

chemawa indian school history

Chemawa Indian School History: A Journey Through Time and Culture

chemawa indian school history is a compelling narrative that reflects the broader story of Native American education in the United States. Founded in the late 19th century, Chemawa Indian School holds a unique place as one of the oldest continuously operating boarding schools dedicated to Native American students. Understanding its history offers valuable insights into the evolving policies, cultural challenges, and resilience of Indigenous communities through education.

The Origins of Chemawa Indian School

Chemawa Indian School was established in 1880 under the policies of the U.S. government aimed at assimilating Native American youth into mainstream American society. Originally located in Forest Grove, Oregon, the school moved to its current location in Salem, Oregon, in 1885. The school's name, "Chemawa," is derived from a Kalapuya word meaning "place of the tall pines," reflecting its connection to the local Indigenous landscape.

The school was part of a larger network of Indian boarding schools, which were created during a time when the government believed that Native American culture needed to be replaced with Euro-American values. Boarding schools like Chemawa were designed to remove children from their families and communities, teach them English, Christianity, and vocational skills, and discourage the practice of Indigenous languages and traditions.

The Founding Purpose and Early Years

In its early years, Chemawa Indian School functioned primarily as a boarding institution for Native American children from various tribes across the western United States. The curriculum was divided into academic subjects and manual labor, with boys typically learning trades such as carpentry or farming, while girls were taught domestic skills like sewing and cooking. This reflected the era's emphasis on vocational training as a means of assimilation.

The school's early administrators and teachers were often military personnel or missionaries, reflecting the government's goal of strict discipline and religious instruction. Despite these harsh conditions, many students formed lifelong bonds and developed skills that helped them navigate the world outside the reservation.

Chemawa Indian School Through the Decades

The history of Chemawa Indian School is marked by periods of change and adaptation, mirroring shifts in federal Indian policy and societal attitudes toward Native Americans.

Transition from Assimilation to Cultural Preservation

By the mid-20th century, Indian boarding schools faced increased criticism for their role in eroding Indigenous cultures and families. As a result, educational philosophies began to shift. Chemawa Indian School, like many other institutions, started to incorporate more culturally sensitive approaches.

During the 1960s and 1970s, a time of Native American activism and renewed pride in Indigenous identity, Chemawa began to emphasize the importance of preserving Native languages and traditions alongside academic education. This period saw the introduction of cultural programs and the inclusion of tribal representatives in school governance.

Modern Educational Focus and Facilities

Today, Chemawa Indian School operates as a Bureau of Indian Education (BIE) residential high school serving students from numerous tribes across the country. The school provides a comprehensive curriculum that balances academics, cultural education, and extracurricular activities.

Modern facilities support a variety of programs, including arts, athletics, and vocational training, reflecting a holistic approach to student development. The school's commitment to honoring Native heritage while preparing students for contemporary challenges stands as a testament to its evolution over more than a century.

Challenges and Controversies in Chemawa Indian School History

Like many Indian boarding schools, Chemawa has faced significant challenges and controversies throughout its existence. These include the difficult conditions faced by students, the loss of cultural identity imposed by early policies, and ongoing debates about the legacy of boarding schools.

Student Experiences and Historical Trauma

The boarding school experience was often traumatic for Native American children, who were separated from their families and subjected to strict rules and sometimes harsh punishments. Many students struggled with homesickness, cultural dislocation, and the pressure to abandon their languages and customs.

Acknowledging this painful past is an important part of Chemawa's history. Efforts have been made to document former students' experiences, foster healing, and create spaces where Indigenous culture and history are respected and celebrated.

Reconciliation and Moving Forward

In recent decades, Chemawa Indian School has been part of broader efforts to reconcile the difficult legacy of Indian boarding schools. This includes initiatives to improve educational outcomes for Native students, incorporate tribal knowledge into curricula, and build partnerships with Native communities.

Such steps demonstrate a recognition of past injustices while focusing on empowering Native youth through education that respects and uplifts their identity.

The Cultural Significance of Chemawa Indian School

Chemawa Indian School is more than just an educational institution; it is a cultural landmark that embodies the resilience and diversity of Native American peoples.

A Gathering Place for Multiple Tribes

Chemawa serves students from dozens of tribes, making it a unique melting pot of Indigenous cultures. This diversity creates opportunities for cultural exchange, mutual understanding, and the strengthening of pan-Native identities.

Preserving and Revitalizing Indigenous Traditions

Through cultural programs, language classes, and traditional ceremonies, Chemawa plays a vital role in preserving Indigenous heritage. The school's embrace of Native arts, music, and dance helps students reconnect with their roots and fosters pride in their ancestry.

Lessons from Chemawa Indian School History

Exploring the rich and complex history of Chemawa Indian School offers important lessons about education, cultural resilience, and the power of community.

- **Understanding the impact of education policies:** Chemawa's history reflects how government policies can deeply affect Indigenous communities, for better or worse.
- **The importance of cultural respect in education:** The school's evolution highlights the necessity of incorporating Indigenous knowledge and traditions into curricula.
- **Resilience in the face of adversity:** Despite its difficult past, Chemawa stands as a symbol of Native American perseverance and hope for future generations.

For anyone interested in Native American history, education reform, or cultural preservation, Chemawa Indian School's story is a powerful example of how history shapes present realities and future possibilities.

Frequently Asked Questions

When was Chemawa Indian School established?

Chemawa Indian School was established in 1880 as one of the oldest Native American boarding schools in the United States.

What was the original purpose of Chemawa Indian School?

The original purpose of Chemawa Indian School was to assimilate Native American children into Euro-American culture through education and vocational training.

Where is Chemawa Indian School located?

Chemawa Indian School is located near Salem, Oregon.

Which Native American tribes were primarily served by Chemawa Indian School?

Chemawa Indian School served students from various tribes across the United States, including tribes from the Pacific Northwest, Southwest, and Plains regions.

How did Chemawa Indian School influence Native American education?

Chemawa Indian School was a model for Native American boarding schools, shaping federal Indian education policy and promoting vocational training alongside academic subjects.

Has Chemawa Indian School undergone changes in its educational approach?

Yes, over time Chemawa Indian School shifted from forced assimilation policies to promoting Native cultural preservation and offering a more culturally sensitive education.

What role did Chemawa Indian School play in Native American history?

Chemawa Indian School played a significant role in the history of Native American education, representing both the challenges of assimilation policies and the resilience of Native cultures.

Is Chemawa Indian School still operational today?

Yes, Chemawa Indian School continues to operate as a boarding school serving Native American students with a focus on both academic and cultural education.

Additional Resources

Chemawa Indian School History: A Detailed Exploration of Its Legacy and Impact

chemawa indian school history traces back to one of the most significant yet complex chapters in the story of Native American education in the United States. Established during the late 19th century, Chemawa Indian School stands as the oldest continuously operating Native American boarding school. Its evolution reflects broader federal policies toward Indigenous peoples, the challenges of cultural assimilation, and ongoing efforts for educational reform. This article examines the historical context, development, controversies, and current status of Chemawa Indian School, offering an analytical perspective grounded in documented facts and critical reflection.

Origins and Founding of Chemawa Indian School

Chemawa Indian School was founded in 1880, originally located in Forest Grove, Oregon, before relocating to Salem, Oregon, in 1885. The school emerged under the auspices of the Bureau of Indian Affairs (BIA), a federal agency responsible for managing Native American affairs. Its establishment was part of a larger nationwide initiative to assimilate Indigenous youth through education, rooted in the belief that Native cultures could be “civilized” by eradicating traditional languages and customs.

The name “Chemawa” derives from the local Kalapuya tribe, whose name means “valley of the flowers” or “place of the flowers,” reflecting the school’s connection to the Pacific Northwest region. Initially, the school was modeled after the Carlisle Indian Industrial School in Pennsylvania, founded by Richard Henry Pratt, who famously coined the phrase “Kill the Indian, save the man.” This philosophy underscored the assimilationist agenda that permeated Chemawa’s early curriculum and policies.

Educational Philosophy and Curriculum

The early curriculum at Chemawa was vocational and industrial in nature, aiming to prepare Native American students for integration into Euro-American society by teaching trades such as carpentry, blacksmithing, agriculture, and domestic work. Academic subjects like reading, writing, and arithmetic were taught but often took a backseat to practical skills deemed necessary for economic self-sufficiency.

This approach reflected a broader federal policy that prioritized vocational training over higher academic achievement for Indigenous students. The goal was not only education but cultural assimilation, which was implemented through strict discipline, uniform dress codes, prohibition of Native languages, and separation from families.

The Role of Chemawa Indian School in Federal Indian Policy

Chemawa Indian School’s history cannot be disentangled from the federal government’s shifting policies toward Native Americans. During its early decades, the school was a tool of assimilation,

aiming to replace Indigenous identities with Euro-American norms. However, over time, the policies evolved, reflecting changes in public attitudes and legal frameworks.

Assimilation and Its Consequences

From its inception until the mid-20th century, Chemawa was part of the federal boarding school system that forcibly removed children from their homes. This practice caused profound psychological and cultural impacts on generations of Native American families. Students often faced harsh discipline, isolation, and the suppression of their native languages and customs.

The school's strict regimen and the physical and emotional hardships endured by students have been well-documented in oral histories and government reports. For many, Chemawa represented a painful interruption of cultural continuity, contributing to the erosion of tribal identities.

Reforms and Shifts in the 20th Century

The Indian Reorganization Act of 1934 marked a significant policy shift, promoting tribal self-governance and cultural preservation. Although Chemawa continued to operate as a boarding school, its practices gradually softened. By the 1970s, increased Native American activism and advocacy led to reforms in curriculum and school environment.

Today, Chemawa Indian School incorporates both academic and cultural education, aiming to respect and revitalize Indigenous heritage alongside mainstream academic standards. The school now serves students from over 30 different tribes across the country, offering a blend of traditional and contemporary learning experiences.

Chemawa Indian School Today: Features and Educational Environment

Modern Chemawa Indian School functions as a residential high school for Native American students, emphasizing academic achievement, cultural identity, and personal development. It operates under the Bureau of Indian Education (BIE) and maintains a unique position as a federally funded institution dedicated to serving Indigenous youth.

Academic and Cultural Programs

Chemawa provides a standard high school curriculum including math, science, language arts, and social studies, along with specialized programs to support Native languages and cultures. The school offers extracurricular activities such as traditional dance, music, and arts, fostering a sense of community and cultural pride among students.

Support services, including counseling and health care, aim to address the holistic needs of students

who often come from diverse and challenging backgrounds. Chemawa's residential facilities provide a structured environment designed to nurture academic success while honoring students' cultural identities.

Challenges and Criticisms

Despite reforms, Chemawa Indian School faces ongoing challenges typical of boarding schools serving marginalized populations. Issues such as funding constraints, student retention, mental health support, and maintaining cultural relevance remain significant.

Critics argue that the legacy of forced assimilation still shadows the institution, cautioning against overlooking the deep historical trauma associated with boarding schools. Continued dialogue between the school administration, tribal leaders, students, and communities is essential to ensure that Chemawa operates in a way that empowers rather than alienates.

Comparative Perspective: Chemawa Indian School and Other Native American Boarding Schools

When compared with other Native American boarding schools, Chemawa stands out due to its longevity and adaptive capacity. Unlike many schools that closed or were repurposed over the 20th century, Chemawa has persisted, evolving its mission and practices.

Similarities

- Founded under federal assimilation policies common to boarding schools nationwide
- Initial focus on vocational training and cultural suppression
- Residential model separating students from their families

Differences

- Continued operation into the 21st century with ongoing reforms
- Incorporation of culturally relevant education and tribal participation
- Serving a geographically diverse student body representing multiple tribes

Legacy and Continuing Impact of Chemawa Indian School

The history of Chemawa Indian School embodies the broader narrative of Native American education—a prism reflecting both the injustices and resilience of Indigenous communities. While its early years were marked by cultural suppression and hardship, the school today functions as a site for

cultural renewal and academic opportunity.

Understanding Chemawa Indian school history is crucial not only for recognizing past mistakes but also for appreciating the efforts made to transform education for Native American youth. The institution's ongoing evolution illustrates a commitment to balancing federal educational mandates with respect for tribal sovereignty and cultural identity.

In this light, Chemawa Indian School remains a living testament to the complex interplay of policy, culture, and education in Native American history. Its story continues to inform current discussions about Indigenous education reform, cultural preservation, and social justice in the United States.

Chemawa Indian School History

chemawa indian school history: History of Chemawa Indian School Patrick Michael McKeehan, 1981

chemawa indian school history: A HISTORY OF CALIFORNIA Bernard TRIGALLOU, 2025-04-02 Discover the Fascinating Story of the Golden State From its breathtaking natural landscapes to its transformative social and economic revolutions, California has long captured the imagination of dreamers, pioneers, and innovators. A History of California takes readers on a captivating journey through time, exploring the events, cultures, and ideas that shaped this remarkable region. Ancient Beginnings: Learn how California's diverse landscapes were formed and how its earliest inhabitants thrived for thousands of years. Colonial Encounters: Uncover the legacies of Spanish missions, Mexican ranchos, and the dramatic changes brought by American expansion. The Gold Rush and Beyond: Witness the frenzied search for gold and the rapid transformation of California into a land of opportunity—and conflict. Agriculture, Industry, and Technology: Trace the rise of California as a global leader in farming, film, aerospace, and Silicon Valley innovation. Diversity and Resilience: Explore the rich cultural tapestry created by waves of immigrants, and the struggles and triumphs of those who shaped its identity. Whether you are a lifelong Californian or a curious reader fascinated by the story of a land that inspires the world, A History of California provides a comprehensive and engaging look at the people and events that have defined this extraordinary state. Praise for A History of California: A masterful exploration of California's past and its relevance to the present. This book is essential reading for anyone who wants to understand the story behind the state that shaped the modern world. Brilliantly written and richly detailed, A History of California brings the Golden State's history to life in all its complexity. Step into the history of California and discover the land of dreams, challenges, and endless possibilities.

chemawa indian school history: Chemawa Indian Boarding School Sonciray Bonnell, 1997-10 This study presents interviews with American Indian/ Alaska Native alumni who received some or all of their elementary and high school education at the Chemawa Indian Boarding School in Salem, Oregon between 1917 and 1985. A brief summary of Indian history, in particular Indian education, is presented as the context for many of the changes that occurred at Chemawa during its first one hundred years. The purpose of this study is to examine Chemawa alumni recollections of Chemawa within an imposed educational system. My research process included library and archival research, academic classes and personal interviews. I interviewed alumni who had attended Chemawa between 1917 and 1985. Themes such as academics, vocational training, social life and general impressions of Chemawa are categorized in the different eras and serve as the body of the thesis. Despite negative stereotypes of federal Indian boarding schools, the majority of Chemawa alumni interviewed for this thesis hold Chemawa in high regard. For many students Chemawa was an

alternative to an orphanage, a respite from a dysfunctional family situation, an opportunity to gain an education and or vocational skills, or an opportunity to be with other Indians. Across generations, at least half of the students considered Chemawa's academic program inadequate; over half of the students interviewed found the vocational training, when it was available, to be very useful. Though most students acknowledge the downfalls of Chemawa, most alumni interviewed tended to overlook the negative and promote the positive. Alumni were able to view Chemawa in a positive light because students molded their boarding school experiences to fit their needs. Students created their own families (friends), community (school) and resisted the institutional suppression of Indian boarding schools. As young people, many adapted their situation to suit their needs, regardless of any negative experiences they might have encountered at Chemawa.

chemawa indian school history: Native American Boarding Schools Mary A. Stout, 2012-04-23 A broadly based historical survey, this book examines Native American boarding schools in the United States from Puritan times to the present day. Hundreds of thousands of Native Americans are estimated to have attended Native American boarding schools during the course of over a century. Today, many of the off-reservation Native American boarding schools have closed, and those that remain are in danger of losing critical federal funding. Ironically, some Native Americans want to preserve them. This book provides a much-needed historical survey of Native American boarding schools that examines all of these educational institutions across the United States and presents a balanced view of many personal boarding school experiences-both positive and negative. Author Mary A. Stout, an expert in American Indian subjects, places Native American boarding schools in context with other American historical and educational movements, discussing not only individual facilities but also the specific outcomes of this educational paradigm.

chemawa indian school history: *The Thomas Indian School and the "Irredeemable" Children of New York* Keith R. Burich, 2016-04-19 The story of the Thomas Indian School is the story of the Iroquois people and the suffering and despair of the children who found themselves trapped in an institution from which there was little chance for escape. Although the school began as a refuge for children, it also served as a mechanism for "civilizing" and converting native children to Christianity. As the school's population swelled an financial support dried up, the founders were forced to turn the school over to the state of New York. Under the State Board of Charities, children were subjected to prejudice, poor treatment, and long-term institutionalization, resulting in alienation from their families and cultures. In this harrowing yet essential book, Burich offers new and important insights into the role and nature of boarding schools and their destructive effect on generations of indigenous populations.

chemawa indian school history: A Cultural History of Genocide in the Long Nineteenth Century David Meola, 2023-05-04 The long 19th century, approximately 1750 to 1918, was one of significant existential change for peoples across the globe. The beginning of this period saw the expansion of empires, and shortly thereafter, the Euro-American Enlightenment brought about calls for revolutions and the "rights of man". The events and ideas made way for empire and the creation of the nation-state. European states primarily concentrated their aggressive colonization in the Global South, bringing mostly white metropolitans and settlers into intimate contact with diverse African, Asian, and American populations. The inherent violence of imperialism eventually ushered in flashpoints of conflict, as well as indentured servitude, racial segregation, ecological destruction, and genocide throughout Europe's overseas empires. While communal destruction functioned as a central element of 19th-century genocides, colonial governments also used other methods to destroy indigenous life, such as forced assimilation, language adoption, religious instruction, and economic subjugation. Memories of these atrocities have since contributed both to systemic violence in subsequent decades, and to education about these events in the hope of genocide prevention. Yet for all of the violence, a spirit of humanitarianism developed alongside these vile actions that tried to reverse the policies of states and help the aggrieved.

chemawa indian school history: The Students of Sherman Indian School Diana Meyers Bahr, 2014-04-22 Sherman Indian High School, as it is known today, began in 1892 as Perris Indian School

on eighty acres south of Riverside, California, with nine students. Its mission, like that of other off-reservation Indian boarding schools, was to civilize Indian children, which meant stripping them of their Native culture and giving them vocational training. This book offers the first full history of Sherman Indian School's 100-plus years, a history that reflects federal Indian education policy since the late nineteenth century.

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chemawa indian school history: *Chronology of American Indian History* Liz Sonneborn, 2014-05-14 Presents a chronological history of Native Americans detailing significant events from ancient times and before 1492 to the present.

chemawa indian school history: *Three Roads to Magdalena* David Wallace Adams, 2016-06-03 "Someday," Candelaria Garcia said to the author, "you will get all the stories." It was a tall order, in Magdalena, New Mexico, a once booming frontier town where Navajo, Anglo, and Hispanic people have lived in shifting, sometimes separate, sometimes overlapping worlds for well over a hundred years. But these were the stories, and this was the world, that David Wallace Adams set out to map, in a work that would capture the intimate, complex history of growing up in a Southwest borderland. At the intersection of memory, myth, and history, his book asks what it was like to be a child in a land of ethnic and cultural boundaries. The answer, as close to "all the stories" as one might hope to get, captures the diverse, ever-changing experience of a Southwest community defined by cultural borders—and the nature and role of children in defending and crossing those borders. In this book, we listen to the voices of elders who knew Magdalena nearly a century ago, and the voices of a younger generation who negotiated the community's shifting boundaries. Their stories take us to sheep and cattle ranches, Navajo ceremonies, Hispanic fiestas, mining camps, First Communion classes, ranch house dances, Indian boarding school drill fields, high school social activities, and children's rodeos. Here we learn how class, religion, language, and race influenced the creation of distinct identities and ethnic boundaries, but also provided opportunities for cross-cultural interactions and intimacies. And we see the critical importance of education, in both reinforcing differences and opening a shared space for those differences to be experienced and bridged. In this, Adams's work offers a close-up view of the transformation of one multicultural community, but also of the transformation of childhood itself over the course of the twentieth century. A unique blend of oral, social, and childhood history, *Three Roads to Magdalena* is a rare living document of conflict and accommodation across ethnic boundaries in our ever-evolving multicultural society. Published in Cooperation with the William P. Clements Center for Southwest Studies, Southern Methodist University

chemawa indian school history: *Stealing Little Moon: The Legacy of the American Indian Boarding Schools* (Scholastic Focus) Dan SaSuWeh Jones, 2024-09-03 *Stealing Little Moon* is both a moving family saga and an expertly told true story that all Americans should know. —Steve Sheinkin, New York Times bestselling author of *Bomb* and *Undeclared* Scholastic Focus is the premier home of thoroughly researched, beautifully written, and thoughtfully designed works of narrative nonfiction aimed at middle grade and young adult readers. These books help readers learn about the world in which they live and develop their critical thinking skills so that they may become dynamic citizens who are able to analyze and understand our past, participate in essential discussions about our present, and work to grow and build our future. *Little Moon* There Are No Stars Tonight was four years old when armed federal agents showed up at her home and took her from her family. Under the authority of the government, she was sent away to a boarding school specifically created to strip her of her Ponca culture and teach her the ways of white society. *Little Moon* was one of thousands of Indigenous children forced to attend these schools across America and give up everything they'd ever known: family, friends, toys, clothing, food, customs, even their language. She would be the first of four generations of her family who would go to the Chillicothe Indian Agricultural School. Dan

SaSuWeb Jones chronicles his family's time at Chilocco--starting with his grandmother Little Moon's arrival when the school first opened and ending with him working on the maintenance crew when the school shut down nearly one hundred years later. Together with the voices of students from other schools, both those who died and those who survived, Dan brings to light the lasting legacy of the boarding school era. Part American history, part family history, *Stealing Little Moon* is a powerful look at the miseducation and the mistreatment of Indigenous kids, while celebrating their strength, resiliency, and courage--and the ultimate failure of the United States government to erase them.

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chemawa indian school history: Brass Bands of the British Isles 1800-2018 - a historical directory Gavin Holman, Of the many brass bands that have flourished in Britain and Ireland over the last 200 years very few have documented records covering their history. This directory is an attempt to collect together information about such bands and make it available to all. Over 19,600 bands are recorded here, with some 10,600 additional cross references for alternative or previous names. This volume supersedes the earlier "British Brass Bands - a Historical Directory" (2016) and includes some 1,400 bands from the island of Ireland. A separate work is in preparation covering brass bands beyond the British Isles. A separate appendix lists the brass bands in each county

chemawa indian school history: Colonized Through Art Marinella Lentis, 2017 Colonized through Art explores how the federal government used art education for American Indian children as an instrument for the colonization of consciousness, hoping to instill the values and ideals of Western society while simultaneously maintaining a political, social, economic, and racial hierarchy. Focusing on the Albuquerque Indian School in New Mexico, the Sherman Institute in Riverside, California, and the world's fairs and local community exhibitions, Marinella Lentis examines how the U.S. government's solution to the Indian problem at the end of the nineteenth century emphasized education and assimilation. Educational theories at the time viewed art as the foundation of morality and as a way to promote virtues and personal improvement. These theories made the subject of art a natural tool for policy makers and educators to use in achieving their assimilationist goals of turning student savages into civilized men and women. Despite such educational regimes for students, however, indigenous ideas about art oftentimes emerged from below, particularly from well-known art teachers such as Arizona Swayney and Angel DeCora. Colonized through Art explores how American Indian schools taught children to abandon their cultural heritage and produce artificially native crafts that were exhibited at local and international fairs. The purchase of these crafts by the general public turned students' work into commodities and schools into factories.

chemawa indian school history: Oregon William G. Robbins, 2020-06-22 Oregon's landscape

boasts brilliant waterfalls, towering volcanoes, productive river valleys, and far-reaching high deserts. People have lived in the region for at least twelve thousand years, during which they established communities; named places; harvested fish, timber, and agricultural products; and made laws and choices that both protected and threatened the land and its inhabitants. William G. Robbins traces the state's history of commodification and conservation, despair and hope, progress and tradition. This revised and updated edition features a new introduction and epilogue with discussion of climate change, racial disparity, immigration, and discrimination. Revealing Oregon's rich social, economic, cultural, and ecological complexities, Robbins upholds the historian's commitment to critical inquiry, approaching the state's past with both open-mindedness and a healthy dose of skepticism about the claims of Oregon's boosters.

chemawa indian school history: Voices from Haskell Myriam Vuckovic, 2024-08-09 Haskell Institute of Lawrence, Kansas, first opened its doors in 1884 to twenty-two Ponca and Ottawa children, sent there to be taught Anglo-Protestant cultural values. For a century and a quarter since that time, this famous boarding school institution has challenged and touched the lives of tens of thousands of Indian students and their families representing a diverse array of tribal heritages. *Voices from Haskell* chronicles the formative years of this unique institution through the vivid memories and words of the students who attended. Drawing on children's own accounts in letters, diaries, and other first-hand sources, Myriam Vuckovic reveals what Haskell's students really thought about the boarding school experience. By examining the cultural encounters and contests that occurred there, she portrays indigenous youth struggling to retain a sense of dignity and Indian identity-and refusing to become passive victims of assimilation. Vuckovic focuses on issues that directly affected the students, such as curriculum, health, gender differences, and extracurricular activities. She doesn't flinch from the harsh realities of daily life: poor diet, overcrowding, inadequate medical care, and students forced to work to maintain school facilities and often subjected to harsh punishments. In response to this hostile environment, students developed a subculture of accommodation and resistance-sometimes using sign language as a way around the English only rule-that also helped break down barriers between tribes. Many found a positive experience in the education they received and discovered new sources of pride, such as the Native American Church, Haskell's renowned football team, and its equally accomplished school band. Haskell is the only former government boarding school to evolve into a four-year university and still boasts a unique intertribal character, providing a culturally diverse learning environment for more than 1,000 students from 150 tribes every year. The first in-depth study of the school from its founding through the first quarter of the twentieth century, *Voices from Haskell* is a frank look at its history, a tribute to its accomplishments, and a major contribution to studies of the Indian boarding school experience.

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chemawa indian school history: The Glory of Washington Jim Daves, Tom Porter, W. Thomas Porter, 2000-11 The Glory of Washington is the most comprehensive book ever written on the fabled and rapidly growing University of Washington athletic program. This book chronicles over 100 years of Husky athletics, listing yearly accounts of statistics, records, individual achievements, and team accomplishments. Fans of the Huskies will enjoy reading about legends such as Hugh McElhenny, Aretha Hill, Gil Dobie, Hec Edmundson, Jim Owens, Karen Deden, Al Ulbrickson, Hiram Conibear, Don James, and Marv Harshman. Included is a complete listing of letter winners and Olympic competitors. Even the most rabid Washington fan will discover something new in this collection of vignettes that tell the tale of the purple and gold.

chemawa indian school history: The People Are Dancing Again Charles Wilkinson, 2012-02-01 The history of the Siletz is in many ways the history of all Indian tribes in America: a story of heartache, perseverance, survival, and revival. It began in a resource-rich homeland thousands of years ago and today finds a vibrant, modern community with a deeply held commitment to tradition. The Confederated Tribes of Siletz Indians—twenty-seven tribes speaking at least ten languages—were brought together on the Oregon Coast through treaties with the federal government in 1853-55. For decades after, the Siletz people lost many traditional customs, saw their languages almost wiped out, and experienced poverty, killing diseases, and humiliation. Again and again, the federal government took great chunks of the magnificent, timber-rich tribal homeland, a reservation of 1.1 million acres reaching a full 100 miles north to south on the Oregon Coast. By 1956, the tribe had been “terminated” under the Western Oregon Indian Termination Act, selling off the remaining land, cutting off federal health and education benefits, and denying tribal status. Poverty worsened, and the sense of cultural loss deepened. The Siletz people refused to give in. In 1977, after years of work and appeals to Congress, they became the second tribe in the nation to have its federal status, its treaty rights, and its sovereignty restored. Hand-in-glove with this federal recognition of the tribe has come a recovery of some land--several hundred acres near Siletz and 9,000 acres of forest--and a profound cultural revival. This remarkable account, written by one of the nation’s most respected experts in tribal law and history, is rich in Indian voices and grounded in extensive research that includes oral tradition and personal interviews. It is a book that not only provides a deep and beautifully written account of the history of the Siletz, but reaches beyond region and tribe to tell a story that will inform the way all of us think about the past. Watch the book trailer: <https://www.youtube.com/watch?v=NEtAIGxp6pc>

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