

Boarding Schools and Broken Promises: Researching Indigenous and Tribal History in Government Documents – Transcript of audio

Hi, everyone. Welcome back. This our next session from the Depository Library Council. Boarding Schools and Broken Promises: Researching Indigenous and Tribal History in Government Documents and I would now like to pass it over to Rob Mead.

Good morning. My name is Robin Meade. I'm the state law library and a new member of the depository counsel. I have been in Washington for a few years but I am from New Mexico. A lot of this presentation is rooted in those New Mexican roots. I saw a funny meme last week that said that lawyers are just attack librarians. My co-presenter, Eugenia Charles Newton, or both sort of straddling that lawyer/library in line. Eugenia is an old-fashioned friend and colleague from days in New Mexico and the University of Kansas. She was a law librarian and Lear lawyer until recently when she was elected into the now Navajo Nation Council. The Council is in session I'm hoping she will be able to join us in a little bit. She is now not with us yet. When she comes, we will tagteam the presentation today and we will leave time for plenty of questions at the end. So I would like to start today with a land acknowledgment. I sometimes worry that land technologies can be a little bit performative, you know, a little bit of sort of virtuous singling signaling. Eugenia is getting on now. But for today's topic, it is particularly important for me to acknowledge that I am presenting for my home, which if I ever pay off my mortgage I will own in fee simple absolute. An idea about land ownership that we inherited from feudal England. I live in East Olympia, Washington, which sits on the official line of the Nisqually people. The chair for about 2 million acres of land the one from Mount Revere down to the squally River. They tended the forest and prairies and care for the great salmon that once filled the river. Their land was taken from them by American government in the 1850s through a series of several wars and one-sided treaties that reduced that 2 million acres down to 4700 acres. This was reduced again by the allotment act, which we will discuss later today, and then again in 1917 by imminent domain to make up part of Fort Lewis for Army artillery practice. Despite those losses of land, the Nisqually have remained for years advocates for their right to fish for salmon and to continue to advocate for reduction of our shared environment. Our topic today focuses on government documents used to research the federal boarding schools that indigenous children were sent to for over 100 years starting in 1879. I am going to use the term in business people indigenous people as a collective term for the many, highly variable varied people groups with their own linkages and cultures that inhabited North America both prior to and after colonization from Europe. So the terms, American Indian, and even Indian country are federal legal terms that Eugenia and I made throughout the course of our discussion. The Canadian term, first nations, is getting traction in my part of the United States is it kind of better recognizes the sovereignty. So, let's start today by acknowledging the secretary Deb Haaland. She is also an alumni of the University of Mexico law school, which, you know, for those who went to Secretary Haaland three, it is a small law school serving a small bar in a very underpopulated states with lots and lots of open space. I don't know her personally, but I am a huge fan. She is a member of the Pueblo of Laguna. She is a 35th generation New Mexican. She is elected to the U.S. House of Representatives in 2019 as the first indigenous woman to have served as a representative. One of the first things she did when joining the Department of Interior is to order the BIA, which is under the interior, the Bureau of affairs to investigate the troubling history of boarding schools. So, volume 1 of this investigative project, the Federal Indian Boarding School Initiative Investigative Report, the first volume of their report came out in May of this year. And there is a link if you would like it. She commented on why she submitted this project. The consequences of federal Indian boarding school policies, including the intergenerational trauma caused by the families separation and cultural revocation inflicted upon generations of children as young as four years old or

heartbreaking and undeniable. We continue to see the evidence of this attempt to forcibly assimilate indigenous people in disparities that committees face. It is my priority to not only give voice to the survivors and descendants of federal Indian boarding school policies, but also to address the lasting legacies of this policies so indigenous people can continue to grow and heal. So to really understand this issue, it is important to put it in its historical context. So we are going to spend some time looking at the stark reality that assimilation and previous policies have caused. So, Eugenia is having trouble logging on. We needed to start with some of the stark reality that by 1890, the population of indigenous people in the United States dropped from 5 million in 1492 to about 250,000 by the turn of the last century. So Russell Fortin at the University of Oklahoma looked at this drop. There is debate about the numbers whether it is 5 million or 7 million or 10 million to start with. We know the ending number. And the ending number is, you know, a massive population decrease of about 95%. The 1862 smallpox outbreak in the Pacific Northwest killed about 50% of the indigenous people living from Puget Sound to Alaska. In some places, the death rate was 90%. Smallpox was a key cause, but war, loss of land, and starvation from the fact that many peoples could not get to their traditional food sources accompanied this great population loss and exacerbated it. So we can all relate to the trauma caused by pandemic that killed about one in 300 people in our country and we can translate or conceptually translate what it would be like if we lost 95% and the trauma that causes. Most of the indigenous groups use a much broader area of land than they actively formed, if they were farming people. With that, a lot of land looked open for settlement by European Americans looking to farm. So land that was, you know, taken by warrior, treaty, and the rule of law -- the deposition of U.S. law and courts to take land that was viewed as unused. Claudio Saunt at University of Georgia did a study looking at the loss of lands between 1776 and 1887. Over 1 billion acres were lost. WebEx isn't a great tool for clicking over to video and back, I really encourage you to look. It is only about a 92nd video that shows the change and I took some screenshots. So, in 1783 you can see, you know, the areas that were still considered to be indigenous homelands spread across what is now the United States. Or if you prefer, the gray section is places where the universe European settlers had taken over the land. There are still indigenous people living in those areas, but not the majority compared to the settlers that have colonized. By 1875, you'll see that change. So the blue areas represent chases places where the indigenous population is still primarily the inhabitants and the orange areas are places where the federal government has set up reservations. And so by treaty, has reduced the tribes down to be specific orange areas. You'll notice that this is right around the little years before the battle of greasy grass or little bighorn. And the -- oh. I am going to call -- I am going to take a call from Eugenia right now. I will turn my sound off.

Rob, we reached out to her via email.

Okay. She is going to check her email and contact you so she can get in. Thank you. So, getting back to this, the forcible, either by treaty or war or both, and placement of these tribal peoples on reservations is illustrated here. That blue area in South Dakota is still contested land and up into the Montana area and the Lakota and their allies are still contesting that area in the 1870s. So this loss of land -- oh, and I am sorry. The lack of reservations in the eastern part of the country is due largely to the fact that they are small enough that they don't show up at this scale. They still exist, but they are little. We'll to the next slide. So here is as of 12 years ago, 2010, the areas seized since 1776 is 1.5 million acres. And we see no remaining contested homelands and the small remaining reservation areas. So this loss of land is exacerbated by -- let me go back a slide. It is exacerbated by military conflict, which largely it did by 1890 at the wounded knee massacre where the seven recovery killed about 300 mostly unarmed Lakota who flooded fled the reservation. It was a time period where there is a transition to legal and assimilation policies instead of military policies. So simultaneously, at the end of the military struggle to deal with the quote unquote Indian problem, is the passage of the 1887 Dawes Act. It was a plan for

assimilation into the Americas economy. So what the Dawes Act did is the General allotment act. It requires enrollment of people into the Bureau of Indian Affairs. You become a citizen of the tribe. They pushed farming and assimilation so that the enrolled members and they would be given plots of land. 160 acres for an individual or 320 for a family. And for so many of these tribes, especially in the northern plains, I don't have a farming culture and so the land is really not terribly valuable to them, individually. They are not farmers at this point or agrarian, Jeffersonian citizens. What ended up happening -- they are also impoverished and not getting enough food from the BIA with agents working on reservations, and they get this land and they turn around and sell it to American settlers. Over 900 million acres were transferred under the Dawes Act. The desired effect of the Dawes Act was to get Native Americans to farm and ranch like white homesteaders. It was the goal of the Dawes Act was to create divisions among the Americans and great divisions among Native Americans and eliminate the social cohesion of the tribes. The peach color right in the middle of the slide is reservation land. So that is land held in trust by the federal government. The yellow land is land that was allotted and the white surrounding land is held in fee simple or just regally held by whoever owns it so you get this checkerboard pattern. And for many tribes, this checkerboard pattern continues to be the dominant pattern of land ownership. It is hard to get questions to jurisdictions. You know, what side of the boundary line are you on at any given moment because who has jurisdiction matters, right? For criminal purposes, for civil purposes it is just a key question. So things improved somewhat starting with the Indian Citizenship Act of 1924. It explicitly made indigenous people citizens. So the 14th amendment, after the Civil War, has birthright citizenship. If you are born here, you are a citizen, however the courts have limited that to exclude indigenous people as they were reviewed of citizens as other nations. Sovereign nations. So Congress needed to step in and say, hey, wait a second. If you are born here, you are a citizen. This act was passed partially in recognition of indigenous veterans who served in World War I. Things also began to improve a little bit with the Indian New Deal with the passage of the Indian Reorganization Act of 1934. Ends aloft the allotment and empowers tribes to become American-style governments, including with the Constitution, you know, written by BIA lawyers. So a model Constitution. An adoption of an American-style Constitution. The only way a tribe wouldn't, under this act, become a government, a tribal government, would be the clear majority of their voters rejected it. But the legal protection of tribes takes a reverse sort of swing starting with the termination era in 1945. So, President Truman sought to assimilate and integrate the indigenous people and at this termination era terminated the legal rights of about 100 tribes. So this is despite the fact that 44,000 indigenous troops fought in World War II for the United States, the most famous being the Navajo code talkers. The government after the war wanted to cut spending and recognize that the reservation system was expensive and so as part of, you know, this process, Congress announces support for a new Indian policy called termination, meaning terminating the legal standard of tribes and basically morphing them back -- into clearly just the general population of the United States. So Truman in 1946 says, it would be a miracle if in the course of these dealings -- the largest real estate transaction in history -- we have not made some mistakes and occasionally failed to live up to the precise terms of our treaties and agreements with some 200 tribes. With the final settlement of all outstanding claims, which this measure insures, Indians can take their place without special handicap or special advantage in the economic life of our nation and share fully in its progress. And so, setting up a commission to deal with remaining questions of stolen land and try to work through the process so that we can assimilate people and not deal with the issue. The Hoover commission, a year later, were just looking for ways to streamline federal spending and just bluntly says, the basis for historic Indian culture has been swept away. Traditional tribal organization was smashed a generation ago. Assimilation cannot be prevented. The only questions are, what kind of assimilation and how fast? Things improved somewhat in the 60s with the Indian Civil Rights Act and other federal goals. The Indian Civil Rights Act extends the rights of the Bill of Rights to indigenous people in actions against their tribal governments. President Nixon explicitly

denounces the policy of terminating Indian nations and announces a policy, self-determination without termination, under which, "the Indian future is determined by Indian acts in Indian decisions". So we see a swing back toward sovereignty and recognition towards tribal governments. All right. Remaining time, let's turn our attention to boarding schools. So the background, you know, the historical context helps us to understand that boarding schools were created to assimilate indigenous people into farmers. The used -- early on a East -- the used a military school format. So the used military troops fighting for the United States baked into the policy. Churches saw this as a great opportunity to do missionary work so the federal government worked with torches churches to render the schools. Hundreds of thousands of children were sent to boarding schools over the course of a century. Social service agencies often forced to families to send their children. So this picture is a picture of Navajo girls in the Tinley school brushing her teeth in the 1950s. This map was taken from May 2022 report, the investigative report of the map of where the 426 schools are located in the contiguous states. You will notice in the high density areas in the four corners region mostly New Mexico, Arizona, you till Utah, and Colorado. Why? These were the areas with the largest populations of indigenous people living on reservations and so just sheer numbers of where people are at. New Mexico, Arizona, Oklahoma. So the force to boarding school is the Carlisle Indian industrial school in 1879, which ran until 1918. About 10,000 children from around the country were sent here. It was started by Colonel Pritchard Henry Pratt in Carlisle, Pennsylvania in an old civil era army base and this picture here is 1901 from the Library of Congress on harvesting and learning to farm potatoes. So when Geronimo and his juror call a Apache warriors were finally captured by the Army after 15 years of fighting, in 1886 in northern Mexico, their families were exiled to Florida. So they basically packed up an entire group of people and move them to Florida. The children were subsequently separated and sent to Carlisle. About a fourth of these children were buried. At Carlisle. So -- it is hard, you know? Historical revisionism is a difficult thing. In many ways, Pritchard Henry Pratt needs to be looked at as both a reformer and a white supremacist. So he is a reformer in the sense that he is part of the Eastern and Army establishment who push for an end of military extermination of indigenous people. So here, he is reacting to Jennifer Sheridan's Cho. A great general has said that the only good Indian is a bad one. In a sense, I agree with the sentiment, but only in this, that all the Indian there is in the race should be dead. Kill the Indian in him and save the man. So that is the assimilationist model, right? That we want people to be more like whites. We want them to be Christian. We want them to be farmers. We want them to act and think like the white Protestant majority. Here is a picture from Pratt's papers from Yale University of Tom Torlino before and after being a student at Carlisle. So, interestingly, in NPR code switch project is the creator of the word racism. His quote here is the first known use of the word. Segregating any class or race of people apart from the rest of the people kills the progress of the segregated people and makes their growth very slow. Association of races and classes is necessary to destroy racism and classism. So he is assimilating, pushing for, you know, a white supremacist view of how people should be. So where do we find the documents? With all of the work that is being done about Orting schools, especially by boarding school survivors and their families, there is a lot of history. So as a lawyer, I am looking at it. Okay. Let's look at the legal documents. Were they at? There in the statues of large, they are in the serial set, there are some cases that apply. Those, I know how to find easily, right? We can look at a number of different ways. But there is a whole variety of federal reports that sort of surround these. NARF, The Native American rights fund, has national Indian law library. Have collected these reports and have fulltext images so you can go and find so many of the important reports organized by topic at the NILL, national Indian law library. But this new report from the DIA is important. Where can I find the individual files, those files are school by school outlined inside the report. So here is an example. Hopefully, your screens are large enough to see it. It is kind of small. But this is the Hickory Apache boarding school and Dulce, New Mexico. Right up in the north central part of New Mexico near the Colorado border. And this particular school was, you know, they had evidence started around 1903 and it continues to today, although it is now a day school that is part

of the Bureau Indian education program. Every one of the schools has a summary of this sort of information. Other important reports and government documents is the Meriam report of 1928 . And so this is named for the -- wonderful. I see that my co-presenter is here. She is dialed in. Thank you.

Rob, we can enable her Mike whenever you are ready.

Okay. I am ready for her whenever she is ready. Eugenia, can you hear us?

Yes, I can hear you. Can you hear me?

I am so sorry you ran into technical problems and welcome.

Thank you very much and just to be clear, I did log in yesterday. I don't know if you can see me as myself. It is not letting in today so I do apologize, but I am on the line.

Well, welcome. I said that your in session this week with the Navajo tribal Council. You want to take a moment to sort of talk about who you are and what you do?

Yes. Thank you. So good afternoon, everyone, who was listening. I was hoping I would be able to see everyone was on the call. My name is Eugenia Charles Newton. I am a Council delegate on the 24th Navajo nation Council here for the Navajo nation. We currently are in a false session four times a year. Winter, spring, center summer, and fall. We are ending with the 24th Navajo nation Council. We are going up for re-election on November 8th, so we will be entering into the 26th Navajo nation Council. Fingers crossed if I do get re-elected. So just a little bit about myself. I have been serving on the tribal Council since 2019 and I represent the largest community on the Navajo nation, which is in New Mexico. I am one of three women serving on the council. I am the only chairwoman on counsel so there are five committees and I am the chairwoman for public safety and justice. I do have might jurist doctorate degree at the University of Kansas and I am currently working on my PhD at Texas Tech University school of education. Higher education with an emphasis on [Indiscernible]. Previously my previous life prior to coming back to the Navajo nation, I was a law library and working at Texas Tech University. I also worked shortly at the Wyoming Supreme Court law library. So that is just a little bit about who I am and I appreciate Rob inviting me to co-present on this important topic. Thank you.

Thank you, so much. We have gone through some of the historical background of pushing people onto reservations and the whole 19th-century process of shrinking those reservations through the Dawes Act, allotments, and assimilationist history and using boarding schools to carry out the federal goal of pushing the indigenous people into more of a white, forming culture. And so I just showed a slide of little girls in the 1950s brushing their teeth at Chin Lee boarding school, which is on the Navajo reservation.

Thank you, Rob. Very quickly up like to read. I'm not really sure how much information I can add in one exactly would want me to add in, Rob, but I can wait till the very end or if you want, I can sort of time in as you do your presentation.

Let's chime in. I think it is more organic and we will sort of give a dual perspective on this. So please -- [Indiscernible - overlapping speakers]

Thank you. And I appreciate the presentation topic. As many of you are aware, this presentation is really kind of hitting close to home right now, especially with the recent discoveries that happened at various universities across the United States but also at the church in Canada and then churches around the United States. I would like to say that as the Navajo, we have been inspected by boarding schools and also that trauma, the generational, as a result of what happened in boarding schools. We still have many people who are suffering many of whom chose not to teach their children the Navajo language as they feared a boarding school era coming back into play. So it was always very difficult growing up, you know, hearing stories about, you know, survival stories from people who had attended boarding schools. I know that a lot of what Rob has began is a really great introduction, however, there have been many, many stories that have been shared of that trauma that many people have endorsed, some of that included being punished physically, mentally, and emotionally. There was a psychological abuse that occurred there in boarding schools that still is remembered here on our Navajo nation. Anytime people talk about boarding schools, there is always a reaction from the crowd and especially among the older people because of what had happened. Because of the things that they went through and in addition to that, you have to remember that boarding schools toward our families. Children were enforced. Children were stolen from their homes. If a parent took a child into seek medical attention for whatever it is that they needed whether it was a broken arm or an illness like the flu, the children were taken. And so it was a really scary time, especially for a parent to have to make that decision of, do I take my child in to see a doctor with that chance that my child would be taken to a boarding school? Many times, when these children were taken, the families were never informed of where the children went. It was very rare for families for to receive letters from the children and and a lot of times, the children were basically indentured servants. They were serving to assimilate. They were sent to various homes and they were taught to be Maine's maiden. That would be Butler's. They would cook. A majority of them were never paid, even though the BIA has come out to say that children were paid and there was request approved that children were paid -- many of the children, the children who did survive boarding schools of the late 1800s did say that when they were sent to boarding schools, there were never paid. They were promised that if they continue to work that they could possibly go home one day, but many of them were, again, never paid. So it was free labor in a lot of ways as a means to try to assimilate them to the white culture. So I just wanted to include that, Rob, since you are talking a little bit about what is going on and then you have the pictures there of the children brushing their teeth. Thank you.

You're welcome. It is easy for me as a -- want to be historian -- coming from a place of white culture looking at this from a historical level but this has impact at a family level and at an visual level. We are looking at the slide here of the Meriam Report in 1928 that says, even back then, frankly and unequivocally the provisions for the care of Indians in boarding schools is grossly inadequate. 41 years to the Kennedy report in 1969 and it found that these boarding schools were designed to separate a child from his reservation and family, strip him of his tribal lore and Morris forced a complete abandonment of his native language, and prepare him to never again returning to his people. So just echoing what Eugenia just said. This was a way to whitewash the survivors of the great appellation of the indigenous people of this country. I'm going to hop into sort of where we are at today. So Ursula Reading bear is the professor was done studies of the relationships of boarding schools in the northern plains tribes. The Cree, the Crow, these northern tribes, she was looking at the health outcomes from the boarding school experiences and it is really interesting. There are a couple of links here. These are NIH public studies so they are available on PubMed. She found that the tenants, at least in the northern plains people, had a direct effect on poor health outcomes. I'm sure if we study any group of these boarding schools we would find similar outcome. 44 chance of tuberculosis, arthritis, diabetes, high blood pressure, heart disease, kidney problems, stroke , high cholesterol, anemia, gallbladder disease, and ecological problems, prostate problems, bladder and urinary problems and cancer. That whole group of symptoms.

But here is what is super interesting. And horrifying. Of participants whose fathers attended boarding schools had on average a 36% greater chance of the same maladies and the processes is there is a epigenetic route in the stress that happen from greater abuse rates of males at these boarding schools. That they actually had genetic changes from living with that much stress that they pass on to their children. And so you see it -- they didn't find the same correlation for females who went to the boarding schools. The children of those females. The correlation was with the fathers so you are seeing greater health issues passing down through the generations from the trauma that they experienced. Attendees - the fathers, well, and mothers, have a double rate of tuberculosis and a triple rate of cancer. And so, that impact of that much trauma and stress does damage at a physical level. So where are we at? Department of Interior investigative report findings. So the goals of this study that Secretary Haaland put together is to identify federal -- let's catalog the boarding schools. Where are the sites? Were the facilities? Identifying the names and tribal identities of the children were placed in the schools. Identify the locations of marked and unmarked burial sites of remains of these children at or near these schools and most importantly, let's incorporate tribal and individual viewpoint, including those of descendents, on the experiences in, and impacts of, the federal Indian boarding school system. Let's make sure the federal government tells the stories or captures the stories and that that mix rooms for people to tell what happened. Eugenia has got -- already covered this. But this is critical to this truth telling project. So the BIA worked closely with the Native American boarding school healing coalition. They identified 408 schools across 37 states or then territories, 21 in Alaska and seven in Hawaii. There were also over 1000 other schools that were boarding schools that weren't part of the system. They weren't getting federal money. A lot of these were church schools. Oklahoma had the highest number at 76. Representing 19% of the total. Arizona had 47. Mexico had 43. A lot of those in those four corners region. Of the 408 boarding schools, approximately 90 schools, 22%, might still be operational, but most of them are actually boarding children. They are day schools now. There are marked and unmarked burial sites at 53 of the schools. Here is the findings. Federal findings, right? Federal Indian boarding school system deployed systematic militarize and identity alteration methodologies to attempt to assimilate American Indian, Alaska native, and Hawaiian children through education, including but not limited to, renaming Indian children from Indian to English names, cutting hair of Indian children, discouraging or preventing the use of American Indian, Alaska native, or native Indian Hawaii languages, religions, and cultural practices and organizing Indian and native Hawaiian children into units to perform military --

So I just got a thank you, Kelly, for sending that comment that was made in the comment section. I just want to introduce myself and Navajo because we do have some Navajo people who are listening.

[Speaking foreign language]

And so I just wanted to make it known to the Navajo people who are on right now what my plans are. Rob, I apologize. I did not know that there are Navajo people here. One of our upbringing is we connected to our clan and that is how we introduce ourselves to other Navajo people so that they know what our clans are, where we come from, who we are, and also, it is our identity so I guess in a way it is like saying your name. It is very important for people to know who your name is so I wanted to say that very quickly. But in terms of this slide that is before you, I do want to state that, you know, part of that demilitarized and also that identity altering methodologies to attempt to assimilate is a perfect example is if you have ever worn moccasins or if you have ever worn a type of, I guess, a shoe that is so comfortable that you can flex your feet in all different ways and running, you know, -- you are running on the ground. So you feel everything. And then going to a boarding school where they give you military shoes. Shoes that require you to tie it right on top of your toes all the way up to -- up your ankle. There is no flexibility. And it is really binding. So that is a perfect example of how they tried to, you know, alter

the identity of many of our American Indian children were going to boarding schools and that was part of the militarize. The shoes that were given to many of the boarding school students were shoes that were developed for the military. In addition to that, if you looked -- I think Rob is going to be presenting a few of the pictures too or think he already did, the picture of Tom for Leno Torlino, and just at the way that his identity has been altered. His long, free-flowing here. In the Navajo culture, we think of our hair as being our [Indiscernible]. It is a way that we think and identify with the way that we versus them cutting his hair. Going from wearing very free-flowing clothing to wearing tight binding clothing. So a lot of that did happen during the boarding school era and as was stated by Rob, a lot of this was really to alter the identities and to make it known that that assimilation was beginning. Although it was on the outside, what it did to a lot of our American Indian children psychologically really had a toll on them and that is what we refer to as a generational trauma. So whenever somebody takes away your clothing that we identify that as a part of -- a part of our identity. So I just wanted to kind of chime in here to supervise some examples of how that transformation -- how it forced transformation and what it did mentally and psychologically. I remember I once read a book and it was on the -- I believe it was called night, and it was on the World War II concentration camps. When they took the clothing from, you know, from the Jewish people and they gave them those ragged clothing that we see in a lot of pictures, that psychologically did things to the Jewish people because it took away their identity. The way to cut their hair. And so there was somewhat of a similarity between what happened there in the concentration camps and the way they psychologically -- the things that they did is very similar to the boarding schools. In fact, I do recall going to a presentation that was given at the Smithsonian Institute. I believe it was in the summer of 2010 and there was a speaker there who talked about how Hitler actually got a lot of his ideas of the concentration camp from reading about the treatment of American Indians and so I just wanted to chime in and provide that context for this particular slide. Thank you, Mark Rob.

Thank you. The stories within the stories are so, so important. We can boil them up into these sort of broad historical trends but like I said, this is impacting individual families. You can see the cover, this is a book I really encourage everyone to read. It is by Roxanne. It was a winner of the American teen book awards. There was a couple of pages and hear about boarding schools. I love it. Let's not let the horror overwhelm the strength, right? Never ending resistance by children in boarding schools. Running away was the most common way to resist. Some kids would run like 50 miles home but there were also acts of nonparticipation and sabotage, strictly speaking their languages and practicing ceremonies. This surely accounts for their survival, but the damage is nearly sensible. And so there is survival in strength as part of the story too. So, Secretary Haaland concludes, I know this process will be long and difficult. I know this process will be painful. It won't undo the heartbreak and loss we feel. Only by acknowledging the past can we work toward a future that we are all proud to embrace. Yeah. So the collections we have tell part of the story and they can be used to help accurately sort of portray what truly happened to indigenous people in this country, even though a lot of them are written from eight whites from so sort of viewpoint, it is important that we have the records and we keep the records and we share the records and we teach the records. And so I encourage you, when you get these questions along these things to dig into your dock. Dig into your secondary sources that cite the docs endpoint people in the right directions. I really want to think councilmember Charles Newman, my friend Eugenia, for joining us and just giving a ground-level attestation to the ongoing impacts that this causes. Would you like to conclude us, Eugenia?

Yes. Thank you, Rob. I also wanted to point out, although it is not in this slide here, a lot of people ask, does an apply in these instances where children are buried at boarding schools or their remains are left there at boarding schools? Well, Mac Pro, for those of you who are not aware, is that Native American

Graves protection and repatriation act and apparently in 1990, Congress had passed a letter legislation that GPO eight didn't apply. You know, per the slides, Carlisle was one of the first boarding schools that was created for American Indians and so right now, we do have children that are buried. There is one Navajo who is buried there and so we have asked that question. We have attended several meetings regarding this and some of those meetings have been led by Secretary Holland herself, unless there is actual I guess a federal movement for legislation or maybe even a waiving of that particular part in the 1990s, then the NAGPRA legislation outlawed the children that were buried there to never be returned home. These children, their bodies have been removed twice and they have been relocated. And so in our culture, that is not good. To disturb, you know, those who have passed on. And so keeping that in mind in terms of boarding schools and the fact that we are still trying to address these issues of boarding schools and the aspects that have come after. And so I wanted to kind of wanted to provide that in terms of contact and context with the conclusion that was read their bite Secretary Haaland on the marks of how the process is . One of the issues that we are currently facing is how do we work to bring those children home? And should we even work because like I already stated, is a huge taboo in our Navajo culture to move bodies around like that, especially those who are deceased and this would include children there at Carlisle boarding school. And so I just wanted to conclude and say thank you to everyone and I apologize, Rob, forgetting on late. But I am also available to answer any questions that you might have. Thank you.

Yes. Thank you so much for coming on. I appreciate your time and I know that it is difficult time politically but good luck. Any questions?

Yes, Rob. There's a lot of information sharing in the chat. We will make sure that those of you get a transcript of that. But there is one question from Holly, our students often want primary documents as part of their sourcing, you have suggestions for places to find them and do the docs reference have some links?

Yes. Start with the [Indiscernible] .

I will also add on to that.

Just very quickly, I know that we often times get questions about whether there is a list of names that are available along with tribal affiliation of all of the children's buried at different schools in different locations including churches. Whether tribes are keeping track of that, the bottom line is with Navajo, there is not an official listing of names. We rely heavily on churches providing us that information and then also, the government, you know, providing us information. So in a way, we are still kind of left at the whim of the government sharing information with tribes and I know that Navajo is probably not the only tribe that is awaiting that listing but to date, I don't believe that there is any tribe through the NAGPRA meetings that I attended, there is not any tribes that had a full listing of any of their children that were taken from various boarding schools across North America. Thank you.

I want to thank you both again for sharing this presentation. It is important information within our community. I have mentioned, we will make sure that you both get the chat's transcript so you can make sure to see everything that came through and the participants also. In the recording repository, we will make sure to add chat's transcript as well. We will be back here in 15 minutes for our Depository Library Council business meeting. Thank you, everyone.