

education for extinction

Education for Extinction: Understanding the Impact and Importance of Indigenous Education

education for extinction is a phrase that carries profound historical weight and contemporary relevance. It refers to the systematic efforts, often through formal education systems, to erase Indigenous cultures, languages, and identities. This concept is not just a relic of the past; its effects ripple through societies today, influencing how history is taught, how cultural preservation is approached, and how marginalized communities strive to reclaim their heritage. Exploring education for extinction opens a window into the complex relationship between education, colonization, and cultural survival.

The Origins of Education for Extinction

The phrase “education for extinction” captures the deliberate use of schooling as a tool to assimilate Indigenous peoples into dominant cultures, effectively eradicating their native identities. This approach was particularly prominent in North America, Australia, and other colonized regions during the 19th and 20th centuries.

Residential and Boarding Schools

One of the most infamous examples of education for extinction is the establishment of residential and boarding schools for Indigenous children. These institutions forcibly removed children from their families and communities, prohibiting them from speaking their native languages or practicing cultural traditions. The stated goal was to “civilize” Indigenous populations, but the result was trauma, loss of cultural knowledge, and intergenerational harm.

Curriculum Designed to Erase Indigenous Identity

Beyond physical separation, the curriculum taught in these schools often portrayed Indigenous cultures as inferior or primitive. History lessons omitted Indigenous perspectives, while literature and social studies promoted Eurocentric worldviews. This educational framework contributed to internalized oppression and the stigmatization of Indigenous identities.

The Lingering Effects of Education for Extinction

The legacy of education for extinction continues to affect Indigenous communities in profound ways. Understanding these impacts is crucial for educators, policymakers, and society as a whole.

Cultural Loss and Language Decline

Language is a core component of cultural identity, and many Indigenous languages have been endangered or lost due to past educational policies. When children were punished for speaking their mother tongues, entire linguistic traditions began to fade. Today, revitalizing these languages is a key part of healing and cultural preservation efforts.

Psychological and Social Consequences

The trauma inflicted by forced assimilation through education has contributed to higher rates of mental health issues, substance abuse, and social disconnection among Indigenous peoples. The feeling of being disconnected from one's heritage can lead to identity struggles and societal marginalization.

Distrust Towards Education Systems

Because education was once a tool of oppression, many Indigenous families harbor mistrust towards mainstream education systems. This distrust can result in lower school attendance and engagement, perpetuating educational disparities.

Moving Beyond Extinction: Indigenous-Led Educational Initiatives

Despite the dark history associated with education for extinction, there is a growing movement to reclaim education as a space of empowerment and cultural renewal. Indigenous-led educational initiatives are reshaping how knowledge is shared and preserved.

Language Revitalization Programs

Communities and schools are launching language immersion programs that teach children their ancestral languages from an early age. These programs not only restore linguistic heritage but also strengthen cultural pride and identity.

Incorporating Indigenous Knowledge Systems

Many Indigenous educators advocate for curricula that integrate traditional ecological knowledge, oral histories, and cultural practices. This approach respects Indigenous epistemologies and offers alternative ways of understanding the world beyond Western frameworks.

Community-Controlled Schools

Another empowering development is the establishment of schools controlled and operated by Indigenous communities. These institutions prioritize culturally relevant teaching, community involvement, and the holistic development of students.

How Education for Extinction Informs Modern Educational Reforms

The recognition of education for extinction's harmful legacy is prompting many governments and educational authorities to rethink their approaches.

Truth and Reconciliation Efforts

Truth and reconciliation commissions in countries like Canada have highlighted the need to acknowledge past abuses and implement educational reforms. These efforts include integrating Indigenous histories and perspectives into mainstream curricula to foster understanding and respect.

Anti-Racist and Culturally Responsive Pedagogy

Educators are increasingly adopting teaching methods that challenge colonial narratives and affirm Indigenous identities. Culturally responsive pedagogy helps create inclusive classrooms where diverse experiences are valued.

Policy Changes and Funding Support

Governments are beginning to allocate funding specifically for Indigenous education programs, language preservation, and teacher training in Indigenous cultural competency. These policy shifts are critical for addressing systemic inequities rooted in the history of education for extinction.

Tips for Supporting Indigenous Education Today

If you're interested in contributing positively to Indigenous education, here are some practical ways to get involved:

- **Educate Yourself:** Learn about the history and ongoing impacts of education for extinction to better understand Indigenous experiences.
- **Support Indigenous-Led Organizations:** Donate to or volunteer with groups focused on language revitalization, cultural preservation, and educational reform.
- **Advocate for Inclusive Curricula:** Encourage schools in your community to incorporate Indigenous perspectives and histories into their teaching.
- **Attend Cultural Events:** Participate in Indigenous cultural festivals, workshops, and talks to foster cross-cultural appreciation and respect.
- **Respect Indigenous Knowledge:** Recognize and honor Indigenous ways of knowing as valuable contributions to education and society.

The Path Forward: Education as a Tool for Survival and Empowerment

While education for extinction represents a painful chapter in history, it also highlights the resilience and strength of Indigenous communities. Today, education is being reclaimed as a powerful means of cultural survival, identity affirmation, and social justice. By acknowledging past wrongs and supporting Indigenous-led educational efforts, we can help foster a future where all cultures thrive and are respected.

The story of education for extinction reminds us that education is never neutral—it shapes identities, histories, and futures. Understanding this helps us create more compassionate, inclusive, and equitable learning environments for generations to come.

Frequently Asked Questions

What does the term 'education for extinction' mean?

The term 'education for extinction' refers to educational practices and policies that contribute to the erasure or marginalization of Indigenous cultures, languages, and knowledge systems, often by imposing dominant cultural narratives and suppressing Indigenous identities.

How has 'education for extinction' historically affected Indigenous communities?

Historically, 'education for extinction' has led to the loss of Indigenous languages, traditions, and cultural practices as Indigenous children were often forced to attend boarding schools that prohibited their native languages and customs, resulting in generational trauma and cultural disconnection.

What are some examples of 'education for extinction' in the past?

Examples include the Indian Residential Schools in Canada, Native American boarding schools in the United States, and similar institutions worldwide where Indigenous children were separated from their families to assimilate them into dominant cultures, effectively aiming to 'extinguish' their Indigenous identities.

How is the concept of 'education for extinction' being challenged today?

Today, Indigenous communities and allies are promoting culturally responsive education, language revitalization programs, and inclusive curricula that recognize and respect Indigenous histories and identities, thereby challenging the legacy of 'education for extinction.'

Why is it important to address the legacy of 'education for extinction' in modern education systems?

Addressing this legacy is crucial for healing historical injustices, promoting equity and inclusion, preserving Indigenous cultures and languages, and ensuring that education respects and reflects the diversity of all students.

What role can educators play in combating 'education for extinction'?

Educators can combat 'education for extinction' by incorporating Indigenous perspectives into their teaching, supporting Indigenous language and culture programs, fostering an inclusive classroom environment, and advocating for policies that recognize and respect Indigenous rights and knowledge.

Additional Resources

Education for Extinction: Unpacking the Historical and Contemporary Impacts on Indigenous Communities

education for extinction is a phrase that encapsulates one of the most controversial and impactful policies imposed on Indigenous peoples, particularly in North America. The term refers primarily to the system of residential and boarding schools designed to assimilate Indigenous children into Western culture by eradicating their native languages, traditions, and identities. This article delves into the origins, mechanisms, and lasting consequences of education for extinction, while examining how similar educational models have been employed globally and their relevance in today's discussions on cultural preservation and human rights.

The Historical Context of Education for Extinction

The concept of education for extinction emerged during the 19th and early 20th centuries, coinciding with colonial expansion and the rise of nation-states seeking to consolidate power over Indigenous populations. Governments and religious institutions collaborated to establish compulsory schooling systems that forcibly removed Indigenous children from their families and communities. The goal was explicit: to "civilize" Indigenous youth by erasing their cultural identities and replacing them with Eurocentric values and languages.

In Canada, for example, the Indian Residential School system operated from the 1870s until the late 1990s, affecting over 150,000 Indigenous children. Similarly, in the United States, the Carlisle Indian Industrial School, founded in 1879, became a model for off-reservation boarding schools aimed at assimilation. These institutions often subjected children to harsh discipline, neglect, and abuse, while forbidding the use of their native languages and practices.

Mechanisms and Strategies of Assimilation

Education for extinction was not merely about academic instruction; it was a deliberate cultural genocide strategy. The curriculum was designed to suppress Indigenous knowledge systems and replace them with Western religious teachings, vocational training, and English or French language instruction. Key features included:

- Forced removal of children from their homes, often without parental consent
- Prohibition of Indigenous languages and cultural expressions
- Strict military-style discipline and surveillance
- Religious indoctrination aligned with Christian denominations
- Segregation from Indigenous communities to prevent cultural transmission

These strategies served to isolate students from their identities, creating a generational rupture in cultural continuity.

Analyzing the Impact on Indigenous Communities

The repercussions of education for extinction policies extend beyond the immediate trauma experienced by the children. Scholars and survivors alike have documented profound psychological, social, and cultural consequences that persist across generations.

Psychological and Social Ramifications

Many survivors of residential and boarding schools report experiences of physical, emotional, and sexual abuse, leading to long-term mental health challenges such as post-traumatic stress disorder (PTSD), depression, and substance abuse. The forced severance from family and community support networks led to feelings of alienation and identity confusion.

Intergenerational trauma is a critical aspect of the legacy, as the children of survivors often inherit unresolved grief and disrupted familial bonds. Studies have shown a correlation between residential school attendance and elevated rates of suicide, incarceration, and poverty among Indigenous populations.

Cultural and Linguistic Loss

One of the most profound impacts of education for extinction is the massive loss of Indigenous languages and cultural practices. UNESCO estimates that about 40% of the world's 6,000 languages are endangered, many due to similar assimilationist schooling policies. In Canada alone, it is estimated that over 50 Indigenous languages are at risk, a direct result of these educational systems.

The interruption of language transmission has further implications on cultural identity, as language embodies worldviews, histories, and knowledge systems. Efforts to revitalize Indigenous languages and traditions today often face uphill battles against the legacy left by these assimilationist schools.

Comparative Perspectives and Contemporary Reflections

While the North American experience is among the most documented, education for extinction policies have been replicated in other contexts worldwide, including Australia's Stolen Generations and New Zealand's assimilation policies targeting Māori communities.

Global Examples of Assimilationist Education

In Australia, the government implemented policies aimed at removing Aboriginal children from their families to assimilate them into white society. These children, often referred to as the Stolen Generations, were placed in institutions or foster homes where their cultural identities were

systematically stripped away.

Similarly, in New Zealand, Māori children were enrolled in state-run schools designed to prioritize English language and Western norms, marginalizing Māori language and customs. The long-term effects mirrored those seen in North America, including cultural loss and social marginalization.

Modern Educational Reforms and Reconciliation Efforts

In recent decades, there has been a growing recognition of the harms caused by education for extinction policies, prompting calls for reconciliation and reform. Truth and Reconciliation Commissions, such as Canada's 2015 report, have highlighted the need to acknowledge past abuses and promote Indigenous self-determination in education.

Contemporary approaches emphasize culturally responsive education, language revitalization programs, and community-led schooling initiatives. For instance:

- Integration of Indigenous languages and histories into the mainstream curriculum
- Support for Indigenous-led schools and educational governance
- Trauma-informed teaching practices addressing historical abuses
- Collaborations between government and Indigenous organizations to fund and promote cultural education

These efforts aim to repair the damage inflicted by past policies and foster environments where Indigenous identities can thrive alongside academic achievement.

The Role of Education in Cultural Survival

Education can be a powerful tool for both oppression and liberation. The history of education for extinction serves as a cautionary tale about the consequences of using schooling as a means of cultural eradication. Yet, it also underscores the importance of education systems that respect and incorporate Indigenous knowledge and languages.

Revitalizing Indigenous education is not only about preserving culture but also about promoting equity and social justice. By acknowledging the past and supporting Indigenous educational sovereignty, societies can contribute to healing and build inclusive futures.

The dialogue surrounding education for extinction continues to evolve, informed by survivor testimonies, academic research, and policy reforms. Understanding this complex history is essential for educators, policymakers, and communities dedicated to creating educational landscapes that celebrate diversity rather than erase it.

Education For Extinction

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education for extinction: *Education for Extinction* David Wallace Adams, 2020-06-10 The last Indian War was fought against Native American children in the dormitories and classrooms of government boarding schools. Only by removing Indian children from their homes for extended periods of time, policymakers reasoned, could white civilization take root while childhood memories of savagism gradually faded to the point of extinction. In the words of one official: Kill the Indian and save the man. This fully revised edition of *Education for Extinction* offers the only comprehensive account of this dispiriting effort, and incorporates the last twenty-five years of scholarship. Much more than a study of federal Indian policy, this book vividly details the day-to-day experiences of Indian youth living in a total institution designed to reconstruct them both psychologically and culturally. The assault on identity came in many forms: the shearing off of braids, the assignment of new names, uniformed drill routines, humiliating punishments, relentless attacks on native religious beliefs, patriotic indoctrinations, suppression of tribal languages, Victorian gender rituals, football contests, and industrial training. Especially poignant is Adams's description of the ways in which students resisted or accommodated themselves to forced assimilation. Many converted to varying

degrees, but others plotted escapes, committed arson, and devised ingenious strategies of passive resistance. Adams also argues that many of those who seemingly cooperated with the system were more than passive players in this drama, that the response of accommodation was not synonymous with cultural surrender. This is especially apparent in his analysis of students who returned to the reservation. He reveals the various ways in which graduates struggled to make sense of their lives and selectively drew upon their school experience in negotiating personal and tribal survival in a world increasingly dominated by white men. The discussion comes full circle when Adams reviews the government's gradual retreat from the assimilationist vision. Partly because of persistent student resistance, but also partly because of a complex and sometimes contradictory set of progressive, humanitarian, and racist motivations, policymakers did eventually come to view boarding schools less enthusiastically. Based upon extensive use of government archives, Indian and teacher autobiographies, and school newspapers, Adams's moving account is essential reading for scholars and general readers alike interested in Western history, Native American studies, American race relations, education history, and multiculturalism.

education for extinction: The Myth of the Saving Power of Education Hannah Adams Ingram, 2021-05-20 In the United States, young people are bombarded with messages that they must go to college in order to secure their place in the middle class. Those who are most disadvantaged in society are the most frequent recipients of this rhetoric because people believe that education is the one ticket that can save them from poverty. Like the belief that there is only one avenue for salvation from hell to heaven, the notion of salvific education presents a single answer to the problem of inequality--if you want to be saved from poverty and oppression, you must go to college. In this book, Hannah Adams Ingram interrogates the presumed promise of education and argues that the myth itself perpetuates, rather than alleviates, social inequality. *The Myth of the Saving Power of Education* asks educators to reclaim the liberative potential of education and asks Christians to repent of judging individual worth based on the same merits as the secular market system.

education for extinction: Education for Tomorrow Michael Risku, Letitia Harding, 2013-02-11 *Education for Tomorrow* A Biocentric, Student-Focused Approach to Education Reform Michael Risku University of the Incarnate Word, USA and Letitia Harding University of the Incarnate Word, USA There are many books on the market which discuss indigenous ways of knowing, and bemoan western society's seeming lack of interest in anything other than scientific fact-based knowledge. Equally plentiful are the writings of critical theorists who consider today's public education system to be divisive, and manipulated by those in power to ensure that their children have the educational advantages needed to maintain the elite hierarchical status quo. *Education for Tomorrow* is unique in that it brings both of these approaches together first by examining the ways that indigenous people and women of all cultures acquire and pass on knowledge, and the deleterious effects that enforced Eurocentric systems have had on that process. The authors then turn to public schools to explore the influences, both good and bad, that today's programs have on the distribution of opportunities afforded to all children in the United States. Finally, they offer suggestions for a revolutionary education system which highlights the need for all students to have the encouragement and freedom to look critically and rationally at their lives and at their relationship with the natural world. This can be achieved by looking back to the pedagogical methods of our indigenous ancestors, and forward to a time when all children, regardless of ethnic or socio-economic heritage, are taught in such a way that every aspect of their lives is addressed, nurtured, valued, and enhanced.

education for extinction: *Boarding School Blues* Clifford E. Trafzer, Jean A. Keller, Lorene Sisquoc, 2006-01-01 An in depth look at boarding schools and their effect on the Native students.

education for extinction: *The Education of Clarence Three Stars* Philip Burnham, 2024-05 In *The Education of Clarence Three Stars* Philip Burnham tells the life story of the remarkable Packs the Dog, a member of the Minneconjou Lakotas who was born in 1864 east of the Black Hills. His father, Yellow Knife, died when the boy was five, and the family eventually enrolled at Pine Ridge

Agency with the Oglalas under an uncle's name, Three Stars. In 1879 Packs the Dog joined the first class of Indian students to be admitted to the Carlisle Indian Industrial School. An enthusiastic student, Clarence Three Stars, as he would come to be known, was one of five Lakota children who volunteered to stay at Carlisle after the three-year plan of instruction was finished—though he eventually left the school in frustration. Three Stars returned to Pine Ridge and married Jennie Dubray, another Carlisle veteran, and they had seven children. The life of Lakota advocate Three Stars spanned a time of dramatic change for Native Americans, from the pre-reservation period through the Dawes Act of 1887 until just before the Indian Reorganization Act of 1934. Three Stars was a teacher, interpreter, catechist, lawyer, and politician who lived through the federal policy of American Indian assimilation in its many guises, including boarding school education, religious conversion, land allotment, and political reorganization. He used the fundamentals of his own boarding school education to advance the welfare of the Oglala Lakota people, even when his efforts were deemed threatening or subversive. His dedication to justice, learning, and self-governance informed a distinguished career of classroom excellence and political advocacy on his home reservation of Pine Ridge.

education for extinction: Indian Education for All John P. Hopkins, 2020 *Indian Education for All* explains why teachers and schools need to privilege Indigenous knowledge and explicitly integrate decolonization concepts into learning and teaching to address the academic gaps in Native education. The aim of the book is to help teacher educators, school administrators, and policy-makers engage in productive and authentic conversations with tribal communities about what Indigenous education reform should entail--

education for extinction: History of Early Childhood Education V. Celia Lascarides, Blythe F. Hinitz, 2013-05-13 *History of Early Childhood Education* presents a thorough and elegant description of the history of early childhood education in the United States. This book of original research is a concise compendium of historical literature, combining history with the prominent and influential theoretical background of the time. Covering historical threads that reach from ancient Greece and Rome to the early childhood education programs of today, this in-depth and well-written volume captures the deep tradition and the creative knowledge base of early care and education. *History of Early Childhood Education* is an essential resource for every early childhood education scholar, student, and educator.

education for extinction: 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.

education for extinction: The Quest for Citizenship Kim Cary Warren, 2010 With clarity, insight, and understanding, Kim Cary Warren vividly brings to life the heroic educational struggles of African Americans and Native peoples as they embraced alternative conceptions of citizenship during a transformative period of American history.-William J. Reese, Author of *America's Public Schools: From the Common School to No Child Left Behind* --

education for extinction: The Oxford Handbook of the History of Education John L. Rury, Eileen Tamura, 2019 This handbook offers a global perspective on the historical development of educational institutions, systems of schooling, educational ideas, and educational experiences. Its 36 chapters consider the field's changing scholarship, while examining particular national and regional themes and offering a comparative perspective. Each also provides suggestions for further research and analysis.

education for extinction: The Routledge Queer Studies Reader Donald E. Hall, Annamarie Jagose, 2012-06-04 *The Routledge Queer Studies Reader* provides a comprehensive resource for students and scholars working in this vibrant and interdisciplinary field. The book traces the

emergence and development of Queer Studies as a field of scholarship, presenting key critical essays alongside more recent criticism that explores new directions. The collection is edited by two of the leading scholars in the field and presents: individual introductory notes that situate each work within its historical, disciplinary and theoretical contexts essays grouped by key subject areas including Genealogies, Sex, Temporalities, Kinship, Affect, Bodies, and Borders writings by major figures including Eve Kosofsky Sedgwick, Judith Butler, David M. Halperin, José Esteban Muñoz, Elizabeth Grosz, David Eng, Judith Halberstam and Sara Ahmed. The Routledge Queer Studies Reader is a field-defining volume and presents an illuminating guide for established scholars and also those new to Queer Studies.

education for extinction: Original Sins Eve L. Ewing, 2025-03-04 “Why is the American school system neglecting so many of its students? In this damning investigation, the award-winning author and activist posits that it may be because schools were designed to do just that. . . . Though the argument of this book is bleak, it illuminates a path for a more just future that is nothing short of dazzling.”—Oprah Daily (Most Anticipated Books of 2025) “This book will transform the way you see this country.”—Michelle Alexander, author of *The New Jim Crow* If all children could just get an education, the logic goes, they would have the same opportunities later in life. But this historical tour de force makes it clear that the opposite is true: The U.S. school system has played an instrumental role in creating and upholding racial hierarchies, preparing children to expect unequal treatment throughout their lives. In *Original Sins*, Ewing demonstrates that our schools were designed to propagate the idea of white intellectual superiority, to “civilize” Native students and to prepare Black students for menial labor. Education was not an afterthought for the Founding Fathers; it was envisioned by Thomas Jefferson as an institution that would fortify the country’s racial hierarchy. Ewing argues that these dynamics persist in a curriculum that continues to minimize the horrors of American history. The most insidious aspects of this system fall below the radar in the forms of standardized testing, academic tracking, disciplinary policies, and uneven access to resources. By demonstrating that it’s in the DNA of American schools to serve as an effective and underacknowledged mechanism maintaining inequality in this country today, Ewing makes the case that we need a profound reevaluation of what schools are supposed to do, and for whom. This book will change the way people understand the place we send our children for eight hours a day.

education for extinction: Integrations Lawrence Blum, Zoë Burkholder, 2021-05-12 Education plays a central part in the history of racial inequality in America, with people of color long advocating for equal educational rights and opportunities. Though school desegregation initially was a boon for educational equality, schools began to resegregate in the 1980s, and schools are now more segregated than ever. In *Integrations*, historian Zoë Burkholder and philosopher Lawrence Blum set out to shed needed light on the enduring problem of segregation in American schools. From a historical perspective, the authors analyze how ideas about race influenced the creation and development of American public schools. Importantly, the authors focus on multiple marginalized groups in American schooling: African Americans, Native Americans, Latinxs, and Asian Americans. In the second half of the book, the authors explore what equal education should and could look like. They argue for a conception of educational goods (including the development of moral and civic capacities) that should and can be provided to every child through schooling—including integration itself. Ultimately, the authors show that in order to grapple with integration in a meaningful way, we must think of integration in the plural, both in its multiple histories and the many possible meanings of and courses of action for integration--

education for extinction: Native Hoops Wade Davies, 2020-01-30 A prominent Navajo educator once told historian Peter Iverson that “the five major sports on the Navajo Nation are basketball, basketball, basketball, basketball, and rodeo.” The Native American passion for basketball extends far beyond the Navajo, whether on reservations or in cities, among the young and the old. Why basketball—a relatively new sport—should hold such a place in Native culture is the question Wade Davies takes up in *Native Hoops*. Indian basketball was born of hard times and hard

places, its evolution traceable back to the boarding schools—or “Indian schools”—of the early twentieth century. Davies describes the ways in which the sport, plied as a tool of social control and cultural integration, was adopted and transformed by Native students for their own purposes, ultimately becoming the “Rez ball” that embodies Native American experience, identity, and community. *Native Hoops* travels the continent, from Alaska to North Carolina, tying the rise of basketball—and Native sports history—to sweeping educational, economic, social, and demographic trends through the course of the twentieth century. Along the way, the book highlights the toils and triumphs of well-known athletes, like Jim Thorpe and the 1904 Fort Shaw girl’s team, even as it brings to light the remarkable accomplishments of those whom history has, until now, left behind. The first comprehensive history of American Indian basketball, *Native Hoops* tells a story of hope, achievement, and celebration—a story that reveals the redemptive power of sport and the transcendent spirit of Native culture.

education for extinction: 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.

education for extinction: American Trinity Larry Len Peterson, 2017-09-11 American Trinity is for everyone who loves the American West and wants to learn more about the good, the bad, and the ugly. It is a sprawling story with a scholarly approach in method but accessible in manner. In this innovative examination, Dr. Larry Len Peterson explores the origins, development, and consequences of hatred and racism from the time modern humans left Africa 100,000 years ago to the forced placement of Indian children on off-reservation schools far from home in the late 1800s. Along the way, dozens of notable individuals and cultures are profiled. Many historical events turned on the lives of legendary Americans like the Father of the West, Thomas Jefferson, and the Son of the West, George Armstrong Custer - two strange companions who shared an unshakable sense of their own skills - as their interpretation of truths motivated them in the winning of the West. Dr. Peterson reveals how anti-Indian sentiments were always only obliquely about them. They were victims but not the cause. The Indian was a symbol, not a real person. The politics of hate and racism directed toward them was also experienced in prior centuries by Jews, enslaved Africans, and other Christians. Hatred and racism, when taken into the public domain, are singularly difficult to

justify, which is why Europeans and Americans have always sought vindication from the highest sources of authority in their cultures. In the Middle Ages it was religion supplemented later by the philosophy of the Enlightenment. In nineteenth-century Europe and America, religion and philosophy were joined by science and medicine to support Manifest Destiny, scientific racism, and social Darwinism, all of which had profound consequences on Native Americans and the Spirit of the West. Presenting research in anthropology, archaeology, biology, history, law, medicine, religion, philosophy, and psychology, Dr. Peterson provides the latest observations that delineate why the Native American's life was destroyed. *American Trinity* is a stunning portrait, a view at once unique, panoramic, and intimate. It is a fascinating book that will make you think about the differences between belief and knowledge; about the self-skepticism of science and medicine; and about what aspects of the world we take on faith.

education for extinction: *From the Grassroots to the Supreme Court* Peter F. Lau, 2004-12-07 Combines legal and historical analysis to address the implications of *Brown v. Board of Education*, showing that the resolution of racial segregation in schools transformed the lives of ordinary citizens in broader ways than has previously been ass

education for extinction: *Lessons from an Indian Day School* Adrea Lawrence, 2011-10-18 Clara D. True and Clinton J. Crandall, teacher and superintendent for the Indian Day School of the Santa Clara Pueblo, were typical agents in the campaign waged by the federal government to assimilate Native Americans into mainstream American society. As the primary Office of Indian Affairs officials for the Pueblo, True and Crandall administered the school and also served as de facto health officials, demographers, arbiters, and legal consultants-as well as the eyes and ears of the government. Drawing upon an extensive correspondence between True and Crandall from 1902 to 1907, Adrea Lawrence provides an intimate look at the daily lives and challenges that the two educators faced as they worked with a diverse community of Tewa Indians and Hispanos. Through this long-overlooked correspondence, Lawrence introduces us to two fascinating characters-flawed but intent individuals charged with the task of carrying out the government's colonialist Indian education policy. Through descriptions of such episodes as their disdain for older Indians' suspicion of vaccination, True and Crandall provide clear examples of the inherent contradictions in the federal government's culturally insensitive approach toward its Indian population. Yet they were also great advocates for the Indians, often stepping in to mediate in matters involving land and taxation. The complex portrait of these educators that emerges is based not just on the letters but also on corresponding documents from Pueblo Indians, periodicals, legal cases, statutes, Indian Office circulars, and anthropological studies conducted by both Native and non-Native scholars. Lawrence reveals the challenges federal employees faced as they tried to execute the federal policy of assimilation while dealing with educative issues-relating to land, disease, citizenship, and modes of education-that confronted Santa Clara Pueblo and its neighbors. Several recurring themes are traced through each chapter, such as colonization as negotiation; place as a participant; True and Crandall's notions of good and bad Indians; and the significance of the relationships among Pueblo Indians, Hispanos, and Anglos. Simultaneously caring and condescending, dedicated yet oblivious to cultural complexities, True and Crandall in these letters offer a rare and nuanced look at the daily interactions between OIA employees and their charges. It makes a unique contribution to both Native American and education history.

education for extinction: Forced to Care Evelyn Nakano Glenn, 2012-03-05 The United States faces a growing crisis in care. The number of people needing care is growing while the ranks of traditional caregivers have shrunk. The status of care workers is a critical concern. Evelyn Nakano Glenn offers an innovative interpretation of care labor in the United States by tracing the roots of inequity along two interconnected strands: unpaid caring within the family; and slavery, indenture, and other forms of coerced labor. By bringing both into the same analytic framework, she provides a convincing explanation of the devaluation of care work and the exclusion of both unpaid and paid care workers from critical rights such as minimum wage, retirement benefits, and workers' compensation. Glenn reveals how assumptions about gender, family, home, civilization, and

citizenship have shaped the development of care labor and been incorporated into law and social policies. She exposes the underlying systems of control that have resulted in women—especially immigrants and women of color—performing a disproportionate share of caring labor. Finally, she examines strategies for improving the situation of unpaid family caregivers and paid home healthcare workers. This important and timely book illuminates the source of contradictions between American beliefs about the value and importance of caring in a good society and the exploitation and devalued status of those who actually do the caring.

education for extinction: To Educate American Indians Larry C. Skogen, 2024-02 To Educate American Indians presents the most complete versions of papers presented at the National Educational Association's Department of Indian Education meetings during a time when the debate about how best to "civilize" Indigenous populations dominated discussions. During this time two philosophies drove the conversation. The first, an Enlightenment era-influenced universalism, held that through an educational alchemy American Indians would become productive, Christianized Americans, distinguishable from their white neighbors only by the color of their skin. Directly confronting the assimilationists' universalism were the progressive educators who, strongly influenced by the era's scientific racism, held the notion that American Indians could never become fully assimilated. Despite these differing views, a frightening ethnocentrism and an honor-bound dedication to "gifting" civilization to Native students dominated the writings of educators from the NEA's Department of Indian Education. For a decade educators gathered at annual meetings and presented papers on how best to educate Native students. Though the NEA Proceedings published these papers, strict guidelines often meant they were heavily edited before publication. In this volume Larry C. Skogen presents many of these unedited papers and gives them historical context for the years 1900 to 1904.

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