REINDIGENIZING EDUCATION: DISRUPTING HISTORICAL TRAUMA AT SHERMAN INDIAN HIGH SCHOOL

A thesis submitted to the faculty of
San Francisco State University
In partial fulfillment of
the requirements for
the Degree

Master of Arts

In

Ethnic Studies

by

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San Francisco, California

Summer 2015

CERTIFICATION OF APPROVAL

I certify that I have read Reindigenizing Education: Disrupting Historical Trauma at Sherman Indian High School by Alyssa Marie Percell, and that in my opinion this work meets the criteria for approving a thesis submitted in partial fulfillment of the requirement for the degree Master of Arts in Ethnics Studies at San Francisco State University.

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REINDIGENIZING EDUCATION: DISRUPTING HISTORICAL TRAUMA AT SHERMAN INDIAN HIGH SCHOOL

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San Francisco, California
2015

The relationship of American Indians and education within the United States is one framed by colonization, assimilation and subordination. This relationship has resulted in legacy of trauma for American Indians and the use of education as a tool by the U.S. government against American Indians. This thesis examines and describes the boarding school system, focusing on the evolution of the Sherman Institute, the last remaining off-reservation boarding school in California. This examination provides insight into the evolution of the institution as a tool of cultural genocide to a place of transformative education focused on the success of American Indian students. Through this examination, Tribal Critical Race Theory is offered as a tool of transforming curricula to aid in the restructuring of Sherman Indian High School in present day. It is with the use of Tribal Critical Race Theory as a method in transforming education, that approaches are offered in healing historical trauma resulting from the institution of boarding schools.

I certify that the Abstract is a correct representation of the content of this thesis.

Chair, Thesis Committee — Date: July 13th, 2015

PREFACE AND/OR ACKNOWLEGEMENT

I direct particular appreciation to Dr. Andrew Jolivette who has not only been an advisor throughout my higher education, but who has also been my mentor in life. Without Dr. Jolivette, I would not be where I am today and for that I am truly thankful. I would also like to acknowledge Professor Amy Casselman, whom has guided me throughout the past five years as a mentor and friend. Thank you for your inspiration, your kindness and your support, I will be forever grateful. To my closest friends and family, thank you for your support and engagement in my research throughout the years, I truly could not have survived without you. Finally, to the Student Kouncil of Intertribal Nations (SKINS), my family and inspiration since my beginnings in American Indian Studies, I will always be grateful for your support, care, engagement and passion, you are truly my inspiration.

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CHAPTER ONE

Introduction

"For too long Native education was viewed as a one-way street, with Natives learning from the white society. At the worst this was forced assimilation; at best it was white people's arrogant assumption that Indians needed their help." [1]

Recently a symposium was held recognizing the long surviving history of Sherman Indian High School, the last remaining off-reservation school in California, as its fight to stay open for American Indian students today. On May 11, 2012 community members and affiliates gathered to celebrate the 25th anniversary of American Indian Studies at the University of California, Riverside. The focus of the symposium was Sherman Indian High School; panels were conducted representing past and present employees and students of Sherman. Aiding in recognizing the unique and challenging history of Sherman Indian High School, the symposium in many ways was representative of the effects of the history of boarding schools on American Indians, as this institution has evolved.

The opening panels of the symposium focused on the implementation of boarding schools as a tool of the U.S. government, highlighting the physical and cultural damages intentionally inflicted on American Indians[2]. What is clearly identified by the panel is

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[1] Reyhner, J. A., & Eder, J. M. (2004). American Indian education: A history. Norman: University of Oklahoma Press. pg. 315.

[2] I use the term American Indian throughout this thesis to refer to the Indigenous peoples of North America. I use this term by choice to respect of the title of my undergraduate department, the American Indian Studies department at San Francisco State University.

that boarding schools functioned as institutions of cultural genocide.[3] Panels also focused on the evolution of Sherman Indian High School since its creation, noting the efforts made by the institution to transform its curricula to focus on the success of American Indian students and the importance of culturally relevant material. The variation of speakers brought mixed representations of the experiences of students at Sherman as it has evolved into the institution it is today. The symposium brought attention to the fact that Sherman Indian High School's history is lengthy yet transformational as it remains open today.

This symposium directs attention to the historical trauma[4] resulting from boarding schools and the need for new educational models for American Indians. Examining American Indian education today through a Critical Race Theory[5] lens reveals that there is a failure of Western educational models to support and appeal to Native students.[6] In the twenty-first century the United States has attempted to disrupt the effects of colonial trauma associated with Western educational models. "Efforts to indigenize Indian education have taken the form of federally funded teacher training programs across the

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[3] Cultural genocide can be defined here as the act of assimilating a culture or peoples through political or social measures.

[4] Historical trauma is defined by trauma resulting from mental and physical stressors that still exist today in relation to historical events.

[5] Critical Race Theory can be defined here as an examination of race, law and power within institutions.

[6] Peacock, T. D., Bergstrom, A., Day, D. R., & Albert-Peacock, E. (n.d.). *The Seventh Generation: Native Students' Perceptions and Experiences with Teachers and Schools*. Lecture presented at Research in Indian Education: Second Annual Conference 2001 in NM, Albuquerque.

United States"[7]. As these programs develop questions arise around teaching methods for American Indian students who have a traumatic legacy in regards to education. It remains crucially apparent that there is a need for educational models to reflect Indigenous knowledge, culture and history for American Indian students.

The acknowledgement of the need for culturally relevant educational model for American Indians was met with the establishment of the Indian Nations at Risk Task Force in 1990. The task force published an in-depth review of American Indian education, in 1991.

> The Task Force gathered testimony at seven regional public hearings and at the annual conference of the National Indian Education Association, made thirty school site visits, and commissioned twenty-one papers from national experts on American Indian and Alaska Native education on subjects such as current conditions, funding, dropout prevention, and curriculum.[8]

From this report, a set of goals has developed around improvements in American Indian education. It is through the findings of this report that themes began to emerge around issues in education for American Indians and specifically what is missing in education for these students. "All in all, the Final Report strongly supported the need for linguistically and culturally appropriate education for American Indian and Alaska Native students and echoed the Native American Languages Act"[9]. This report supports the need for educational models that focus on culturally relevant material. It is through the

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[7] Reyhner, Eder, 2004, pg. 329.
[8] Reyhner, Eder, 2004, pg. 311.
[9] Reyhner, Eder, 2004, pg. 315.

implementation of these models that healing may begin to disrupt the colonial effects of the U.S. government on American Indian educational attainment. However, we must first understand the complex relationship between American Indians and Western education in order to offer a recommendation for an educational model at Sherman Indian High School that would transform education and allow for healing.

Before Boarding Schools

The history of American Indians in Western education is one defined by colonization, assimilation and subordination[10]. Long before colonization American Indians had their own systems of knowledge and ways of knowing, these systems were their models for education, "Intellectuals and scholars instructed the members of the tribes. The elders taught the young the history, geography, and customs of their people."[11] Their model of education involved community members and was less formalized than Western education. As more Euro-Americans arrived and developed colonies they began building schools to educate their own children. "They established small communities with a school for their children. Most of the early colonizers saw little need to provide any sort of education in their form for the Native American children"[12]. After contact, the increasing populations of Euro-American colonizers believed that American Indians had no form of education because they did not have the same model

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[10] Hale, L. (2002). *Native American education: A reference handbook*. Santa Barbara, Calif.: ABC-Clio.

[11] Hale, L. (2002), pg. 1.

[12] Hale, L., 2002, pg. 1.

for education as the colonizers. Although there was little interest to provide for American Indian children by the major colonial population, those involved with the church developed interest. Missionaries showed interest in converting American Indians, using education as their tool. Some American Indians participated in this educational conversion, "However, it is probably more realistic to assume that the Native Americans who joined these townships did so to protect themselves from the settlers and ensure the continuation of the tribe rather than because they truly accepted Christianity (Zinn 1980, 15)".[13] Many American Indians tried to maintain their own culture even with this newly imposed educational model.

It is with this new relationship between American Indians and Euro-American colonizers, in the form of education, that a bonding of church and education developed. "When it came to the question of the education of the Native Americans, the early settlers focused on their conversation to Christianity".[14] This led to experimental methods of education on American Indian youth. With the institutional aim of Christian conversion, educators practiced different methods on students that emphasized the intermingling of church and education. "During the 1800s, the United States experienced a great religious awakening and as a result of this many of the churches increased their evangelistic

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[13] Hale, L., 2002, pg. 2.
[14] Hale, L., 2002, pg. 7.

outreach and missionary activity".[15] The increase of religious influence in schools sparked the establishment of missionary schools.

Missionary schools were ran and funded by the church as missionaries carried out aims of religious conversion of American Indians through education, becoming fully established institutions. "The real aim of the schools was to take away the Native American culture so that the "barbarians" could be saved through their acceptance of Western culture, or in other words, Christianity".[16] This ideology of religion and education as tools for change were carried into policy as instruments of assimilation over time as conversion was no longer the only goal in education. The federal government, after the Civil War period in the United States, decided to take an interest in education as a tool of assimilation. Utilizing education as a tool influenced the motives to establish a fully functioning system of education dedicated to the assimilation of American Indians into Euro-American society. The systematic development of the boarding school institution by the U.S. government and the Bureau of Indian Affairs[17] furthered the traumatic legacy of cultural genocide. For a more detailed chronology please refer to Appendix 1.

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[15] Hale, L., 2002, pg. 8.
[16] Hale, L., 2002, pg. 11.
[17] The Bureau of Indian Affairs is an agency of the U.S. governmental Office of Internal Affairs, responsible for government conduct pertaining to American Indians in the United States.

Beginning of Boarding Schools

After all of this, the white man had concluded that the only way to save Indians was to destroy them, that the last great Indian war should be waged against children. They were coming for the children"*(Adams, 1995, p. 337).*

Before the beginning of the boarding school system in the United States, the government enacted policies targeting American Indian people for extinction. As they fought for their rights as nations, their land and resources, they became known as the "Indian problem" by way of the United States government. This "problem" was met with a long relationship of discriminatory policies and acts of violence against American Indian people.[18] From physical genocide to removal, the government was in search of new "Indian Reform," or policies to control American Indians. The desire for developing a powerful civilization fueled the United States at the time of major policy reform in the 1800s. The United States government's main desire in their quest for power was acquisition of land that American Indians possessed. Policymakers aimed to resolve this problem through the Civilization program, carried out by missionary societies. The goal of this program was to convert American Indians to Christianity and their way of life.[19] This placed churches at the forefront of controlling education of American Indians.

The effort of the Civilization program fell short in funding and initiative, due to its focus on Christianity, the benefit to the government was lost. "By the late 1820s

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[18] Reyhner, J. A., & Eder, J. M. (2004). American Indian education: A history. Norman: University of Oklahoma Press.

[19] Hale, L., 2002. p.1.

political leadership was searching for a short-term policy that would simultaneously serve the demands of both empire and philanthropy".[20] It is important to note that this intial attempt at controlling American Indian's influenced the application of education as a tool of the government to dismantle the "Indian problem." Ulysses S. Grant created a Peace Policy in 1869 to address the "problem" of Indian policy involving removal. This isolated American Indians to controlled spaces, reservation.[21] Although operations were implemented, the policy ultimately collapsed which resulted in a call for a major overhaul of Indian policy in the 1880s. After this period, a new phase of Indian policy began that placed American Indian's in a political position as "wards" of the government, meaning that the political responsibility and control of American Indians was the responsibility of the United States government.[22] This new status of American Indians in the United States, positioned the U.S. government as the dominant power. Now with this new sense of power, the United States government draft policy to solve their "Indian Problem." The idea of "civilizing," introduced by missionary schools, proved to remain a powerful theme in the reform of American Indians. The "Indian problem" still existed to the U.S.

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[20] Adams, 1995, p. 7.

[21] "The Peace Policy was three pronged: henceforth agency or reservation personnel would be appointed by church boards of the various religious denominations; federal support for educational programs would be expanded; and finally, the president would appoint a group of eminent philanthropists, a Board of Indian Commissioners, whose responsibility it would be both to independently review and to jointly administer Indian policy with the Secretary of the Interior." (Adams, 1995, p. 8)

[22] Ward in this case can be defined as a group under the protection and responsibility of the United States government.

government and they were searching for a solution. "The solution to the Indian problem lay in three areas: land, law, and education."[23]

The solution to the land issue came after off-reservation schools had already began establishment. The government passed The General Allotment Act otherwise known as the Dawes Act, believing that the solution would be found in the allotment of the American Indian land. Congress passed the Dawes Act in 1887. This act surveyed and divided the land giving power to the United States government to allocate land to those "deserving"[24] allottees. "Reformers viewed the Dawes Act as a major victory; in one bold stroke, it held out the possibility of smashing the tribal bond and setting Indians on the road to civilization."[25] The Dawes Act became a platform to develop the dominant power and reach of the United States government over American Indian people. This created a standing relationship between the United States government and American Indian people that emphasized a parental responsibility, as American Indian people become seen as "wards" of the government.

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[23] Adams, 1995, p. 16.

[24] "Deserving" allottees defines male members of American Indian tribes who agreed to sign tribal enrollment rolls created by the United States government. Many American Indians refused to participate and sign these "rolls" because they believed it would further the U.S.'s government's goals of being the dominant power of the land.

[25] Adams, 1995, p. 17.

As policy around the "Indian problem" was developing the government established the Office of Indian Affairs to take lead on all policy involving American Indians.[26] New reformers, Herbery Welse and Henry Pancoast, and decided that a new organization, the Indian Rights Association, focused on the civilization of American Indian peoples in the United States and carving the path for Indian reform. They focused their reform on the issue of education. "Convinced that schools were the ultimate solution to the Indian problem, policymakers turned next to the question of educational aims."[27] The idea of civilization provided the frame to pursue the educational goals of the U.S. government. This signified the idea of using education as a tool to further the U.S. government's goals of cultural genocide.

One of the many attractions of "civilizing" American Indian's for the U.S. was that the government would financially gain from the process. This release of financial responsibility provided economic grounds for supporting a change in Indian policy targeting "civilizing" efforts. This fueled the movement from physical genocide to cultural genocide by way of U.S. policy. As education was purposed once before as a method, it would be utilized again as so. "The next Indian war would be ideological and

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[26] The United States government established the Office of Indian Affairs in 1824 with the designated responsibility to oversee all Indian relations and political dealings. The Office of Indian Affairs would later become known as the Bureau of Indian Affairs.
[27] Adams, 1995, p. 21.

psychological, and it would be waged against children."[28] With cultural genocide as a clear goal the government built their educational model, the Reservation Day School.

Reservation Boarding School Period (late 1870s)

The idea of "civilizing" provided the context to acculturate American Indians in society, life and institutions. "For at least a decade policymakers focused their attention on a single question: how much institutional hegemony was it necessary to establish over the child to accomplish his transformation?"[29]. The first institution modeled to carry out the educational aims of the United States government was the Reservation Day School. The Reservation Day school was run during the day hours for American Indian children to attend. After the day was over the children were free to return home. This simple approach positioned schools on the outskirts of American Indian villages that outputted low cost for the government. However, policymakers quickly found issues with this system as it presented limitations in achieving their assimilationist goals. The policymakers believed the children could not fully assimilate if they were still living at home; they wanted to isolate the children. "This problem, the need to insulate the child from tribal influence during the civilization process, contributed to the rise of a second model of Indian school, the Reservation Boarding School."[30] The Reservation Boarding School was designed as a solution to the problem of isolation.

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[28] Adams, 1995, p. 27.
[29] Adams, D.W., 1995, p. 28
[30] Adams, 1995, p. 30.

The primary role of creating a Reservation Boarding School system was to establish an institution that could keep American Indian children for extended periods of time. This period of isolation allowed for a greater rate of "success" in assimilating and Christianizing American Indian children into mainstream Euro-American culture. Policymakers believed that this would minimize influence of their communities and culture, allowing for a higher rate of successful assimilation. However, the policymakers for the United States government ran into problems as many Native children still maintained a bond to their culture and a desire to return home. Officials began designing an institution that would completely isolate American Indian children from their culture and communities. Their solution was the Off-Reservation Boarding School system, a system designated to be permanent live-in sites away from reservations for American Indian children.

Off-Reservation Boarding School Period (1879-1900s)

> *"The boarding school, whether on or off the reservation, was the institutional manifestation of the government's determination to completely restructure the Indians' minds and personalities"(Adams, 1995, p. 97).*

The period of the Off-Reservation Boarding School system marked a significant shift in education for American Indians and the United States government. It is during

this period that the institutional development and implementation of military-like establishments began. This history truly began with Lt. Richard Henry Pratt[31], who establishes the first off-reservation boarding school funded by the government, the Carlisle Industrial Indian School. Pratt believed environment was key to isolating and disrupting cultural influence. Pratt commented on the failures of reservation schools, he thought that they were still too involved in the American Indian community. He believed that he could disrupt the way of American Indian life and culture by intervening early enough in the lives of children. Thus in his model Pratt designed an institution that permanently isolated American Indian children with the aim of absolute assimilation into Euro-American society.

Pratt established the Carlisle Indian Industrial School in 1879. This third model for American Indian education was under immense pressure to prove an effective model of the U.S. government's goals of cultural genocide. The school started small and grew ten times in population by the turn of the century.[32] The model proved to be successful in the eyes of the policymakers. Pratt, through the Carlisle Indian Industrial School, laid the foundation for the model of off-reservation schools by introducing measures for

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[31] General Richard Henry Pratt was a veteran of the American Civil War and Plains Indian Wars. He had a long-standing successful military career in the U.S., made famous by his experimentation and assimilation of an African-American regiment known as the "Buffalo Soldiers."

[32] Hale, L. (2002).

"civilizing" students. "The Carlisle slogan would always be: To civilize the Indian, get him into civilization. To keep him civilized, let him stay".[33]

With Carlisle now in operation, Pratt quickly caught the gaze of policymakers who were aimed towards supporting successful efforts of assimilation. Christian reformers began supporting the off-reservation boarding school model and helped aid in the expansion of Pratt's vision. "In 1884, four more off-reservation schools were opened at Chilocco, Oklahoma; Genoa, Nebraska; Albuquerque, New Mexico; and Lawrence, Kansas. By 1902, the number of such schools had risen to a high of twenty-five." [34]

With the expansion of off-reservation schooling, the institutes began to develop a more structured system of methods and operations. Standardizing the off-reservation institutions brought legitimacy to the schools as systems of education. The first unanimous agreement was on environment, meaning a standardization of living and learning quarters. This focus on environment as a tool of assimilation added in the passing of required mandatory attendance for all American Indian children.

> On March 3, 1891, Congress authorized the Commissioner of Indian Affairs "to make and enforce by proper means such rules and regulations as will secure the

[33] Adams, 1995, p. 55.
[34] Adams, 1995, p. 56.

> attendance of Indian children of suitable age and health at schools established and maintained for their benefit.[35]

To deal with the massive influx of mandatory students the Office of Indian Affairs required greater systemization, meaning a strict structuring of the institution and its attendants, focused on the measures and methods of "civilizing" Native students.

To aid in the "civilizing" process beyond institutional structure policies of outward transformation were required. This meant that once children were brought to the off-reservation school they would be "transformed" outwardly, by changing their clothes, cutting their hair and giving them Christian names. Policymakers believed this would represent a "fresh start." "Administrators took before-and-after photographs of children, graphically depicting the outward transformation of Native American children from "savage" to "civilized"".[36] Often many of these children were dressed in military uniforms to also contribute to the image to aid in the design of a structured lifestyle. This transformation resulted in a sense of shock for the children, essentially representing systematic cultural genocide and intentional trauma.

The Commissioner of Indian Affairs from 1889 to 1893 Thomas J. Morgan also required curricula to become systematically standardized at all off-reservation schools, going as far as issuing official textbooks. The focus of curricula became centered on

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[35] Adams, 1995, p. 63.

[36] Trafzer, Keller & Sisquoc, 2006, p.17.

training students for domestic and vocational services, structured around the "Outing System."

> The so-called outing system was another opportunity for exploring the larger world. Originally conceived by Carlisle's founder, Richard Henry Pratt, the outing program in its purest form was designed to place selected students for extended periods of time in middle-class farm households, where, in exchange for their labor, students would earn a small wage and, more importantly, come to know firsthand the daily expectations, values and lifeways of their patrons.[37]

The idea behind the "Outing System" was that insertion into Euro-American society would aid in assimilation and teach economic self-sufficiency. The government's methods to teach self-sufficiency were furthered in the classroom structure. English was required for reading, writing and speaking; children were punished if they spoke their Native language. English acted as the dominant language at all schools. Curricula also focused on learning to be American. This curriculum taught students that American Indian culture was inferior and that Euro-Americans were advanced and dominant in comparison. Engraining a negative perception of American Indian cultures also aided in aggressively implementing Christianity and Euro-American moral training. Children were taught Christianity through Sunday school and prayer meetings, pressured to convert and oppressed by sin and guilt posed by Christian ideals, often resulting in

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[37] Trafzer, Keller & Sisquoc, 2006, p.47.

traumatic effects on identity. The substitution of American culture in place of American Indian culture was part of eliminating American Indian identity, thus "solving" the "Indian problem." The government's view of American Indian children as a "problem" left no consideration of the traumatic effects of these methods.

Domestic and vocational training created a gendered environment, splitting girls and boys based on how they would be trained, girls for domestic services and boys for vocational services. Job training became the focus of many off-reservation schools over curricula and which meant strong support for the "Outing system." The intent was to develop a system focused on placing students with primarily White families or businesses as workers. The hope was that this experience would teach them hot to enter American society as self-sufficient individuals. The developed work system took three forms, some students may be sent to families for the summer months, some may be placed with a family for a year or more, or some many be sent into towns or cities to fill job occupations for temporary time periods.

Schooling became split, a classroom environment aimed at cultural assimilation and internally transforming students into "civilized" individuals and job training to transition them into "appropriate"[38] positions in American society. Curriculum became

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[38] "Appropriate" meant placing American Indians into service jobs either as domestic workers or vocational workers, the intention was to only prepare them for these positions as it was believed by the U.S. government that they would always remain inferior in American society.

about their entirety as individuals, restructuring them into functioning conditioned agents of American government ideals. The whole purpose of the curriculum was to eliminate American Indian heritage, culture and lifestyle.

> By 1909, twenty-five off-reservation boarding schools, 157 on-reservation boarding schools, and 307 day schools were in operation. Eventually, more than 100,000 Native children were forced into attending these schools, According to Pratt, the stated rationale of the policy was to "kill the Indian and save the man."[39]

The creation of off-reservation boarding schools and the standardization of American Indian education became synonymous with cultural genocide and trauma as students were taught they were inferior and would remain inferior to dominant Euro-American society.

Reorganization and the Meriam Report (1918 -1950s)

With the off-reservation school system operating in full-force across the country, institutionalized cultural genocide became the focus of American Indian education. This growing force gained mixed reactions, receiving praise from many governmental institutions but also receiving criticism for its strict structure and institutional methods in

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[39] Smith, 2005, pg. 36.

regards to education. As praise fell on the continuum that legitimated Native people as "problems," criticism of boarding schools went mostly unnoticed until the 1920s when the image of American Indians in the United States had began shifting. In 1924 the Indian Citizenship Act was passed, for the first time in United States history American Indians were recognized as citizens.[40] This granting of citizenship status to American Indians brought attention to the poor conditions and harsh standards at off-reservation boarding schools.

Around this time a strong advocate for American Indian people rose up, John Collier, who would later serve as the Commissioner for the Bureau of Indian Affairs. John Collier became a large part of Indian reform through his founding of the American Indian Defense Association in 1923. The attention that was brought to Indian politics and reform by the influence of Collier led to a government charged investigation into all Indian affairs. This seven month long investigation led to the publication of a document in 1928 titled *The Problem of Indian Administration* or more commonly known as the Meriam Report. The report focused on reviewing the Bureau of Indian Affairs and the standardized education of American Indians in the United States. The report published criticisms on the facilities and operations of boarding schools. These criticisms shed light on the negative impacts the off-reservation boarding schools were having on American Indians. It called for reform of educational strategies in boarding schools, requiring a focus on the individual desires of American Indians, demanding an abandonment of the

[40] Hale, L. (2002).

pursuits of assimilation. These recommendations began the conversation around progressive education, designing institutions and curricula for American Indians rather than against them.

The identity of American Indians shifted again with the passing of the Indian Reorganization Act also known as the "Indian New Deal" in 1934, an attempt to allocate more political power to tribes. "The IRA provided native people and tribes with an opportunity for orientation to and experience in the political system and government structure of mainstream America."[41] The IRA was crucial step in recognizing the political identity of American Indians in the United States. The Johnson O'Malley Act was also passed in 1934, giving financial incentive to states to encourage assimilating American Indian children into public schools. This challenged the institution of off-reservation boarding schools as no longer acting as the only space for American Indian education. This time period signifies a change in conversation around American Indian identity in education as it gained strength in relation to the United States government.

Rights and Responsibility (1950-1970s)

The passing of the off-reservation boarding school period signified a change in the political identity of American Indians and a shift towards progressive education. The passing of the Economic Opportunity Act in 1965 provided funding initiatives to

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[41] Hale, L., 2002, p.62.

encourage American Indian tribes and peoples to develop for their own people. The passing of this act allowed for American Indians to develop their own programs uncontrolled by the BIA, signifying increased independence and political power for American Indians. Meaning that for the first time since the creation of missionary schools, American Indians could participate in the development of educational institutions and methods of their school. "The ability to take part in their school and be involved in the education of their children provided many Native Americans with the impetuses for learning."[42] With growing interest to encourage progressive education, community-based learning began to spread, carrying the ideals and traditions of American Indian people and culture along with it. The 1960s would continue this conversation around progressive American Indian education and its relation to government policy, becoming a recognizable time period for the rising of American Indian self-determination.

The 1960s also signifies the formal exploration into the state of American Indian education. During this time the Kennedy Report was published, revealing that the status of American Indian education at the time was in dire need of reconstruction. The report recommended critical improvement of American Indian education and resulted in a change in government policy. Power shifted in the time following the Kennedy Report, placing American Indian education in the hands of American Indians. This time period

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[42] Hale, L., 2002, p.68.

would mark the Nation-wide movement for self-determination[43] of American Indians from the U.S. government.

Self-Determination and Change (1970s – 1990s)

The beginning of self-determination as federal policy for American Indians in the United States is defined by two very powerful pieces of legislation, the Indian Education Act of 1972 (Public Law 92-381) and the Indian Self-Determination and Education Assistance Act of 1975. This moment in time was framed around the politics of identity for American Indians. These pieces of legislation were monumental is shaping the power of American Indian identity in relation to politics and independent rights in the United States. The American Indian population at this time consisted of current students and alumni of off-reservation boarding schools. These were the generations shaping the identity of American Indian people in the United States and they wanted to see positive progress in education. The American Indian community believed that the identity of their people rested in culture and tradition and that these foundations needed a space in education.[44]

The Indian Education Act of 1972 would be one of many policies aimed at changing education for American Indians. The act allocated funds, provided by the

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[43] Self-determination is defined here as the freedom of American Indian Peoples and Nations to act independently as their own peoples and nations free from the control of the U.S. government.

[44] Trafzer, C. E., Keller, J. A., & Sisquoc, L. (2006).

government in the name of education for American Indians on reservations and in urban schools to gain momentum and support of innovative programs in education.

> The act also mandated that local parent committees be involved in all aspects of special native education grant projects at public schools and stressed the development of curricula that included culturally relevant maters for the different tribal groups.[45]

The Indian Education Act became a signifier of change in policy, by encouraging parental and therefore community involvement in American Indian education, aiding in progressing education towards culturally relevant curricula. This was a big step towards cultural relevancy[46] and community involvement in American Indian education. However, issues arose when the act failed logistically and in many cases funds were not allocated for American Indian education or programs were not supported.

Following the Indian Education Act of 1972 came the development of the American Indian Policy Review Commission (AIPRC) and the passing of the Indian Self-Determination and Education Assistance Act in 1975. The AIPRC was created with the intention of overseeing the relationship of the United States government to American Indians. This allowed for a space to criticize and recommend legislation for American

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[45] Hale, L., 2002, p.70.
[46] Culturally relevancy is defined here as including material that was relatable to the background of American Indian students, representing American Indian cultural, traditions and history.

Indians by the government in hopes to improve this relationship. Then came the Indian Self-Determination and Education Assistance Act,

> The Indian Self-Determination and Education Assistance Act of 1975 directed the Bureau of Indian Affairs (BIA) to contract services with the tribes rather than other non-Native agencies.[47]

The passing of this act immediately forced a changed between the U.S. government and American Indians, as it repositioned the Bureau of Indian Affairs, shifting the BIA into a more advisory role rather than a previously managerial role. This in effect put more political power in the hands of American Indian people, as now they would take more authoritative roles in relation to the United States government and the Bureau of Indian Affairs. The increase in American Indian presence within the government influenced nation-wide self-determination and emphasized progressive education defined by culturally relevant material. Then came the Title XI of the Education Amendments Act of 1978,

> Title XI of the Education Amendments Act of 1978 (Public Law 95-561) promoted native self-determination. The law stated that it would be the policy of the Bureau of Indian Affairs to facilitate Indian control of Indian affairs in all matters relating to education.[48]

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[47] Hale, L., 2002, p.72.
[48] Hale, L., 2002, p.73.

The movement for American Indian political power was furthered by this act through its delegation of control to American Indians over their own affairs in relation to education. Title XI of the Education Amendments Act broke the grounds for changing education for American Indians by encouraging self-determination in education as policy.

The 1970s through the 1990s saw a strong shift in the institution of education for American Indian people as self-determination was no longer just a movement but was officially made part of policy. Indian education endured another major shift with the Regan Administration, between 1981-1989, that eliminated the trust responsibility between the United States government and Indian education, meaning it diminished the economic responsibility of the U.S. government to American Indian nations. As a result, funding to American Indian education was cut-off and all but four off-reservation schools were closed. The 1988 "Report on BIA Education"[49] revealed the state of Indian education policy and its effectiveness, concluding that Indian education was still in need of reform. A similar report was conducted years later in 1991, titled "Indian Nations at Risk Report."[50] This report revealed the changes in Indian education since the issuing of the Kennedy Report, highlighting the major changes of state appointed responsibility for

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[49] United States., Bureau of Indian Affairs., Office of Indian Education Programs. (1988). *Report on BIA education: Excellence in Indian education through the effective schools process: Final review draft*. Washington, D.C.?: Office of Indian Education Programs, Bureau of Indian Affairs, U.S. Department of the Interior.

[50] *Indian Nations at risk an educational strategy for action: Final report of the Indian Nations at Risk Task Force, U.S. Department of Education*. (1991). Washington, DC: U.S. Dept. of Education, Office of Educational Research and Improvement, Educational Resources Information Center.

Indian education, involvement of American Indian community in educational programs and the implementation of some American Indian culture and history in curricula. Though they recognized growth in Indian education, criticism followed,

> It is evident that the existing educational systems, whether they be public or federal, have not effectively met the educational, cultural, economic, and social needs of Native communities.[51]

The suggestions posed by the "Indian Nations at Risk" Report, conducted by the Indian Nations at Risk Taskforce, furthered the self-determination of American Indian people over Indian education. Formerly a relationship built on goals of cultural genocide and the assimilation of American Indian peoples, education would now become a source of cultural revitalization and self-determination. Education became a tool of empowerment and a disruption of trauma as it moved towards progressive goals of implementing and recognizing cultural traditions and values of American Indian life and history. Acting not only as a tool to revitalize culture but also as a tool to acknowledge the knowledge that had been lost and the trauma resulting from the off-reservation boarding school period.[52]

Since the 1990s there have been several policies implemented to aid in the progression of American Indian education in the United States. In 2001 the George W. Bush administration passed Executive Order 13336, the No Child Left Behind (NCLB)

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[51] Bahr, 2014, p. 100.

[52] For more information regarding the historical timeline evolution of the boarding school system, please refer to Appendix A.

Legislation, requiring clear progress in progressive education closing the achievement gap between white students and American Indian students, essentially creating educational accountability for children. The act introduced penalties against institutions that failed to make positive progress in closing the achievement gap. Progress was measured by issued standardized tests that would be sent to all institutions. The resulting effect of these tests and penalties created controversy across the nation due to the failure of curricula that could be applied to everyone. Trying to create curricula that applied to everyone disregarded the point of culture-based curriculum.[53]

Then in 2006, the Esther Martinez Native languages Preservation Act was passed, signaling a step in the direction of progressive education highlighting the importance of Native language and culture in curricula.[54] This bill allocated funds to support programs that would aid in the efforts to prevent the loss of American Indian cultures and languages. This differentiated from the NCLB legislation because it provided funding and support for varying initiatives of cultural preservation, rather than trying to create a standardized curricula encompassing all American Indian cultures and languages.

More recently, in 2011, President Barack Obama issued the executive order, "Improving American Indian and Alaska Native Education Opportunities and Strengthening Tribal Colleges and Universities."[55] This executive order focused on

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[53] No Child Left Behind (NCLB) Act of 2001, Pub. L. No. 107-110, § 115,
[54] Esther Martinez Native languages Preservation Act of 2006, Pub. L. No. 109-134.
[55] Exec. Order No. 13592, 3 C.F.R. 76603 (2011).

efforts to expand American Indian educational opportunities and outcomes, emphasizing the importance of self-determination and providing opportunities for learning traditional languages and histories of their peoples. Although funds had been allocated to Indian education by the U.S. government, none were given to off-reservation schools. Advancements have been made in the realm of American Indian education since the 1990s but funding initiatives and support from the U.S. government have been cut or denied for off-reservation schools resulting in many schools implementing staff lay-offs and a decrease in student achievement levels. These results have had effects on educational models as schools have had to adjust due to losses. New educational models are in need if schools are to fundraise for more support and increase student achievement.

CHAPTER TWO

Methods

Understanding history comes with a responsibility of understanding its effects on those parties and individuals involved. Examining history is not only about understanding who is part of the story but it is also about understanding who is affected by the story and how it relates to people today. This means there is a need for a critical examination into the personal experiences of those involved in this history and their families over time, as their stories are carried throughout history.

The complicated colonial history of American Indians in the U.S carries one reoccurring theme, the theme of trauma in relation to experience. Many American Indians carry trauma as a result of the effects of this history. But to understand this history in relation to trauma, we must first understand trauma itself. Evans-Campbell lays the foundation for defining trauma in relation to American Indians and historical trauma. Evans-Campbell defines trauma as relating to stressors that effect individuals on mental and physical levels, these levels are understood to be different based on exposure to trauma experiences. In the context of American Indians and their history in the United States there are clear events that can be tied to stressors and therefore resulting in trauma. This acknowledgement of trauma in relation to American Indian history introduces the term *historical trauma.*

Although the term *historical trauma* is present in the American Indian scholar community, it is a relatively new term that is still being examined today. Evans-Campbell states, "Historical trauma, the term used most often by scholars of AIAN trauma, is conceptualized as a collective complex trauma inflicted on a group of people who share a specific group identity or affiliation; ethnicity, nationality, and religious affiliation."[56] This illumination of historical trauma brings the conversation around trauma to one framed in history and understood as a collective experience that has carried its effects on the community, the family and the individual over time. These effects become known as continuing throughout generations as they remain unresolved. Duran, Duran & Brave Heart (1998) recognize historical trauma as still affecting the American Indian communities, "Historical trauma or intergenerational trauma, then, is offered as a paradigm to explain, in part, problems that have plagued Native Americans for many generations". [57] This ties historical trauma to contemporary times and the importance of examining the effects of this trauma on the American Indian communities, families and individual, "Thus, although the events involved may have occurred over the course of many years and generations, they continue to have clear impacts on contemporary

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[56] Evans-Campbell, T. (2008). Historical Trauma in American Indian/Native Alaska Communities: A Multilevel Framework for Exploring Impacts on Individuals, Families, and Communities. *Journal of Interpersonal Violence, 23*(3), 316-338.

[57] Duran, B., Duran, E., & Brave Heart, M. Y. (1998). Native Americans and the Trauma of History. In R. Thornton (Author), *Studying Native America: Problems and prospects* (pp. 60-76). Madison, WI: University of Wisconsin Press.

individual and familial health, mental health, and identity".[58] Examining these impacts requires an understanding of the historical events that may have resulted in historical trauma that carries its effects on American Indians today. Illuminating these contemporary effects in the context of education provides the foundation of understanding historical trauma as an effect that has resulted from education but that could also be disrupted through the use of education as a tool. "More recent conceptual work has contextualized the impact of the schools as a community-wide and multifaceted intergenerational loss".[59] This focus on education opens the conversation for examining the historical legacy of education for American Indians in the United States its evolution and how it can change in the future.

By presenting the concept of trauma in relation to education it is important to understand the context of trauma historically for American Indians. Although this discussion has been carried out by many authors, Maria Yellow Horse Brave Heart does best in defining and outlining trauma in relation to American Indians, putting it in a context that frames their relationship with the Untied States and its history. She presents arguments that frame trauma for the present day, she states, "We offer evidence to suggest that major social problems challenging American Indians today can be better understood and resolved by incorporating the concepts of historical unresolved grief and

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[58] Evans-Campbell, T. (2008). pg. 321.
[59] Evans-Campbell, T. (2008). pg. 327.

historical trauma into any analysis of present social pathologies"[60]. This analysis provides context for understanding the relation of trauma to the boarding school experience for American Indians. Brave Heart describes this historical legacy of boarding schools through a lens focused on understanding trauma. "The destructive and shaming messages inherent in the boarding school system, whether BIA or mission schools, were that American Indian families are not capable of raising their own children and that American Indians are culturally and racially inferior".[61] The devastating consequences of the boarding school system are apparent in Brave Heart's outlining. She emphasizes the effect of the system on not only the educational experiences of American Indians but their individual identities as well. "Spiritually and emotionally, the children were bereft of culturally integrated behaviors that led to positive self-esteem, a sense of belonging to family and community, and a solid American Indian identity".[62] This effect on experience and identity is apparent in the trauma described by Brave Heart. Trauma or "grief" as defined by Brave Heart exists today and is in need of disruption, but how? This is when Brave Heart opens the discussion to methods of disrupting trauma for American Indians. She presents a model for healing that targets disrupting this trauma in American Indian communities in the present day. "Our training model emphasizes the development of

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[60] Brave Heart, M., & DeBruyn, L. M. (1998). The American Indian Holocaust: Healing Historical Unresolved Grief. *American Indian and Alaska Native Mental Health Research*, 8(2), 60-82. .

[61] Brave Heart, M., & DeBruyn, L. M. (1998). pg. 63.

[62] Brave Heart, M., & DeBruyn, L. M. (1998), pg. 64.

cultural competence, self-awareness, and management of transposition and grief".[63] This focuses the methods of disruption on culturally relevant material and knowledge systems.

In beginning to further understand the relationship of the boarding school legacy to education and trauma for American Indian today, I utilized Andrea Smith's book *Conquest: Sexual Violence and American Indian Genocide*. Smith's text covers multiple topics in relation to the abuse and historical experiences of American Indian people but connects directly to this thesis within her chapter entitled, "Boarding School Abuses and the Case for Reparations." Smith introduces the beginning of boarding schools, outlining immediately the goals and intentions of the system and emphasizes that these goals still exist today. She states, "The goal of this federal policy was to turn over the administration of Indian reservations to Christian denominations, and Congress set aside funds to erect school facilities to be run by churches and missionary societies".[64]

Smith's framing of the experiences of the American Indians in boarding schools sets the scene for understanding boarding schools as government institutions set on destroying the "Indian Problem," otherwise known as American Indian people and culture within the United States. Smith states,

> By 1909, twenty-five off-reservation boarding schools, 157 on-reservation boarding schools, and 307 day schools were in operation. Eventually, more than

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[63] Brave Heart, M., & DeBruyn, L. M. (1998), pg. 71.
[64] Smith, 2005, p. 35.

> 100,000 Native children were forced into attending these schools, According to Pratt, the stated rationale of the policy was to "kill the Indian and save the man.[65]

This policy enacted by Pratt, the man put in charge of establishing boarding schools by the United States government, sets the tone for entire boarding school institution. This tone explains for the primarily role of education to assimilate American Indian students, resulting in a cultural genocide. Smith introduces this term "cultural genocide" as a way of understanding that these institutions were built as an alternative to physical genocide, but with an active intention to "kill" or destroy culture of American Indian people. Smith states, "Of course, because of the racism in the U.S., Native peoples could never really assimilate into the dominant society".[66] This text is crucial in providing the tools to begin to analyze boarding schools from a lens that understands them to be institutions of genocide and begins to guide research in the direction of understanding historical trauma in relation to education for American Indian people. Smith makes it clear that,

> In the case of boarding schools, it is clear that Native communities continue to suffer devastating effects as a result of these policies, including physical, sexual, and emotional violence in Native communities; unemployment and underemployment in Native communities; increased suicide rates; increased substance abuse; loss of language and loss of religious and cultural traditions;

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[65] Smith, 2005, pg. 36.
[66] Smith, 2005, pg. 37.

> increased depression and post-traumatic stress disorder; and increased child abuse.[67]

She does make a clear and important point, that not all American Indian people had a bad experience in boarding schools, but those who did carry it with them and with their families. This is when Smith shifts focus to American Indian people today and the Boarding School Healing Project, which is one of a few methods set in place to help "disrupt" the trauma resulting from the boarding school experience. Before exploring methods of disruption to trauma resulting from the boarding school experience, we must understand how trauma and boarding schools are related in the context of American Indian educational experiences.

Critical Race Theory and Tribal Critical Race Theory

Critical Race Theory is an explanatory and analytical theory that examines the place of race in the space of education, illuminating the relationship between educational inequity and race. It is Critical Race Theory that provides a lens for the examination of the model of education and its relationally to students. In order to begin examining trauma resulting from boarding schools I explore the use of Tribal Critical Race Theory, a theory built as a expansion of Critical Race Theory.

Lynn & Dixson (2013) provide an article by Bryan McKinley Jones Brayboy titled, "Tribal Critical Race Theory: An Origin Story and Future Directions." Brayboy

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[67] Smith, 2005, pg. 43.

(2005) essentially builds upon Critical Race Theory by applying it to the experiences of Indigenous peoples, purposing Tribal Critical Race Theory, or TribalCrit. The purpose of is to deconstruct the role of Euro-American colonial oppression on the identity and experiences of Indigenous peoples in education. "TribalCrit begins by recognizing the unique, liminal position of American Indian tribal peoples in education and in their relationship to the U.S. government."[68] The tenets of TribalCrit are broken down into components of recognizing the United States educational policies for American Indian education, the liminal space that defines Native identities, examining these tenets through their political, social, cultural and historical relationality.[69] This means taking a critical look at the place of American Indians within society, understanding the role of their identities in relation to the United States. This approach provides a historical and cultural context for understanding Indigenous peoples, especially within the context of education. It offers new ways to examine the concept of theory, culture, knowledge, and power from an American Indian perspective of people and community. It approaches the issues of assimilation and subordination of American Indian students in education within the United States, calling for a reframing of education that takes into account Indigenous

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[69] Liminal space is referring to the position of identity. The meaning of relationality in this context refers to the intersection of the social, cultural and historical identities of American Indians in relation to the United States government.

knowledge as legitimate and authentic. This theory plays a crucial role as a foundational method in the restructuring of the institution of boarding school for American Indians.

Audre Lorde's essay *The Master's Tools will Never Dismantle the Master's House* argues that one cannot deconstruct the system with the same tools used to create the system. She states, "They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change."[70] This thesis acts to challenge this argument by posing that boarding schools can be a place of resistance and can be restructured to challenge cultural genocide and disrupt trauma. These institutions were founded and established on negative principles; however there has been a significant shift within the remaining institutions to change their mission.

Examining the evolution of boarding schools as a place of cultural revitalization requires research that places importance around American Indian identity within educational system of boarding school. The research on American Indian experiences in education consists mainly of scholarship and criticism around the negative effects of Euro-American education and pedagogy and the growing application of Critical Race Theory and Critical Pedagogy in approaching these effects. Tribal Critical Race Theory takes it one step further in relation to the boarding school environment as it acts as a

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[70] Lorde, Audre. "The Master's Tools Will Never Dismantle the Master's House." 1984. *Sister Outsider: Essays and Speeches*. Ed. Berkeley, CA: Crossing Press. 110-114. 2007. Print.

method to disrupt trauma and implement Indigenous Systems of knowledge, essentially restructuring the system itself. My objective is to examine the evolution of the boarding school institution from an institution aimed at cultural genocide to one focused on cultural revitalization and trauma disruption. An in-depth examination of the Sherman Institute, the only BIA boarding school still operating in California serving American Indian students, throughout its evolution will provide evidence to the argument that an institution built on cultural genocide can be deconstructed to become a place of revitalization and healing.

Through ethnographic archival work and primary and secondary data collection I will conduct content analysis of the evolution of the Sherman Institution, illuminating the aims of the institution throughout its history. The majority of scholarship on the boarding school system focuses on policy and historical fact. Although there is recognition of the trauma resulting from the institution of boarding schools there is an absence of highlighting the positive evolution of the institution over time and how this evolution has lead to a reconstruction of the institution as a place for cultural revitalization. By focusing on one institution's history, the Sherman Institute, a deeper understanding of this evolution from oppressive institute to an institution for cultural empowerment will be gained. It is with this approach that we can explore methods of deconstructing the institution.

It is my hope to also look at the institution of boarding school today as more than a legacy, but as a factor in understanding American Indian identity today. This approach allows for conversations around educational methods today, which highlight the history and the institution of boarding schools and how that affects the identity of students at Sherman today. This will open the conversation for the suggestion of Tribal Critical Race Theory a foundational method in an educational model that empowers American Indian identity and acts to disrupt the historical trauma.

The following qualitative research design of ethnographic archival work of primary and secondary data collection will allow for answers to the prior research questions. Through contacting the librarian for the department of American Indian Studies at San Francisco State University, introduced to me by the chair of American Indian Studies, Professor Andrew Jolivette, I scheduled a meeting to discuss the topic of the Sherman Institute and archival access. Through my meeting with Hesper Wilson, the American Indian Studies librarian, I was referred to the archival librarian at J Paul Leonard Library at San Francisco State University, Diana Kohnke, whom I met with and requested assistance gaining access to archives from the Sherman Institute. Once meeting with librarian Kohnke I was instructed to contact the national archives in Riverside, California, near the Sherman Institute.

I immediately contacted Matthew Law an Archivist at The National Archives at Riverside who informed me of the type of archives housed at the Riverside location. I

expressed to Archivist Law that I was looking more specifically for archives detailing any cirricula standards at boarding school over the history of its existence. Law informed me that I would need to get in touch with the National Archives in Washington, DC. and provided me with contact information. Through Law's recommendation I was put in touch with Mary Frances Ronan, of the Archival Operations at the National Archives in Washington DC. Archivist Ronan responded promptly with a formal request form requesting The Central Classified Files (CCF) of the BIA from 1907 to 1939.

Archival Analysis

Through access to the Central Classified Files (CCF) of the BIA archives I explored typed and signed documents exchanged between the United States government and the Sherman Institute on the aims and progress of the institution. A critical examination into the archive record grouping of RG 75 Central Classified Files, Sherman Institute provided by the U.S. National Archives and Records Administration reflect correspondence between the Bureau of Indian Affairs and Sherman Institute between 1907-1939. The files are of classified status but due to the time period of publication are released for public record and are obtainable through submitted written request to the U.S. National Archives and Records Administration.

In my initial examination of the archives I found a large gap in the represented years, that there are no archives representing the years 1918-1929, also that special attention was paid to the archives released from 1930. This set of archives was much

more detailed than other years represented in this record collection. I found many of the archives to reflect minimal check-ins between the Sherman staff and the Bureau of Indian affairs and reports of equipment and repair costs, revealing little on U.S. government required curricula focus at Sherman. I have chosen several archives that I believe represent the relative issues presented during the time period of 1907-1939 in relation the overall issue of education as a tool of assimilation and cultural genocide by the U.S. government.

An archive addressed to the Commissioner of Indian Affairs from the superintendent of Sherman in 1912, brings attention to a program endorsed at Sherman titled, "School Cities".[71] The superintendent reveals that the structure of this program reflects that of the Euro-American government structure to enforce a system of regulations at the school. The program taught the students official positions and titles in the "School Cities" allowing students to elect officers within each group. The purpose of this program was to engrain in the students an element of civics, this in return would teach American Indian children the practice of governance and the dominant structure of Euro-American government and society. The superintendent also reveals the semi-military structure for the boy students at Sherman, including school code and punishment. This represents the deprecating structure at Sherman that resulted from corrective punishment against the Sherman students. This archive represents the positive

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[71] #70786-1912-Sherman-810 Box 21

reinforcement of programs by the superintendent and Office of Indian Affairs that aided in military organization through a school code.[72]

An archive from 1916 represents a letter from the superintendent at Sherman to the Commissioner of Indian Affairs revealing the support of both prevocational[73] and vocational lectures at Sherman Institute.[74] This archive proves significant in highlighting the focus of the institute to be on vocational training and education over that of academics. It also reveals programs of domestic training focused on home economics, separating training for female and male students. There is no mention of academics beyond vocational and domestic training and teaching.

In an archive titled "Report of H.B. Peairs, Supervisor of Schools, on Sherman Institute, Riverside, California, May 6th to the 13th, 1916."[75] It is revealed that the standard of work at Sherman Institute is improving, commenting on both the academic and industrial departments. It reveals that a stronger correlation between the academic and industrial departments is needed in order to increase efficiency and attendance at

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[72] See Appendix B.

[73] Prevocational in this context refers to academic lectures, but its referred to in relation to its relevance to vocational training and work. This places emphasis on the importance of vocational focus over academic in the structure of schooling at Sherman.

[74] #51835-1916-Sherman-810 Box 21

[75] #58338-1916-Sherman-810 Box 21

Sherman. Although it reveals there is need for improvement in both of these departments it fails to provide in-depth detail on the actual curricula at Sherman.

In 1916 the superintendent of Sherman Institute addressed a letter to the Commissioner of Indian Affairs reporting feedback on a recent trip of three boarding schools and 14 day schools.[76] The superintendent expressed concerns about schools pulling students out of academic classes to work on industrial work. He purposes an outline of a school schedule that allows for time for both academic and industrial departments, believing systematic instruction will allow for optimal success of students.[77] In examining the accompanying prevocational lecture outlines I found that the outlines focused on educating students primarily in the details regarding whichever trade they were to focus on, rather than general education and academia, all outlines are work-targeted.

A letter forwarded to the Commissioner of Indian Affairs in 1930 by the Supervisor of Indian Education, Carl M. Moore, details a purposed course of study for the institute.[78] In response to this proposed course outline, the Superintendent of Sherman Institute responds to the Commissioner of Indian Affairs with addendums to this

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[76] #49354-1916-Sherman-810 Box 21

[77] See Appendix C.

[78] #8939-1930-Sherman-810 Box 22

proposal.[79] Again there is evidence here to suggest that the target of the academic learning be to gain education in relevance to job training. In a letter from 1931 from Carl M. Moore, the Supervisor of Indian Education to Mr. F. M. Conser the Superintendent of Sherman Institute, Moore reveals that, "[...] increased emphasis being placed on vocational and trade instruction in recent years[...]."[80] This provides direct evidence to the emphasis and increased focus of trade education and instruction as priority at Sherman Institute. Further evidence to support that vocational and trade instruction was gendered, targeting boys towards industrial trades and girls towards domestics trades, was provided by another letter addressed to the Commissioner of Indian Affairs by Carl M. Moore.[81]

Overall the archives presented a theme focused on improving attendance and institutional structure at Sherman Institute with a special focus on developing vocational and trade instruction. Understanding the encouraged emphasis of vocational and domestic training provides context for exploring the educational models implemented at Sherman Institute. Although the records did not provide total access to all aims and methods of curricula at Sherman Institute, they help to frame the understanding that the institution was influenced by ideals of assimilation, led by the influence of the U.S. government. I

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[79] See Appendix D.

[80] #00-1931-Sherman-810 Box 22

[81] #17694-1932-Sherman-810 Box 22

was also able to access the Sherman Indian High School webpage and "Student Guide to Success" handbook, which aided in my research of examining curricula methods at Sherman Indian High School today. The secondary data was gathered through utilizing the San Francisco State University J Paul Leonard Library and its database to search and gain access to secondary sources relating to and around the boarding school system, the Sherman Institute, and American Indian education. Through this database I was able to find books, articles and an interview relating to aforementioned topics and themes, which I began, reading and analyzing in order to gain historical and relevant data pertaining to the topics. Ultimately the research identitfied was that there was a lack of resources representing the transformation of curricula at Sherman Indian High School. I was able to research and access Sherman's website, a parent letter from the principal, an NPR interview piece and the "Student Guide to Success" handbook, but there was less available sources representing the first hand transformation of Sherman's methods of "restructuring" and the approaches the institution was taking. Although Sherman Indian High School is one of only four remaining off-reservation boarding schools, there is significantly less research about the institution highlighting its effects on transforming curricula for American Indian students and its methods for "restructuring" as its being forced to improve achievement levels for students. What follows in this thesis is an examination of the evolution of Sherman Indian High School and a recommendation for

an educational model[82] that places Tribal Critical Race Theory and therefore Indigenous knowledge and healing at the core of the model as the key to student achievement.

CHAPTER THREE

The Sherman Institute: An Examination of its evolution as a Boarding School

> ***"At Sherman Institute, teachers and administrators did not generally nurture and coddle young students, even children five or six years old. They did not attempt to replace the parents, grandparents, aunts, uncles, and community leaders these children had back in their homelands. They did not express the love, attention, affection, security, and tenderness associated with tribal elders"*** *(Trafzer, Gilbert, & Sisquoc, 2012, p.25).*

The Sherman Institute was initially named the Perris Indian School and opened in Perris, California in 1892. After a successful campaign to relocate the school, the school was moved to Magnolia Ave, in Riverside, California.[83] The Sherman Institute officially opened on September 1, 1902, as the twenty-fifth off-reservation school. As it stands today, Sherman is the only Bureau of Indian Affairs (BIA) boarding school still operating in California, and is one of the last four remaining off-reservation schools. Examining this history begins during the off-reservation boarding school period, as Sherman opened and operated as one of the last off-reservation schools.

The structure of the Sherman Institute was based on model created by Carlisle, meaning a half-day of instruction and a half-day of manual labor and training, with the aim of assimilation and "civilization" of the students. "The curriculum of Sherman

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[82] See Chapter 4, p.72-74 .

[83] Trafzer, C. E., Keller, J. A., & Sisquoc, L., 2006, p. 22.

Institute was based on the ethnocentric belief in the superiority of white culture."[84] This framed the educational environment for the students at Sherman focused on the oppression of American Indian culture and the glorification of white Euro-American culture. The way The Sherman Institute framed American Indian education as one of identifying American Indian culture as inferior.

Reinforcing the ideals and aims of the United States government boarding school system meant strict structure at Sherman Institute. Like other boarding schools, students were required to abide by strict military like regiments such as a rigorous daily schedule focused on ideal methods of assimilation. This would often include scheduled times for eating, cleaning, learning and training, in order to teach discipline and order. Sherman Institute was opened and became a fully functioning and established institution motivated by a structure centered on discipline, Christianization and vocational training.[85]

Labored Learning and the Outing Program (1900 – 1960s)

The growth of the Outing Program at Sherman Institute reinforced the aims of "civilizing" American Indians into Euro-American society. "The outing system played a key role in the move from Perris to Riverside."[86] The Outing Program, designed by Richard Pratt, initially arose from early Progressive Era beliefs that Native people could be repurposed from "savages" to functioning members in society. In the early years of its

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[84] Bahr, 2014, p. 20.
[85] Bahr, 2014, p. 25.
[86] Trafzer, Gilbert, & Sisquoc, 2012, p.111.

practice at Sherman it functioned as an employment agency making promises to local families and businesses of young workers. Although the system would provide work for Sherman students and alumni and provided a good source for funding initiatives the programs had its flaws and impacts on the student population. It created a gendered split between girls and boys as they were trained and placed in separate fields of focus, for boys the work and training focused on manual labor and for girls it focused on domestic services. This often isolated the students from one another and placed more importance on training over education.[87]

The Indian Reorganization Act passed in 1934 and opened the door to Native culture and history having a presence in boarding school education. However, World War II caused restrictions on funding and diminished the place of Native culture and history in education. The emphasis on vocational training during the time of World War II proved vital to Sherman and its Indian campaign, as Sherman Institute became heavily involved in the war efforts as students and employees contributed. This was a difficult time as funding had been cut short for the institution due to the military and war efforts. Sherman was located amidst defense development during the time of the war, which played a role in the employment of students as metal workers at the time. The United States government utilized the Sherman students at this time as workers and military volunteers, accepting them as participants and representatives of the United States. It seemed at the

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[87] Trafzer, C. E., Gilbert, M. S., & Sisquoc, L. (2012).

time of the war the status of American Indians and the focus of the school shifted solely on representing and supporting the United States government. After the war, United States policy for American Indian education shifted back to focusing on assimilation by way of President Truman and the commissioner of Indian Affairs, William A. Brophy.[88] Although the efforts of Sherman students on the war front were strong, the government still remained unconvinced that their goals of assimilation had been met. The government wanted relief of funding responsibility to tribal lands and individuals of the time.

It is during this time period known as the era of termination, around the late 1940s that Sherman implements the Navajo Program, a five-year program "[...] sought to teach the Navajo students academic subjects and a trade – but also the refinements of "civilization."[89] This drastically affected the student population at Sherman as Navajo students were relocated from their reservations and reservation day schools to attend this accelerated "civilizing" program at Sherman. The significance of this shift for Sherman was its participation in the agenda of the United States government at the time, relocation and assimilation. "After completing the plan of study, the government predicted that graduates would enter the workforce away from the reservation and become productive members of the dominant society."[90] It was the intention of the BIA to enforced curricula at Sherman that would "transform" students into self-sufficient members of Euro-American society. This would again mean that curricula focused more heavily on

[88] Trafzer, C. E., Gilbert, M. S., & Sisquoc, L. (2012).
[89] Trafzer, Gilbert, & Sisquoc, 2012, p.137.
[90] Trafzer, Gilbert, & Sisquoc, 2012, p.137.

vocational training rather than education. Time spent in the classroom became focused on molding students to push new perspectives in history that emphasized the dominance and superiority of Euro-American society and government. The students of Sherman carried a unique identity, as they were isolated from their Native culture and simultaneously oppressed by the dominant culture.

Changes in Models of Education: The Passing of The Elementary and Secondary Education Act (1960s – 1970s)

The 1960s signified a change in educational approaches at Sherman Institute. The implementation of Phillip Nash as commissioner of Indian Affairs in 1961 marked the decline of termination policies. The Elementary and Secondary Education Act (ESEA) was passed on April 11, 1965, allocating funds for BIA schools under its Title I. The allocated funds were dispersed to help provide more programs to educate disadvantaged students. Sherman Institute received funds from ESEA for ten projects targeting the betterment of student life environmentally and educationally.[91] The senate special subcommittee on Indian education was also developed at this time, by Senator Robert Kennedy of New York, as part of the efforts to empower American Indians through education. "Senators Robert Kennedy and Paul Fannin visited Sherman Institute on January 5, 1968, as key members of the Senate Special Subcommittee on Indian Education, newly created in response to congressional pressure for Indian self-

[91] Bahr, D. M. 2014, p. 75.

determination."[92] They conducted an investigation into the operations and curricula at Sherman Institute, a part of their investigation into the boarding schools institution entitled "Indian Education: A National Tragedy, a National Challenge" also known as the Kennedy Report.

With the publication of the Kennedy Report, Indian education came under harsh criticism. Sherman was one of the institutions that received major criticisms for its educational practices and program aims. These criticisms influenced major changes in policy for Indian education and major changes at Sherman Institute as well. In 1969 a man named Noel D. Scott became superintendent of Sherman and renamed the school, Sherman Indian High School. "Scott hoped to change the image of Sherman from an institute to that of a high school, the only difference from public high schools being that the students lived at Sherman instead of at home."[93] Scott believed in self-determination and implementing it within the curricula. During Scott's time as superintendent, 1969-1980, Sherman developed more programs to meet the needs of students and focus on their success. These improvements were occurring simultaneously with the national Red Power movement, a movement motivated by the self-determination and empowerment of American Indian peoples in the United States.

The Model School Project and Self-Determination (1970s – 1990s)

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[92] Bahr, D. M. 2014, p. 77.
[93] Bahr, D. M. 2014, p. 85.

"Self-determination for Native people brought a major change to the school when the Bureau of Indian Affairs ended Sherman Institute and created Sherman Indian High School in 1970."(Trafzer, Gilbert, & Sisquoc, 2012, p.30)

The evolution of Sherman Institute into Sherman Indian High School is not only reflected in the self-determination focused programs of the time but also the change in philosophy of Sherman and its accreditation. Population was limited to only high school level students and motivation for a renewal of philosophy at Sherman was evident. A major effect on this motivation was Sherman's participation in the Model School Project designed by the Association of Secondary School Principals between 1969 and 1974.

> Sherman was the first BIA school to participate in the project, a unique opportunity to strengthen its educational services and furnish the BIA with a school renewal program for analysis, review, and adaptation by other schools.[94]

The opportunity provided by the Model School Project pushed Sherman to change the roles of its staff and its standards for its students. An emphasis was placed improving the role of education and its effect on the success of students; self-determination was dependent on improving education for students. Funding for improvements were backed by the passing of The Indian Self-Determination and education Assistance Act in 1975, this act paved the way for Sherman to receive more funding for education and a positive

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[94] Bahr, D. M. 2014, p. 95.

reinforcement of American Indian community participation in designing their education. This proved to be a milestone for Sherman as it opened its institution to the community and parental participation. Although these milestones had been achieved there were still complications with the positive developments at Sherman.

Between 1981-1989 Indian education would change again as President Ronald Regan eliminated the government's trust responsibility for Indian education and closed all but four off-reservation boarding schools. Sherman was one of the four that remained open. Still facing criticisms of the effectiveness of its new curricula through the publications of the 1988 "Report on BIA Education" and the 1991 "Indian Nations at Risk Report," Sherman realized the necessity of resourcefulness in order to make progress in the face of these criticisms. On February 12, 1987 the Indian Health Service funded the Clarke Behavioral Health Center on Sherman's campus, as one method of increasing funding efforts at the school. However, when zero tolerance was established on the Sherman campus to combat student drug usage, the center closed. The appointment of Ken Taylor as Sherman's superintendent in 1992 brought the school new hope,

> When Taylor became superintendent of Sherman Indian High School in 1992, the enrollment was at a record low of 198 students. Taylor's first step to rebuild Sherman's appeal was to visit the leaders of thirty-five Indian tribes in California,

New Mexico, Arizona, and Nevada.[95]

Taylor's efforts impacted the population at Sherman as its enrollment increased drastically by 1995. Another large motivation of change for Sherman came as a result of the Goals 2000: Educate America Act by president Clinton in 1998, which issued Executive Order 13096, directly affecting American Indian and Alaska Native education.[96] The Goals 2000 Act had a positive impact on Sherman, increasing student graduation rates. The support and influence of the Goals 2000: Educate America Act and Executive Order 13096 encouraged more dedication to the education culturally relevant programming for American Indians. Counseling and independent study programs were implemented for Sherman students, programs that would guide Sherman in its institutional transformation as a school for educating and empowering American Indian students. Then the passing of the No Child Left Behind Act (2001) had major effects on the funding received at Sherman Indian High School. The act reiterated the importance on self-determination and sovereignty for American Indian people. Although its intentions were to aid in increasing achievement levels for students, the act put pressure on Sherman and other schools to prove increased yearly achievement through

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[95]Bahr, D. M. 2014, p. 104-105.

[96] Clinton, B. (1993). *Proposed legislation--"Goals 2000: Educate America Act": Message from the President of the United States transmitting a draft of proposed legislation entitled "Goals 2000: Educate America Act."* (United States., President (1993-2001 : Clinton)). Washington: U.S. G.P.O.

standardized testing. There became a dire need for funding to support achievement success programming.

CHAPTER FOUR

Transforming and "restructuring" Sherman Indian High School

"No longer a school designed to assimilate Native Americans and destroy Indian identity and culture, school administrators, counselors, teachers, and students work now to preserve that which is Native, while preparing students to meet the challenges of the twenty-first century"(Trafzer, Gilbert, & Sisquoc, 2012, p.30).

An interview conducted in 2008 by Charla Bear by way of National Public Radio[97], also known as NPR[98], provides a glimpse into Sherman today. The interview consists of several staff members and students who are speaking on how the institution has changed over the years to structure its institution around regulations for residential standards and academic standards that recognize American Indian cultural and history. The methods of the institution are discussed as it's recognized that Sherman Indian High School, although now a high school and a site of Native knowledge, is still a boarding

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[97] See Appendix E.

[98] National Public Radio or NPR is a national and world news source.

school. Methods such as disciplinary actions are still found a necessary tool of maintaining standards at Sherman. Military-like structure is maintained, with daily check-ins, required adult supervision and a demerit system to maintain a balance. One of the interviewees, a supervisor at Sherman, Ms. Teresa Iyotte explains that Sherman students will be given demerits if they do not follow the rules of structure. They point out that Sherman has become not only a place for American Indian students to grow but for students to experience better opportunity and guidance for their futures.

Although this structure is reminiscent of past conduct at Sherman, it is the hope of administrators that this structure will allow for intervention of inappropriate behavior by students. Where this structure differentiates from traditional oppressive military-like structure is that administrators provide intervention and mental health resources for students, to address issues rather than suppress or oppress student behavior. These support systems along with other student-based systems such as the Student Study Team (SST),[99] the Sherman Intensive Residential Guidance (IRG) Program,[100] and the Student

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[99] Bahr, (2004). A student designated and operated support group at Sherman Indian High School for studying, to encourage success in academics and self-determination.
[100] Bahr, (2004). A program provided at Sherman Indian High School to help students with personal skill development and to encourage self-discipline and positive behavior and decision-making skills.

Together Against Negative Decisions (STAND)[101] provide students with tools to achieve success in education.

It is also clear through this interview that cultural traditions are encouraged at Sherman. Two educators, Fern Charley-Baugus and Lorene Sisquoc, started a Native culture program at Sherman. Through this program traditional American Indian cultural practices are reinforced at Sherman. Sisquoc acknowledges how this approach in education at Sherman contradicts the institution's original mission. Native culture and history has also been found within the curriculum. Events such as talking circles, powwow workshops, intertribal dancing and many others have become a part of the campus life at Sherman. Although support for culturally relevant curricula increased through the Esther Martinez Native languages Preservation Act in 2006, funding fell short to enforce these programs. Hope of funding came with the passing of the executive order, "Improving American Indian and Alaska Native Education Opportunities and Strengthening Tribal Colleges and Universities" by the Obama administration in 2011. However, the order did not increase funds for Sherman, which resulted in a loss of sixty-four employees of Sherman between the years of 2009-2011.[102]

With supportive funding decreasing, Sherman Indian High School was in need of major support if it was going to continue with its goals of culturally relevant education

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[101] Bahr, (2004). A student group at Sherman Indian High School that encourages traditional knowledge, culture and ways of knowing and applies them to encourage positive behavior and decision-making.
[102] Bahr, 2014, p. 120.

and success of American Indian students. Funding was gifted to Sherman Indian High School in 2010 by the San Manual Band of Serrano Mission Indians, in the form of $2.5 million for a Career Technical Education Program, with the hopes of increasing student achievement.[103] This funding supported career pathways at Sherman and allowed the school to create state-approved programs for five career pathways in health sciences & career, public service & first responders, hospitality & tourism, alternative energy & utilities, and bio-agricultural science. However, even with this support in funding Sherman still needed more funding support in order to increase student achievement.

Sherman Indian High School became a School-Wide Title I[104] school under the Elementary and Secondary Education Act (ESEA)[105], meaning that the school received federal funds to support its programs. Under Title I and Title VII[106] of the Act, Sherman was awarded the Indian Education Grant funded by the office of Indian Education through the U.S. Department of Education. The Indian Education Grant is meant to support funding for programs for American Indian students to increase their achievement and success levels in education. This allocation of funds came with requirements by the NCLB Act to meet standard achievement levels in education set by the U.S. government.

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[103] Bahr, 2014, p. 120

[104] Title I, Part A Program. (2014, June 4). Retrieved July 29, 2015, from http://www2.ed.gov/programs/titleiparta/index.html

[105] United States. Dept. of Education., & United States. Dept. of Education. Office of Planning, E. (2010). *A blueprint for reform: The Reauthorization of the Elementary and Secondary Education Act*. Washington, D.C.: U.S. Dept. of Education, Office of Planning, Evaluation and Policy Development.

[106] Title VII - Indian, Native Hawaiian, and Alaska Native Education. (2004, September 15). Retrieved from http://www2.ed.gov/policy/elsec/leg/esea02/pg98.html

Under the requirements of the NCLB Act, "schools that do not make Adequately Yearly Progress (AYP) for five consecutive years are required to develop plans for "restructuring" in the sixth year."[107]

Exploration into the AYP requirements for the state of California led to the California Department of Education website[108] and links that led to the AYP information for 2011, 2012, 2013 along with prior year glossaries. A 2011 evaluation conducted by he Northwest Evaluation Association reported that Sherman had not achieved the "Proficient Level," as defined by the handbook for restructuring, of improvement Sherman was classified as an institution in "restructuring" status.[109] In discovering that Sherman had not achievement "Proficient Level" of improvement I examined the definition and information on the AYP requirements published by the California Department of Education for 2011.[110] This information guide provided technical information defining and outlining AYP requirements for the state of California between 2010-211, in order to measure the accountability of schools' achievement success in relation to the Elementary and Secondary Education Act (ESEA). It declares that through the use of standardized testing there are measureable statistics to assess the improved levels of achievement of

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[107] United States., Department of Education, *Bureau of Indian Education. (2008). Bureau of Indian Education guidance handbook for schools in restructurin*g (pp. 1-67).

[108] http://www.cde.ca.gov/index.asp

[109] Doepner, " W., III. (2013, September 1). Title I parent letter from the principal [Letter to Sherman Indian High School Parent or Guardian].

[110] United States., Department of Education, California. (2011). *2011 Adequate Yearly Progress Report: Information guide* (pp. I-81). CA: California Department of Education.

students in the fields of English-Language arts and mathematics as required by Title I of ESEA. It defines required improvement areas under California criteria by ESEA; Requirement 1: Participation Rate, Requirement 2: Percent Proficient – Annual Measurable Objectives (AMOs), Requirement 3: API as an Additional Indicator, and Requirement 4: Graduation Rate.[111] Measureable results of achievement to meets these standards are provided by the Standardized Testing and Reporting (STAR) Program and the California High School Exit Examination (CAHSEE) of the year 2011. Breakdowns of material covered on these examinations are provided within a chart[112] in the informational guide, along with graphs indicating the statistical ranges of student results from the testing. Emphasis is placed primary on the measurement of increased success of mathematic and English-Language arts test scores.

Determination of status of schools in relation to AYP is made by examination of test scores over the course of two consecutive years. If a school, like Sherman Indian High School, fails to meets the required increases in measured student achievement, then they are subject to Program Improvement (PI). Based on the publication of a principal letter to parents of student published on the Sherman Indian High School website,[113] Sherman was required by the state to enter its Program Improvement (PI) Year 4 stage,

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[111] United States., Department of Education, California. (2011). *2011 Adequate Yearly Progress Report: Information guide* (pp. I-81). CA: California Department of Education.

[112] See Appendix G.

[113] http://www.sihs.bie.edu/

titled "restructuring."[114] According to a chart published by the California Department of Education on Title I school improvement requirements, institutions entering the "restructuring" phase must inform parents and staff of the new status of the institution and plan for a different approach to governance of the school including supplemental educational services.[115]

The status of *Restructuring* by the U.S. government and the NCLB Act meant that Sherman must comply with government suggestions of institutional improvements and changes to aid in the overall increase of achievement for students. A guidance handbook for *Restructuring* is provided by the Bureau of Indian Education,[116] this guidebook is designed to assist schools that are classified as needing "Restructuring" by providing guidance for approaches in restructuring of policies, procedures, academics and support systems for students. It focuses on instruction and emphasizes that effective teaching is key to increasing achievement levels for students, stressing accountability for staff of institutions to ensure successful outcomes for students. The guidebook provides detailed information that acts as suggestive guidelines for placing mathematics and English-Language arts at the forefront of targeted improvement. The suggested models are structured in a way that imposes standardized approaches in school improvement, not focusing on the fact that each institution is different in its demographics. For

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[114] Doepner, " W., III. (2013, September 1).

[115] In this context supplemental education services means programs outside the regular academic schedule to help increase achievement success for students.

[116] United States., Department of Education, *Bureau of Indian Education. (2008). Bureau of Indian Education guidance handbook for schools in restructurin*g (pp. 1-67).

demographics such as the population at Sherman Indian High School, the suggested standardized approaches prove problematic.

Sherman's newly obtained status of "restructuring" required the principal, "Tripp" Roland W. Doepner, III, to publish a letter to all parents of Sherman students announcing the status and plans to move forward with methods of "restructuring."[117] He writes that through requirements set by the NCLB Act, parents must be notified that because Sherman Indian High School is a School-Wide Title I School it would have to undergo this required Program Improvement (PI) for 2013-2014 under the federal Elementary and Secondary Education Act (ESEA) With the status of "restructuring" influencing the administrative approaches at Sherman, the administration in accordance with the requirements of the Bureau of Indian Education, published a student guidebook that outlines a code of conduct, institutional requirements, career pathways, academic pathways and support systems for students.[118] The mission of the school is clearly presented in their *Sherman Indian High School Student Guide to Success,*

> Through shared decision-making, the students, staff, parents, school board, and community of Sherman Indian High School will provide a safe, caring environment in which a balanced program will foster academic, social, cultural,

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[117] Doepner, " W., III. (2013, September 1).

[118] *Sherman Indian High School Student guide 2013 – 2014* [PDF]. (2013). Riverside: Sherman Indian High School.

> physical, and spiritual growth of a diverse population of American Indians in an off-reservation boarding school for post-secondary success. [119]

This statement sets the frame for the student life and curricula at Sherman, presented as one deconstructing Sherman's original institutional declarations. The student guide book reflects students rights as well emphasizes the strict requirements of the school as well as the freedoms, including the right to a safe environment, freedom of expression especially in regards to outward appearance, and freedom of religion and culture. This reflects a major change in the aims of the boarding school when it was first established. Instead of committing acts of cultural genocide, Sherman Indian High School focuses on the rights of the students that emphasize freedom from acts of methods of cultural genocide or oppression.

The breakdown of graduation requirements provides 10 areas of study with corresponding credit requirements within each area. Those areas are as follows; English, Mathematics, Social Studies (including subcategories of Native Studies, World History, U.S. History, Federal Government, Economics, and Tribal Government) Science, PE (Physical Education), Health, Fine Arts or Language other than English, Vocational Arts, Computer Science and Electives.[120] The guidebook outlines three choices for a 4-year plan for success, including college-targeted models, allowing students to understand the

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[119] Bahr, 2014, p. 121.

[120] *Sherman Indian High School Student guide 2013 – 2014* [PDF]. (2013).

requirements and expectations for their academic schedules for their pathway at Sherman. Their models for success relate to the requirements by the NCLB Act to meet achievement standards each academic year in order to prove success in improving the education for the students. It also highlights how the funding of the Indian Education Grant with provide aid to; maintain the computer lab, created a math academy, provide professional development in writing and mathematics, purpose reading books, create an E-reading lab, and cover SAT and ACT fees for students.

The student guide to success handbook continues on to provide a descriptive outline of the whole institution, including support services for students for academic and health support, disciplinary codes and regulations and school-wide policies and rules. The significance of this guidebook shows the structure of the intentions of the institution of Sherman today with identified areas of improvement for the future achievement for students. It provides sufficient information for the Bureau of Indian Education as far as its methods and targets as an institution that is being federally funded. However, the Sherman principal, "Tripp" Roland W. Doepner, III clarifies in his statement to parents that support and involvement from families and parents of students is important in drafting the School Improvement Plan and Parent Involvement Policy. He encourages their participation in the "restructuring" of Sherman Indian High School as it works to meet achievement requirements by the NCLB Act.

A closer examination into the intentional aims of the institution today led to the exploration of Sherman Indian High School's online portals.[121] Represented on one of the high school's portals was an "Expected School-wide Learning Results" diagram presented to all parents, students and inquirers of the institution.[122] The diagram is divided by a symbol representative of the Four Directions[123] in American Indian culture, dividing the focus of the institution into four main categories; effective communicator, balanced individual, self-directed learner and problem solver and community tribal participant. As seen on this diagram, standards are upheld to progress as a student, an individual and a community member. Along with methods of successful student strategies and internalized individual support, there is a focus on the importance of identity in relation to both the American Indian community and mainstream society. The diagram emphasizes the importance of identity in relation history through its desire for students to, "Successfully demonstrate[s] knowledge and ability to live in two worlds."[124]

It is important to highlight and recognize the efforts implemented to reconstruct Sherman Indian High School have focused on cultural revitalization but have done so in the larger context of an institution initially built on the premise of cultural genocide.

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[121] http://www.shermanindian.org, http://www.sihs.bie.edu
[122] See Appendix F.
[123] The Four Directions in this context refer to the American Indian symbol that encompasses the different directions in life, symbolizing that there are different focuses in life but that they are all connected. In this context within the diagram it is representative of the different focuses of achievement for each student at Sherman Indian High School.
[124] See Appendix F.

Developing an educational model to deconstruct the history of cultural genocide implemented by the institution while also implementing programs of cultural revitalization and increasing student achievement have proven difficult. As Sherman moves forward with its plans for "Restructuring" it is important to acknowledge this complex historical relationship and its place in the evolution of the restructuring of the institution. Contemporary success and achievement in education at Sherman should be approached with a Critical Race Theory lens that highlights the place of identity of American Indians in education at the foundation of developing curricula. A Critical Race Theory lens allows for the possible application of Tribal Critical Race Theory as a foundation for curricula development. A foundation of Tribal Critical Race Theory may act as a tool to transform the educational model and "restructuring" of Sherman Indian High School.

TRIBAL CRITICAL RACE THEORY

"CRT and TribalCrit generate truths about colonization in larger social and structural contexts, facilitating change." (Writer, J. H., 2008)

Critical Race Theory in education has operated as a tool in understanding race and racism in education, questioning dominant discourses and school inequities. The ultimate aim of this theory is to elimination racial oppression in all forms in education, to aid in the increased achievement of all students. Critical Race Theory in education allows for the gained understanding of the place of race in the institution of education but to focus specifically on the unique experiences of American Indians, Tribal Critical Race Theory

in education is examined. Tribal Critical Race Theory (TribalCrit) expands on the ideals of Critical Race Theory (CRT) in education and offers a method to focus on the perspective of Indigenous peoples in the context of United States colonialism and modern day experiences. Critical Race Theory began in the 1970s through the influence of race and legal studies, soon after; academic scholars found application for the theory within the institution of education.[125]

Indigenous scholar Bryan McKinley Jones Brayboy proposes tribal Critical Race Theory as an expansion of CRT that offers new ways to examine the concept of theory, culture, knowledge and power from an American Indian perspective. TribalCrit is composed of several tenets that reflect the power and purpose of the theory in application. The first tenet recognizes that colonization exists through society as a tool to establish hierarchies[126], the second recognizes the oppressive and colonial policies inflicted on American Indians by the United States. These first two tenets frame the understanding for the third tenet, which recognizes the unique status and identity of American Indians on a social and political level, revealing the effects of the policies implement against American Indians in the United States. The fourth tenet reflects the desire of Indigenous peoples for self-determination, to define themselves politically in the United States and the transform the identity of American Indian in the U.S., which offers the understanding of the fifth tenet. The fifth tenet focuses on the importance of an

[125] Dixson, A. D., & Rousseau, C. K. (2006).
[126] Hierarchies are defined here as an authoritative ranking system of groups or individuals in the structure of power.

Indigenous lens in examining knowledge, history, culture, power and identity. This recognition allows for the implementation of Indigenous knowledge as legitimate and as a lens for deconstructing institutions. Implementation of an Indigenous lens will ultimately lead to the sixth tenet of TribalCrit, which is the acknowledgement of tools of assimilation inflicted on American Indians by the government and educational institutions. These six tenets of TribalCrit allow for a full processing of the creation, implementation, evolution and now deconstruction of the boarding school system. TribalCrit essentially deconstructs colonial-based education as one that aims at eliminating cultural knowledge, which in this case can be applied to understanding the creation of boarding schools as a tool of cultural genocide. This acknowledgement can begin the process of deconstructing the institution and utilize TribalCrit as a tool that may offer a transformation of educational method.

The application of TribialCrit in the initial stages of "restructuring" for Sherman Indian High School will allow for a model structured on deconstructing the history and relationship of boarding schools education for American Indians. Deconstruction allows for the acknowledgement of the institutions role in cultural genocide throughout history. Confronting this traumatic history offers new pathways in approaching transformative pedagogy[127] that aims at advancing achievement for students. Transformative pedagogy is where the key to "restructuring" may lie, as the guidebook suggests through its

[127] Pedagogy in this context is defined at the method of teaching in relation to theory and practice.

emphasis on improving teaching to increase student achievement. TribalCrit supports pedagogy grounded in traditional teaching and knowledge to aid in Indigenous student achievement.

Although it is present in the current student guidebook that there is a place for Native history and cultural studies within Sherman Indian high school I believe that TribalCrit offers an approach that takes these efforts one step further. TribalCrit may act as a tool for understanding the necessary educational foundations of Indigenous students based upon their unique identity status in relation to education. This application of TribalCrit builds upon Sherman Indian High School's already existing efforts and develops them as greater methods of transformation of education aiding in "restructuring." By involving the community, through the suggestion and invitation by principal Doepner, parents are to participate and aid in the advancement and "restructuring" of the school. Encouraging parent involvement Sherman Indian High School takes the first step in a TribalCrit approach of "restructuring," by involving the perspective and consideration of the community.

Modern Education and the Power of Storytelling

From this step, TribalCrit may offer that Indigenous forms of knowledge as legitimate in the context of modern education. The honoring of stories and oral knowledge as legitimate can be applied to the creation of curricula that aids in achievement levels by appealing the identities of student at Sherman directly.

> By legitimizing and hearing stories, while connecting power, knowledge, and culture, TribalCrit users take part in the process of self-determination and in making universities and colleges more understandable to Indigenous students and Indigenous students more understandable to the institutions.[128]

The power of storytelling finds legitimate foundation in education through the application of TribalCrit. In this way storytelling acts as a counternarrative to the dominant narrative surrounding American Indian history in the United States. Delgado (1989) defined counternarratives in relation to storytelling. He develops his argument by defining two groups in society, the in-group, the dominant groups of society and the out-group, those groups subordinated in society. By defining these groups he provides explanation of their relationality to one another and their positionality in terms of dominant realities. He explains the oppressive utilization of stories by the dominant group. Understanding that the dominant group, in this case the U.S. government, aided in the subordination of the of the voices and stories of the out-groups, in this case American Indians, provides the context of the role American Indian experiences as counternarratives. These counternarratives act against the "normative" stories of the U.S. government and challenge their realities by revealing history from a different perspective. This illumination of history from the counternarrative of American Indians places their experiences as legitimate knowledge and allows for education to be approached from an

[128] Lynn & Dixson, 2013, p.97.

Indigenous perspective. Making education more approachable for Indigenous students will aid in their achievement levels by making education seem more approachable and relatable to their traditional ways of knowing. TribalCrit offers a framework for restructuring focused on the emphasis of Indigenous knowledge as a way to form curricula that aids in improving achievement for students at Sherman by considering their identities and histories as Indigenous peoples.

A New Educational Model

It is with the application of TribalCrit that I recommend a model of restructured education. Examination of the Sherman Indian High School's *2013-2014 Student Guide to Success Handbook* provided graduation requirements specific to the school. These requirements were broken up by credit requirements into ten major categories: English, Mathematics, Social Studies, Science, Physical Education, Health, Fine Arts or Language other than English, Vocational Arts, Computer Science and Electives. From these proposed requirements I offer a reformed model of educational requirements for Sherman Indian High School. In creating a reformed model of education I utilized the work of Jon Reyhner in a text entitled *Teaching American Indian Students.*[129] This text provided

[129] Reyhner, J. A. (1992). *Teaching American Indian students*. Norman: University of

examples to support the implementation of Indigenous foundations in education. Reyhner (1992) emphasizes the need for a cultural connection to classroom teaching in order to increase American Indian student achievement.

In the recommended educational model the required credit fulfillments at Sherman Indian High School are maintained, however I expand on the required courses with titles and objectives rooted in foundations of Indigenous knowledge. Providing foundations that reflect Indigenous knowledge allows for the application of TribalCrit as a method in reforming education. As shown in the offered model, the tenets of TribalCrit, Indigenous knowledge, culture, history and storytelling would all find a place in the roots of requirements at Sherman. Although the core subjects are still reflective of requirements posed by the state, in the new model they would be grounded in the perspective and application of American Indians. The recommended educational model for Sherman Indian High School is as follows:

Recommended Educational Model for Reform of Core Requirements at Sherman Indian High School

American Indian English – 40 credits (8 semesters)

- **Objective:** To gain developed English skills through providing culturally relevant verbal and written applications in the classroom. (Example: Transcribing Oral Histories)

• **Mathematics – 30 credits (6 semesters)**

- **Objective**: To provide culturally relevant scenarios to mathematic discourses and instruction in classrooms with the intent of building a connection between

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math and its application in the real world. Applying kinesthetic and hand-on activities in the classroom to encourage practical application for students.

- **Social Studies - 40 credits**

  Native Studies – 10 credits (2 semesters)
  - **Objective:** To provide the foundation for cultural relevancy in the educational institution and reinforce the legitimacy of Indigenous knowledge as the foundation for education.

  Indigenous Peoples' World History – 10 credits (2 semesters)
  - **Objective:** To gain an understanding the role and context of Indigenous Peoples' identity in relation to the history of the world.

  American Indians in U.S. History – 10 credits (2 semesters)
  - **Objective:** To gain an understanding the role and context of American Indians' identity in relation to the history of the United States.

  Federal Government – 5 credits (1 semester)
  - **Objective**: To gain an understanding of American Indian identity in relation to the Federal Government. To provide a foundation for understanding the unique status of American Indians in relation to the Federal Government.

  U.S. Economics – 5 credits (1 semester)
  -**Objective**: To gain an understanding of the basic tenets of economics and its foundations for shaping the world today and an understanding of the effect of the economy on the status of American Indians today.

  Tribal Government – 5 credits (1 semester)
  - **Objective:** To provide a basic understanding of the role, power and responsibility of Tribal Governments for American Indians. To gain an understanding of the relationship between the United States Government and the Tribal Government in the context of political power and responsibility.

- **Native Science - 20 credits (4 semesters)**
  - **Objective:** To learn and develop skills in science that place traditional Indigenous knowledge about environment at the foundation for learning. To introduce the concept of enthoscientific approaches in science, the utilization of

Indigenous knowledge as methods in research, and provide an atmosphere that encourages active application of Indigenous methods in the field.

- **Physical Education - 20 credits (4 semesters)**
  - **Objective:** To introduce and encourage Indigenous sports, games and recreation that provide physical activity.

- **American Indian Healing and Health- 5 credits (1 semester)**
  - **Objective One:** To introduce the concept of Soul Wound in relation to students' identity as American Indians in the context of the United States. To allow students a safe space for healing as an individual and part of a community and recommend participation in projects that aid in healing. (Example: Boarding School Healing Project)
  - **Objective Two:** To encourage self-efficiency by providing students with basic understanding and concepts regarding individual health from an Indigenous perspective.
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- **Fine Arts or Language other than English - 10 credits (2 semesters)**
  - **Objective:** To provide the opportunity to students to learn and develop American Indian languages or fine arts. Fine arts can include but is not limited to traditional dancing, singing, painting, basket weaving or sculpting.

- **Vocational Arts - 10 credits (2 semesters)**
  - **Objective:** To provide students with the opportunity to develop skills applicable to jobs and trades outside of school.

- **Computer Science - 10 credits (2 semesters)**
  - **Objective:** To provide students with the skills necessary to successfully operate and navigate computers and computer applications.

- **Electives - 30 credits (6 semesters)**
  - **Objective:** To provide courses which reinforce positive American Indian identity and opportunity to develop skills to increase overall achievement.

The application of TribalCrit as a foundation in proposing an educational model, acts as a way to deconstruct and transform traditional Western educational courses. For example, providing Native Science as the focus of all science courses places Indigenous

knowledge and field exploration as the objective of all science classrooms. By placing Native science as the focus, applications of Western methods of science can be deconstructed and reevaluated from an Indigenous perspective. This method reinforced the critical examination of education, in this case science, that places TribalCrit at the center of its application. Another example provided in the proposed educational model for reform is the transformation of social studies to reflect multiple approaches to understanding American Indian identity in relation to politics, history, the United States and the world. Each focus of social studies reflects an objective that would represent the narrative and perspective of American Indians in relation to each subject matter. These are just two examples of restructuring curricula with a TribalCrit focus. All proposed courses and objectives take education one-step further by reinforcing American Indian identity and aiding in the overall achievement of students by providing applicable knowledge for life, representing all tenets of TribalCrit.

TribalCrit's tenants consider all aspects of Indigenous lives by understanding the role of colonialism, race and racism in the educational experiences of Indigenous students. In this way, TribalCrit becomes more than a method to approach curricula at Sherman Indian High School but to approach the cultures and histories of the students of the institution as well. It centers the institutions on interweaving academic success with cultural and historical relevancy. Allowing achievement to reflect more than test score improvement, but rather institutional improvement that place Indigenous ways of knowing as the foundation for curricula and student life, aiding in the overall success of

the students in academic and personal endeavors. In this way, TribalCrit transforms the institution of Sherman into one that may go beyond the requirements of achievement posed by the U.S. department of education. TribalCrit would then become the tool of Sherman to deconstruct "restructuring" in a way that empowers American Indian culture and history.

A major aspect of implementing the educational model I proposed is the application of storytelling and oral history through curricula. These applications offer a counternarrative, a narrative that challenges the dominant history and structure of the institution by revealing the lived experiences of those who were succumb the assimilationist methods and tools of the boarding school institution. Challenging the dominant narrative through utilizing storytelling as a tool in education "facilitates discovery of community history".[130] The counternarrative therefore acts as a tool of transformation in carrying out the objective purposed in the reformative educational model for Sherman Indian High School.[131] Beyond acting as a tool for methods in education, counternarratives will reveal the historical trauma that still exists in the American Indian community today as a result of the boarding school system. Historical trauma, as discussed in chapter two, is intergenerationally cumulative. Meaning that the trauma inflicted by acts of cultural genocide carried out by the institution of boarding

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[130] Duran, 2006, p. 117.
[131] See Chapter 4, p. 72-74.

schools exists today and has become inherently engrained in American Indian communities.

Historical trauma of this level has been referred to by many in the American Indian community as the Soul Wound, a concept introduced by Eduardo Duran.[132] The Soul Wound refers to the internalized oppression that is embedded in an individual or group that has experienced trauma. It refers to a pain that reverberates through generations and is carried internally, affecting the identities of those who carry it. Applying this concept to the historical trauma inflicted by the boarding school system on the American Indian students, community and culture represents how deep this internal oppression resonates. Applying TribalCrit in the foundation of education at Sherman Institute would then bring these experiences to the forefront of understanding history in relation to their own identities as American Indian students at a boarding school today. Revealing this history through the application of storytelling enforced by TribalCrit, would offer a space for intervention of trauma.

Offering TribalCrit as a space for intervention also introduces the possibility of healing the Soul Wound. Healing begins with revealing experiences of cultural genocide against American Indians in the boarding school system through storytelling. Revealing the trauma of boarding schools offers a way to deconstruct the colonial influence in the structure of the school today. It is my belief that with this application of counternarratives

[132] A psychologist that works with the American Indian community offering culture-specific approaches to counseling and therapy.

through storytelling, a community reaction will unfold. Challenging dominant narratives by revealing these counternarratives will open up the possibility of collective healing for those in the American Indian community affected by the legacy of trauma of the boarding school system. This healing can find application within the Health section of the recommended educational model. It is the objective of this course to focus on healing the Soul Wound as a part of American Indian students' identities, that through this healing students may achieve greater success in academia and in life. The course also encourages community participation by suggesting students participate in projects that are focused on healing this Soul Wound.

National-level projects exist currently within the American Indian community to support revealing counternarratives of the boarding school system and demand reparations to begin to processes of healing. For example, the Boarding School Healing Project began in South Dakota by several groups.[133] The project aims at empowering the American Indian community against the colonial relationship with the U.S. government and churches. Essentially this project and its efforts bring attention to the internalized oppression resulting from the traumatic history of the institution of boarding schools as a tool for cultural genocide. The Boarding School Healing Project believes that healing the Soul Wound and disrupting the historical trauma of the boarding school system begins

[133] Some groups involved in the Boarding School Healing Project are: the South Dakota Coalition Against Sexual and Domestic Violence, Tribal Law and Policy Institute, Indigenous Women's Network, American Indian Law Alliance, First Nations North and South, Seventh Generation Fun, Incite! Women of Color Against Violence, and the Indian Desk of the United Church of Christ. (Smith, 2006)

with counternarratives. The project focuses on four main components: healing, education, documentation, and accountability.[134] These four components demand social transformation for American Indians in the United States. The National Native American Boarding School Healing Coalition[135] operates with a similar agenda, focused on healing the wounds and trauma from efforts of cultural genocide enacted by the boarding school system against American Indians. Both groups desire recognition on behalf of the U.S. government of the traumatic history and legacy of cultural genocide inflicted by the boarding school system. With that recognition there are demand of retribution to fund efforts of healing in the American Indian community. This healing would be in the form of documentation of experiences, community support groups and resources to identify support systems needed in the future. The National Native American Boarding School Healing Coalition associates healing with justice, that justice and healing will not take place unless the counternaratives of boarding schools as tools of cultural genocide are revealed on a larger societal scale.

These projects represent the importance of revealing the trauma legacy of boarding schools for American Indians and the understanding that history, trauma, identity and education are all interconnected for the American Indian community. These connections are found in the lives and shared experiences of American Indians and can be revealing through healing from counternarratives. Examining the application of

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[134] Smith, 2005.
[135] Retrieved from http://www.boardingschoolhealing.org/.

counternarratives by these groups highlights the relevancy of TribalCrit as an applied methodology of transformation for American Indians. TribalCrit emphasizes the importance of storytelling to transform ways of knowing in education. If this theory can be applied to challenging the narrative of boarding schools in a larger societal context it can be applied to transforming the structure and methods of curricula at Sherman Institute to ensure the success of student by appealing and focusing on their identities and knowledge as American Indians.

With this application, TribalCrit challenges Audre Lorde's theory, by transforming the structure of the institution to revolve around Indigenous forms of knowledge and approaches in education. From this foundational transformation the institution can approach the structure of curricula to place Indigenous knowledge and experience at the forefront of all design. Critical Indigenous focus is then placed at the center of increasing achievement levels for students at Sherman. Although achievement will still be measured by the state required STAR and CAHSEE testing, I believe approaching all curricula with a TribalCrit foundation will allow for all forms of knowledge, even those reflecting Western educational standards will be more applicable for American Indian students. Deconstructing standard Western educational requirements and transforming them to reflect Indigenous perspective builds a connection between American Indian students and academia. It is my belief that this connect will act to empower students and enforce self-determination within academia and life.

Is important to recognize that I am only offering one possible educational model for Sherman Indian High School. Building an educational model with a foundation of TribalCrit places emphasis on the application of Indigenous knowledge. It is my belief that that this approach in education will not only build a connection between American Indians and academia but will aid in their achievement through the empowerment of their identities. As Sherman Indian High School continues to evolve it is my hope that research will be conducted on the implementation of more Indigenous knowledge based educational model. Research of the application and effects of these programs could aid in a deeper understanding of the identity of students at Sherman Indian High School today. If TribalCrit educational models are proven effective in transforming education and increasing achievement levels at Sherman Indian High School, these models could be utilized in all approaching all educational models for American Indian students.

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APPENDIX A

Native American Education: Chronology

1492 The Spanish conquistadors seek to exploit Native Americans by using them for forced labor. They also attempt to convert natives of the new land to Catholicism.

The Jesuits, primarily from Spain, establish most of the missionary schools during the early days of European settlement of North and South America. They teach the natives in Spanish and work hard to convert them to Catholicism.

1568 A school for Indian youth is established in Havana, Florida, by Jesuits. This school marks an era when Catholic and Protestant religious groups dominate the

education of Native American youth. For the next 300 years these religious groups remain most prominent in non-Indian attempts to educate Indian children.

1607 The British begin settlement of North America with the establishment of Jamestown, Virginia. The British are interested not only in colonizing the new lands but in educating American Indians. Native Americans are not as interested in availing themselves of the opportunities provided by the English colonists.

1617 King James asks the Anglican clergy to collect money for building churches and educating the native youth of Virginia.

1631 Reverend John Eliot establishes a school in Roxbury, Massachusetts, where he instructs some of the Pequot Indians captured in a war with the Europeans. His instruction focuses on the principles of industry.

1636 Harvard established. The charter includes education of Native Americans with the aim of "civilizing" them and converting them to Christianity.

1693 The College of William and Mary is founded and takes as part of its mission educating Native Americans to become educators for their own people. Generally speaking, Native Americans do not want to send their children to European schools. Some, however, believe that if their people are to survive under colonization, they needed to take advantage of the education offered by the colonials. However, the experience of the Native American students is that their teachers do not appreciate the complexity and depth of Indian cultures.

APPENDIX A (Continued)

1756 Dartmouth College also determines to educate Native Americans so that they will in turn become missionaries to an educators of indigenous people of the land. Some Native Americans are successfully educated there but not to the extent that the founder had envisaged.

Many missionaries advocate taking native children awat from their parents so that they can be immersed in European culture. Thus, boarding schools for Native American children are initiated. For nearly 300 years, many European educators advocate the use of boarding schools for Native American youth. Some Native

American parents disagree with this practice and refuse to have their children taken away from them.

1775 The Continental Congress, to demonstrate its power, declares that it has jurisdiction over Indian tribes. The Congress creates three departments of Indian Affairs and appropriates $500 to educate Indians at Dartmouth.

1778 The treaty-making era with Indian tribes begins. Almost 400 treaties are made between the U.S. government and Indian tribes between 1778 and 1871. Of those 400 treaties, 120 contain educational provisions, including provisions for teachers' salaries, school construction, and supplies.

1789 A treaty made with the Oneida Indians is the first to contain educational provisions. Congress establishes the War Department, whose secretary is responsible for all matters pertaining to Indians.

1802 Congress authorizes the allocation of up to $15,000 per year for a "civilization" program for the "aborigines." At this time most of the money is used by missionaries with the Protestant Board of Foreign Missions receiving the largest amount.

1820 A plan is developed to move the tribes from the East to the Midwest. The Cherokee tribe is slated to be moved west of the Mississippi. This movement of eastern tribes is intended to provide more land for European settlers; it leads to many skirmishes and wars between Native Americans and Europeans.

APPENDIX A (Continued)

1830s The Cherokee develop an educational system based on a language developed by Sequoya, a member of the tribe. The Cherokee teach their students in their native language as well as in English.

1832 The federal government creates the position of commissioner of Indian affairs within the War Department, marking its greater role in the education of Native American students. By 1838 the U.S. government operates six manual-labor training schools with approximately 800 students. The government also runs eighty-seven boarding schools with about 2,900 students.

1834 Congress provides for the organization of the department of Indian Affairs.

1839 Manual-labor training schools are formalized by Commissioner T. Hartley Crawford. These schools aim to train Indian children to be efficient farmers and homemakers.

1835 Congress establishes the Home Department of the Interior and the Bureau of Indian Affairs passes from military to civil control.

1851 This year marks the beginning of the period when the federal government removes Indians to reservations. This period continues until the end of the 1930s. Forced settlement on reservations causes an almost total dependence on the government for food, shelter, and clothing. (This is especially true for the plains tribes, which were formerly dependent on buffalo, rapidly decimated in the third quarter of the nineteenth century.) Reservation schools, modeled after boarding schools, are designed to devalue the traditional culture and religion of Indian people and coercively assimilate Indian youth into the dominant society.

1869 After the conclusion of the Civil War, President Ulysses S. Grant appoints a commission on Indian affairs. This commission's purpose is to supervise the selection of Indian agents, schoolteachers, and farming instructors and to oversee the purchase of supplies. The Board of Indian Commissioners functions until 1933. (Commissioners of Indian affairs continue to operate under the Bureau of Indian Affairs.)

APPENDIX A (Continued)

1870 Congress appropriates $100,000 to support industrial and other schools among the Indian tribes. Education for Indians comes under direct control of the Bureau of Indian Affairs. Day and boarding schools emphasize basic arithmetic and speaking, readings, and writing English as well as vocational training.

1873 The Civilization Fund Act is repealed and the federal government becomes more involved in the operation of Indian schools maintaining the aim of transforming Native American children, with their so-called ignorance and attachment to superstition, into "productive" European-type farmers.

1879 The first government-run boarding school that is not on a reservation opens at Carlisle, Pennsylvania. Captain Richard Henry Pratt is the first director of the school. The school is determined to "take the Indian out of the student."

1880 Under the direction of Secretary of Interior Carl Schurz, the Bureau of Indian Affairs issues regulations that all instruction for Native American children be given in English. This directive must be carried out in both mission and government schools under the threat of loss of government funding.

1887 Congress passes the General Allotment (Dawes) Act. One purpose of the act is to help Native Americans move away from their growing dependency on the government. The act grants 160 acres to each head of an Indian family and 80 acres to each single person over the age of eighteen. The Indians are given four year to decide which land they want; if they fail to decide, the government will decide for them. Indians who accept land are granted citizenship. Unclaimed land is to be sold and the proceeds used for the education and "civilization" of Native Americans. Along with this act, the government steps up its efforts to educate Indians by increasing spending on their education to approximately $1 million per year.

1900 The federal government stops directly funding missionary schools because Catholic and Protestant missionaries have engaged in many acrimonious feuds over the education of Native American students.

1924 Congress passes the Indian Citizenship Act, which makes all Indians citizens of the Untied States. The secretary of interior, in an attempt to improve education for Native Americans, forms the Committee of One Hundred Citizens. This group

examines and discusses current practices and makes recommendations for improvements in Indian education. The committee recommends that school facilities be upgraded, personnel be better trained, Native American students be encouraged to attend public schools, and the government provide scholarships for high school and college.

1927 The Board of Indian Commissioners directs that their be a study of Native American education throughout the country, under the leadership of Lewis Meriam. The subsequent report, *The Problem of Indian Administration*, is known

as the Meriam Report and is published in 1928. The report condemns the allotment policy and the poor quality of services provided by the Bureau of Indian Affairs and recommends that Indian property be protected and Indian be allowed more freedom to manage their own affairs. The report argues that since the conditions of boarding schools are shocking, elementary-age children should not be sent to boarding schools at all, and he urges an increase in the number of day schools.

1934 Congress passed the Indian Reorganization (Wheeler-Howard) Act. This act ends the practice of allotment of Indian lands. The act also provides religious freedom for Native Americans, a measure of tribal self-government, and the preference of hiring Native Americans as Bureau of Indian Affairs employees. Congress passes the Johnson-O'Malley Act. Through this act the secretary of interior is given the authority to enter into contracts with states or territories to pay these entities for providing services to Indians. As a result, the federal government can pay the states for educating Indians in public schools. Before the act, the money went into the general operating fund of the schools districts and this could be used to support the education of non-Indian students. As of the year 2002, the act still provides money to public schools educating Indian children; however, the money is supplemental to other programs. An additional requirement is that these programs are approved by an Indian parent advisory committee (PAC).

1953 Congress passes six termination bills, causing the states to assume responsibility for the education of all Indian children in public schools. The first tribe to take advantage of the bill and have their reservation status terminated is the Menominee tribe, in 1954. The termination policy is quickly judged a failure by Native Americans.

APPENDIX A (Continued)

1960s During the 1960s, two major studies of Indian education are undertaken. *The National Study of American Indian Education* is carried out from 1967 to 1971 under the direction of Robert Havighurst of the University of Chicago. The results of the study are summarized in the document *To Live on This Earth* (Fuchs and Havighurst 1972).

The second study is conducted by the Special Senate Subcommittee on Indian Education. The testimony from hearings held by this committee fill seven volumes, and a summary report titled *Indian Education: A National Tragedy, a National Challenge* is published by the U.S. Senate in 1969. This report is also known as the Kennedy Report.

1970s During this decade more tribally controlled schools and colleges are established. Also, many mainstream colleges and universities across the country develop departments of Native American studies.

1972 The Kennedy Report results in the passage of the Indian Education Act. This act provides funding for special programs for the Indian children in reservation schools and, for the first time, programs for urban Indian students. The act also promotes the establishment of community-run schools, encouraging the use of culturally relevant and bilingual curriculum materials.

1975 The Indian Education Assistance Act requires that committees of Indian parents be involved in planning these special programs. Congress also passes the Indian Self-Determination and Education Assistance Act. The act encourages the transition of authority regarding Indian programs from the federal government to the Indian people. Native Americans are to take over planning, implementing, and administering their own educational programs.

1978 Congress passes the Indian Child Welfare Act, which restricts non-Native social agencies form placing Native children in non-Native homes. The act recognizes the role of tribal courts over child custody.

Title XI of the Education Amendments Act of 1978 promotes Native American self-determination. According to the amendment, the Bureau of Indian Affairs is

to take a more active role in ensuring that Native Americans take control of all matters regarding the education of Native American children. Furthermore, the amendment directs the Bureau of Indian Affairs to fund Native American schools according to a formula that ensures an equitable distribution of funds.

1988 Congress amends the Indian Self-Determination and Education Assistance Act, introducing new language into the law by declaring the U.S. government's

commitment to supporting and assisting Indian tribes in the development of strong and stable governments. These governments will be responsible for the administration of quality programs and the development of the economies and their communities.

1990 Under the auspices of the Department of Education, Lauro F. Cavazos establishes the Indian Nations at Risk Task Force, composed of fourteen individuals, to study solutions to the problems facing Native American education. The task force is directed to summarize and make recommendations for actions to be taken by the federal government, state and local governments, and public officials of loval governments. The results of many interviews conducted by the task force are published in 1991 as *Indian Nations as Risk: Task Force Commissioned Paper.*

Congress passes the Native American Language Act, recognizing the role of learning language in preserving culture.

APPENDIX B

Archive: #70786-1912-Sherman-810 Box 21: School Code

SCHOOL CODE

A demerit system having the following objects has been worked out for the boys:

1 To establish a more uniform system of punishment.

2 To centralize to a greater extent the power of punishment.

3 To better familarize the boys with the many things they should not do.

4 To enable both boys and employees to render greater aid in the general disicipline of the school.

DEMERIT MARKS.

One Demerit Mark shall be given for the following offenses:

For not keeping step and for talking while marching.

For not saluting.

For being late for line or work.

For loitering in the halls of school building.

For any loud noise in the hall when doing work in the school building on work day.

For talking during roll call or while work is being assigned.

For continuous conversation during work hours.

For leaving work without permission from employee or forman in charge.

For failure to make daily record of work done.

For running up or down stairs.

For going from school to dormitories on the side walk when line is marching from school.

For not taking proper care of bed and locker.

For being in the flag circle without permission.

For not wearing nightshirt.

For not wearing overalls, and for general untidy appearance.

For misbehavior in the dining room. (one or more demerit marks according to offense.)

PUNISHMENT

One Demerit Mark shall be recorded against the pupil for one week, at the end of which time it will be cancelled from his name provided no more marks have been added.

Two Demerit Marks shall be given for the following offenses:

For not been in bed at taps without excuse, and for loud talking after taps.

For being absent from line without excuse.

For not doing dormitory or room work.

For not bathing and turning in clothes at proper time.

For talking during exercises in the chapel.

For stamping the feet while applauding in the chapel or in the society meetings, also for making the hollow sound with the hands.

For leaving the room during school time and not returning within a reasonable time.

For emptying slop water at school building in any place other than that provided in the basement.

For passing notes in the school building.

For idleness or being unreasonably slow while at work.

For neglecting to put tools in their proper place, when not in use.

For leaving ladders standing against buildings or not putting them away.

For failure to clean wood-work after calcimining is finished, or for finishing a job of painting without puttying all nail holes or open joints.

For leaving work before whistle blows.

For not taking care of or loss of any article of clothing through carelessness.

For loitering around any department during work hours, either when on or off duty.

For throwing orange peels around the grounds or within the building.

PUNISHMENT

Two Demerit Marks shall mean: Standing post for 30 minutes, or some punishment equivalent to the same.

Three Demerit Marks shall be given for the following offenses:

For going to Riverside without permission.

For being absent from Inspection, or Regimental Parade without permission.

For marking or defacing anything on the grounds.

For failure to respond on Society programs.

For grumbling or finding fault because of the work given to do.

For needless waste of material.

For carelessness in the use of tools.

For being, without permission, after supper, on the street back of the Girls' Dormitories and in front of Domestic Science and Laundry buildings.

For being, without permission, in or around the Domestic Science building, Hospital, Laundry, Girls' Dormitories, or on the parade ground or lawns in front of the Dormitories.

PUNISHMENT

Three Demerit Marks shall mean: Standing post for one hour, or working or studying lessons for one hour after school, or some punishment equivalent to standing post for one hour.

Four Demerit Marks shall be given for the following offenses:

For talking back to an employee or officer.

For wilful disobedience.

For profanity or bad language.

PUNISHMENT

Four Demerit Marks shall mean: Standing post for one hour and working Saturday afternoon, or some punishment equivalent to same.

An accumulation of demerit marks during the week and all other offenses not mentioned above will be dealt with according to the nature of the offense.

F. M. CONSER,
Superintendent

APPENDIX C

Archive: #49354-1916-Sherman-810 Box 21: Proposed Program Outline

PROGRAM

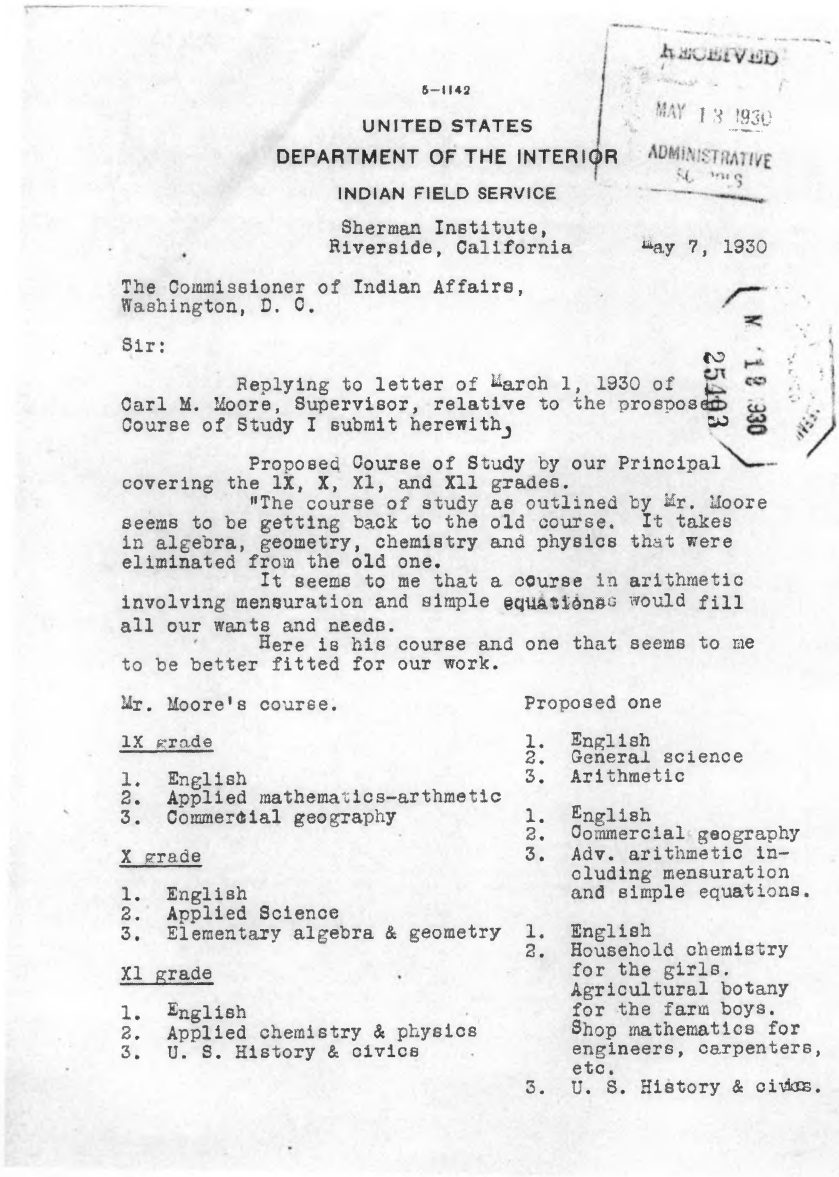
****

9:00 - 9:15	Setting up exercises, care of teeth, face, hands, etc.
9:15 - 9:30	General Exercises: Music - - - - - - - - - Monday Manners and Conduct - Tuesday Current Events - - - - Wednesday Music - - - - - - - - - Thursday Civics - - - - - - - - Friday
9:30 - 9:40	Conversation, home and school activities
9:40 - 10:15	Numbers
10:15- 10:30	Health
10:30- 10:45	Recess
10:45- 11-40	Reading and Spelling
11:40- 12:00	Writing: Monday, Wednesday, and Friday Drawing: Tuesday and Thursday
12:00- 1:15	NOON HOUR
1:15 - 1:30	Music, Memory Gems, Civics, Etc.
1:30 - 1:50	History
1:50 - 2:10	Geography, Nature
2:10 - 2:30	Language
2:30 - 4:00	Industrial Work

Where noonday lunches are provided, the industrial period shall be from 10:30 to 12:00 instead of from 2:30 to 4:00. The classes for this period shall be changed from 10:~~40~~ 45 to 2:~~30~~.

APPENDIX D

Archive: #8939-1930-Sherman-810 Box 22 : Proposed Course of Study Letter to Commissioner of Indian Affairs from Sherman Institute Superintendent



5-1142

UNITED STATES
DEPARTMENT OF THE INTERIOR
INDIAN FIELD SERVICE

RECEIVED
MAY 13 1930
ADMINISTRATIVE

Sherman Institute,
Riverside, California May 7, 1930

The Commissioner of Indian Affairs,
Washington, D. C.

MAY 12 1930
25403

Sir:

Replying to letter of March 1, 1930 of Carl M. Moore, Supervisor, relative to the prosposed Course of Study I submit herewith,

Proposed Course of Study by our Principal covering the 1X, X, X1, and X11 grades.

"The course of study as outlined by Mr. Moore seems to be getting back to the old course. It takes in algebra, geometry, chemistry and physics that were eliminated from the old one.

It seems to me that a course in arithmetic involving mensuration and simple equations would fill all our wants and needs.

Here is his course and one that seems to me to be better fitted for our work.

Mr. Moore's course.	Proposed one
1X grade	
1. English	1. English
2. Applied mathematics-arthmetic	2. General science
3. Commercial geography	3. Arithmetic
X grade	
1. English	1. English
2. Applied Science	2. Commercial geography
3. Elementary algebra & geometry	3. Adv. arithmetic including mensuration and simple equations.
X1 grade	
1. English	1. English
2. Applied chemistry & physics	2. Household chemistry for the girls. Agricultural botany for the farm boys. Shop mathematics for engineers, carpenters, etc.
3. U. S. History & civics	3. U. S. History & civics.

APPENDIX D (Continued)

#2
The Commissioner of Indian Affairs,
5-7-30

XII grade	Proposed one.
1. English	1. English
2. Applied chemistry & physics	2. Adv. work on home economics for girls. Agricultural chemistry for farm boys. Applied electricity for engineers, auto-mechanics. Architectural drawing for carpenters.
3. General History	3. General history."

In the course of study submitted I did not specify the time for each course as it might take some pupils longer than others to do the same amount of work and I did not wish to make any suggestion as to time as some would be unable to complete the course in the specified time. And that all students should be permitted to if they wish, to remain longer and enter high school and should be encouraged to do so.

Mr. Moore is very strong for Needlework, Designing and Decorative Art. There are not many of the students who will follow that particular line of work as a vocation.

Typing and stenography should be for selected few.

The equipment can not be purchased unless funds are available. Mr. Moore thinks that our girls and boys are doing too much work, and that we should make this a ladies' and gentlemen's school rather than industrial school. This we can do if we have sufficient money to hire [illegible] work to be done.

Respectfully,

F M Conser

Superintendent.

FMC:LC

APPENDIX E

NPR: American Indian School a Far Cry from the Past

Interview Conducted by Charla Bear, Transcribed at available online at http://www.npr.org/templates/story/story.php?storyId=17645287

STEVE INSKEEP, host:
For generations, American Indian children were taken from their reservations and sent to government boarding schools. Many children were abused there. Most were taught that their traditional way of life was wrong. Now, there have been decades of reform since then, and the schools that remain have become havens for at risk youth, far away from the troubles and temptations on the reservation.
But some people, including prominent tribal leaders, and officials at the Bureau of Indian Affairs, think it's time for the federal government to get out of the business of running boarding schools entirely. NPR's Charla Bear has the second of two reports.
Unidentified Woman: Start moving around. Let's start moving around. Get up.

CHARLA BEAR: Students get up before the sun at Sherman Indian High School in Riverside, California. They have to clean their aging dorm building before class. Supervisor Teresa Iyotte says if the students don't rise and shine the bathrooms, they'll suffer the consequences.

Ms. TERESA IYOTTE (Supervisor): They get demerits if they're not up at 6:00 o'clock. If they're not up by 6:15, they get demerits. If they're not up by 6:30, they get more demerits.

BEAR: A lot is expected of students at Sherman. It's one of seven federally funded boarding schools for some of the most at-risk Native American youth. They come from more than 85 tribes from big cities and reservations across the country.

Sheila Patterson is from the San Carlos Apache Reservation in Arizona.

Ms. SHEILA PATTERSON (Student): We have our traditional ways, where us girls, we become a woman and we wear camp dresses.

BEAR: She shows off the moccasins she wears with her ceremonial dress.

Ms. PATTERSON: And it's made out of the cows. And it's beaded and it has (unintelligible). It's really hard.

BEAR: Patterson misses home, but says she needed to leave.

Ms. PATTERSON: Back at home it's, like, a lot of people drink and a lot of young kids like to suicide theirself and just kill theirself and all that. That's why I had to get away and come here.

BEAR: Some students are ordered to Sherman by judges who see the school as an alternative to jail. Most come because they see the school as a way to do better. The national graduation rate for Native Americans is around 50 percent.

Charlotte Longenecker is a counselor at Sherman.

Ms. CHARLOTTE LONGENECKER (Counselor): When you work with a population that has the highest suicide rate, the highest alcoholism and drug usage rate, the highest - I've never met so many people in my life who had lost family members, and so many in such rapid succession - that's going to happen.

BEAR: Sherman administrators keep temptation to a minimum with a tightly controlled environment. There's zero tolerance for drugs and alcohol. And students can only leave campus if they've earned a group activity, like a trip to Wal-Mart.
Steve Yankton, from the Pine Ridge Reservation in South Dakota, says it can be tough.

Mr. STEVE YANKTON (Pine Ridge Reservation): We really can't live high school life like regular teenagers would. Like we can't just go shop at the mall whenever we want for how long we want. We can't go eat at a restaurant with our friends whenever we feel like we want. Staff always has to be around us.

BEAR: Every day at Sherman is rigorously structured. But students who stick it out say Sherman offers them opportunities too, like the chance to learn about other tribes.
Ms. TARA CHARLEY-BAUGUS (Teacher): Okay. Let's go and get started. (Singing in foreign language)

BEAR: In Tara Charley-Baugus's classroom, students are learning the language of the Dine - or Navajo - one of three native languages taught here.

Ms. CHARLEY-BAUGUS: One the reasons why we do this song also is it's cultural, you learn something about your culture, a little bit about the history, 'cause of the sheep, from way back in the 1500s, I think, when the Spaniards brought them in. And you can teach these to your brothers and sisters or little ones too, and it's how you pass on the language.

BEAR: Until the 1960s the government schools tried to expel Indian culture. Students were severely punished if they practiced Indian ways. Not anymore.

APPENDIX E (Continued)

Ms. LORENE SISQUOC (Teacher): You tie this one right here like this. It's going to be beautiful.

BEAR: Lorene Sisquoc now tries to revive native customs at Sherman by teaching traditional skills like basket weaving.

Ms. SISQUOC: But why I have to be teaching it at a school? Why isn't it taught in our families, all our families? You know, because of boarding schools, because kids were taken from their homes and those traditional things weren't always taught.

BEAR: Dom Sims recently retired as the principal of Sherman. He says the off-reservation boarding schools have more applications than they can handle. But a federal budget change is reducing each school's funding by hundreds of thousands of dollars.

Mr. DOM SIMS (Retired Principal): We will be in dire straights 'cause we won't have enough money to start the school, to have enough staff, to give the services needed for the kids. It's an impossible situation.

BEAR: Officials at the Bureau of Indian Affairs say they know these schools are in trouble. But they disagree over whether the federal government should even be running Indian schools in the 21st century. Angelita Felix is with the BIA Education Office.

Ms. ANGELITA FELIX (Bureau of Indian Affairs): You can talk to, you know, 20 people in our organization and ten people will say that we shouldn't have off-reservation boarding schools and ten other people will say that there's a need for these kinds of schools because of the at-risk students.

BEAR: In the past few decades, tribes have begun taking over boarding schools. They now control about half of them. Most are on the country's largest reservation, the Navajo Nation. The Navajos discourage students from attending boarding schools off the reservation.

Mr. EDDIE BIAKEDDY (Navajo Nation Department of Education): You know, a lot of other Indian tribes in the United States have lost use of their language and therefore their culture.

BEAR: Eddie Biakeddy is deputy director of the tribe's department of education. He says most Navajo students now attend public schools close to home.

APPENDIX E (Continued)

Mr. BIAKEDDY: And there is a goal of the Navajo Nation to establish its own educational system, where the Navajo Nation would have control over all the schools and there should be no need for any on-reservation students to go to an off-reservation boarding school.

BEAR: But many smaller tribes don't have the money or political organization to run their own schools, let alone facilities for at-risk youth. At Sherman, many students and recent alumni say off-reservation boarding schools have helped them.

Ms. SEANA EDWARDS (Student): Sherman pretty much did save me, I guess, in a way.

BEAR: Seana Edwards, a Prairie Band Potawatomi, nearly failed freshman year at her public high school in New Hampshire.

Ms. EDWARDS: I'd probably be working at some dead-end retail job. I'd probably have my mom kick me out the house as soon as I was 18 'cause I wasn't going to go anywhere.

BEAR: But she transferred to Sherman, graduated, and now attends the University of California, Berkeley. She goes back to Sherman often to convince students that they too can go to college. She says she appreciates how far the school has come.

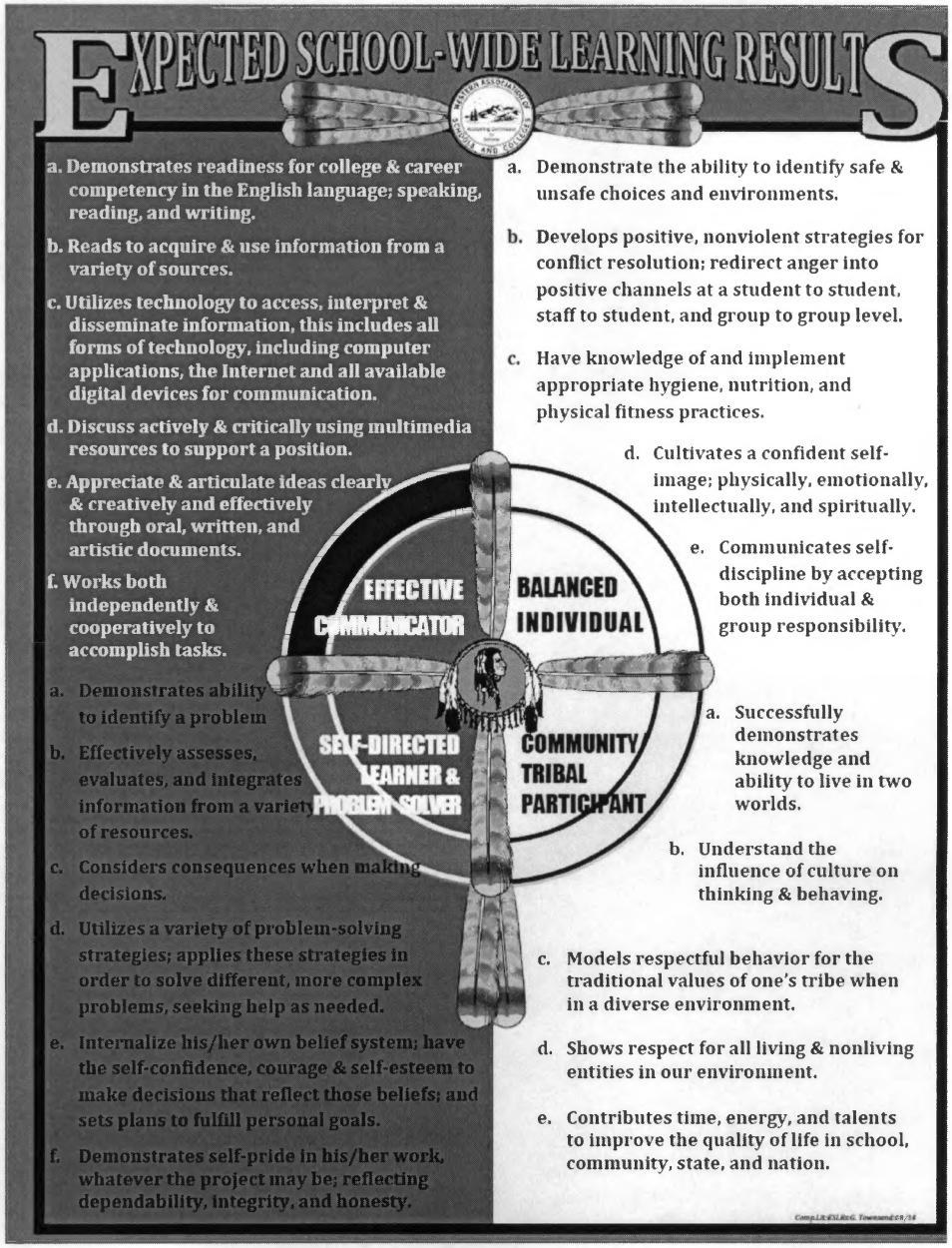
Ms. EDWARDS: They have pictures of, like, when students still had to wear uniforms and march in lines. And yeah, you feel part of that history and you get sad, but at the same time you realize that it's so much better today and you get the opportunity to change it. You get the opportunity to make it better. And not just for you but for other people, for younger generations.

BEAR: Edwards' own younger brother and sister are in elementary school in New Hampshire. She thinks they could achieve as much as she has at Sherman. But if they do need its tight structure, morning wake-ups, and nightly check-ins someday, she wonders if Sherman Indian High School will still be there for them.

Unidentified Woman: Charla Bear, NPR News.
INSKEEP: By the way, Sherman Indian High School encourages students to learn traditional customs, and you can hear students participating in a Native American drum circle simply by going to NPR.org, where you can also listen to part one of this report.

APPENDIX F

Sherman Indian High School: Expected School-Wide Learning Results



APPENDIX G

California Department of Education: 2011 Adequate Yearly Progress Report Informational Guide: Assessment Results Used in 2011 AYP Calculations

Assessment Results Used in 2011 AYP Calculations

Standardized Testing and Reporting (STAR) Program
California Standards Tests (CSTs) • California English-Language Arts Standards Test (CST in ELA) Grades two through eight, including a writing component in grades four & seven • California Mathematics Standards Test (CST in mathematics) Grades two through seven and the following course-specific tests for grade eight: - General mathematics - Algebra I - Geometry - Algebra II - Integrated mathematics 1, 2, or 3 Students in grade seven may take the Algebra I test if they completed an Algebra I course.
California Alternate Performance Assessment (CAPA) • English-language arts and mathematics Grades two through eight and ten
California Modified Assessment (CMA) • English-language arts Grades three through eight • Mathematics Grades three through seven • Algebra I (end-of-course, available in grades seven and eight)
California High School Exit Examination (CAHSEE)
CAHSEE (administered in February and March and May for make-ups) • English-language arts, including a writing component, and mathematics Grade ten