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and Sisseton in present northeast South Dakota. More were relocated to Devils Lake in current North Dakota and a small reserve was located at Santee, Nebraska on the Missouri River for Crow Creek refugees. Later, some left Santee and homesteaded near Flandreau, South Dakota. This Dakota dispersal fulfilled Minnesota's revenge. The Hopkins family and the larger Dakota captives are the foundation of Clemmons's excellent telling of this tragedy. The author delivers comprehensive detail that supports the narrative's analysis and presents a compelling, first-rate critical examination of the US nation's ruthless search for revenge against the Dakota of Minnesota—a story in which once more, victims become the recipients of unwarranted anger and blame.

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**The Dakota Sioux Experience at Flandreau and Pipestone Indian Schools.** By Cynthia Leanne Landrum. Lincoln: University of Nebraska Press, 2019. 243 pages. \$55.00 cloth and electronic.

Historians, anthropologists, and educators have published numerous works addressing the systems, institutions, and experiences of American Indian boarding schools in the American West. While prior to the 1970s some earlier works have presented schools promoting assimilation as positive, since that time most research highlights the federal Indian education system's problematic philosophies and experiences. This two-part, six-chapter volume aligns with contemporary studies that focus on individual schools, Native agency, and people who "turned the power" of schools away from assimilation and toward tribal agendas. Focusing on the histories of two federal Indian schools in the Upper Midwest, in roughly chronological order Landrum examines Flandreau Indian School and Pipestone Indian School, institutions founded one year apart in the 1890s and separated by only fifteen miles and the Minnesota/South Dakota border.

In "History," the first part, Landrum presents the conditions leading to the founding of the schools and developments at each institution into the early decades of the twentieth century. She then devotes a chapter each to the impact of national policies during the Indian New Deal, termination, and self-determination eras on the two schools. Part 2, "Student Reflections," offers varied student experiences at Flandreau and Pipestone schools. The author's stated purpose is to "illuminate the relationship of the Dakota Sioux to the schools, the larger region (which includes Pipestone Quarry), and their long-term effort to maintain their role as caretakers of the 'sacred citadel' of their people" (xiii). In addition, the work seeks to examine "ongoing evolutionary relationships" from the first alliances "between the Algonquin confederations and the European powers" to later connections into Dakota Territory (xiv). That is a tall order and the work is ultimately more successful in connecting the schools to Dakota people than back to distant places and colonial times.

Landrum grounds her research in a variety of sources. Like many boarding school histories, she addresses the ideology of assimilation, insufficient funding, infrastructure

needs, superintendent reports, staffing, student recruitment efforts, health problems, and acts of student resistance. She examined records from Flandreau and Pipestone in the National Archives (Kansas City) and other locations to provide goals and reports from federal officials. Landrum also read oral history transcripts from the Oral History Center at the University of South Dakota, and conducted more than twenty interviews herself to gain broader perspectives beyond the documentary record. Dedicated to the memory of Yankton (and University of South Dakota) Professor Leonard Bruguier, she regularly connects her research with the works of prominent scholars like Donald Fixico, Father Paul Prucha, S.J., Tsianina Lomawaima, Margaret Connell Szasz, Jacqueline Fear-Segal, Brenda Child, and Phil Deloria. In many cases, their analytical points do the heavy intellectual lifting to support her research on Flandreau and Pipestone.

As most prior works have focused on schools that closed by the 1930s, Landrum's scholarly work helps to fill a gap in Indian boarding school histories addressing the later twentieth century. Analyzing this period allows her to reveal the curricular adjustments and student experiences within schools that evolved from institutions of assimilation to cultural revitalization. In covering such a broad chronology, in some instances the work leans toward oversimplifying national policies and in the process, may miss a chance to highlight local leadership and Dakota agency. For instance, Bureau of Indian Affairs Commissioner John Collier gets the most credit for promoting cultural persistence in the 1930s, although he is a controversial figure in Indian country and credit might rather be due to Dakota people. Also minimizing Dakota acts of resistance and creativity in the post-World War II era is the book's emphasis on policies, which drives the book's focus on losses during the termination era, including the closing of the school at Pipestone in 1953. Fortunately, Landrum gives numerous examples of new programs at Flandreau after the 1970s. However, this chapter also would have been strengthened by additional attention to particular community members involved, supporting the theme of school-community relations and further humanizing the school histories.

The work concludes with separate chapters that present an array of experiences and perspectives at Flandreau and Pipestone. While stylistically the chapters in part 2 seem to jump from topic to topic in rough chronological order, readers learn more about student experiences and the impact of schools on families. The main distinction between the chapters is that since Pipestone closed in the 1950s, chapter 5 on Flandreau, which is one of only a few remaining federal Indian boarding schools, includes a greater range of examples of Dakota cultural traditions connected to that school. Overall, Landrum presents a broad array of student experiences, including so-called "exceptional students," "undesirable students," orphans, and runaways. Many segments of these chapters briefly address negative issues like abuse, "cultural genocide," problematic living conditions, the impact of disease, and mental health issues. Still, the book concludes with examples of job placement, parental engagement, and numerous positive memories, particularly for students from the 1970s and 1980s.

Landrum's monograph is consistent with contemporary works that reveal the problems of generally categorizing experiences and institutions. Notably, nationally

recognized Native people and their published memoirs reinforce perspectives that can be starkly different. Adam Fortune Eagle, an Ojibwe, who helped lead the occupation of Alcatraz, remembers his time there as the “golden age of Pipestone Indian boarding school” (219), while other future Native leaders, like American Indian Movement founder Dennis Banks, also Ojibwe, retained perceptions of “concentration camps” where students were “beaten if we prayed to our Native Creator” (211).

To title the book *The Dakota Sioux Experience* seems odd, given that the author clearly provides numerous significant examples of varied student experiences and perspectives throughout, with significant attention to Ojibwes and students from other Native communities both over time and within the same era. Perhaps future Dakota scholars can build on this work to provide more particular examples of community and school relations. Readers would benefit, for instance, from seeing names of Dakota individuals who signed petitions to establish the schools, or former students who led federal recognition efforts in the 1930s. Learning of the establishment of the Four Winds Cultural Center at Flandreau fits well with the later years’ reorientation toward tribal culture, but it is unclear how this took place. Did Flandreau community members bridge retention of cultural traditions and skills developed at school to help bring this to reality?

Ultimately, the book shows how education promoted by Yankton leader Struck by the Ree in the 1880s, with an eye toward the future for his people, evolved into schools that produced students who retained Native identities, with some who became nationally known activists. Like other scholars, Landrum’s work underscores the irony that federal Indian policies designed for assimilation unintentionally contributed to the rise of tribal self-determination.

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**Distorted Descent: White Claims to Indigenous Identity.** By Darryl Leroux. Winnipeg, Manitoba: University of Manitoba Press, 2019. 287 pages. \$70.00 cloth and electronic; \$31.95 paper.

At the core of this significant contribution to the literature on identity and contemporary dynamics of racism and colonialism is race shifting, which here specifically refers to the change of white French descendants into an “Indigenous” identity (with a focus on Eastern Canada). This phenomenon appears to be on the rise and is an example of virulent enactments of ongoing settler-colonial politics obstructing Indigenous self-determination and sovereignty. To be clear, the book does not document the challenges and struggles to have their identities recognized on the part of those Indigenous people who have lost their Indigenous identity and rights as a consequence of forced residential schooling, the Sixties Scoop, and discrimination by the welfare and criminal justice systems. Instead, *Distorted Descent* is about a specific group of settlers and their personal and political strategies to shift their racial identities.