

BOOK CLUB IN A BOX

INSTRUCTIONS FOR HOST

BEFORE YOUR DISCUSSION

- Email an invitation to your book group members
- Let the group know where they can find the book & film
 - *Cheyenne Again* is available at most libraries and independent bookstores. King's English Bookshop in Salt Lake City is offering a 10% discount on this book
 - **Unspoken: America's Native American Boarding Schools** is available to stream at pbsutah.org/unspoken (60 min)
- Join the Facebook Group “Book Club in a Box Discussion Group” to find ideas, helpful links, etc.
- During your discussion:
 - Make materials in the box available to the group
 - Show clips from the film
 - Take photos to share with PBS Utah and Facebook group

AFTER YOUR DISCUSSION

- Share your photos and ideas with others on the Facebook Group
- Invite your book club members to join the Facebook Group via email

BOOK CLUB IN A BOX

GET INVOLVED!

You chose this box because you are interested in these stories and issues. If you were inspired to learn more about Utah's Native Heritage, you can join those making a difference. Learn more by visiting these organizations:

- **PBS Utah Native Heritage Resources**
pbsutah.org/nativeheritage
- **Utah Office of Indian Affairs**
Indian.utah.gov
- **Urban Indian Center**
uicsl.org
- **American Indians in Children's Literature:**
americanindiansinchildrensliterature.blogspot.com

ADDITIONAL READING

Tsianina, K. *They Called it Prairie Light: The Story of Chilocco Indian School*. University of Nebraska Press; 3rd edition. 1994.

Child, B. J. *Boarding School Seasons: American Indian Families 1900-1940*. UNP - Nebraska Paperback. 1998.

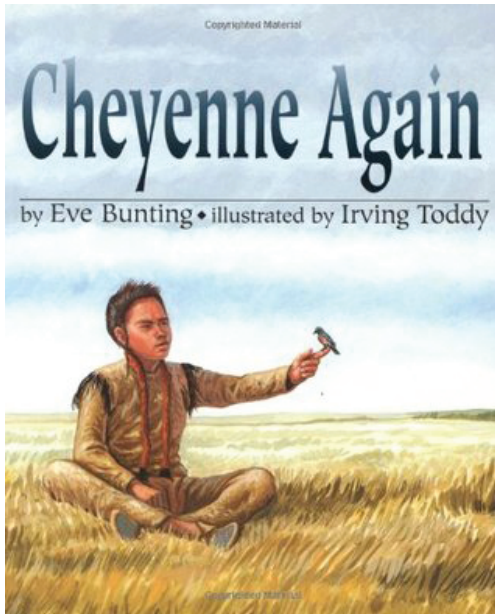
Standing Bear, L. (1933). *Land of the spotted eagle*. Lincoln, NE: University of Nebraska.

Indian Horse. Directed by Stephen Campanelli. Devonshire Productions, 2017.

Christy Jordan-Fenton, Margaret Pokiak-Fenton, et al. *When I was Eight*, 2013.

Christy Jordan-Fenton, Margaret Pokiak-Fenton, et al. *Not my Girl*, 2014

This project has received funding from Utah Humanities. Utah Humanities (UH) empowers groups and individuals to improve their communities through active engagement in the humanities.

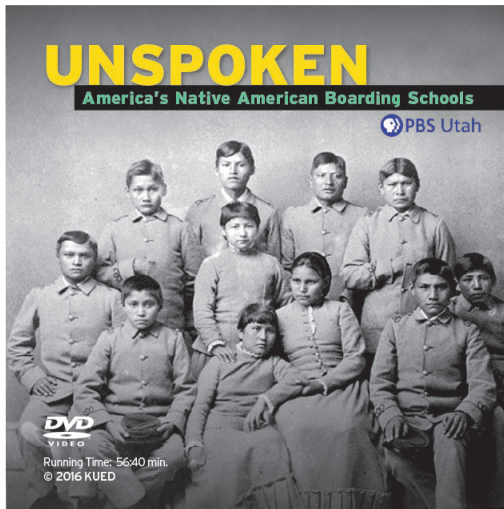


CHEYENNE AGAIN

Cheyenne Again is the story of Young Bull. Forced to attend the Carlisle Boarding School, he leaves his family, his language, and his heritage to learn the ways of the white man. Stripped of his clothing and tribal hair, the history of his people seems lost and far away. It is his memories of home that ultimately give him the strength to be Cheyenne on the in-side, never letting go of his heritage. This story explores themes of fear, loss, prejudice, and betrayal.

EVE BUNTING *Author*

Eve Bunting was born in Ireland and came to California with her husband and three children. She is an acclaimed and versatile children's book author, with more than two hundred novels and picture books to her credit. Among her honors are many state awards, including the Kerlan Award, the Golden Kite Award, the Regina Medal, the Mystery Writers of America and the Western Writers of America awards, and a PEN International Special Achievement award for her contribution to children's literature (from Harper Collins).



UNSPOKEN

The history of the United States of America is like a coin. For every story written of the successes and growth of the country, there is the other side — where people are subjected to the consequences of decisions over which they had no control. During the westward expansion of the U.S., the indigenous people were those people, whose treatment ranged from being dismissed to outright extermination.

The boarding school concept can be traced to Civil War Army Lieutenant Richard Henry Pratt, who led a unit of Buffalo Soldiers near Oklahoma. Together they captured 72 men from the Caddo, Cheyenne, Comanche, and Kiowa Nations, and transported them to Fort Marion, Florida. Upon arrival, the captives were forced to cut their hair, dress in military uniforms, and learn English. In essence, they were being groomed to resemble their white captors in an effort to “civilize” them. During a time in U.S. history when the policy toward Native Americans was usually one of forced removal and even extermination, the idea of assimilation was considered progressive. The famous quote “Kill the Indian, save the man,” is attributed to Pratt.

JOHN HOWE *Filmmaker, Producer*

John Howe is an accomplished producer-director-writer of long form films and television concerts for KUED and public broadcasting. John Howe holds a Master’s Degree from one of the premier film schools in the country at San Diego State University and a Bachelor’s Degree from Arizona State University in Television/Mass Communication with its highly respected national reputation in journalism.

He is the author of articles for *American Cinematographer* magazine, *Current* magazine, and the feature film screenplay, *THE DEER RIFLE*. Free-lance assignments include CNN, NFL Films, Entertainment Tonight, NCAA Productions/Fiesta Bowl, and ABC/*That’s Incredible*.

Unspoken: America’s Native American Boarding Schools was recently nationally distributed to PBS stations and continues to be of educational service to schools across the country.

Cheyenne Again and **Unspoken** both tell the stories of the off-reservation Federal Indian boarding school designed by General Richard H. Pratt based on his mantra to “Kill the Indian, Save the Man.” In an effort to assimilate the children in these boarding schools, strict and often brutal punishment was used to prohibit the children from speaking their language and practicing their spirituality and culture. Some children never made it home. Both the book and the documentary consider the questions: What was the prevailing attitude towards Native Americans? How did Federal Indian policies promote those attitudes? And, how did these assimilation practices impact today’s Native American population?

1. What was the underlying intent of the US Indian policies? What do you believe influenced Captain Pratt’s decision to create the boarding school? Discuss the politics of the day and what consequences, if any, existed for individuals who succumbed to cruelty in a school setting.
2. In *Cheyenne Again*, Young Bull decides to let The Man Who Counts and the policeman take him to the boarding school. What would have been the consequences had he not gone with them? Most kids who were taken away to school did not return home for up to 10 years or more. If this was you, how would that affect your life? How would it shape your relationship with others? What is Young Bull’s responsibility to his family and community? How do Young Bull and the children deal with this disruption to their lives?
3. Dr. Jennifer Nez Denetdale states, “[it]...should be called ethnic cleansing rather than Assimilation.” Amanda Blackhorse said, “this was the last option [to deal with] the Indian problem ...to go after the children.” What was the Indian Problem? What other means were used to deal with the Indian problem? Compare and contrast assimilation and ethnic cleansing.
4. General Pratt coined the term, “kill the Indian and Save the Man.” What does this phrase mean? Whose and what ideals was he promoting? How were these ideas carried out on the children?
5. In the film interview with Arland Pollaco, he said, “there is nothing good I can say about boarding schools. My dad said that was what we needed to survive today. I am glad I listened.” Young Bull’s father also decided that he should go to this school. What was schooling like for each of these individuals? In what way do you feel their experience was the same? How was it different?
6. Forrest Cuch’s mother made the decision NOT to teach him the Ute language. This affected him emotionally, physically, and culturally. What is language? What is the connection between language and emotion, physical, and culture?
7. Irvin Toddy is Navajo. What meaning do we gain from illustrations? How does the artist choose his background, subject, and emotion to represent the text? What responsibility does the illustrator have to his audience? What might be the consequence for not getting it right? Are there misrepresentations in the illustrations? If so, what are they?

BOOK CLUB IN A BOX

8. Eve Bunting is not Cheyenne but chose to write a story about a Cheyenne. What were her intentions for writing this story? What might be her biases? Describe the lenses with which she is looking at the events she tells about. What might have motivated her to write this story?
 9. Separating individuals from their family and heritage didn't begin with the boarding schools and hasn't ended there. Can you think of other examples of this happening in America?
-



LORISSA JACKSON

Lorissa Jackson is a school teacher for San Juan School District in Southern Utah. Lorissa has taught in two reservation schools on the Navajo reservation in her 28-year teaching career. Twenty-six of those were teaching Business courses in the Career Technical Education department, with a few classes in Navajo Government and Culture over the years. In the last two years, her teaching assignment changed to teaching primarily Navajo Language and Government classes. In 1999, Lorissa and a group of students embarked on a community and environmental project where students researched and filmed interviews with community members, grass-roots organizations, government officials, and corporate representatives. The filming entitled “Hear Our Voices,” is a short documentary about Navajo students confronting issues with uranium mining. Events and venues throughout the country continue to screen this film. Her area of interest lies with Navajo language and culture preservation. It is because of her interest in cultivating and reinvigorating the Navajo language that she accepted to teach Navajo language courses. Lorissa believes that the Navajo language is “who we are and through that we acknowledge our truth.” Lorissa was raised on the reservation, and education in her formative years included attending a Bureau of Indian Affairs boarding school.



Blue corn mush, or *Tanaashgiizh*, is a quick and easy recipe similar to cream of wheat, but using blue cornmeal instead. The cooking process is also similar to cooking polenta. Traditionally, to prepare the dish the Navajo way you need a pot of boiling water, cedar ash, and a bundle of stirring sticks. Adding ash to blue corn mush is like adding baking soda to polenta. It makes for a creamier texture and it cuts the cooking time in half. If you can't find juniper ash, substitute some baking soda. The juniper or cedar ash adds a nutritious dose of calcium. In fact, many Navajos (and American Indians in general) are lactose intolerant, but if they eat mush often, chances are they are getting a good source of calcium.

INGREDIENTS:

- 5 cups cold water
- 1 cup roasted blue cornmeal
- 1½ **teaspoons cedar or juniper ash (or baking soda)**

INSTRUCTIONS

1. In a bowl, mix the flour and ash (or soda) together with a whisk until evenly distributed. Set aside.
2. Place water in a large pot, making sure it does not exceed halfway. Add the flour mixture while the water is cold as to not create large lumps. Whisk together until smooth.
3. Cook mixture on medium high, stirring constantly so the bottom of the pot does not burn. Cook until desired consistency. Add water to thin, if necessary.
4. Sweeten with sugar, honey, or agave and add nuts or berries, if desired. Enjoy while it is warm!