



## LESSON OVERVIEW

**1 minute video overview:**  
[Boarding School Intro Video](#)

**Grade:** High School (11<sup>th</sup>)

**Subject:** Boarding Schools

**Timing of lesson:** 2-3 (60-minute lessons)

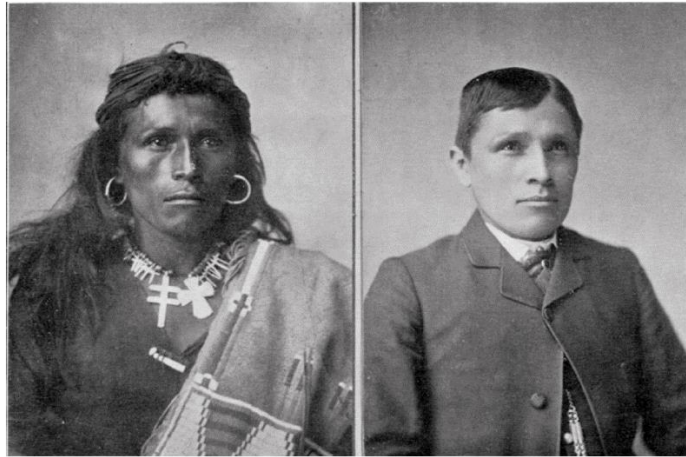
**Standards:** HS.60, HS.61, HS.65, HS.74

**Title of lesson:** Klamath Tribes and the Boarding School Experience

**Overview:** This lesson focuses on the Indian boarding school experience of Native children. The lesson talks about the history of the boarding school system at both the national and state level. The lesson also specifically addresses the oral stories and experiences of Klamath Tribal members who attended the schools. The lesson focuses on building an understanding of the historical concepts related to the boarding schools and acknowledging through empathy what students may have experienced through this process of forced assimilation.



# Klamath Tribes Curriculum



These lessons are written in compliance with the Senate Bill 13 Tribal History/Shared History project. The goal is to share information related to the Klamath, Modoc and Yahooskin Band of Piute Indians, known collectively as the Klamath Tribes. The perspective is intended to be from that of the Tribes however, it is important to know and understand that each tribal member has their own unique lived experiences. As a people we have both commonality as well as individuality. These lessons aim to represent the general perspective of the Tribes but are not all inclusive and are shared and taught with the understanding that individual tribal members hold their own unique and personal perspective. If the Klamath Tribes can be of any assistance in helping with the lessons, questions or extended learning opportunities such as resources, guest speakers or field trips please contact us at:

**Tribal Administration Offices**

**P.O. Box 436**

**Chiloquin OR 97624**

**Phone (800) 524-9787 or (541) 783-2219**

[www.klamathtribes.org](http://www.klamathtribes.org)

### **The Klamath, Modoc, and Yahooskin Mission Statement.**

*“The mission of the Klamath Tribes is to protect, preserve and enhance the spiritual, cultural and physical values and resources of the Klamath, Modoc and Yahooskin Peoples by maintaining the customs and heritage of our ancestors. To establish comprehensive unity by fostering the enhancement of spiritual and cultural values through a government whose function is to protect the human and cultural resources, treaty rights, and to provide for the development and delivery of social and economic opportunities for our People through effective leadership.*”

## LEARNING SEGMENT FRAMEWORK

**Title of Learning Segment (Unit): Klamath Tribes & the Boarding School Experience**

**Grade Level: 11<sup>th</sup> Grade**

**Class and/or subject/topic: Social Studies**

**LESSON FOCUS- Boarding Schools**

**Essential Understandings:** Genocide, Federal Policy, and Laws- Genocide is defined as the massacre of a large group of people of a specific ethnic group. Genocide of Native Americans is an untold reality. United States laws and policies institutionalized existing genocidal practices. The purpose of these policies and laws were to exterminate and/or assimilate Native American people. The devastating on-going effects on the health and well-being of tribal people is intergenerational, widespread, and universal.

### BRIEF SUMMARY OF THE LEARNING SEGMENT

This lesson focuses on the Indian boarding school experience of Native children. The lesson talks about the history of the boarding school system at both the national and state level. The lesson also specifically addresses the oral stories and experiences of Klamath Tribal members who attended the schools. The lesson focuses on building an understanding of the historical concepts related to the boarding schools and acknowledging through empathy what students may have experienced through this process of forced assimilation.

### STANDARDS

HS.60 Analyze the history, culture, tribal sovereignty, and historical and current issues of the American Indian/Alaska Native/Native Hawaiian in Oregon and the United States. (History)

HS.61 Analyze and explain persistent historical, social and political issues, conflicts and compromises in regards to power, inequality and justice and their connection to current events and movements. (History)

HS.65 Identify and analyze the nature of systemic oppression on ethnic and religious groups, as well as other traditionally marginalized groups, in the pursuit of justice and equality in Oregon, the United States and the world. (History)

HS.74 Analyze an event, issue, problem, or phenomenon, critiquing and evaluating characteristics, influences, causes, and both short- and long-term effects.

HS.77 Engage in informed and respectful deliberation and discussion of issues, events, and ideas applying a range of strategies and procedures to make decisions and take informed action.

## ESSENTIAL QUESTION

How do we know the difference between helping those who are unlike us and pushing our assumptions on others?

## LEARNING OBJECTIVES

- Students will be able to understand the legislative history as it related to Dawes Act and boarding schools.
- Students will be able to examine the impact on Native youth, families, and tribes due to the boarding schools.
- Students will be able to reflect on the impacts of forced assimilation in the past and the present.
- Students will be able to reflect on different aspects of the boarding schools through both simulation exercises as well as written reflections.

## LESSON SEQUENCE

The lesson is designed for the PowerPoint to guide the work and be used in conjunction with the worksheet. The *Boarding Schools Part I PowerPoint* lays the foundation for the boarding schools at a national level and provides the history and context of the boarding school system. The *Boarding Schools Part II, The Klamath Experience PowerPoint*, focuses on the boarding schools in Oregon and Klamath Tribal member's experiences at boarding schools.

The teacher is encouraged to read the notes section within the PowerPoint.

### Day 1:

#### Warm-Up/Launch

- Boarding school simulation exercise

#### Vocabulary

- Assimilation
- Empathy

### PowerPoint Content

- Dawes Act
- Boarding School History

### Day 2:

#### Warm-Up/Launch

- Review of vocabulary & essential question
- (optional *Dog And The Wolf* fable)

### PowerPoint Content

- History of Boarding Schools in Oregon
- History of Klamath Tribal members attending Boarding Schools.

### Assessment/Reflection

## EVIDENCE FOR UNDERSTANDING

Students will demonstrate their understanding through completing the worksheet and reflection assessment. They will also show understanding through small group or full class discussions. It should be emphasized that student's experiences and perspectives, when shared, add value to the class as a whole.

The timing laid out in the learning plan is just a recommendation. As the simulation and student sharing may vary per class, it would be suggested to give this the time needed based upon student/class needs.

## CONTEXT AND BACKGROUND

### **Accommodations and Adaptations:**

**Background for teachers:** The Dawes/Allotment Act of 1887 correlates well with the Homestead Act of 1862 and the idea of westward expansion. The Dawes Act was one of the most significant pieces of Indian legislation ever passed. It focused on three areas: land, education, and culture/religion and significantly redefined all three areas forever. This lesson focuses on the Klamath Tribes' experiences related to the boarding schools aspect of the Dawes Act and is a standalone lesson. However, as part of these materials is a foundational

information lesson related to the Dawes Act and an extension lesson related to the boarding schools on a larger level.

**Prerequisite Skills and Knowledge:** As this is a standalone lesson, no prerequisite skills or knowledge are needed.

**Potential Misconceptions or Misunderstandings:**

There is always the possibility that when doing a lesson from a diverse approach of underlying prejudices or misconceptions. This lesson's goal is to address historical issues that have present-day ramifications. There is also a segment within the lesson where students analyze before and after pictures of Native children, which is intentionally geared towards addressing misconceptions of what a “savage” and “civilized” person looks like.

**Engagement strategies:**

Having the students reflect upon their own lives and experiences is a key to engagement and greater understanding in this lesson. By reflecting on how they would feel if placed in a similar hypothetical situation, it is the hope that engagement will be high, and each experience will be unique to the individual student. Those experiences, when shared through small group or full class discussions, will increase the understanding and empathy for all class members.

Some students may have had a family member who attended the boarding schools and may be able to share personal family stories. If the student is comfortable doing so, this is highly encouraged. Be aware that this history is not separated by time (there is the likelihood that a Native grandparent was attending boarding school) and can be difficult for some students to discuss.

**Extension Activities:**

As a separate activity, a PowerPoint lesson can be used as an online or in-class tool for students to learn about the Dawes Act. The lesson can be self-directed by the student, and the PowerPoint is all-inclusive.

- An extension activity assessment would be writing a reflective response to the following prompt. (Could be a paragraph or a page.)
- If you had to choose the one aspect of the Dawes Allotment Act (allotment, boarding schools, or Indian Offenses) that you think was most harmful to Native American tribes, what would it be and why?

There is also a separate research activity related to primary document review. This includes a worksheet and several primary source documents from Carlisle Indian School.

**MATERIALS NEEDED:**

Teaching the lesson requires a computer and projector system to play a video and display a PowerPoint presentation. Printed worksheets or worksheets launched through an online education platform.

The students will need to have a writing utensil, printed worksheet, or an electronic device for a paperless or online learning environment.

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**LEARNING PLAN *Boarding Schools Part I PowerPoint***

	<b>Teacher is doing...</b>	<b>Students are doing...</b>	<b>Timing</b>
<b>Launch</b>	<p>Welcome students to class Have PowerPoint going Have student stack all belongings on their desk</p> <p>Read launch scenario to students.</p> <p>Have silent work time for students to answer questions on the worksheet.</p>	<p>stack all belonging on desk</p> <p>listen to scenario</p> <p>List the belongings on your desk</p> <ol style="list-style-type: none"> <li>1. Out of the list of things you had on your person, what would you be the saddest to lose? Why?</li> <li>2. What is the history of your name, and what meaning does it have for you? - How will it feel to be called by a new name in a new language?</li> <li>3. What thing will you miss most from home? Why?</li> <li>4. What person will you miss most from home? Why?</li> <li>5. What person is the least likely to be there when you come back?</li> <li>6. In this hypothetical, what is the greatest thing you have lost or will lose?</li> </ol>	10-15 min
<b>Transition</b>	Have students share some of their responses to the simulation were and how it made them feel.	Participate in small group/full class discussion.	5-10 min
	Read Essential Question: How do we know the difference between helping those who are unlike us and pushing our assumptions (what	Student answer this on worksheet.	2 min

	<p>we think is best) onto others?</p> <p>You can have students share answers with the class?</p> <p>Vocabulary</p> <p>Display vocabulary words from PowerPoint</p> <ul style="list-style-type: none"> <li>• Assimilation: The process of becoming similar to something</li> <li>• Empathy: The ability to understand and share the feelings of another.</li> </ul>	<p>Full class discussion</p> <p>Independent work time while students complete vocabulary section of worksheet</p>	<p>3 min</p> <p>5 min</p>
<b>Transition</b>	Play Video in PowerPoint 2:30m	Watch video	3 min
<b>Activity 2</b>	<p>Lecture format</p> <p>Proceed through the PowerPoint</p> <p>Ask the question to the class.</p> <ul style="list-style-type: none"> <li>• Why were children sent to schools so far away?</li> <li>• Have you have been separated from your family or community? How did it make you feel? What did you miss most about home?</li> </ul> <p>Continue lecture.</p> <p>For why and how was this allowed? (Slide 27) after reading through the slide, have students answer on their worksheet why no one stopped the government from taking the children and what they would have done in a similar situation.</p> <p>Talking points:  Natives did not have money or power  Some of the people who were taking the children thought they were doing what was best.  Some parents took their children and hid.  For many parents, there was nothing they could do- the federal government had absolute control and the help of the local Indian Agent.</p>	<p>Listen</p> <p>Answer this question in a small group or full class discussion.</p> <p>Students answer- Why did no one stop the government from taking the Indian children away from their families?</p> <p>If you were a parent and didn't want your child taken far away to a school, what would you have done?</p> <p>Small group or full class discussion on what students would have done it put in the same situation.</p>	<p>10 min</p>

<b>Transition</b>	Have students share out loud how they would have responded.	Small group or full class discussion.	3-5 min
<b>Activity 3</b>	<p>Continue with lecture reading notes in PowerPoint.</p> <p>When you get to the images of the young children (slide 28 Haskell Babies) you can talk about as older siblings or cousins how they would feel if their young family members were taken away from them.</p> <p>Potential guiding questions          -How many of you have younger siblings?          -How would you feel if they were taken away?          -What would you do?</p> <p>Continue with PowerPoint</p>	<p>Students listen to lecture.</p> <p>Students discussion</p> <p>Students take notes on worksheet.</p>	10 min
<b>Transition</b>	Students answer: By 1926, the Indian Office estimated that nearly _____% of Indian school-age children were attending boarding schools. (Slide 29)	83%	5-10 min
<b>Closing</b>	Explain why it is important to learn about Oregon history and tribes in our area, and that is what we will do tomorrow.	The student should have Warm up, vocabulary, and PowerPoint review part 1 completed. Turn in worksheets or keep them for the next day.	3 min



**LEARNING PLAN *Boarding Schools Part II, The Klamath Experience PowerPoint***

	<b>Teacher is doing...</b>	<b>Students are doing...</b>	Timing
<b>Launch</b>	<p>Welcome students to class            Have PowerPoint going            Review essential question and vocabulary            Essential Question: How do we know the difference between helping those who are unlike us and pushing our assumptions (what we think is best) onto others?</p> <p>Vocabulary            Display vocabulary words from PowerPoint            -Assimilation: The process of becoming similar to something            -Empathy: The ability to understand and share the feelings of another.</p> <p>Optional Class warm up:            Have class watch Dog and the wolf fable:            (90m seconds)  <a href="https://youtu.be/iKsBj4Ish0o">https://youtu.be/iKsBj4Ish0o</a></p> <p>Ask students if they would rather be the dog or the wolf and why?            No right or wrong answer, just the best one for them.</p> <p>Ask students if they see any connections between the fable and boarding school lesson.            Who is the dog? Boarding schools            Who is the wolf? Indians</p>	<p>Students review essential question and vocabulary.</p> <p>Small group or full class discussion on who they would rather be, the wolf or dog and why.</p> <p>Students discuss connections to boarding schools and fable.</p>	5 min
<b>Transition</b>	Begin PowerPoint lecture	Students take notes on the worksheet	
	Read & Review slides 4 & 5 regarding how the goals of the schools shifted and why in the Pacific Northwest.	Student answer this on worksheet. Why was it important for children of tribal leaders to be in the federally run boarding schools?	5 min

<b>Transition</b>	Boarding schools in Oregon		
<b>Activity 2</b>	<p>Review Slides 7, 8, &amp; 9          Before picture of the Spokane Indians on their way to the Forrest Grove Training School, read notes while students work on worksheet questions.</p> <ul style="list-style-type: none"> <li>- After checking student work status on two before questions, move on to the after image</li> </ul> <p>Show students after image and allow time for them to answer the same questions.</p> <p>Note that on slide 9- 2 of the children in the original photo are not in the second one, Mattie Lot center back row &amp; Eunice Madge Hames of Spokane both died before the second picture could be taken. This was 2 deaths in less than 7 months. This leads into death and illness in the schools.</p>	<p>Students answer questions on worksheet.</p> <ul style="list-style-type: none"> <li>• When you look at the "before" picture of the Spokane Indians students, what do you see?</li> <li>• Just by looking at the picture, what assumptions do you make?</li> </ul> <p>Students answer questions on worksheet. When you look at the "after" picture of the Spokane Indians students, what do you see?          Just by looking at the picture, what assumptions do you make?</p>	10 min
<b>Transition</b>	<p>Have students discuss their answers as well as the assumptions with each other or as a whole class.</p> <p>This discussion can speak to their own experiences of being judge by how they present and what assumptions may be made about them due to that.</p> <p>Guiding questions:</p> <ul style="list-style-type: none"> <li>- How does that make you feel?</li> <li>- Is that a fair assumption or judgment to make?</li> <li>- Tie into essential question about pushing our perspective or assumptions on people.</li> </ul>	Small group or full class discussion	5 min
<b>Activity 3</b>	<p>The next 6 slides are related to illnesses &amp; death in the schools.</p> <p>The big takeaways are:</p>	Students listen to lecture.	10 min

	<ul style="list-style-type: none"> <li>• How susceptible Indian children were to these illnesses. How ill children would be returned to their reservations and infect the rest of the tribe. That this was a risk the boarding school supporters were willing to take.</li> <li>• Young children were ill and dying away from home and by themselves and how that must have felt for them and their families,</li> </ul> <p>You can build on understanding and empathy here by asking students, when you are sick, what things do you want? Students may say their bed, their parents, medicine Indian students wanted all these things as well. They wanted the comforts of home and loved ones, and their traditional medicines that they believed would heal them.</p> <p>What were the impacts of illness and death of Native children at the boarding schools? -It looked bad for the boarding schools like the children were being overworked &amp; not cared for (that is why it is believed the death records are not accurate or why sick children were sent home to die.) Sick children, even with contagious diseases, would be sent home and infect the rest of the tribe. This will tie in with current issues of over 7000 Native children being found in mass unmarked graves in residential and boarding school. (slide 41)</p>	<p>Students take notes on worksheet</p> <p>Student discussion</p> <p>Students answer question on worksheet</p>	
<b>Transition</b>	Klamath experience at boarding school? (slide 18)	Answer this question on worksheet	3 min
<b>Transition</b>	Finish lecture and PowerPoint students answer question on their worksheet	Students answer the following questions Why were some children sent to schools so far away?	15 min

	<p>Slide 34 <i>Truth, Reckoning, &amp; Healing The Klamath Tribes</i> 7-minute video <a href="https://youtu.be/aPn3DG7A22k">https://youtu.be/aPn3DG7A22k</a></p> <p>The video will reaffirm learning from the lesson and offer personal testimony. Possible discussion question:</p> <ol style="list-style-type: none"> <li>1. Think of your first day of school? -compare this to Clay Dumont's first day at St Mary's Academy.</li> <li>2. Has education changed?</li> </ol>	<p>How long did the boarding schools in operation? If you have not learned about Native American boarding schools before, why do you think that is? Students watch video</p>	
<b>Closing</b>	<p>Final Assessment and Reflection This may be best saved for a third day, so students have adequate time to reflect and complete. You can also tie back to the essential question as well as the fable in the launch. How do we know the difference between helping those who are unlike us and pushing our assumptions on others?</p>	<p>Turn in completed worksheet and reflection Class discussion &amp; debrief</p>	30 min

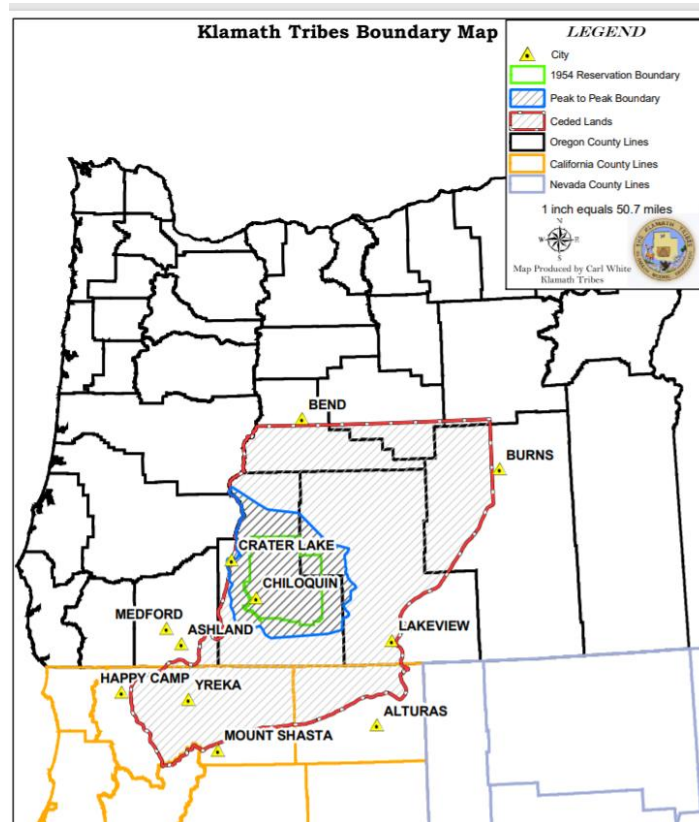
**Enclosures:**

- Lesson overview and cover sheet
- Klamath Boarding School Lesson Worksheet (also as separate word doc and PDF file)
- Klamath Tribes Boarding School Lesson Answer Key (also as separate word doc and PDF file)
- *Boarding School Lesson PowerPoint Part I* (image only download as a separate PowerPoint file, speaker notes are not available when converted to a PDF)
- *Boarding School Lesson PowerPoint Part II, The Klamath Experience* ((image only download as a separate PowerPoint file, speaker notes are not available when converted to a PDF)
- Extension Activity – Daws Act PowerPoint as a separate file
- Extension Activity- Primary Document source review of Carlisle Indian School documents as a separate file folder (contains multiple documents and worksheet)
- Klamath Tribes Land Acknowledgment
- Additional Resources
- Works Cited

## Land Acknowledgment for Klamath Tribes

**Purpose of a land acknowledgment:** To acknowledge someone is to say, "I see you. You are significant." The purpose of a land acknowledgment is to recognize and pay respect to the original inhabitants of a specific region. It is an opportunity to express gratitude and appreciation to those whose territory you exist in.

**Land Acknowledgment:** We want to acknowledge the original stewards of the land we are currently on. The Klamath basin is the traditional territory of the Klamath, Modoc, and Yahooskin Band of Paiute Indians. We honor these tribal members' past, present, and future, as they are the stewards of this land. Oral traditions of the tribes maintain that they were created here and have existed here since time immemorial. In the face of forced removal and cultural genocide, the tribes secured their sovereignty and cultural practices through treaty rights and continual perseverance. We would like to thank and acknowledge the original occupants as well as their descendants for honoring and caring for this pristine environment.



## **Additional Resources:**

- *Say Your Name* music video (3 minutes) <https://youtu.be/1UftaoCvMxc>
- **[The National Native American Boarding School Healing Coalition](https://boardingschoolhealing.org)**  
<https://boardingschoolhealing.org>
- [When Will U.S. Apologize for Boarding School Genocide? \(indiancountrytoday.com\)](http://indiancountrytoday.com)
- [The Forest Grove Indian Training School, 1880 - 1885](https://youtu.be/f4iAk53ONpg) <https://youtu.be/f4iAk53ONpg>
- [The Klamath Tribes – Klamath Modoc Yahooskin](https://klamathtribes.org) <https://klamathtribes.org>
- [Technology revitalizes Native American boarding school exhibit at the Heard \(indianz.com\)](http://indianz.com)
- [Where Native Kids Were Sent To Be Americanized – Mother Jones](#)

## Work Cited

### Interviews:

Dumont, Clayton Sr (Klamath Tribal member)

Dumont, Clayton Jr (Klamath Tribal member)

Guggemos, Eva (Author of The Forest Grove Indian School - Book in process by Eva Guggemos)

Hamilton, John

Reddick, SuAnn (Chemawa Indian School)

### Books:

Stern, T. (1965) *The Klamath Tribe: a People and Their Reservation*. Theodore Stern. London.

Treuer, D. (2020). *The heartbeat of Wounded Knee: Native America from 1890 to the present*. Corsair.

Treuer, D. (2013). *Rez Life: an Indian's journey through reservation life*. Grove Press.

### Webpages:

[Search results | Carlisle Indian School Digital Resource Center \(dickinson.edu\)](#)

[NARA\\_RG75\\_91\\_b1964\\_44340.pdf \(dickinson.edu\)](#) (Selden's transfer request)

[Technology revitalizes Native American boarding school exhibit at the Heard \(indianz.com\)](#)

[Imagine the residential school kids were your own | Toronto Sun](#)

[How Boarding Schools Tried to 'Kill the Indian' Through Assimilation - HISTORY.pdf](#)

[Never Again Kevin Gover's Apology for t.pdf](#)

[The National Native American Boarding School Healing Coalition <https://boardingschoolhealing.org>](#)

[Federal initiative means closer look at Indigenous burial sites in Northwest - OPB](#)

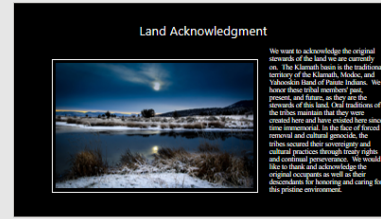
# Boarding Schools Part I PowerPoint



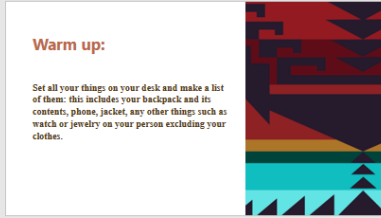
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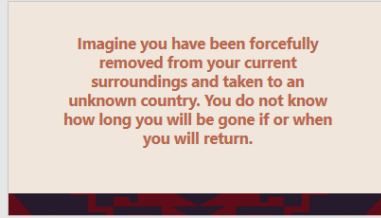
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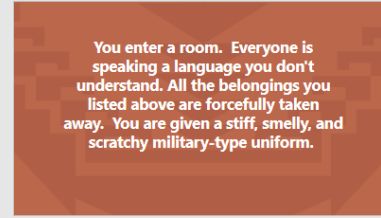
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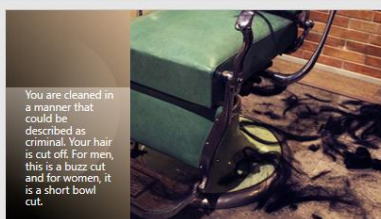
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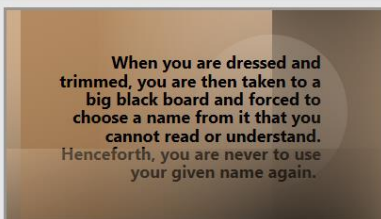
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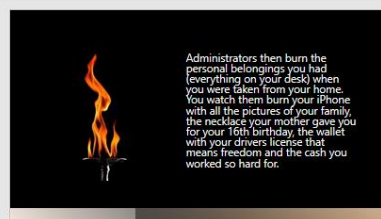
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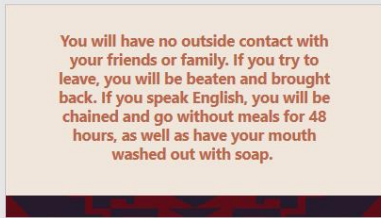
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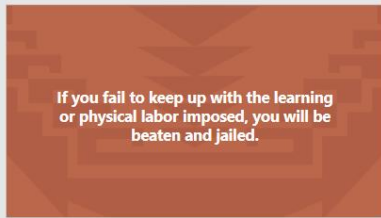
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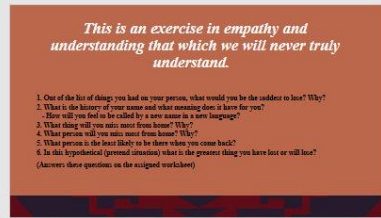
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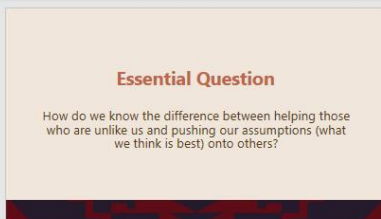
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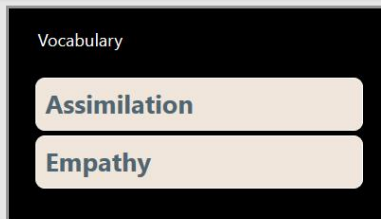
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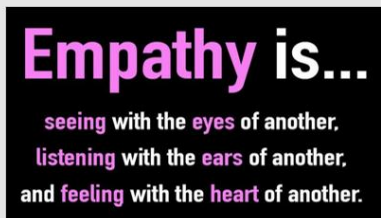
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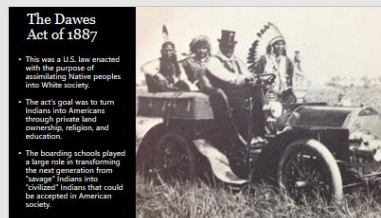
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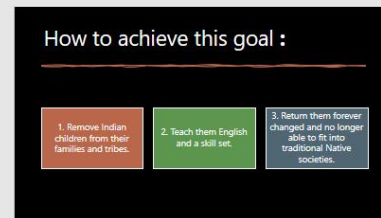
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### Carlisle Indian Industrial School

In 1879, Major Richard Pratt opened the Carlisle Indian Industrial School in Carlisle, Pennsylvania.

He reasoned that if wild turkeys could be domesticated, then surely Indians could be civilized.

Students would be taken from the culture and retained in the white manner speaking English and learning a skill.

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### When students arrived at the school

- The children's clothing and belongings were taken and often replaced with military style outfits for boys and dresses for girls.
- Sometimes the children's clothing and belongings were burned while they watched.
- The kids were told to point to a name on a board, any name, not knowing a word of English. This is how they were punished with an English name.
- Next, they were bathed, and their hair was cut.
- For many Native boys to cut one's hair was a sign of mourning, so when the teacher commanded, there was a loud ritual and beautiful weeping.
- Students found strength in their siblings and tribal members.
- Therefore, they were intentionally separated into capital battalions that broke up sibling and tribal associations.
- Students would try to escape and return to their reservations.
- If they were caught, they were jailed and punished.
- If students spoke their tribal language their mouth was packed out with soap, and they were beaten.

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22

In Indian civilization I am a Baptist, because I believe in immersing the Indians in our civilization and when we get them under holding them there until they are thoroughly soaked.

Richard Henry Pratt

23

### Children were taught domestic or trade skills

24

### Tom Torlino, 1885

To be a person was to be a certain kind of person: an American who owned property and was culturally white. Indian kids went to school to be not Indian." (nearbat of Wounded Knee, Treuer p. 199)

25

### "Kill the Indian... Save the Man."

-Col. Richard Pratt, 1892

26

### Why were children sent to boarding schools so far away?

"When the school is on the reserve the child lives with his parents, who are savages, he is surrounded by savages, and though he may learn to read and write, his habits and training mode of thought are Indian. He is simply a savage who can read and write." - Canadian Police Minister

Indian Reservations and Boarding Schools in the United States

27

### Why and how was this allowed?

- Some Navajos came to recognize that assimilation was the only hope for their children.
- For some conditions "back home" were often worse, because they couldn't afford to feed their children.
- Many parents couldn't read or write so communicate with school officials and their children was difficult.
- Other parents refused to leave their children and camped outside the boarding school.
- Attendance became mandatory
  - Indian Agents would withhold food and benefits, therefore causing injury to the whole family if the children were not turned over.

28

### What could the Indian parents or children do?

Both children and parents had no power to stop the removal of children to the schools by the government.

When the children were returned home, they no longer fit in because they were not familiar with the culture and no longer spoke the language.

29

### By 1926, the Indian Office estimated that nearly 83% of Indian school-age children were attending boarding schools.

30

### Native people endured this direct attack on their way of life and family connections from 1879 through the 1960's.

31

### Narrow the focus in Boarding Schools Part II, The Klamath Experience

In the next section we will look at the history of boarding schools in Oregon as well as specifics about members of the Klamath Tribes who attended these schools.

32

### Dedication

This lesson is dedicated to all of the members of the Klamath Tribes who attended the boarding schools. As well as to the descendants of those members who felt the repercussions of the forced assimilation policy for generations.

We honor your perseverance and resilience. With love, gratitude, and respect.

33

### sepk'eeec'a (thank you)

34

### Thank you

Dumont, Clayton Sr  
Dumont, Clayton Jr  
Gaggen, Don  
Rothick, Susan  
Jim Bright  
Klamath Tribal Council  
Klamath Tribes Culture & Heritage Department  
Klamath Tribes Education Coordinator  
OR IA Ad Hoc Committee

35

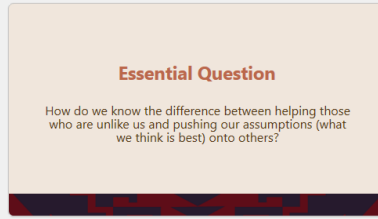
# Boarding Schools Part II, The Klamath Experience PowerPoint



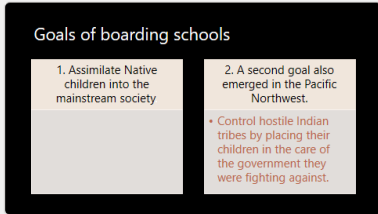
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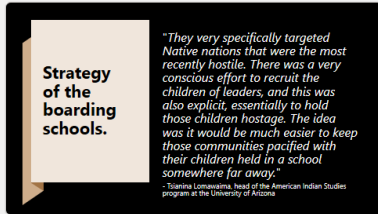
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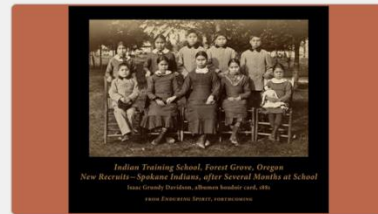
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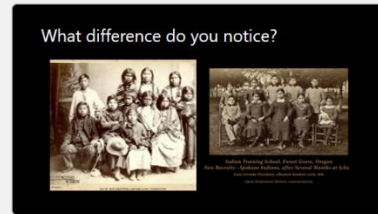
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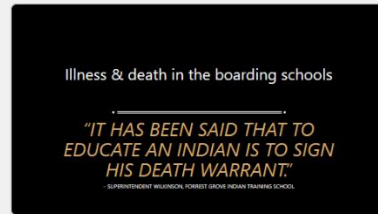
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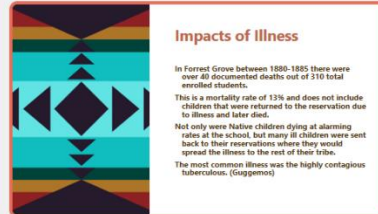
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**"Two or three deaths could kill, almost, the effort."**  
 Superintendent Williams (Forrest Grove) writes to Captain Pratt at the Carlisle Indian School

Even knowing how contagious and deadly diseases were to Native populations those in support of the boarding schools were willing to risk the lives of young Native children in unhealthy conditions in order to 'educate' them. They were also willing to send ill children home knowing they could and would infect the rest of the tribe.

13


*One can only imagine what it must have been like to fall seriously ill and then die so far away from one's parents, tribe and home. To have an illness in a boarding school that was designed to break all the cultural ties one had to home. To be hundreds of miles away from family, with caretakers who did not speak your language or value your native spiritual practices, we believe have been very distressing both for the children and their families. (Guggismon)*



14


**Klamath students at Forrest Grove**

- Klamath students did not fare well at the school.
- 19 Klamath students enrolled just prior to the school moving to Salem in March of 1855.
- John Blow, Lee Scott & Linda Hill all died of Tuberculosis on March 5, 1885
- 3 more Klamath student died between August and November of 1855
- Rosa Weeks, Ethel Dowase and Caesar Brown (Guggismon)



15

**The school viewed the cost of the deaths in monetary terms.**





**Official records note:**

- On August 18, 1885, the school's physician and superintendent, Dr. Coffin, noted regarding the deaths of the Klamath that "the change of climate has seemed to be disastrous to them."
- Their bodies were sent home to their families via train and wagon over the mountains. The cost of transportation was deemed to high that the Secretary of the Interior forbade the Indian School superintendents from reporting the bodies of other students in the future. "Bodies should be given to the superintendent of the local national school that such expenses should not be incurred and if incurred should be properly accounted for. They will be disallowed in their accounts," he ordered.
- Due to the order at Klamath and 11 bodies were buried in the Chemawa cemetery where they remain to this day. (Pecock)

16


**Chemawa Indian School**

- Is the oldest continuously operating Native American boarding school in the United States.
- Indian labor helped to pay for the land the school sits on, and students cleared the land and build the original campus in 1855.
- Chemawa is still in operation, mostly serving Indian students from the Pacific Northwest and Alaska.

17

**The students were enrolled on May 16, 1900**



Klamath Indian Agent Applegate in coordination with Major Pratt from Carlisle arraigned for 9 children to attend the school.

18

**Opposition to the boarding schools**


Richard Pratt writes to the Klamath Indian Agent that those in opposition to sending children to Carlisle "be warned to desist from such nonprogressive interference."

May 10, 1900

19

**Major Pratt regarding Klamath Youth:**

*"The whole party made up by Rev. Jesse Kirk, with the exception of one boy, has proved to be the most unsatisfactory of any party received at the school in recent years. The Kirk boys were the worst of the lot. We are getting the one, Seldon, who remains here, into some shape now, and his transfer to Phoenix will probably be some thing of a disaster to him, but we shall be glad to spare him."*



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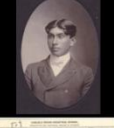
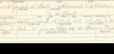
This picture was taken at Carlisle Indian School. On the left is Seldon Kirk who went on to be voted Lifetime Chairman of the Klamath People. His older brother Clayton is on the right. Seated is their father Reverend Jesse Kirk the photo was taken in 1901.



21

**Resistance**

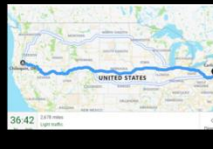
- Two Klamath youth, Clayton Kirk and Joe Bell ran away from the school and made it almost 2000 miles to Pittsburgh before being captured and returned to the school.
- Clayton Kirk was sent home on March 9, 1901 due to illness.
- Image of Joe Bell & his enrollment records that list him as a "Runaway."

22

Was there a purpose behind sending children to school so far from their homes?


- Joe Bell and Clayton Kirk made a round trip when they ran 2000 miles from Carlisle, PA back to home, 2000 miles from home.
- The long distance made several round trips incredibly dangerous.



23

**Staying Connected**

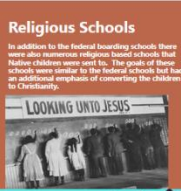

Seldon and his brother Clayton were later transferred to Phoenix Indian School. However, Seldon stayed connected with Carlisle through the alumni association and used his connections there to advocate on behalf of the Klamath for US Citizenship in 1912.



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**Religious Schools**

In addition to the federal boarding schools there were also numerous religious based schools that Native children were sent to. The goals of these schools were similar to the federal schools but had an additional emphasis of converting the children to Christianity.

25

**Klamath Tribal members attended boarding and religious schools all over the United States**

Among the tribes there was support for the schools as well as opposition against the schools.

The local Indian Agent was frequently in charge of recruitment for the schools and was rewarded for sending students.

There were schools at the Klamath Indian Agency as well as Yanix near Sprague River.

26

**Boarding Schools in Oregon**

- Chemawa Indian School (previously known as Forest Grove Indian Training School) Salem, Oregon\*
- Reservation/Agency Schools Klamath, Umatilla, Siletz, Grande Ronde, Warm Springs\*
- Kate Drexel/St. Andrews Industrial School\*
- Yanix Indian Boarding School \*
- Canyonville Bible Academy
- Mount Vernon Academy
- St Mary's Academy Albany, Oregon

27

**Not all children were sent away to school**

- Many students attending a day school located on the Klamath Indian Reservation at the Indian Agency.
- These students were allowed to stay in their homes with their families and only attended school during the day then returned home.
- Image of Klamath Indian Agency 1908.



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### The Boarding School experience changed over time

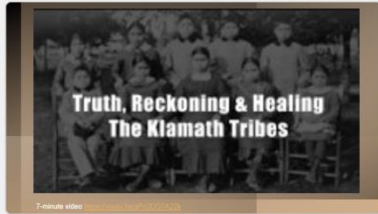
- By the 1940's when Native Children were sent to boarding or religious schools many of them were already fluent in English as well as a tribal language.
- Many of the federal ran boarding schools were closing due to cost and reports of abuse. However, many reservation schools and religious based schools remained open.
- Some students were allowed to return home for summers depending on the distance from the school to the reservation.
- Communication home was also easier as more people were fluent in English and letters could be exchanged more easily.

32

### Tribal Members were also sent to religious schools

- Many Klamath Tribal members were sent to St. Mary's Academy in Albany Oregon.
- These students would frequently ride the train from Chiloquin to Albany and stay at the school.
- They were sometimes allowed to return home for summer vacation.
- Discipline was very strict at the schools.

33



34

### Staying connected to the past

This photo hangs outside the Education Office at the Klamath Tribal Administration building and descendants of these children frequently will touch their ancestor's pictures when they walk by.

35

### The boarding school experience has changed over time, and the Klamath have changed with it.

1855	1900	1900's	Present
<ul style="list-style-type: none"> <li>• Klamaths attended the first boarding school in Oregon at Forest Grove that later moved to Chemawa.</li> </ul>	<ul style="list-style-type: none"> <li>• Klamaths attended the first ever established boarding school Carlisle, Pennsylvania in 1900.</li> </ul>	<ul style="list-style-type: none"> <li>• Klamaths attended schools all over the nation, state of Oregon and at Klamath Indian Agency.</li> </ul>	<ul style="list-style-type: none"> <li>• Now some Klamath Tribal members choose to attend Indian schools but the decision is no longer forced upon them.</li> </ul>

36

### Timeline of Boarding Schools

Carlisle Boarding School opened	Forest Grove Indian Training School opened	Marian Report	Indian Children attend boarding schools	Boarding Schools begin to close	Chemawa Indian School
1879	1880	1928	1879-1960	1960-1980	Present Day

1879-1900 That is over 100 years of forced assimilation through education.

37

### Will we ever know what really happened in the boarding schools?

- Over 150,000 Indian children attended boarding schools.
- Over 6000 children either died or went missing from 150 residential schools in Canada.
- There is no such data for boarding schools in the United States and we will most likely never know what happened to all the Native children.

38

### Why is this history not widely known?

- Only 38% of records have been located (142 of 367 known schools)
- Of the records found 33.5% are in national archives, churches have 28.5%, tribes only have 1.5%
- These records do not include schools like St. Mary's in Albany where we know several Klamath Tribal members were sent.
- This is why the oral stories are so important to the tribal members because there is very few written records of these events.

39

### The true history of these school is just now being uncovered.

Report: Over 600 bodies found at indigenous school in Canada

Remains of more than 1,000 indigenous children found at former residential school in Canada

40

### In 2021 multiple mass unmarked graves were discovered related to residential schools mostly in Canada. This history is just now being uncovered to date they have found 7,310 bodies of Native children using ground penetrating radar.

# 7310

41

### EVERY CHILD MATTERS

September 30 - Day of Remembrance - wear orange

Support any boarding school initiatives

Learn about the issues and share your knowledge

### What can you do?

42

### Dedication

This lesson is dedicated to all of the members of the Klamath, Modoc, and Yahooskin Tribes who attended the boarding schools. As well as to the descendants of these members who fell the repercussions of the forced assimilation policy for generations.

We honor your perseverance and resilience.

With love, gratitude, and respect.

43

### sep'ke'e'a (thank you)

44

### Additional Resources

- The National Native American Boarding School Healing Coalition
- Blood Memory Documentary - Home (Available through Kanopy)
- SB13 Tribal History/Shared History Oregon Department of Education - Search On 13-10 and History/Shared History American Indian/Alaska Native Education - State of Oregon

45

Name: \_\_\_\_\_

Period: \_\_\_\_\_

### Klamath Tribes Boarding School Lesson

#### Warm Up:

Set all your belongings on your desk and look at them: this includes your backpack and its contents, phone, jacket, any other things such as a watch or jewelry on your person, excluding your clothes.

List your belongings on the desk: \_\_\_\_\_

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1. Out of the list of things you had on your person, what would you be the saddest to lose? Why? \_\_\_\_\_

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2. What is the history of your name, and what meaning does it have for you? \_\_\_\_\_

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- How would you feel to be called by a new name in a new language? \_\_\_\_\_

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3. What thing will you miss most from home? Why? \_\_\_\_\_

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4. What person will you miss most from home? Why? \_\_\_\_\_

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5. What person is the least likely to be there when you come back? \_\_\_\_\_

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6. In this hypothetical, what is the greatest thing you have lost or will lose? \_\_\_\_\_

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How do we know the difference between helping those who are unlike us and pushing our assumptions (what we think is best) onto others? \_\_\_\_\_

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**Vocabulary:**  
**Assimilation**

<b>Explanation</b>	<b>Example</b>
<b>Picture</b>	<b>Non-Example</b>

Use the word empathy in a sentence (demonstrating you understand the definition).

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**PowerPoint Review Part I:**

What was the purpose of the Dawes Act of 1887? \_\_\_\_\_

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Why did no one stop the government from taking the Indian children away from their families? \_\_\_\_\_

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If you were a parent and did not want your child taken far away to a school, what would you have done?

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By 1926, the Indian Office estimated that nearly \_\_\_\_\_% of school-age Indian children were attending boarding schools.

**PowerPoint Review Part II:**

Why was it important for children of tribal leaders to be in the federally run boarding schools? \_\_\_\_\_

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When you look at the "before" picture of the Spokane Indian students, what do you see? \_\_\_\_\_

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In looking at the picture, what assumptions do you make? \_\_\_\_\_

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When you look at the "after" picture of the Spokane Indian students, what do you see? \_\_\_\_\_

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In looking at the picture, what assumptions do you make? \_\_\_\_\_

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What were the impacts of illness and death of Native children at the boarding schools? \_\_\_\_\_

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How did the boarding school experience change over time? \_\_\_\_\_

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Why were some children sent to schools so far away? \_\_\_\_\_

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How long did the boarding schools in operation? \_\_\_\_\_

If you have not learned about Native American boarding schools before, why do you think that is?

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**Final Assessment/Reflection**

After learning more about the Indian boarding schools, what do you think some of the long-term impacts of the schools were on Native tribes and communities?

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

Our individual identity is made up of several different aspects of our experiences. Some aspects of our identity can be gender, race, religion, culture, language, family, and where we are from. All aspects are important, and no single one can fully tell the story of who we are. What are some of the aspects that make up who you are? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

If you could only list the most important aspect of what makes you- you. What would it be and why? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

How would you feel to have this aspect as well as others forcefully taken from you? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

*That is what happened to Native American children for over 100 years.*