosebud.
  - #10: Written on the back of the photograph: “Little Wolf.” (The Gilder Lehrman Institute of American History, GLC03911.08.30) This man has been identified as Laban Little Wolf, nephew of the Northern Cheyenne Head Chief Little Wolf. His shirt was probably a Lakota gift garment rather than a Cheyenne garment.
  - #11: Nothing written on the back of the photograph. (The Gilder Lehrman Institute of American History, GLC03911.08.35)
  - #12: Joseph K. Dixon, Ojibwe/Chippewa mother and child, Long Lake Reservation, Minnesota, 1913, IU Museum of Archaeology and Anthropology Digital Exhibits
- [“Indian Tribes, Cultures & Languages”](#) map from Lesson 1
  - Cultural analysis activity sheets should come after the photographs
  - Exit Ticket 2: Aspects of Native American Culture

## PROCEDURE

- **Opening of the Lesson: Advantages and Limitations of Photographs from the Past**
  - o Pose two questions to the class:
    - “What are the advantages of using photographs to learn about the past?”
    - “What are the limitations of using photographs to learn about the past?”
    - Note: A photograph captures one moment in time. Context is important to understand more about the event(s) and/or people captured in a photograph. Other considerations may be any biases or interests of the photographer.
  - o On a whiteboard or screen, display a T-chart with “advantages” and “limitations” as the topics.
  - o List the student responses under the two categories.
- **Direct Instruction: Analyzing Photographs**
  - o Students share what they know about American Indian cultures.
    - This can be done in the whole class setting or in small groups who later share out their responses to the whole class.
    - Encourage students to identify the sources for their information (movie, school, personal experience, family tradition, reading or viewing a primary or secondary source, etc.).
  - o Display or have students refer to the “Indian Tribes” map. Locate for the students where most of the photographs they will be examining are from: the northern Plains, near the site of the Battle of Little Bighorn in Montana, through South Dakota. The photograph of the mother and baby (#12) was taken in Minnesota, and Nethla was a San Carlos Apache from southeastern Arizona.

- o Introduce the Cultural Analysis activity sheet you are using and distribute Photographs of American Indians, 1908 to 1913
  - All the photographs should be distributed. You may choose how students will analyze the photographs. Each choice has a different activity sheet.
  - If you choose to analyze photographs individually, you may distribute specific photographs to individual students, to pairs of students, or to small groups along with the Cultural Analysis of a Photograph activity sheets.
  - If you choose to make a complete set of the photographs for each small group, the group uses the Cultural Analysis of a Set of Photographs activity sheets. For this activity, the students will
    1. Sort the photographs into categories that highlight aspects of culture. You may let the students choose their own categories or choose categories from the list on the activity sheet, or you may give them a limited number of applicable categories to choose from.
    2. List (by number) which photographs fit each category
    3. Examine the photographs in each category and write down what they have learned about the category based on the cultural evidence in those photographs
  - Advise the students that there will not be cultural evidence in all categories for every photograph.
- o Share analysis of individual photographs or the set of photographs.
- Closure: Further Questions
  - o Students will choose one photograph they found interesting and answer two questions in Exit Ticket 2: Aspects of Native American Cultures:
    - Why does the photograph you chose stand out to you?
    - What does your chosen photograph say about the Native American cultures of the Plains?



## Civic Dispositions in Native American Cultures

### OVERVIEW

In this lesson students explore the civic dispositions of respect, cooperation, compassion, and empathy in their own lives and the lives of others. They will define the four civic dispositions featured in the lesson and identify examples of those civic dispositions in a primary source: a letter by General John Pershing.

### OBJECTIVES

Students will be able to

- Analyze primary sources related to Native Americans through the lenses of the civic dispositions of respect, cooperation, compassion, and empathy.

### MATERIALS

- Civic Dispositions activity sheet
- Letter from General John Pershing to Joseph K. Dixon, September 18, 1920, The Gilder Lehrman Institute of American History, GLC03911.07. This letter was written in response to a request from Joseph K. Dixon, who took the photographs featured in Lesson 2. He was working to advocate for citizenship for American Indians. General John J. Pershing had fought in the “Indian Wars” in the US and commanded the American Expeditionary Forces in World War I.
- Identify Civic Dispositions activity sheet
- Exit Ticket 3: Civic Dispositions in Native American Cultures

### PROCEDURE

- Opening of the Lesson: What are civic dispositions?
  - o Write on the whiteboard the four civic dispositions of respect, cooperation, compassion, and empathy.
  - o Negotiate the crafting of a definition for each of the four civic dispositions with students.
    - Note: Working definitions of the civic dispositions:
      - o Respect-Honoring the humanity of others
      - o Cooperation-Working peacefully with others
      - o Compassion-Kindness of the heart
      - o Empathy-Understanding how someone else feels
  - o Identify ways the civic dispositions are evident in students’ everyday lives.
- Direct Instruction: Analyzing a document using civic dispositions
  - o The students will write in the negotiated definitions crafted by the whole class in the Definitions of Civic Dispositions activity sheet.

- o Read aloud the first paragraph of General Pershing’s letter about Native American service in World War I, modeling prosody, inflection, and punctuation while the students follow along silently. Then “share read” the same text with the class.
  - Share Reading is very useful for students approaching complex text. Begin reading the text aloud, still modeling prosody, inflection, and punctuation. After reading a few words, ask the students to join you as you continue to read aloud. Encourage the students to put some emotion into their reading, based on the meaning of the text.
  - This technique not only provides a disciplined approach to complex text, but will support struggling readers as well as English language learners (ELL).
- o Read aloud the second paragraph of Pershing’s letter and then have the class share read it with you.
- o Students identify textual evidence of civic dispositions in Pershing’s letter.
  - This can be done individually or in small groups.
  - Share out the identified textual evidence of civic dispositions.
- Closure: Civic Dispositions in Native American Cultures
  - o The students will answer the question in Exit Ticket 3: Civic Dispositions in Native American Cultures:
    - What civic dispositions in time of war are representative of Native American cultures as a whole?

# The Impact of Native American Boarding Schools

## OVERVIEW

The Native American boarding school experience had a lasting impact on the students who attended the schools and on their families, communities, and tribes/nations. The students will explore the experience of an American Indian girl and analyze the impact of the experience on her life and on Native American cultures as a whole.

## OBJECTIVES

Students will be able to

- Determine the emotional toll of the boarding school experience
- Analyze the impact of the boarding school experience on Native American students
- Analyze the impact of the boarding school experience on Native American cultures

## MATERIALS

- Zitkala-Ša, “The School Days of an Indian Girl,” *Atlantic Monthly* 85 (February 1900): 185–187, The Gilder Lehrman Institute of American History, GLC09887.01. Zitkala-Ša was born at the Yankton Sioux Agency in South Dakota in 1876 and died in Washington DC in 1938. She became an accomplished musician and writer, and was a leading activist for Native American rights.
- Exit Ticket 4: The Impact of the Native American Boarding Schools

## PROCEDURE

- **Opening of the Lesson: Attending a Boarding School and a Day School**
  - o Define a “Day School” and a “Boarding School”
    - Day schools are schools where students attend classes during the day and return home after school.
    - Boarding schools are schools where students live at the school during the school term and do not go home at night.
  - o Distinguish between a Day School and a Boarding School using a T-chart for each type of school with the topics of strengths and drawbacks on each T-chart.
    - List the student responses under the categories.
    - Poll the students on which school they would prefer to attend.
- **Direct Instruction: Experiences at a Boarding School for Native Americans**
  - o Read aloud and then share read the first excerpt from Zitkala-Ša’s “The School Days of an Indian Girl” as described in Lesson 3 above.

- o Students will answer the following three questions for each of the excerpts:
  - What was the strongest emotion Zitkala-Ša experienced? Use textual evidence to support your opinion.
  - What sentence or phrase stood out to you the most in this excerpt? Use textual evidence to support your opinion.
  - How did Zitkala-Ša's boarding school experience violate her culture? Use textual evidence to support your opinion.
- o You may choose to continue to read aloud and share read the other two excerpts or have the students read them independently, based on the reading level of the students.
- o When they complete the activity sheets, you may have them share out their responses to the questions.
- Closure: Students Share Favorite Phrases from Zitkala-Ša's Experiences at an Indian Boarding School
  - o Discuss with the whole class why such schools tried to take away parts of Native American cultures and how the experiences they had at those schools as children could have affected Native Americans as they grew up.
  - o Students answer two questions in Exit Ticket 4: The Impact of the Native American Boarding Schools:
    - What long-term consequences could a student like Zitkala-Ša experience after attending a boarding school like the one she describes?
    - How would such boarding schools affect the culture of a whole Native American tribe/nation?

Family Culture Infographic for \_\_\_\_\_ (Name)

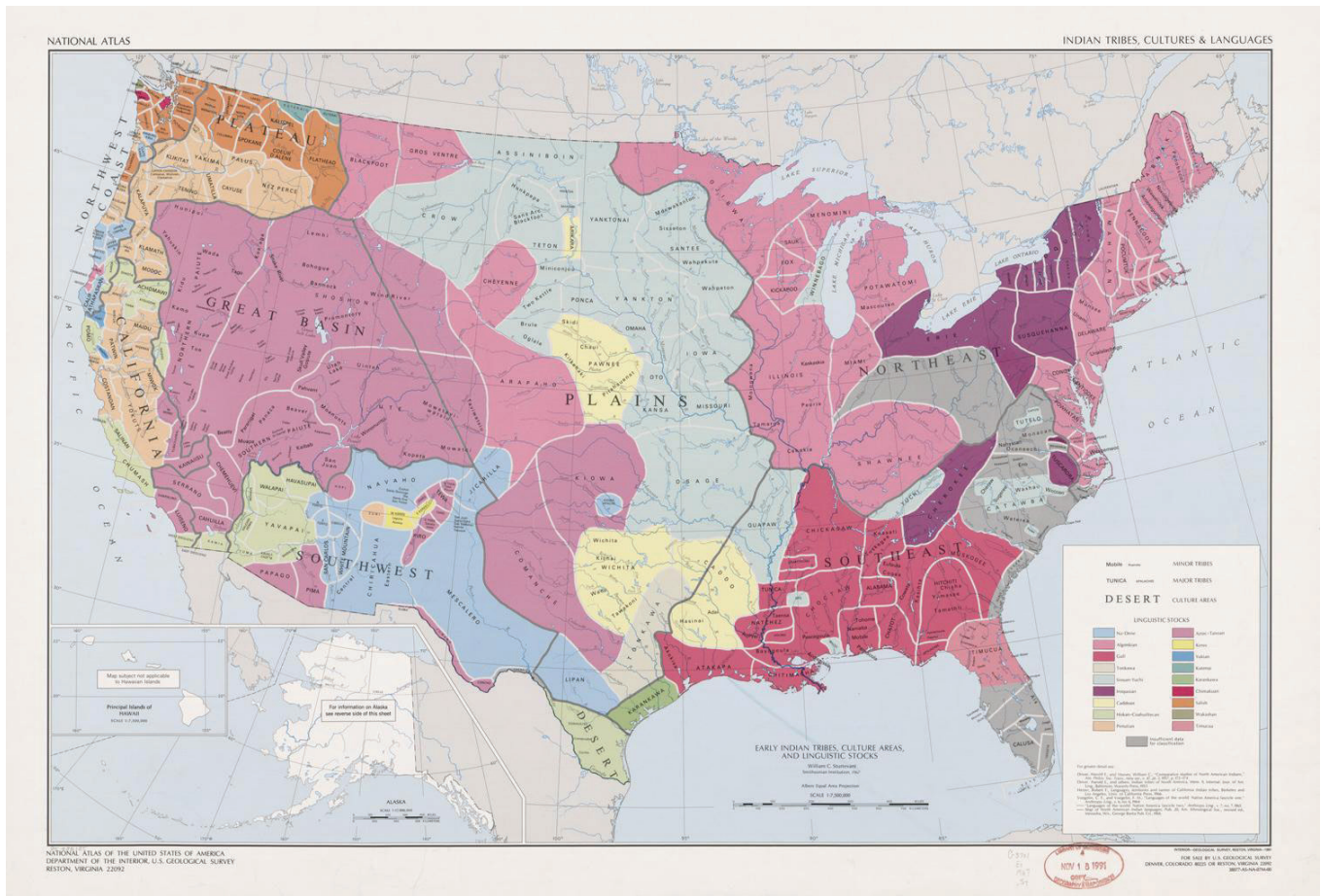
Culture is a word for the “way of life” followed by groups of people. A culture is passed on to the next generation by learning and participating. Culture is seen in people’s writing, religion, music, clothing, cooking, and many of the other “everyday” things people do.

What is the “way of life” or culture in your family? Using words, drawings, or other symbols, illustrate aspects of your way of life (culture). You may also include photos. Also note any known geographic, historical, and/or traditional influences in your family.

In the space below, illustrate through words, photos, drawings, or symbols any of the following...	Geographic, Historical, and/or Traditional Influences
music, holidays, clothing, food	
cultural norms and rules for eye contact, personal space, interactions between people	
beliefs, values, collective work, individual work	



# “Indian Tribes, Cultures & Languages”



William Sturtevant and US Geological Survey, *National Atlas of the United States*, 1967, repr. 1991. (The Library of Congress)

## Exit Ticket 1: Understanding and Connecting to Native American Cultures

Can you identify any possible cultural influences from the map?

Which tribes/nations have you heard of before?

Which tribes/nations do you want to know more about?

Name/Group \_\_\_\_\_

## Cultural Analysis of a Photograph

### Photographs of American Indians, 1908 to 1913

Photograph # \_\_\_\_

Describe what you see in the photograph

Identify cultural evidence of  
Clothing, Food, Music, Holidays, Beliefs, Values, Collective Work, Individual Work, Geographical,  
Historical, and/or Traditional Influences

What title would you give this photograph?

What further questions do you have of the photograph?

Name/Group \_\_\_\_\_

### Cultural Analysis of a Set of Photographs

#### Photographs of American Indians, 1908 to 1913

Divide the photographs into different categories. Name each category (for example, Food) and write down the numbers of the photographs (#1-#12) that fit into each category.

Describe what you can learn about each category from the cultural evidence in the photographs you put into that category. This may include: **Clothing, Food, Music, Holidays, Beliefs, Values, Collective Work, Individual Work, Geographical, Historical, and/or Traditional Influences**

What further questions do you have of the photographs

Photographs of American Indians, 1908 to 1913

#1



(The Gilder Lehrman Institute of American History, GLC03911.08.01)



#2



(The Gilder Lehrman Institute of American History, GLC03911.08.02)



(The Gilder Lehrman Institute of American History, GLC03911.08.03)



#4



(The Gilder Lehrman Institute of American History, GLC03911.08.04)

#5



(The Gilder Lehrman Institute of American History, GLC03911.08.06)



#6



(The Gilder Lehrman Institute of American History, GLC03911.08.15)



#7



(The Gilder Lehrman Institute of American History, GLC03911.08.19)





(The Gilder Lehrman Institute of American History, GLC03911.08.22)



#9



(The Gilder Lehrman Institute of American History, GLC03911.08.26)



#10



(The Gilder Lehrman Institute of American History, GLC03911.08.30)



#11



(The Gilder Lehrman Institute of American History, GLC03911.08.35)





(IU Museum of Archaeology and Anthropology Digital Exhibits)

Name/Group \_\_\_\_\_

### Exit Ticket 2: Aspects of Native American Cultures

Why does the photograph you chose stand out to you?

What does your chosen photograph say about the Native American cultures of the Plains?

Name/Group \_\_\_\_\_

### Definitions of Civic Dispositions

Respect

Cooperation

Compassion

Empathy



## A Letter from General John Pershing to Joseph K. Dixon, 1920

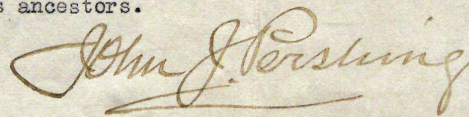
Headquarters  
GENERAL OF THE ARMIES  
Washington

September 18, 1920.

### APPRECIATION OF THE AMERICAN INDIAN IN THE WORLD WAR

The ranks of the American Army in Europe were filled with representatives of practically every race, creed, and class in the world, who had united under our flag to save the civilization of Europe and to guarantee mankind against the oppression of a military autocracy. The presence of the American Indian as a soldier of our army, fighting on foreign fields for liberty and justice, presented a unique example of the development of the American Democracy.

My early service involved campaigns against the Indians on the western plains, where we came to respect them as a foe and to appreciate the tragedy of their early experience with our growing nation. They served us as guides and scouts, and won the sympathy of our officers and soldiers engaged in carrying out policies which had curtailed the ancient freedom of their race. Later, in Mexico, Indian Scouts rendered valuable service in the brief campaign against Villa. But it was in the World War that the North American Indian took his place beside every other American in offering his life in the great cause, where as a splendid soldier, he fought with the courage and valor of his ancestors.



John J. Pershing to Joseph K. Dixon, September 18, 1920.  
(The Gilder Lehrman Institute of American History, GLC03911.07)

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John J. Pershing

Name/Group \_\_\_\_\_

### Identify Civic Dispositions

Identify civic dispositions in General Pershing's letter.

Identify one piece of textual evidence of the civic disposition of **respect**.

Identify one piece of textual evidence of the civic disposition of **cooperation**.

Identify one piece of textual evidence of the civic disposition of **compassion**.

Identify one piece of textual evidence of the civic disposition of **empathy**.

Name/Group \_\_\_\_\_

### Exit Ticket 3: Civic Dispositions in Native American Cultures

What civic dispositions in time of war are representative of Native American cultures as a whole? Use textual evidence to support your answer.



Name/Group \_\_\_\_\_

**“The School Days of an Indian Girl” by Zitkala-Ša (also known as Gertrude Bonnin)**

“There were eight in our party of bronzed children who were going East with the missionaries. Among us were three young braves, two tall girls, and we three little ones, Judéwin, Thowin, and I. We had been very impatient to start on our journey to the Red Apple Country, which, we were told, lay a little beyond the great circular horizon of the Western prairie. Under a sky of rosy apples we dreamt of roaming as freely and happily as we had chased the cloud shadows on the Dakota plains. We had anticipated much pleasure from a ride on the iron horse, but the throngs of staring palefaces disturbed and troubled us. . . . Sometimes [the children] took their forefingers out of their mouths and pointed at my moccasined feet. Their mothers, instead of reproving such rude curiosity, looked closely at me, and attracted their children’s further notice to my blanket. This embarrassed me, and kept me constantly on the verge of tears. I sat perfectly still, with my eyes downcast, daring only now and then to shoot long glances around me. . . . It was night when we reached the school grounds. The lights from the windows of the large buildings fell upon some of the icicled trees that stood beneath them. We were led toward an open door, where the brightness of the lights within flooded out over the heads of the excited palefaces who blocked the way. My body trembled more from fear than from the snow I trod upon. . . .”

What was the strongest emotion Zitkala-Ša experienced? Use textual evidence to support your opinion.

What sentence or phrase stood out to you the most in this excerpt? Use textual evidence to support your opinion.

How did Zitkala-Ša’s boarding school experience violate her culture? Use textual evidence to support your opinion.

Name/Group \_\_\_\_\_

“Entering the house, I stood close against the wall. The strong glaring light in the large whitewashed room dazzled my eyes. The noisy hurrying of hard shoes upon a bare wooden floor increased the whirring in my ears. My only safety seemed to be in keeping next to the wall. As I was wondering in which direction to escape from all this confusion, two warm hands grasped me firmly, and in the same moment I was tossed high in midair. A rosy-cheeked paleface woman caught me in her arms. I was both frightened and insulted by such trifling. I stared into her eyes, wishing her to let me stand on my own feet, but she jumped me up and down with increasing enthusiasm. My mother had never made a plaything of her wee daughter. Remembering this I began to cry aloud. They misunderstood the cause of my tears, and placed me at a white table loaded with food. . . . ‘Oh, I want my mother and my brother Dawée! I want to go to my aunt!’ I pleaded; but the ears of the palefaces could not hear me. . . . I had arrived in the wonderful land of rosy skies, but I was not happy, as I had thought I should be. My long travel and the bewildering sights had exhausted me. I fell asleep, heaving deep, tired sobs. My tears were left to dry themselves in streaks, because neither my aunt nor my mother was near to wipe them away. . . .”

What was the strongest emotion Zitkala-Ša experienced? Use textual evidence to support your opinion.

What sentence or phrase stood out to you the most in this excerpt? Use textual evidence to support your opinion.

How did Zitkala-Ša’s boarding school experience violate her culture? Use textual evidence to support your opinion.

Name/Group \_\_\_\_\_

“The first day in the land of apples was a bitter-cold one; for the snow still covered the ground, and the trees were bare. . . . And though my spirit tore itself in struggling for its lost freedom, all was useless. A paleface woman, with white hair, came up after us. We were placed in a line of girls who were marching into the dining room. These were Indian girls, in stiff shoes and closely clinging dresses. The small girls wore sleeved aprons and shingled hair. As I walked noiselessly in my soft moccasins, I felt like sinking to the floor, for my blanket had been stripped from my shoulders. . . . Late in the morning, my friend Judéwin gave me a terrible warning. Judéwin knew a few words of English, and she had overheard the paleface woman talk about cutting our long, heavy hair. Our mothers had taught us that only unskilled warriors who were captured had their hair shingled by the enemy. Among our people, short hair was worn by mourners, and shingled hair by cowards! We discussed our fate some moments, and when Judéwin said, ‘We have to submit, because they are strong,’ I rebelled. ‘No, I will not submit! I will struggle first!’ . . . I watched my chance, and when no one noticed I disappeared. . . . From my hiding place I peered out, shuddering with fear whenever I heard footsteps near by. Though in the hall loud voices were calling my name. . . . I remember being dragged out, though I resisted by kicking and scratching wildly. In spite of myself, I was carried downstairs and tied fast in a chair. I cried aloud, shaking my head all the while until I felt the cold blades of the scissors against my neck, and heard them gnaw off one of my thick braids. Then I lost my spirit . . . now my long hair was shingled like a coward’s! In my anguish I moaned for my mother, but no one came to comfort me. Not a soul reasoned quietly with me, as my own mother used to do; for now I was only one of many little animals driven by a herder.”

What was the strongest emotion Zitkala-Ša experienced? Use textual evidence to support your opinion.

What sentence or phrase stood out to you the most in this excerpt? Use textual evidence to support your opinion.

How did Zitkala-Ša’s boarding school experience violate her culture? Use textual evidence to support your opinion.



Name/Group \_\_\_\_\_

### Exit Ticket 4: The Impact of the Native American Boarding Schools

What long-term consequences could a student like Zitkala-Ša experience after attending a boarding school like the one she describes?

How would the system of Native American boarding schools affect the culture of a Native American tribe/nation?