



TAPP Training

(Tribal Attendance Promising Practices)

January 28, 2022

Mona Halcomb, Indian Education Specialist

Agenda

9:00 - 9:15 a.m.

- **Welcome, courtesies**
- **Fish Martinez**, Opening Song

9:15 - 10:00 a.m.

- **Dr. Henrietta Mann**, Federal Policies

10:00 - 10:30 a.m.

- ***Q & A / Intermission***

10:30 - 11:30 a.m.

- **Brent Spencer**, Legislative History of AI/AN Education in Oregon

11:30 - 1:00 p.m.

- ***Q & A / Lunch & Intermission***

1:00 - 1:45 p.m.

- **Joannie (Suino) Romero**, Boarding School Trauma Experience and Healing

1:45 - 2:00 p.m.

- **Closing and thanks**

Oregon Department of Education



Shop Keeping

- Please provide your introductions in the chat.
- Due to the number of attendees, please save your questions until the end of the presentation. If you have a question over any of the material, please place them in the chat.
- This is a safe space for dialogue and all discussion will be honored and respected.
- The PowerPoint slide deck will be provided to attendees and posted on the [TAPP webpage](#).

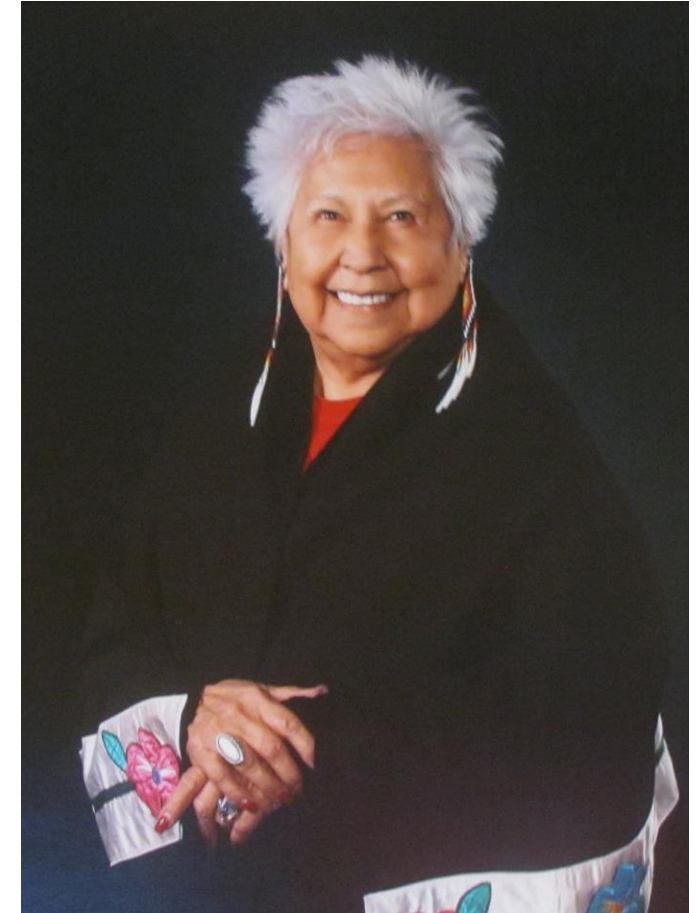
Dr. Henrietta Mann

Federal Policies

Dr. Henrietta Mann, member of the Cheyenne and Arapaho Tribe of Oklahoma, will speak about federal policies affecting American Indian/Alaska Native Education. She has taught at UC Berkeley, Harvard University and Haskell Indian Nations University, as well as being the founder of the Cheyenne and Arapaho Tribal College in Oklahoma.

Dr. Mann is the last remaining founding member of the AISES Council of Elders. She graduated from Southwestern Oklahoma State University with a BA in English, her master's degree is from Oklahoma State University, and her PhD is from the University of Montana where she was Director of the Indian Studies Program. She also served as Deputy to the Assistant Secretary at the Bureau of Indian Affairs and the Director of the Office of Indian Education. She left due to, "...deep philosophical differences with federal policy..." she returned to the University of Montana where she taught for 28 years, serving as director of Native American Studies. Among her vast accomplishments, she is also author of *Cheyenne-Arapaho Education, 1871–1982* (ISBN: 0870814621)

Her numerous distinctions include being named one of the 10 leading professors in the nation by Rolling Stone magazine, and being inducted into the Oklahoma Historians Hall of Fame in 2019.





Intermission

TAPP Training will resume at 10:30 a.m.

Brent Spencer

Legislative History of AI/AN Education in Oregon

Brent Spencer is the Indian Education Coordinator at the Oregon Department of Education Office of Indian Education and has primarily supported the implementation of Tribal History/Shared History (SB13), as well as the ongoing efforts of the Office of Indian Education.

Brent is an enrolled member of the Confederated Tribes of the Umatilla Indian Reservation (CTUIR) in Pendleton, OR. He earned his Bachelor of Science in 2005 from the University of Oregon. He earned his Master of Education from Lewis & Clark College in 2007. Brent previously worked in the CTUIR Education Department, and has filled the role of Youth Services Manager, managing Title-VI, Career and Technical Education (CTE) Revitalization, and the CTUIR's Senate Bill 13 lesson planning.





History of AI/AN Education Legislation in Oregon

Oregon American Indian / Alaska Native Education State Plan 2015

Over a nine-month collaborative process, the American Indian/Alaska Native Advisory Panel Members provided feedback and guidance in order to update the state's American Indian/Alaska Native State Plan. This plan is the product of that process and is a road map for state efforts to improve opportunities and outcomes for Native American youth in Oregon.

The plan includes 11 state educational objectives with accompanying strategies and measurable outcomes. These have all been revised and detailed by members of the American Indian / Alaska Native Advisory Panel to support the educational philosophy within American Indian / Alaskan Native communities.

The Plan aligns with the Oregon Department of Education's strategic goals and key efforts, including boosting attendance and graduation rates for American Indian / Alaska Native students, providing culturally relevant professional development for school district staff, increasing recruitment and retention of Native teachers, and implementing historically-accurate, culturally-embedded Native American curriculum and instructional materials across the K-12 system.

[Oregon AI/AN Education State Plan 2015](#)

AI/AN State Advisory Committee

The AI/AN State Advisory Committee on Indian Education, referred to as Committee here on, was created to advise the Oregon Department of Education on educational matters affecting American Indian and Alaska Natives, with a focus on the following priorities:

- Foster increase of American Indian/ Alaska Native student success outcomes
- Increase graduation rates, increase attendance and enrollment, and increase academic achievement by addressing the systemic inequities created by inequitable environments
- Address disproportionate discipline
- Support diversity educator advancement, recruitment and workforce development
- Center school, district, community, tribal and family engagement
- Increase professional development
- Develop curriculum and instructional materials

The AI/ AN State Advisory Committee provides guidance, input, advocacy and recommendations on policy, rules and legislation related to Indian Education. They recommend goals and measurable objectives for the American Indian/ Alaska Native Student Success Plan to implement by the Oregon Department of Education.

[AI/AN Advisory Committee](#)

Government-to-Government Education Cluster

The Government-to-Government Education Cluster was established through Executive Order 96-30 on May 22, 1996.

The purpose of formalizing the government-to-government relationship that exists between Oregon's Indian tribes and the State is to establish a process which can assist in resolving potential conflicts, maximize key inter-governmental relations and enhance an exchange of ideas and resources for the greater good of all of Oregon's citizens, whether tribal members or not.

There are nine federally recognized Indian tribal governments located in the State of Oregon. These Indian tribes were in existence prior to the formation of the United States of America, and thus retain a unique legal status. The importance of recognizing the relationship that exists between the tribes and state government can not be underestimated.

As sovereigns the tribes and the State of Oregon must work together to develop mutual respect for the sovereign interests of both parties. The relationships between our governmental structures can only be built through trust and mutual respect.

[Executive Order 96-30](#)

American Indian/Alaskan Native Culturally Relevant Teaching, Learning, and Pedagogy Grant

The proposed temporary rules implement the provisions of House Bill 3233 by establishing American Indian / Alaskan Culturally Relevant Teaching, Learning, and Pedagogy Grant Program.

The rules establish an American Indian/Alaskan Native (AI/AN) Culturally Relevant Teaching, Learning, and Pedagogy Grant program as one of the methods to address this specific direction in HB 3233. The purpose of the grant is to support districts in developing equitable and culturally responsive professional development and training models and practices in an effort to improve academic outcomes for AI/AN students. The grants will be awarded in varying stages based on a detailed description of the proposed projects submitted through the competitive RFP process.

[AI/AN Culturally Relevant Teaching, Learning, and Pedagogy Grant](#)

Native American Mascots

On May 17, 2012, the Oregon State Board of Education voted 5-1 to adopt a rule prohibiting Oregon public schools from using Native American names, symbols, or images as school mascots. Schools have until July 1, 2017 to comply. Key in this decision was research which showed that exposure to Native American mascots had a negative impact on the self-esteem and self-image of Native American children. Native American Mascots/OAR 581-021-0047

January 21, 2016. PROPOSED/AMENDED RULE SUMMARY: SB 1509 directed the State Board of Education to adopt rules relating to agreements between public schools and Oregon federally recognized tribes for the appropriate use of Native American mascots. Consistent with this direction, rule amendments provides an exception to the ban on use by public schools of Native American mascots for those public schools that enter into written agreements with an Oregon federally recognized Native American Tribe.

[Senate Bill 1509](#)

HB 2052: Students and Regalia

This bill became effective upon passage and is now law in Oregon. This law recognizes the inherent right of tribal sovereignty wherein American Indian /Alaska Native students can wear their tribal regalia or items of cultural significance at graduation and other public school ceremonies.

High school graduation is a time of excitement and a time to honor the accomplishment of students, families, and our communities. The passing of the Tribal Regalia bill extends this celebration by honoring the hard work and achievements of our American Indian / Alaska Native students, honoring culturally inclusive ceremonies, and reflecting and acknowledging the diversity of our students and families.

The Oregon Department of Education is committed to fostering district government-to-government relationships with the nine federally recognized tribes in Oregon. We have heard from tribal partners and other American Indian students and families how meaningful it is to wear cultural items during graduation ceremonies as a means of honoring their tribe, their community, and their heritage.

[House Bill 2052](#)

SB 13: Tribal History/Shared History

In 2017, the Oregon Legislature enacted Senate Bill (SB) 13, now known as Tribal History/Shared History. This law directs the Oregon Department of Education (ODE) to create K-12 Native American Curriculum for inclusion in Oregon public schools and provide professional development to educators. The law also directs the ODE to provide funds to each of the nine federally recognized tribes in Oregon to create individual place-based curriculum.

For years the state has been missing a critical opportunity to fully leverage the strengths, assets, and contributions our Native American students bring to their communities. The lack of accurate and complete curricula may contribute to the persistent achievement and opportunity gaps between Native American and other students.

In 2014, the ODE's State Board adopted the Native American/Alaska Native Education State Plan. Objective 7 of the plan states, "Every school district in Oregon implements (K-12) historically accurate, culturally embedded, place-based, contemporary, and developmentally appropriate Native American/Alaska Native curriculum....".

Native Americans lived in this state long before it became Oregon. How can we teach youth about Oregon history without including the voice of Oregon's Native American peoples – both past and present? This general lack of knowledge about Native American people extends to curricula - thus SB 13: Tribal History / Shared History. Currently, ODE includes required teaching about Native Americans in ODE's Social Studies State Standards. Tribal History / Shared History will create opportunities to expand those requirements across multiple content areas.

[THSH Website](#)

Oregon Department of Education



2020-25 AI/AN Student Success Plan

The newly created Office of Indian Education (OIE) at the Oregon Department of Education is pleased to share the new strategic American Indian/ Alaska Native (AI/AN) Student Success Plan. This five-year state plan will guide agency decision-making through 2020-2025. This plan provides our communities with a refreshed mission that centers shared goals and sets specific data-driven priorities designed to meet the needs of AI/ AN students in the state of Oregon. We grounded this plan with the overarching goal of success for AI/ AN students and out-of-school youth.

Development of the AI/ AN Student Success Plan was a collaborative effort shared by the AI/AN Advisory Committee Members, AI/ AN students and youth, tribes, Oregon Department of Education (ODE) leadership, the Government-to-Government Education Cluster (comprised of appointed representatives from each of the nine federally recognized tribes in Oregon), the general AI/AN community and other committed stakeholders. By engaging the wider community through public community conversations and data analyses, OIE worked to center the voices, needs and experiences of AI/ AN students and youth. The OIE team shared leadership over several months to create a five-year roadmap with set objectives that will improve the ways the Oregon Department of Education supports equity and excellence for each AI/AN student.

[AI/AN Student Success Plan](#)

Oregon Department of Education



Tribal Attendance Promising Practice (TAPP)

After the release of the Condition of Education for Oregon's Tribal Students in January 2013, a study from the Chalkboard Project, the Government to Government Education Cluster (comprised of representatives from each of Oregon's 9 federally recognized tribes) created a Policy Option Package (POP) to solicit state funding to reduce chronic absenteeism of American Indian/Alaska Native students. The study revealed if you were an American Indian/Alaska Native student nearly one-third (33%) in all grades were chronically absent (missing 10% or more of school days). While All Other students are at less than one-fifth (19%) chronically absent.

Following a successful pilot year, TAPP was reauthorized for the 2017-2019 biennium. On May 24 - 25, 2017, TAPP sites shared their strategies and successes for the first year of the TAPP Pilot.

The Oregon legislature set aside \$1.55 million for the 2017-19 biennium to operate TAPP projects to reduce chronic absenteeism of native students in nine preselected Oregon school districts. TAPP specifically will enable participating districts to receive up to \$155,000 for their family advocate position which has deep local connections to create school-wide initiatives to reduce chronic absenteeism.

The intent of the collaboration is to strengthen the links between Oregon tribes and the schools that serve enrolled tribal members. However, because this is a school-wide initiative it will positively impact the attendance of every student attending TAPP schools.

[TAPP Website](#)

When it comes together....

NEWS RELEASE

January 20, 2022

Media Contact: [Marc Siegel](#)

Students Post Second Highest Statewide Graduation Rate In Oregon's History

Two percent decline from previous year shows impact of pandemic, continued need for support for students

(Salem, Ore.) – The statewide graduation rate for the class of 2020-21 is 80.6 percent, the second highest graduation rate ever recorded in Oregon, [according to data released today](#) by the Oregon Department of Education (ODE).

The 80.6 represents an uptick from the most recent, pre-pandemic rate of 80.0 for the class of 2018-19, but a 2 percent decrease from last year.

"The data released today both demonstrates the tremendous resilience of Oregon's youth and makes it clear that COVID-19 not only had a disproportionate impact on the health of Oregon's communities of color, it also had a far greater impact on students of color," ODE Director Colt Gill said. "We know districts continue to work hard to help those students still making progress towards graduation. Over the summer, districts spent \$24 million in funds allocated by Governor Brown and the Legislature to help more than 18,000 high school students earn credits towards graduation. Districts are also using funds from the Student Success Act to improve access and opportunities for students who have been historically underserved in the education system. Through unprecedented engagement with their communities, every district has their own plan to address student achievement."

The table below shows how some student groups fared since the 2010-2011 cohort graduated in 2014:

Student group	Class of 2014[1]	Class of 2021[2]	Difference
All	72.0	80.6	8.6
Asian	85.9	91.9	6.0
Native Hawaiian/Pacific Islander	68.8	69.8	1.0
American Indian/Alaska Native	53.5	67.0	13.5
Black/African American	60.2	73.5	13.3
Hispanic/Latino	64.9	77.0	12.1
Former English Learners (proficient prior to high school)	69.9	84.2	14.3
English Learners in High School	51.7	64.4	12.7
Special Education	51.1	66.1	15.0

[1] Students who began high school in the 2010-2011 school year.

[2] Students who began high school in the 2017-2018 school year.

Coming Together....

There are partnerships established between the sovereign tribes and the State. These partnerships drive education legislation within our State for our students and families.

In order for these processes to work, we must have successful implementation.

Relationships **MUST** be facilitated with our AI/AN families in order to build trust and recognize the affects of historical trauma.

We must all provide opportunity for school districts and educators to learn about Tribal culture and specific needs so they can serve our AI/AN students. More importantly, educators must understand our families and build trust.



Intermission

TAPP Training will resume at 1:00 p.m.

Joannie (Suino) Romero

Boarding School Trauma Experience and Healing

Joannie (Suino) Romero, Pueblo of Cochiti, NM. Ms. Romero is the Treasurer for National Native American Boarding Schools Healing Coalition, Founder of Corn Pollen Consulting, LLC, Language teacher, she earned her Jurisprudence in Indian Law from the University of Tulsa, College of Law, and is currently earning her doctorate of Education in Educational Leadership from the University of Washington, Tacoma (Muckleshoot Cohort for Native American Educational Leadership Scholars).





The Post-Indian Boarding School Era: Reflections of Resilience in Indian Education

Joannie Romero (Pueblo of Cochiti)
EdD Candidate, University of Washington
Owner + Lead Strategist, Corn Pollen Consulting



During this presentation, we will explore Federal Indian Law and Policy as it relates to Indian Education, with a special emphasis on the Post-Indian Boarding School Era.

Participants will gain an understanding of how Indigenous communities are reclaiming their children through education and language efforts.

By the end of the presentation, participants will also be familiar with a timeline of federal Indian policy and how intergenerational historical trauma still remains the forefront of community healing in 2022.



In memory of
those who did not
return home from
Indian Boarding or
Residential
Schools...



OUTH

OFFICIAL SCENIC HISTORIC MARKER

Women of Cochiti COCHITI PUEBLO

Women of Cochiti are known for revising the historic figurative tradition now referred to as Storytellers, adult clay figurines surrounded by children. The efforts of these women have blossomed into a vibrant cottage industry, inspiring many potters and have greatly enhanced the economic welfare of Cochiti. Storytellers are now widely collected as art, appearing in major museums and private collections around the world.

COCHITI LAKE RESERVOIR

Land/Body Mapping



MMIP
THE ENVIRONMENTAL DEGRADATION HAPPENING TO THE LAND IS RESEMBLANT OF THE VIOLENCE HAPPENING AGAINST INDIGENOUS PEOPLE.

MMIWG

MMIW

WHEN I THINK ABOUT OUR LAND/BODY CONNECTIONS, I AM REMINDED THAT THE LAND IS OUR MOTHER AND WE MUST NOURISH THE MATRIARCHY.

OUR PEOPLE HAVE EXPERIENCED TRAUMA THROUGH THE BUILDING OF THE COCHITI DAM RESERVOIR, WHICH CREATED A SHIFT IN OUR AGRICULTURAL PRACTICES AND FURTHER HAD DEVASTATING EFFECTS ON OUR CULTURE + LANGUAGE.

MY CORE VALUES HONOR TRADITIONAL KNOWLEDGE SYSTEMS, KINSHIP AND RESPECT FOR ONE ANOTHER, COMMUNAL CONNECTION, SERVING AS A STEWARD TO THE LAND, AND KNOWING THE HISTORY OF OUR ANCESTORS.

STEPS THAT WE CAN TAKE, IN MOVING FORWARD ARE BEING PROACTIVE IN LEARNING, PARTICIPATING, AND EMPOWERING ONE ANOTHER. BY CREATING A CONSCIOUSNESS AND SELF-AWARENESS WE COMMIT TO CREATING A "WAKE" NEXT GEN.

RIO GRANDE



About Me

Land

Kinship

Oral Tradition

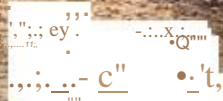
Community

Bi-racial

Language

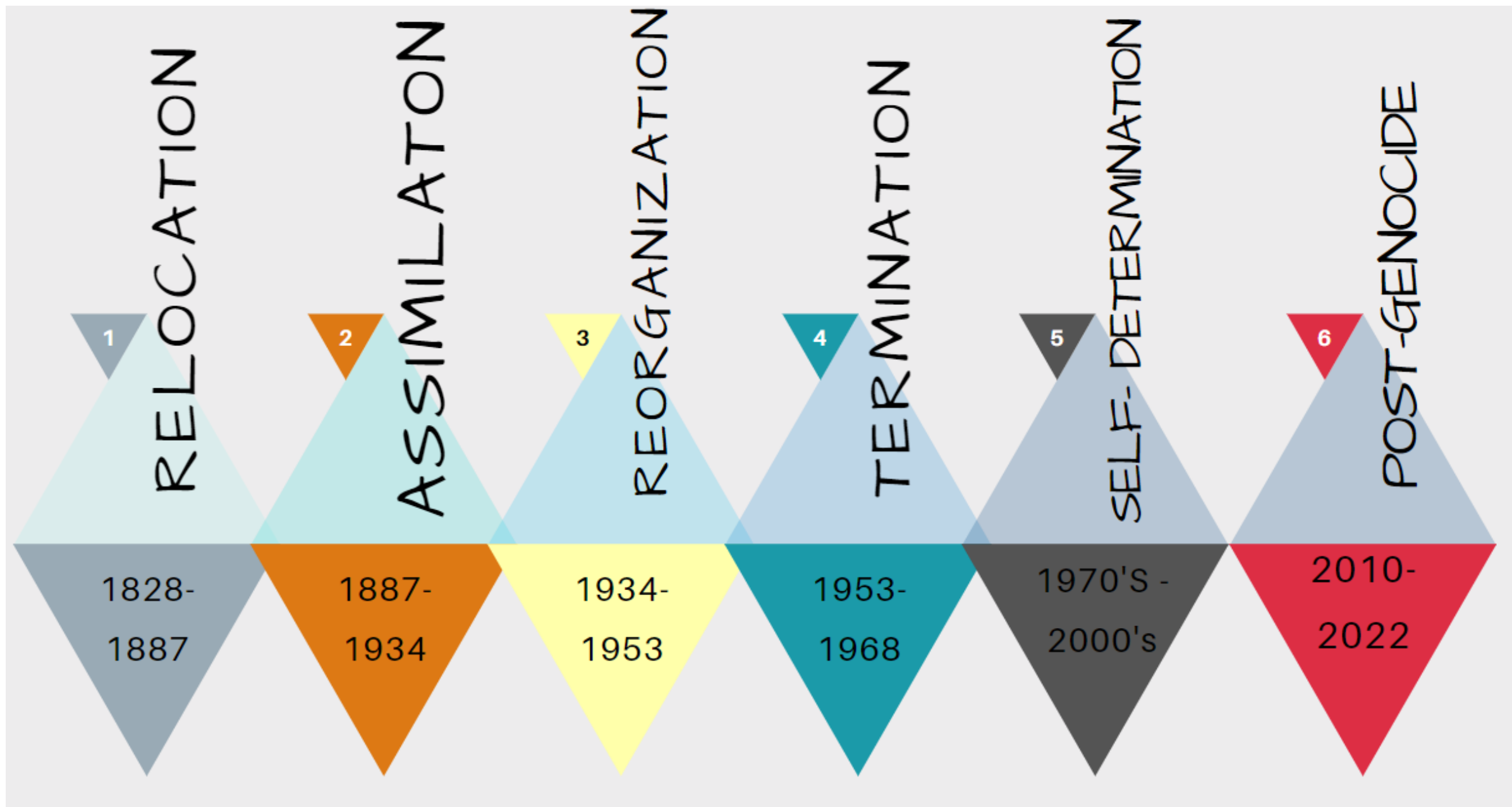
Food Systems

Tradition



HEALING





IMPACT



Layer 1 of Trauma

Boarding School, Forced Federal Policy, Relocation, Government-drive policies regarding food, etc.



Layer 2 of Trauma

New Identity, Disconnect to culture, low self esteem, lack of interest to participate in community



Layer 3 of Trauma

Lack of empathy towards children, coping with trauma through substance abuse, experiencing soul wounds, etc.



Layer 4 of Trauma

The language and culture was not taught, we were to forget our ways, we had unresolved grief.



Present Day Trauma

We are in a race to save culture and learn our languages.

Officer discusses deadly crash: 'I didn't see her until the last second'



by: Jackie Kent

Posted: Sep 4, 2018 / 07:51 PM MDT / Updated: Sep 5, 2018 / 07:34 PM MDT

An Albuquerque Police officer's deposition about his high-speed crash that killed a 6-year-old boy is giving new insight into the case.

It was at that deposition last week that [Jonathan McDonnell](#) said he was driving too fast down Eubank without looking at his speedometer before crashing into an Albuquerque family.

"Do you take any responsibility whatsoever for the crash that you were involved in that took the life of Joel Anthony [Mumaw]?" Attorney David Jaramillo asked. "Do you take any responsibility?"

"Yes," McDonnell replied.

The crash at Eubank and Indian School in April 2017 took the life of 6-year-old Joel Anthony Mumaw.

"He saw the good in everyone. My sweet Bubbas will live on," Mumaw's mother, Antoinette Suina, said in 2017.



Restoring your own Beauty Way

How does Nature and prayer inform this research?

Doing an excellent job, before commitment

Examples of bad research
- Where does the sacred, sacred?
UNIM - Prognosis

Dedication & Honoring (Presentation Format)
- Thank you to the Tribe or organization

Holistic Education - Ron Miller, 2008
Well Being: the Five Essential Elements

Quotes
- research
- interviews
- literature
- personal thought
- Phrases / sayings - Keros

Knoster's Model of Successful Change

Concepts in my language

Communications & socialization

Terms
- Process Mentoring + apprenticeships
- Ways of being phrases

Balanced
- Forgiveness / Balance

organizational change + systems change

Concepts in my language

How does ceremony connect us to our ways of being

Identity / Background
- Way of our Motherland
- Back on White Supremacy

Traditional knowledge systems
- Design thinking

Traditional Cultural or Well Being
- Cyclical

Concepts in my language

personal well-being system
- Equalities of N. Leadership
- Wolf Willow 2015

dan / kinship

Who taught you these skills?

seeds

ROOTS

ACES SCALE

Emotional Guidance Scale





HISTORICAL TRAUMA

Historical trauma is multigenerational trauma experienced by a specific cultural, racial or ethnic group. It is related to major events that oppressed a particular group of people because of their status as oppressed, such as slavery, the Holocaust, forced migration, and the violent colonization of Native Americans.



CARLISE INDIAN
INDUSTRIAL SCHOOL

CARLISLE, PENNSYLVANIA

“KILL THE INDIAN, SAVE
THE MAN”

- RICHARD HENRY PRATT



Pueblo Girls. Entered Carlisle. Aug. 1884.





Search All

Find

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About

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Welcome

The Carlisle Indian Industrial School is a major site of memory for many Native peoples, as well as a source of study for students and scholars around the globe. This website represents an effort to aid the research process by bringing together, in digital format, a variety of resources that are physically preserved in various locations around the country. Through these resources, we seek to increase knowledge and understanding of the school and its complex legacy, while also facilitating efforts to tell the stories of the many thousands of students who were sent there.



Recent News & Updates

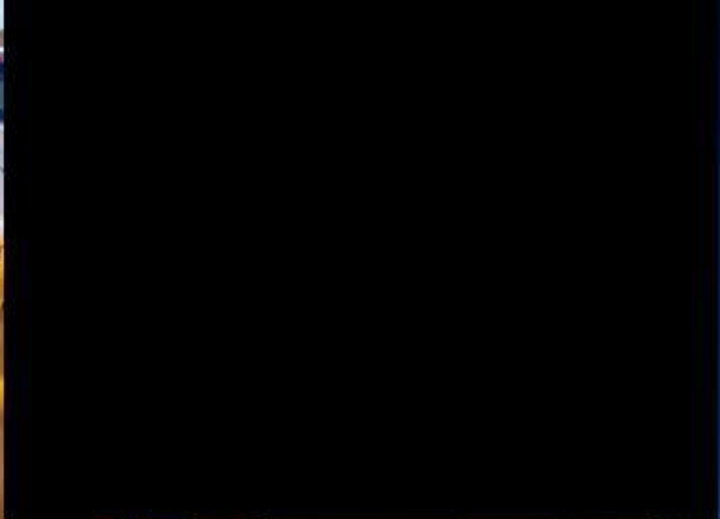
[New Pupil Enrollment Records Now Online](#)

April 29, 2019



The Carlisle Indian School Digital Resource Center is excited to announce that a new collection of enrollment records are now available online!

The Descriptive Statements of Pupils were created during the 1880s, 1890s, and 1900s to track groups of individuals sent or transferred to the Carlisle Indian School. This form would have typically been filled out by the agent or other government employee working at a particular agency or reservation, and then the form would have been sent along to Carlisle with the group of students. These forms were then forwarded along to Office of the Commissioner of Indian Affairs. These records provide additional information about name variations, home addresses,



UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES



Article VII, Section II: "Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group."

NO MATTER WHAT THE
NUMBERS ARE, THERE
ARE NOT SUPPOSED
TO BE GRAVEYARDS
AT SCHOOLS,
EVER.



Canada's Truth & Healing Commission

The Government of Canada continues to be committed to a renewed nation-to-nation relationship with Indigenous peoples based on recognition of rights, respect, co-operation and partnership. The Government of Canada will work closely with provinces, territories, First Nations, the Métis Nation, Inuit groups and church entities to implement recommendations of the TRC and further reconciliation to the benefit of all Canadians.

- Established in 2008 and active through 2015
- Includes the implementation of the United Nations Declaration on the Rights of Indigenous Peoples
- Article VII, Section ii: 2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.
- 150,000 children attended Residential Schools in Canada



INDUSTRIAL INDIAN INDUSTRIAL SCHOOL.
 HISTORICAL RECORD OF STUDENT.

NAME		AGENCY	NATION					
212 Cyrus Dickson		Pueblo	Pueblo					
BAND	INDIAN NAME	HOME ADDRESS						
Cochiti		Sarafine Quintana {Ex. Governor}						
PARENTS LIVING OR DEAD		BLOOD	AGE	HEIGHT	WEIGHT	FORCED INSP.	FORCED EXPR.	SEX.
FATHER, Living		MOTHER, Living	Full	15	52	33 3/4	31 1/2	M.
ARRIVED AT SCHOOL	FOR WHAT PERIOD		DATE DISCHARGED		CAUSE OF DISCHARGE			
Feb. 4, 1881	3 years.		May 21, 1884		Turned out			
TO COUNTRY	PATRONS NAME AND ADDRESS				FROM COUNTRY			
June 25, '81					July 7, '81			
July 13, '82	Jacob Kester, Mordansville, Col. Co., Pa.				Sept. 15, '83			



Name

Isidoro Cordero

File No. En.

" " G.-1425-
" " D.

Indian name

Tribe

Pueblo

Age

14

Blood

$\frac{1}{2}$

Agency

Father

Isidoro Cordero

Arrived

2-2-84

Departed

7-8-89

Cause

Time out

Class entered

1

Class left

5

Trade

Farming

Outing

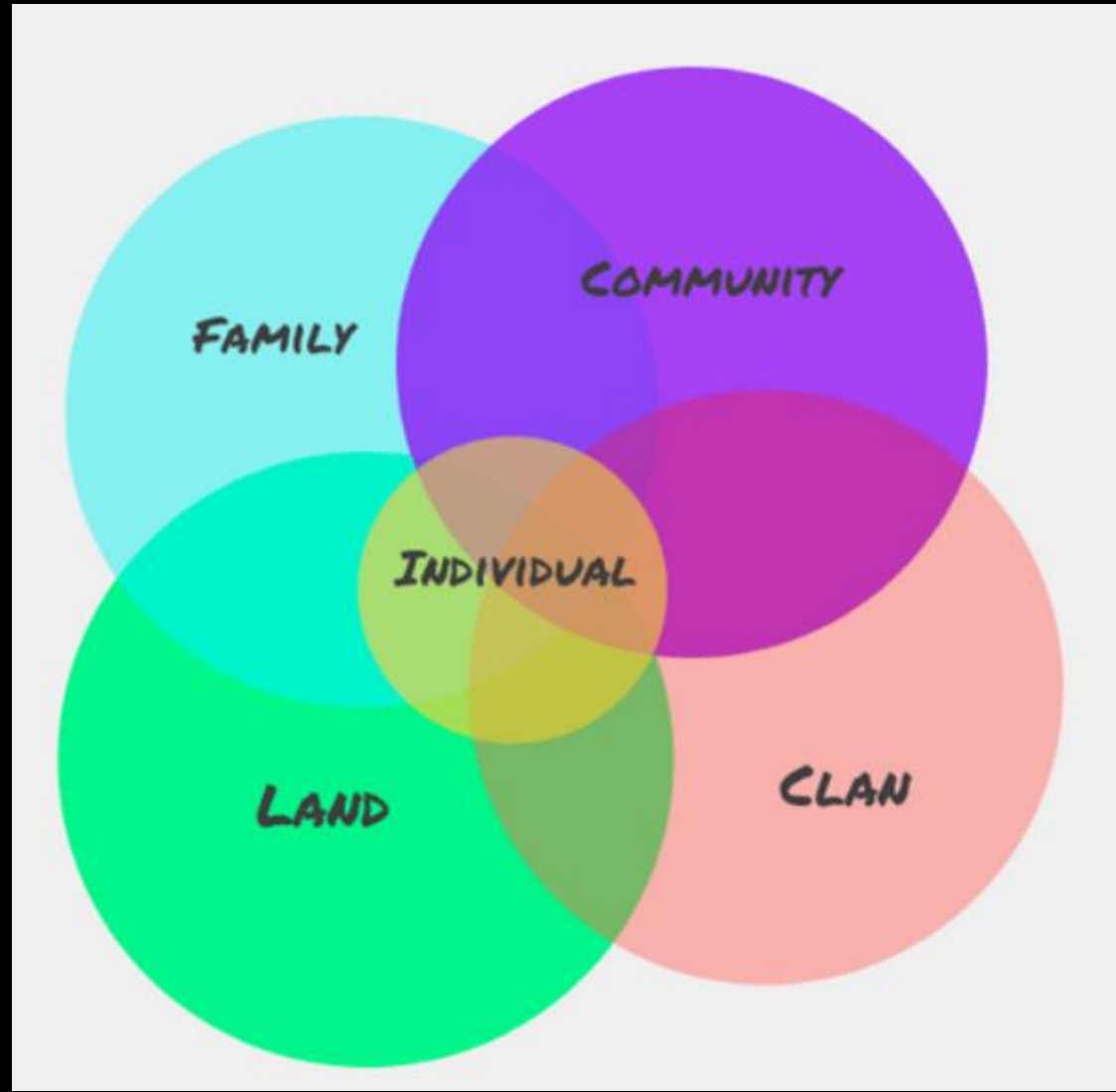
Character

Married

Deceased

Remarks

over



American Indian Boarding Schools by State



Alabama 1

Asbury Manual Labor School and Mission

Alaska 33

Anchorage*
Anvik Mission (Christ Church)
Bethel Regional High School
Chosouta
Copper Valley
Covenant High School
Douglas Island Friends Mission School
Eklatna (Tyneek)
Fairbanks*
Friends High School
Galena*
Holy Cross
Jessie Lee
Kadiknanak (Dillingham-Kanakanak)
Kodiak Alutskian Regional High School
Kosretsky
Mount Edgecombe**
Nensana
Nenana High School**
Nunapitsinghak Moravian Children's Home
Palmer*
Palmer House
Plus Tenth Mission
Seward Sanitarium
Sitka Industrial Training School (Sheldon Jackson)*
St. Mark's Mission
St. Mary's
Victory Bible School
Wesley*
White Mountain
William E. Beltz School (Name-Beltz)
Woody Island Mission and Orphanage
Wuangell Institute

Arizona 51

Chinle*
Colorado River
Dixon Community School*
Fort Apache (Theodore Roosevelt)
Fort Defiance
Fort Mojave Industrial School
Gila River St. Peter School
Globe New Jerusalem
Granswood Springs Community School*
Greylills Academy High School**
Holbrook*
Hunter's Point Indian School**
Jehdeez' a Academy
Kaibeto Indian School*
Kayenta Indian School*
Kaibito Canyon*
Kanab Indian School*
Kingman Indian School
Leupp*
Low Mountain*
Lulachukai Community School*
Mary Farms High School*
March Pass
Naa Tis' Ana Community School*
Navajo Training School
Navajo Mountain
Navilni Community School*

Wenahneez Indian School*
Phoenix Indian School
Pima
Pine Springs
Piwon
Rice Station
Rocky Ridge*
Rough Rock Community School*
Sacaton
San Carlos
Santa Rosa Ranch*
Seba/Dakai
Shonto Indian School* (Shonto Preparatory Technology HS)*
Theodore Roosevelt
St. Michael's Industrial*
St. John's Mission at Gila Crossing
Tee-Nos-Pus
Toiyas
Toiyas Canyon
Tuba City**
Tucson Indian Training School
Western Navajo
Wide Ruins
Wide Ruins Community School*

California 10

Fort Bidwell Indian School
Fort Yuma Indian School
Greenville Indian Industrial
Hoopa Valley
Perris Indian School
Round Valley Indian School
Sherman Institute*
St. Anthony's Industrial School
St. Boniface Indian Industrial School
St. Turbin Industrial

Colorado 6

Fort Lewis Indian School (now Fort Lewis College)*
Good Shepherd Industrial School
Grand Junction
Holy Cross Abbey
Ignacio
Southern Ute*

Iowa 3

Sac & Fox
Toledo Industrial
White's Iowa Manual Labor Institute

Idaho 5

Fort Hall
Fort Lapwai
Lemhi
Sacred Heart Convent of Mary Immaculate
St. Joseph's

Indiana 2

St. Joseph's Indian Normal School
White Manual Labor Institute

Kansas 7

Haskell Industrial Training School (now Haskell Indian Nations University)*

Great Wemaha Indian School
Kaw Manual Labor School
Kickapoo
Osage Manual Labor School/St. Francis
Potawatamie Manual Labor School
Shawnee Mission Manual Labor School

Michigan 5

Holy Childhood of Jesus School
Holy Name (Chippewa) Baraga
Mount Pleasant Industrial
Pottawatomie
St. Joseph's Orphanage

Minnesota 15

Cass/Leech Lake
Ontonagon (St. Paul's Industrial School)
Convent of Our Lady of the Lake
Cros Lake
Morris Industrial (Sisters of Mercy)
Pine Point
Pigestone Indian School
Red Lake
St. Benedict's Orphan School (St. Joseph's Academy)
St. Francis Xavier's Industrial School
St. Mary's Mission*
St. Theodore's
Vermillion Lake Indian School
White Earth Boarding School (St. Benedict's Mission)
Wild Rice River

Mississippi 1

Choctaw Central Indian School*

Montana 17

Blackfeet*
Bonif's Mission School (Montana Industrial)
Crow Agency
Flathead
Fort Belknap
Fort Peck
Fort Shaw Indian Boarding School
Holy Family Mission
Holy James Mission
St. Xavier Mission (Pretty Eagle Catholic Academy)*
Pryor Creek
St. Ignatius Mission
Seven Dolores Mission**
St. Paul's Mission School (Mission Grade School)*
St. Peter's
Tongue River
Willow Creek

Nebraska 7

Gemsa Indian Industrial School
Iowa Industrial School
Omaha Indian School
Oto and Missouri Agency Industrial
Santee Industrial School
Santee Normal Training School
St. Augustine's*

Nevada 3

Stewart Indian School
Fort McDermitt
Western Shoshone Indian School

New Mexico 26

Albuquerque Indian School (Indian Pueblo Training School)
Bernalillo
Chickiltoah/Jones Ranch
Ch'oshgal Community (Chaska)*
Crowpoint Indian School*
Dzitth-Ria-O-Dith-Hie Community School*
Fort Wingate Indian School*
Jicarilla Apache
Lake Valley Indian School
Mesalero Apache
Navajo Prep*
Nemenneze*
Ojo Encino Indian School*
Pine Hill*
Pueblo Bonito
Pueblo Pintado Indian School
Rehoboth Christian School*
San Juan
Santa Fe Indian School*
Shiprock
Southwestern Indian Polytechnic Institute
St. Catherine Indian School
Toadlena
Tobuchi
Windgate Indian School
Zuni

New York 3

Convent of Our Lady of Mercy
Thomas/Kowanda
Tunassassa Friends Boarding School for Indian Children

North Carolina 1

Eastern Cherokee

North Dakota 12

Bismark Indian School
Fort Berthold
Fort Totten Indian School
Maddock Agricultural and Training School
Sacred Heart Mission
Seven Dolores Mission
St. Mary
St. Mary (Turtle Mountain)
St. Michael's Mission
Standing Rock Agency Agricultural/Martin Kennel
Standing Rock Indian Industrial School
Wahpeton Indian School (Now Circle of Nations)**

Ohio 1

Shawnee Friends Mission and School

Oklahoma 33

Absentee Shawnee
Anadarko (St. Patrick's)

Arapaho Manual Labor and Boarding School (Lancho)
Armstrong Academy
Asbury Manual Labor School
Bacone College (Indian University)*
Bloomfield Academy (Bloomfield Seminary; Carter Seminary; now Chickasaw Children's Village)*
Bloomfield Academy for Girls
Burney Institute (Burney Institute for Girls; Lebanon Orphan School; Chickasaw Orphan Home and Manual Labor School)
Cantonment Indian School
Cherokee Female Seminary
Cherokee Indian Orphan School
Cherokee Male Seminary
Cheyenne Manual Labor and Boarding School
Chickasaw Manual Labor Academy for Boys
Chickasaw Orphan Home and Manual Labor School
Chillico Indian Agricultural School
Chuala Female Seminary
Collins (Gilbert) Institute
Coweta Mission (Koweta Boarding School)
Darlington Mennonite Mission
Dwight Mission
Edwards University
El Meta Bond College
Emahaka Mission School for Girls
Eschee (Yachi)
Eufaula Boarding School for Girls (National High School at Eufaula; now Eufaula Dormitory)*
Folsom Training School
Fort Coffee Academy for Boys
Fort Sill Indian School
Goodland Academy (Old Goodland Indian Orphanage)*
Harrell International Institute (Spaulding Female College)
Henry Kendall College (Presbyterian School for Indian Girls; Winewa Home; now the University of Tulsa)
Hillside Mission
Horniny Creek (St. John's)
Iowa Mission
Jones Academy/Jones Male Academy*
Mekasakey Academy
Murray School of Agriculture (Murray State College)*
Murrow Indian Orphanage*
Nazareth (College) Institute
Norwalk Academy for Boys
Noyaka Mission
Noyaka School and Orphanage
Oak Hill Industrial Academy (Alice Lee Elliott Memorial Academy)
Oak Ridge Manual Labor School
Oklahoma Presbyterian College for Women (Calvin Institute/Durant Presbyterian College)
Osage Boarding School
Otoe
Pawnee Boarding and Training School
Pawnee Industrial Boarding School
Pecan Creek Mission
Ponca Indian School
Quapaw

Rainy Mountain
Red Moon
Riverside Indian School**
Sac & Fox Indian School
Sasakwa Female Academy
Seeger Industrial School
Seneca Boarding School
Sequoyah High School (now Sequoyah Schools)**
Shawnee
Spencer Academy
St. Agnes
St. Agnes Academy
St. Benedict's Industrial School (Sacred Heart Institute)
St. Elizabeth School
St. John's School
St. Joseph's School
St. Louis School
St. Mary's
St. Mary's Academy for Girls
St. Mary's School
Sulphur Springs School
Tallahassee Manual Labor Boarding School
Tuskahoma (Tuskhahamma) Institute/Choc-taw Female Academy
Wapanucka Academy for Girls (Allen's Academy; Chickasaw Park Academy/ Wapanucka Institute)
Woolaka Mission (replaced Tallahassee)
Wetumska Mission (Levering)
Wewika Mission Boarding School for Girls
Whelock Academy (Whelock Mission and Wheelock Female Seminaries)
Yellow Springs School

Oregon 9

Chemawa Indian School (Salem Indian Industrial School; Harrison Institute)**
Forest Grove Indian Training School
Grand Ronde
Kate Drexel/St. Andrews Industrial School
Klamath Indian School for Boys
Siletz
Umatilla
Warm Springs
Yainux Indian Boarding School for Girls

Pennsylvania 6

Carlisle Indian Industrial School
Girls' Home of the Lincoln Institutions/
Boys' Home (Lincoln Institute)
Holy Providence School for Indians and Colored People
Martinsburg
St. Francis
West Philadelphia Industrial

South Dakota 25

All Saint's
Brainard
Chamberlain Indian School
Cheyenne River
Flandreau School/Riggs Institute**
Holy Rosary Mission/Red Cloud Indian School*
Hope

Immaculate Conception Indian School/
Stephan Mission/Crow Creek*
Laver Brule
Mary Indian School (St. Paul's Indian Mission)**
Oahe
Opalika Indian School
Our Lady of Lourdes*
Pierre Indian School**
Pine Ridge
Rapid City Indian School
Sisseton Sisseton Indian School
Springfield Indian School
St. Elizabeth's
St. Francis Indian School (Rosebud)*
St. John's School for Girls
St. Joseph's Indian School**
St. Mary's School for Girls
Telakwitha Indian Mission (orphanage)
Yankton Reservation Industrial

Utah 4

Aneth
Intermountain Indian School
Dunry
Utah
Aneth
Intermountain Indian School
Dunry
Utah

Virginia 1

Hampton University

Washington 13

Galville Mission School
Cashman Indian School
Fort Spokane Indian School
Male and Female Industrial School
Onaida Indian School
Puyallup
Sacred Heart Convent
St. George's Mission
St. Francis Regis Mission
St. Mary's (now Pascal Sherman Indian School)*
Tonasket
Tulalip Indian School
Yakima/Fort Simcoo

Wisconsin 12

Good Shepard Industrial School
Hayward Indian School - Milwaukee
Holy Family (Bayfield)
Keshena/Menominee
Lac de Flambeau
Menominee
Onaida Indian School
St. Joseph's Industrial School
St. Mary's
Tamah Indian Industrial School
Winnebago
Wittenberg Indian School - Bethany Mission

Wyoming 5

Fort Washakie/Wind River
Hayward Indian School
Robert's Episcopal Mission for Shoshone Girls
St. Michael's Mission
St. Stephen's Mission Industrial School*

367 Schools
73 remain open today
15 still boarding

29 States

The top five states with the most boarding schools were:

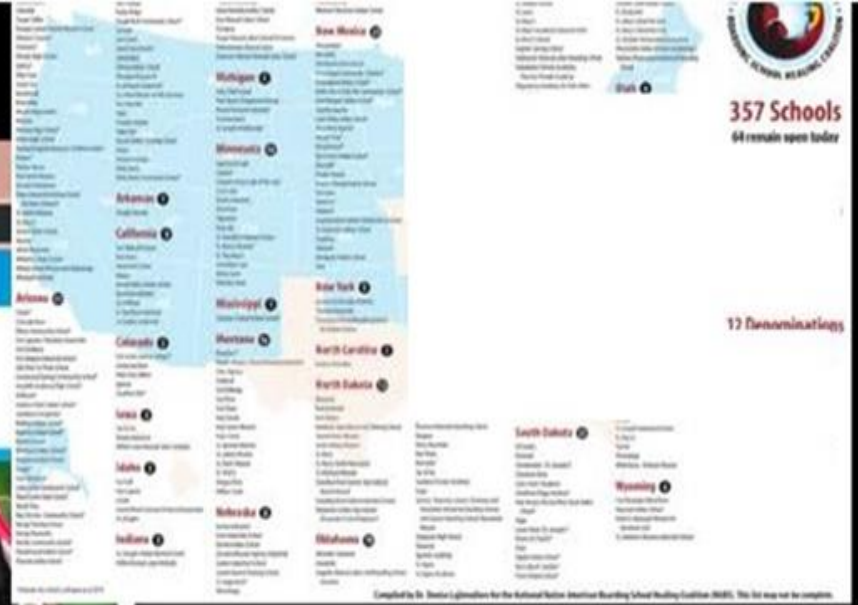
Oklahoma (83)
Arizona (51)
Alaska (33)
New Mexico (26)
South Dakota (25)

14 Denominations

Catholic (80)
Presbyterian (21)
Quaker (15)
Episcopal (9)
Methodist (12)
Baptist (4)
Jesuit (8)
Dutch Reformed (2)
Evangelical (2)
Mennonite (2)
Protestant (2)
Anglican (1)
7th Day Adventist (1)
Unitarian (1)

*Indicates the school is still open as of 2020. **Indicates the school is open and continues to board as of 2020.

Originally compiled by Dr. Denise Lajimodiere for the National Native American Boarding School Healing Coalition (NABS), this list also includes considerable contributions from Dr. Rose Miron, Dr. Samuel B. Torres, and Ellie Heaton. This list may not be complete.



**BREAK THE SILENCE
BEGIN THE HEALING!**

H.R. Truth & Healing Commission

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Legislation Examples: hr5, sres0, "health care" MORE OPTIONS

Home > Legislation > 116th Congress > H.R.8420

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H.R.8420 - Truth and Healing Commission on Indian Boarding School Policy Act

116th Congress (2019-2020)

BILL Hide Overview X

Sponsor: [Rep. Haaland, Debra A. \[D-NM-1\]](#) (Introduced 09/29/2020)

Committees: House - Education and Labor; Natural Resources

Latest Action: House - 09/29/2020 Referred to the Committee on Education and Labor, and in addition to the Committee on Natural Resources, for a period to be subsequently determined by the Speaker, in each case for consideration of such provisions as fall within the jurisdiction of the committee concerned. ([All Actions](#))

Tracker:

Introduced

More on This Bill

[Constitutional Authority Statement](#)

[CBO Cost Estimates \[0\]](#)

Subject — Policy Area:

Native Americans

[View subjects >>](#)

Summary (1) Text (1) Actions (3) Titles (2) Amendments (0) Cosponsors (17) Committees (2) Related Bills (1)

Summary: H.R.8420 — 116th Congress (2019-2020) [All Information](#) (Except Text)

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NABS WILL COLLABORATE WITH DEPARTMENT OF THE INTERIOR ON FEDERAL INDIAN BOARDING SCHOOL INITIATIVE

DECEMBER 7, 2021 BY [NABS](#)

The **National Native American Boarding School Healing Coalition (NABS)** is pleased to announce the signing of a Memorandum of Understanding (MOU) with the **Department of the Interior** to mutually share research to support the Department of the Interior's [Federal Indian Boarding School Initiative \(Initiative\)](#). Interior Secretary Deb Haaland announced the Initiative on June 22, 2021. The Initiative is a significant first step for the United States government to begin acknowledging the traumatic history of Indian boarding schools.

"The survivors, descendants, and relatives of those who experienced these schools deserve the truth. NABS has agreed to share a decade's worth of independent research because the United States has finally agreed to start revealing the truth about this part of American history," said **Christine Diindiisi McCleave, CEO of NABS and a citizen of the Turtle Mountain Ojibwe Nation.**



U.S. Interior Secretary Deb Haaland announced the Federal Indian Boarding School Initiative in June 2021.

DOI + NABS Focuses for this partnership may include:

- The location and identification of residential facilities at which Indigenous children received formal academic or vocational training or instruction;
- The location of known or potential student burial sites that may be associated with each facility; and
- The identity and Tribal affiliation of human remains that have been found.
- The Department and NABS will establish a schedule of regular meetings for the preparation and sharing of the records and information.



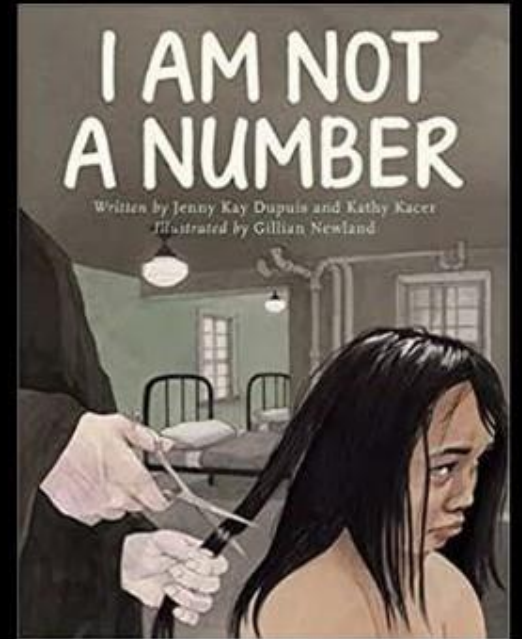
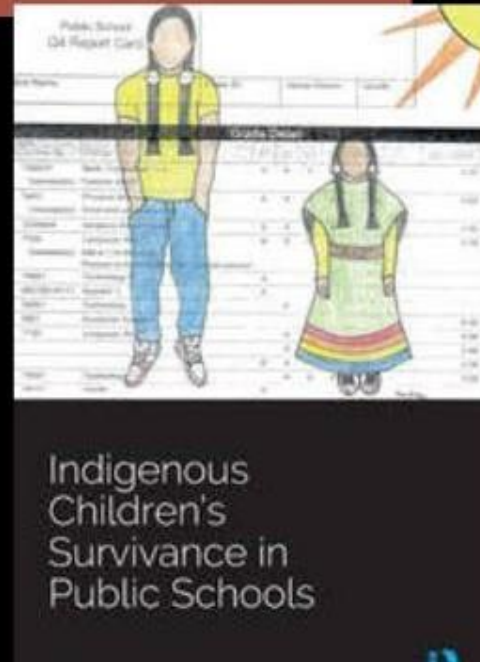
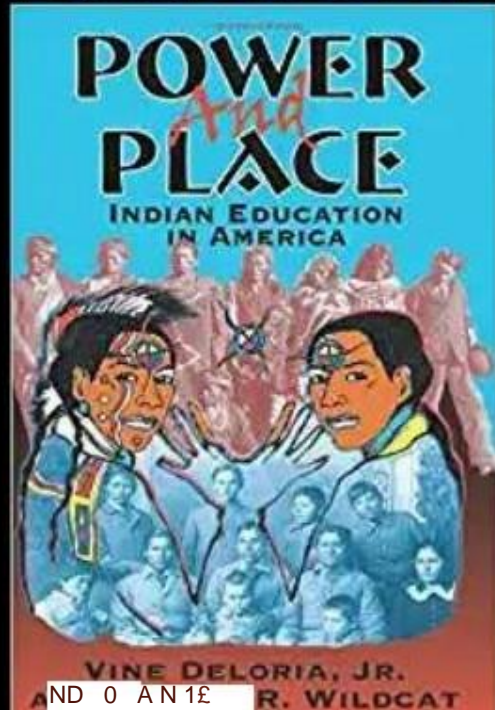
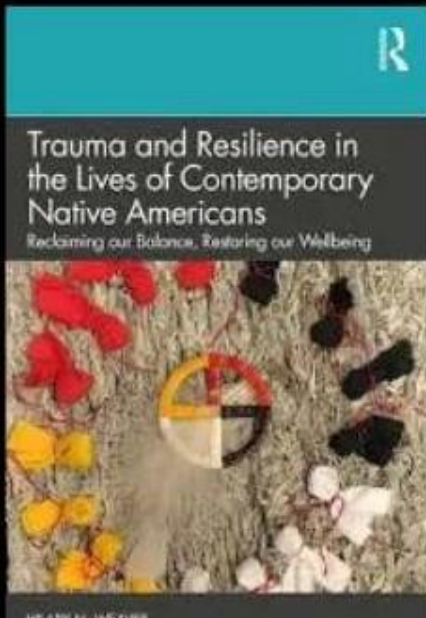
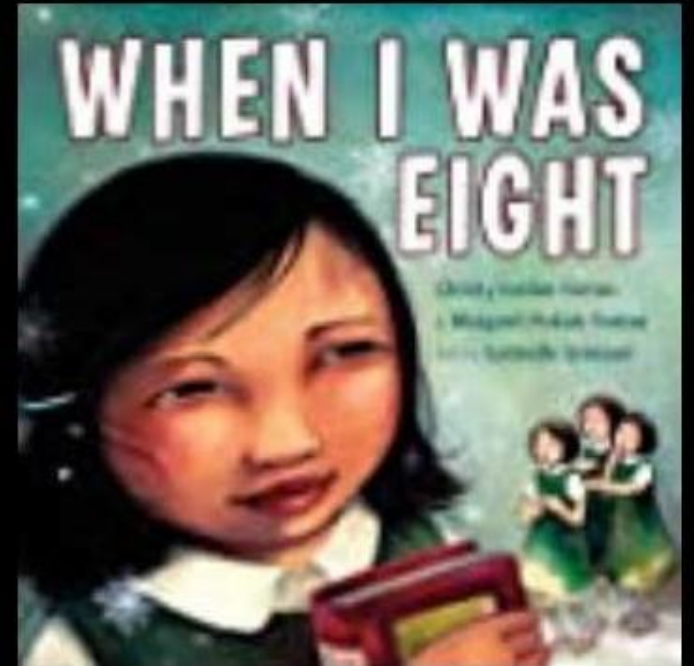
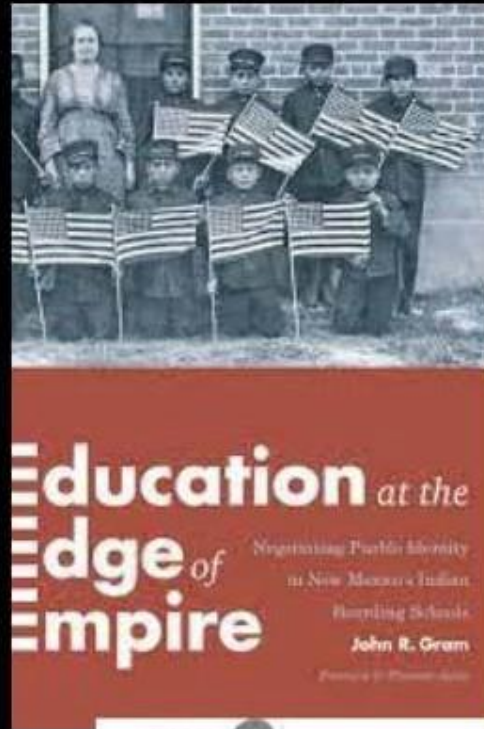
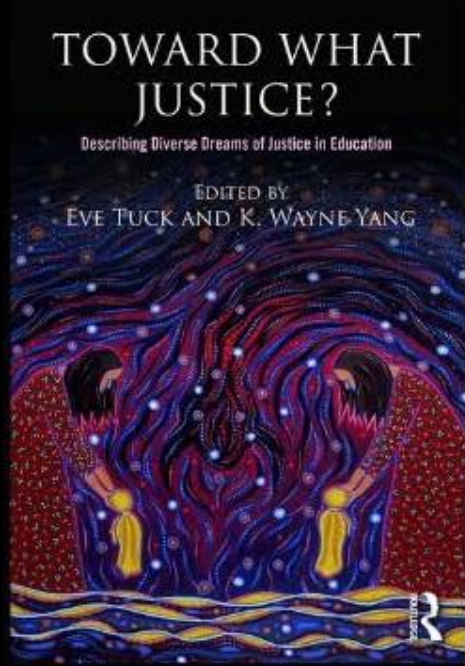
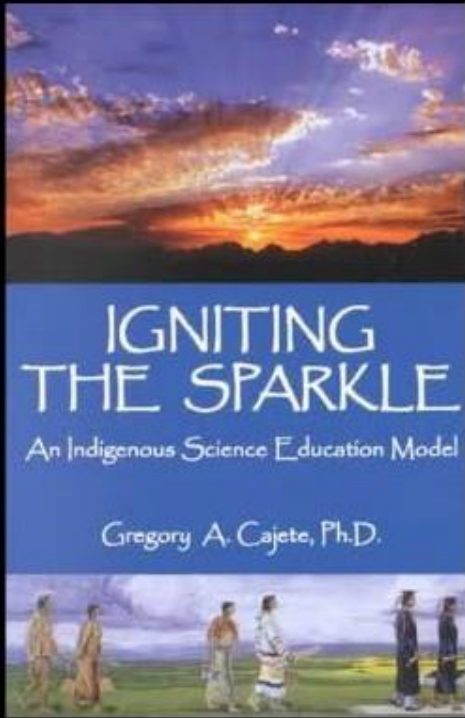
History

Santa Fe Indian School (SFIS) was established in 1890 to educate the Native American children from the tribes throughout the southwest. The School was established by the federal government during the Boarding School era with a charge to assimilate the native child. The established belief at that time was if you could remove an Indian child from their community, prohibit them from practicing their native language and beliefs, you could remove the cultural and individual identity of the children providing the opportunity to impart new standards for living the American way of life. “Kill the Indian to save the man” was a term penned by General Richard Henry Pratt, the individual charged to deal with the “Indian problem” and responsible for creating the first boarding school in Carlisle, Pennsylvania in 1879.

The All Indian Pueblo Council, utilizing P.L. 93-638, the Indian Self-Determination Act and Educational Assistance Act, was the first Indian organization to contract for the education of their children. Later P. L. 95-561, the Education Amendments, and the technical amendments P. L. 98-511 and P. L. 100-297 allowed SFIS to become a tribally controlled school governed by a Board of Trustees. In 2000, with the signing of the Santa Fe Indian School Act, this land was turned over to be held in trust for the 19 Pueblo Governors of New Mexico. This has allowed SFIS to build a program based on educational sovereignty – the right and responsibility to educate New Mexico Indian children in manner that supports their cultural and traditional belief systems.

Everyday Resistance.

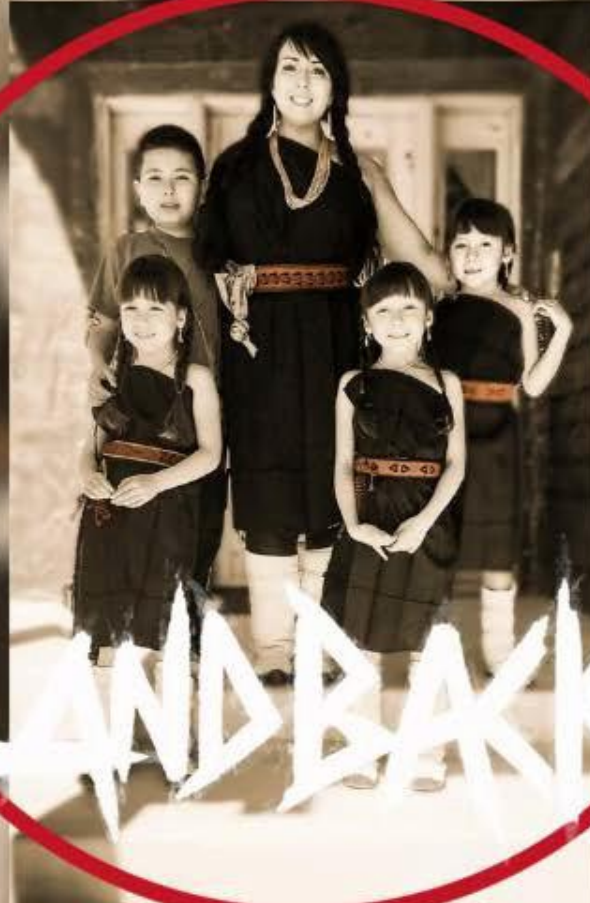




NATIVE AMERICA CALLING

YOUR NATIONAL ELECTRONIC TALKING CIRCLE

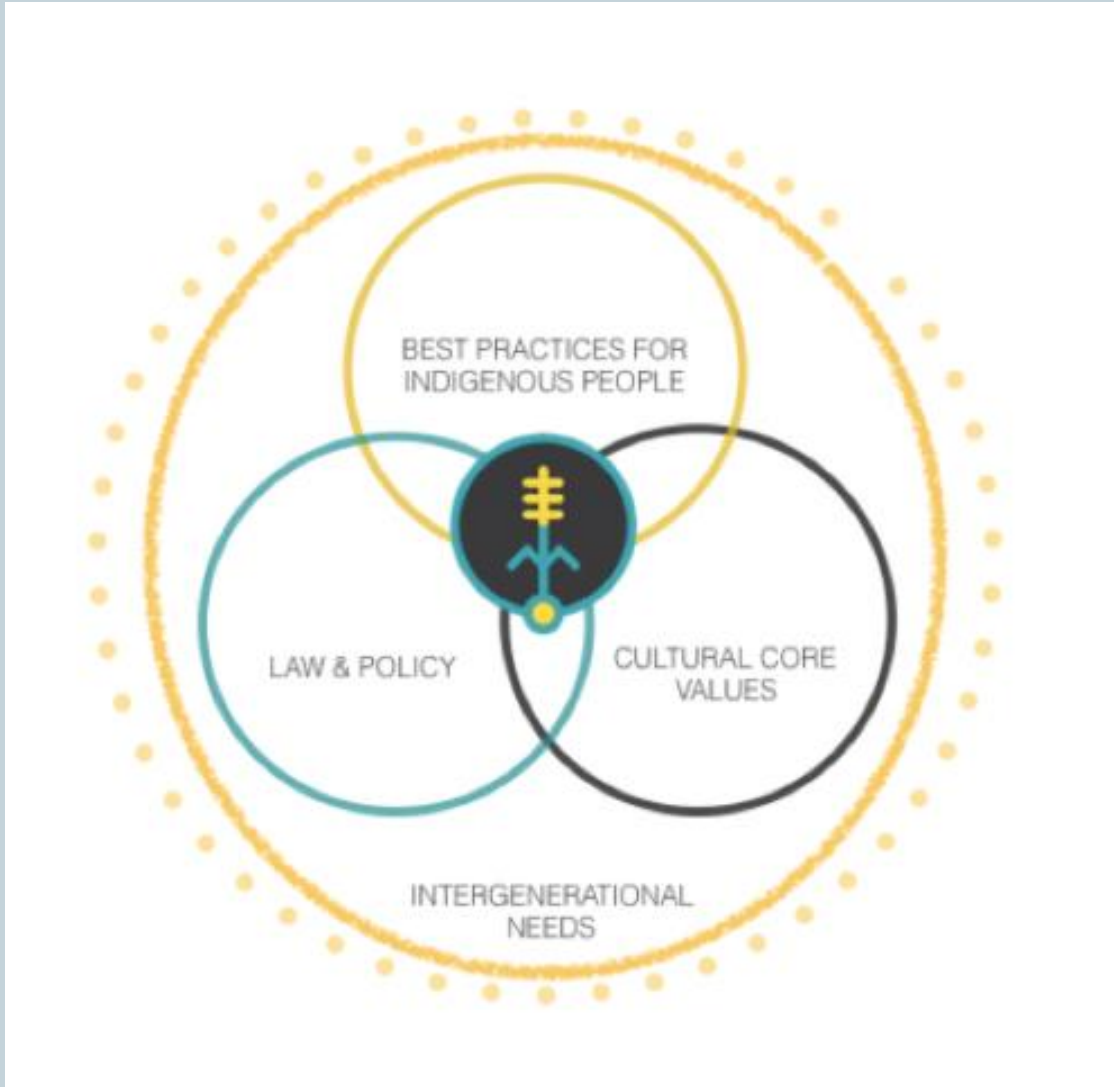




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**Joannie Romero (Pueblo of Cochiti)
EdD Candidate, University of Washington
Owner + Lead Strategist, Corn Pollen
Consulting**

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Resources

Dr. Henrietta Mann (photo)

- [Current Katz Endowed Chair - Native American Studies | Montana University](#)

Joannie (Suino) Romero

- [Corn Pollen Consulting, LLC - Tribal Consulting, Cultural Resources](#)
- [Boarding School Healing Coalition](#)
- [Native America Calling » Your National Electronic Talking Circle](#)
- [Democracy Now!](#)
- [All My Relations Podcast](#)

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- Office of American Indian / Alaskan Native Education [webpage](#)



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