



A Legacy of the Indian Boarding School: An Example of Colonization of American Indian Children at Fort Bidwell Boarding School, CA

Time: 1-1.5 hours

Grade Level: 5th-12th grades (with modifications at each level)

Purpose (What will students learn from this lesson?):

I can identify (neo)colonial or colonizing ideas in a boarding school newsletter and compare them to similar ideas in schools today.

Unit Enduring Understandings Alignment:

- *Racism is endemic in the United States. /Racism is widespread and common in this land that we now call the United States./ El racismo es endémico en los Estados Unidos./ El racismo es generalizado y común en esta tierra que ahora llamamos Estados Unidos.)*
- *In order to control people not in power, those in power will isolate them./If the powerful want to control you, they will separate you./ Para controlar a las personas que no están en el poder, los que están en el poder las aislarán./ Si los poderosos quieren controlarte, te separarán.*

Lesson Guiding Questions:

- *What does it mean to be "othered" in schools and society?/ ¿Qué significa ser "el otredad" en las escuelas y en la sociedad?*

- *What is the result of “othering” in schools and society?/¿Cuál es el resultado de hacer de alguien “el otro” en las escuelas y en la sociedad?*
- *How does the process of othering work?/¿Cómo funciona el proceso de hacer promover “la otredad”?*
- *Whose language, culture, stories, ways of being and thinking were/are promoted by those in power? (e.g. What do teachers teach? Who is represented in the picture books and history texts?)”*

Essential Skills:

- I can use a triple Venn diagram to compare (neo)colonizing and colonizing ideas in boarding schools and schools today
- I can identify (neo)colonial or colonizing ideas in a boarding school newsletter and compare them to similar ideas in schools today.

Cultural Wealth (Yosso, p. 78):

- Students will utilize their *linguistic capital* to understand and identify neocolonial ideas in schooling.
- Students will develop their *resistant capital* to challenge neocolonialism by naming it in the past and the present.

Ethnic Studies Principles Alignment:

- **4.** Critique empire and its relationship to white supremacy, racism, patriarchy, and cis-heteropatriarchy.
- **5.** Challenge imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels.

Standards Alignment:

- CCSS.ELA-LITERACY.CCRA.W.9; (CA ELD 2.I.A.2)
- CCSS.ELA-LITERACY.RH.9-10.1 (CA ELD 2.I.B.6a)

Materials:

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| <ul style="list-style-type: none"> ● Slide deck ● "The Modoc Chief," October issue, published by the Fort Bidwell Boarding School, California” (October 1928) (https://catalog.archives.gov/id/296114) ● Venn diagram ● Ethnic Studies Questions to Uncover Neocolonialism | |
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Modifications, Accommodations, Resources for Multilingual Students :

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| <p><i>A note on languaging/ethnifying (Garcia & Wei, 2014) : Throughout the lesson, encourage students to communicate (in writing, speaking, listening, and reading) in the language(s) that make most sense to them. Encourage them to play with language and explore meanings. Support them in talking about how they make sense of the key ideas in the unit and how their own languages and ethnicit(ies) help them to express and understand what they are learning and co-constructing.</i></p> | |
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Critical Vocabulary:

| CRITICAL VOCABULARY | Definition and Rationale for choosing this word, phrase, or concept | Idea for pre-teaching or front-loading the concept. |
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| boarding school | Schools run by the US government or churches where American Indians were forced to live without their families and violently forced to give up their languages, cultures, communities, and ways of life. | Prior to teaching the lesson, ask students to make a four corners vocabulary card for each vocabulary word |
| civilize | bring (a place or people) to a stage of social and cultural development <i>considered to be</i> more advanced | See above |
| immigration | the action of coming to live permanently in a foreign country | See above |
| Bureau of Indian Affairs | “Since its inception in 1824, the Bureau of Indian Affairs has been both a witness to and a principal player in the relationship between the Federal Government and Indian tribes and Alaska Native villages. The BIA has changed dramatically over the past 185 years, evolving as Federal policies designed to subjugate and assimilate American Indians and Alaska Natives | See above |

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| | have changed to policies that promote Indian self-determination.” (https://www.bia.gov/bia) | |
| unjust | not based on or behaving according to what is morally right and fair | See above |
| inhumane | without compassion for misery or suffering; cruel | See above |
| violent | using or involving physical force intended to hurt, damage, or kill someone or something | See above |
| Europeans | a native or inhabitant of Europe | See above |
| compare and contrast | To compare is to examine how things are similar, while to contrast is to see how they differ | See above |
| colonialism/colonize | Colonialism: taking/invading the land of other people and controlling those people through imposed government, education, economic policy, physical, and psychological force. Colonize: the act of carrying out colonization | Post this definition on the board or wall throughout the unit or course: Choral read the definition 3 times with the class. Pair/share: Ask students to tell their partner what they would have to do to take over Canada tomorrow. How would they do it and how would they keep control of Canada? Their ideas will likely be tools the colonizer uses to control and exploit people. Volunteers share ideas. |
| (neo)colonialism | the use of economic, political, cultural, or other pressures to control or influence other countries | Explain that (neo)colonialism is the same colonialism that happened in history, happening <u>now</u> so we call it “new” or neo-but it’s not really new. |

Title of Cultural Ritual/Energizer: Ancestral Gifts

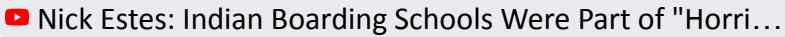
| STEP | DESCRIPTION | TIME |
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| Step 1 | <p>Land Acknowledgement Include a map of where Ft. Bidwell is. Fort Bidwell is located in the far northeast corner of what now is called California in Modoc land. In the chat: What does this current real estate listings in Fort Bidwell make you think about when considering the occupation of the Native land on which you sit?</p> | 5 minutes |
| Step 2 | <p>Ancestor Acknowledgements Introduce and share the ancestor acknowledgement on the slide deck for Kintpuash “Captain Jack” and the Fort Bidwell Boarding School students to honor their power, survivance, and lives. Tell the story of Kintpuash: We bring Kintpuash “Captain Jack” and the Fort Bidwell Boarding School Students into our space today and honor their power, survivance, and lives. The Bidwell Boarding School is located on the California side of the California-Oregon border, by Tule Lake. The Modoc People were, and many CA tribes tried, to get along with everyone and even excused a lot of poor behaviors like ridicule, violence and murder of Modoc people. “Captain Jack” submitted to a treaty and the US did not live up to the treaty and caused Captain Jack’s warrior society to go to war. Captain Jack was not in favor of engaging in warfare but it was what the community decided. Captain Jack’s people sought refuge in the Lava Beds (a National Park now). Captain Jack was able to hold off the militia and US Army for a long time (with only 50 warriors). Under a flag of truce, 3 army representatives came into the Modoc camp. They were killed under the white flag of truce. Eventually, the Modocs lose the war (along with women and children). An Army tribunal determined that 8 Modoc war leaders were to be hanged. The surviving Modocs were prisoners of war and would be sent to Indian Territory in Oklahoma. Capt. Jack gave a speech (similar to Chief Joseph’s speech) prior to being hanged. Most of the Modoc people were not involved in the battle. Most are on the Klamath reservation in Oregon. (As told by Marty Meeden, 23 June, 2022). (https://www.oregonencyclopedia.org/articles/kintpuash_captain_jack/#.YrT59ZPMLgg) For the second ancestor acknowledgement, advance the slide deck, and explain that Boarding School students at Fort Bidwell survived horrific experiences torn from their families.</p> | 5 minutes |
| Step 3 | <p>Cultural Energizer: Ancestral Identity Gifts Build background knowledge and define ancestral gifts:Talk</p> | 10 minutes |

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| | <p>about how ancestral gifts help us negotiate racism, oppression, depression, etc. They are the gifts our elders/teachers pass on to us to “make us feel better” or to “teach us life lessons” or “counter dominant narratives meant to kill our spirits.” Sometimes these are material. Introduce students to examples of ancestral/cultural knowledge to help them identify items. Then proceed to the directions on the next slide.</p> <p><i>Ancestral/Cultural Knowledge Identity Toss</i></p> <p>Follow the directions. (For teaching online, you can list the items on some paper or in the chat. After they have written their <u>five</u> ancestral gifts down, have them sit with them and think about the personal significance of each item.) Distribute five 4”x 6” index cards to each student and give students the following directions:</p> <ol style="list-style-type: none"> a. On one side of each card, write your first name. b. On the other side, you will identify <u>five</u> ancestral/cultural gifts. In a few minutes, I will share a few sample categories to help you. c. Offer <u>two</u> “forced choices”: <ul style="list-style-type: none"> ● Something that represents your racialized community identification (for example, a poem, song, ritual etc.) ● An item from your home that represents your racialized/cultural self. d. Your choice: Three other ancestral/cultural gifts <p><i>Note: You may wish to provide examples.</i></p> | |
| Step 4 | <p>After they have written their <u>five</u> ancestral gifts down, have them sit with them and think about the personal significance of each item.</p> | 5 minutes |

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| Step 5 | <p>After participants have identified and written down their ancestral gifts, walk them through the following activity. Review your identity cards, think about why you wrote them. (Alternatively, students can do this activity in pair where each person</p> <ol style="list-style-type: none"> 1. Now, decide which is least important to you and toss it onto the floor. 2. Do it again. 3. Now, number the three remaining cards and hold them up like a deck of cards. (The teacher or another student takes a card at random away without looking.) 4. I am demanding that you toss out the card numbered__. <p>Think about the cards you have left, what you lost and take the remaining cards into small groups or breakout rooms. Questions for small groups:</p> <ul style="list-style-type: none"> - What aspects of your multiple identities were held onto? Why? - How did it feel to have one aspect of your identity taken? - How does what you have left complete you? | 15 minutes |
| Step 6 | <p>Whole Group Debriefing</p> <p>How did you feel during this activity:</p> <ul style="list-style-type: none"> - <i>What did you learn about yourself?</i> - <i>What did you learn about your peers?</i> <p>Present Context</p> <ul style="list-style-type: none"> - What do people have to give up to fit it? - How do institutional structures erase aspects of our identities? <p>American Indian Boarding Schools:</p> <p>Imagine losing these precious gifts, your family and being removed from your home. How might this activity relate to the life experiences of American Indian children?</p> | 10 minutes |

C2: Critical Concepts

Title of Lecture, Slidedeck/Presentation, and/or Activity: Background on Indian Boarding Schools, genocide and through photo analysis, video viewing and discussion.

| STEP | DESCRIPTION | TIME |
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| Step 7 | <p>Show the historic photos of Fort Bidwell that housed the US army and later became a boarding school. Share a brief history of the Indian boarding school: “The U.S. government ran 25 boarding schools nationwide, of which three were in California, according to Gold Chains, a website dedicated to uncovering the hidden history of slavery in California. Those schools were the Greenville School & Agency, founded in 1890; the Perris Indian School, which later became the Sherman Indian School, founded in 1892; and the Fort Bidwell Indian School, founded in 1898, according to the Carlisle Indian School Digital Resource Center. However, several more schools, run by other organizations — including religious denominations — have been reported throughout California, with different groups studying the schools offering varying estimates of numbers.”</p> | 5 minutes |
| Step 8 | <p>Show a video that introduces this genocide. (Preview the videos you are choosing in their entirety for developmental appropriateness given many of them tell the history of children being ripped from mothers’ arms, rape of children, beatings, humiliation, and murder in the schools.)</p> <p><u>Video:</u> (show 0:00-3:23) https://www.youtube.com/watch?v=jCK_3NDEodg </p> <p>Invite students, as they watch, to think about: <i>How did/do those in power protect themselves from criticism, separation, demoralization, dehumanization, demonization, and domination?</i></p> | 5 minutes |
| Step 9 | <p>Whole class or in small groups, debrief the video with the guiding questions (For online teaching, choose a question to reflect upon and respond in the chat.):</p> <ul style="list-style-type: none"> ● <i>What does it mean to be “othered” in schools and society?/ ¿Qué significa ser “el otredad” en las escuelas y en la sociedad?</i> ● <i>What is the result of “othering” in schools and society?/¿Cuál es el resultado de hacer de alguien “el otro” en las escuelas y en la sociedad?</i> ● <i>How does the process of othering work?/¿Cómo funciona el proceso de hacer promover “la otredad”?</i> ● <i>Whose language, culture, stories, ways of being and</i> | 10 minutes |

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| Step 10 | <i>thinking were/are promoted by those in power? (e.g. What do teachers teach? Who is represented in the picture books and history texts?)”</i> | |
| | <p>Explain that the purpose of Indian boarding schools was to colonize Native Peoples and take away their power. The federal agency that did this, the Bureau of Indian Affairs, said they were doing this for the Indians' own good to educate them and make them healthy but they were trying to make weak copies of the ruling White Europeans who they hoped would do manual labor for Whites. They wanted to create people who would do as they were told and not question people in power.</p> <p>Encourage students to refer to their four corners vocabulary cards to review new vocabulary they defined prior to the lesson.</p> | 2 minutes |

C3: Community Collaboration and/or Critical Cultural Production

Title of Main Activity(ies):

| STEP | DESCRIPTION | TIME |
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| Step 11 | <p>Preview the newsletter for the class on the projector, reading sections and explaining any unfamiliar vocabulary. (https://catalog.archives.gov/id/296114/22/public?contributionType=transcription)</p> <p>Guiding questions: Use the “Ethnic Studies Questions to Uncover (Neo)Colonialism” (ESQTUN) to guide students in analyzing the October 1928 Fort Bidwell Boarding School newsletter. Students can access the document on their classroom devices if available or provide paper copies of the newsletter to small groups of 3-5 students.</p> | 2 minutes |
| Step 12 | <p>Explain: Let’s take a look at one page from the newsletter and identify any colonizing ideas we find. (Review the page and ask participants to answer questions in the chat.)</p> | 2 minutes |

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| <p>Step 13</p> | <p>Pass out the Triple Venn diagram. Use page 3 to model analyzing (neo)colonial ideas in the newsletter content. Direct students to the “Class Aim” “To Be Good Americans.”. Ask students what they think the goal of school for 5-12 year olds should be? Ask any of the questions from the ESQTUN like “8) <i>Whose language, culture, stories, ways of being and thinking were/are promoted by those in power? (e.g. What do teachers teach? Who is represented in the picture books and history texts?)</i>” Volunteers share responses.</p> | <p>5-7 minutes</p> |
| <p>Step 14</p> | <p>Add a line to the Triple Venn diagram, for example, “Boarding schools controlled students by making the “class aim” to be “American.”</p> <p>Explain that groups will be looking for evidence in colonialism in the newsletter and then an example of contemporary colonialism or “neocolonialism” in the other rectangle. In the center, try to identify what they have in common. You will have guiding questions to help you.</p> <p>Review filling in the Venn Diagram for the example on the previous slide. “Boarding schools controlled students by making the “class aim” to be “American.” Schools today make students do the “Pledge of Allegiance to the United States” every morning. In the compare column, you could write “blind patriotism” and explain the concept of being loyal to a country without knowing why you are loyal.</p> | <p>5 minutes</p> |
| <p>Step 15</p> | <p>Post or provide a group copy of the ESQTUN. Divide the 22-page newsletter into six sections (OR groups that meet your needs) of topical pages with key questions for each.</p> <p>Recommended pages and key questions: Directions: <u>Group 1</u>: Pages 1-4; Questions 1, 3, 4, 5, 8, 10, 13; <u>Group 2</u>:Pages 5-8; Questions 1, 2, 3, 5, 8, 11, 14; <u>Group 3</u>) Pages 9 & 10; Questions 3, 6, 7, 8, 9, 12, 15; <u>Group 4</u>: Pages 11-13; Questions 2, 5, 7, 8, 10, 11, 13; <u>Group 5</u>:Pages 14-18; Questions 1, 2, 3, 8, 10, 11; <u>Group 6</u>: Pages 19-22, Questions 1-17, esp. 11Circulate and ask students to read and ask questions of the text and record their responses on the triple Venn Diagram.</p> | <p>20 minutes</p> |
| <p>Step 16</p> | <p>Direct student to talk in their groups about their most powerful comparison and have one person prepare to share it with the following sentence frame (write on board): “The boarding school newsletter says _____ which is similar to our school when it _____. These are colonizing</p> | <p>15 minutes</p> |

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| | ideas because _____.” Ask a volunteer from a couple of groups to share: | |
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C4: Conclusive Dialogue/Critical Circular Exchange

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| Connection: How is this relevant to students? How is it relevant to the unit? How do you bring back to the PURPOSE of the unit? | Direct volunteers to share ideas to add to a KFD chart. Chart responses and volunteers share. What do you know? What do you feel? What do you want to do? |
| Assessment: How will the students be assessed? | Read the objectives for the lesson and ask students to give you a thumbs up (“I can”) or thumbs down (I can’t) or a thumbs sideways (I’m getting there) for each one. |
| Evaluation: How will the effectiveness of this lesson plan be evaluated? | Students will be evaluated on how well they can explain and offer examples of the values and principles of ethnic studies, specific to this lesson at unit end and throughout the course: 4. Critique empire and its relationship to white supremacy, racism, patriarchy, and cis-heteropatriarchy. 5. Challenge imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels. |

RESOURCES AND NOTES

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| <ul style="list-style-type: none"> ● Resources Background information for teachers on Indian Boarding Schools For an article on bringing the remains of Indian boarding school children back to their tribal land to rest. Links in lesson plan and in slide notes. ● Worksheets and Handouts: See links above. |
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Lesson Plan Contributors: Tricia Gallagher-Geurtsen, Marty Meeden, & Theresa Montaño.