

論 文 の 英 文 要 旨

論文題目	Missionary Schools to educate the Native American and their influence on the formation of native people's identity; —A case study of the Pine Ridge Indian Reservation—
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This thesis considers impacts of schools run by Catholic missionaries on Native Americans, taking Oglala Sioux Tribe in South Dakota as an example; what contributions they made, and what effects they had in molding identity as Native American. Through consideration mentioned above, the thesis will show that the native education provided by whites which has been so often assessed negative, did have some positive aspects.

The first chapter gives a brief sketch of the history of native education in the United States, to show native education policies had been shifted according to the change of interest towards native peoples on the part of whites.

White people in America have been interested in education of Native American since colonial days. Whites, who considered natives as innocent savages, thought they could make natives civilized like themselves by education.

Carlisle Indian Industrial School, the first federally administered residential school for Indian Children, was established in 1879. The school was founded by Richard Henry Pratt, a soldier who commanded a black people unit in the war and also had educated American Indian prisoners of war.

He started school for American Indian children modeled after Hampton Agricultural School which was an educational organization for African Americans. Native children were separated off away from their families and tribes, to live in boarding house, to be educated. His goal was, quoting from his own words, "Kill the Indian, and Save the man". He tried to use education to make American Indians like other whites Americans and assimilate them into the mainstream of American culture.

In his school students were prohibited from using their Native languages, which was the most important factor of their identity, and were forced to use English instead. Pratt used before and after photographs of his students and also bruited activity of

students in the field of sports and art. As a result, boarding schools came to be considered as useful tool to civilize natives, which meant assimilation to dominant white society.

In 1926, the Department of the Interior commissioned the Brookings Institution to conduct a survey of the overall conditions of the American Indians. In the result, The Meriam Report, was submitted in 1928. The report was particularly critical of Indian boarding schools. After the Report had pointed it out these problems of the Indian boarding schools, solution to settle the matter came to be sought.

The second chapter considers relationship between Sioux and Catholic missionaries, the story how Catholic missionary school was founded in Pine Ridge Indian Reservation, and the education given to native students in that missionary school.

In the United States, Protestant has been dominant over Catholic. Catholic however, had a rich experience in missionary work to native peoples in Latin America. So they were well accustomed to the matter. Catholic missionaries showed their respect towards Lakota culture; they learned Lakota language, took participant in traditional Lakota religious ceremonies like the ceremony of the sacred pipe. They translated Bible, Christianity hymns and prayer books to Lakota, to make it possible to hold the mass. Though they rejected anything in Lakota religion and other cultural aspects of the natives that went against Catholic faith, they forgave whatever could co-exist with it. They found that some religious concepts and ceremonial practices of Lakota were similar to those of Catholic. They converted these factors into Catholicism, to make it easy for Lakota people to understand Christianity. Lakota people appreciated Catholic missionaries' respect for Lakota spirituality. So much so that some missionaries were adopted into their families.

Ulysses S. Grant advances a "Peace Policy" and various religious denominations were assigned to Indian Reservations. Pine Ridge Indian Reservation was not assigned to Catholic. Chiefs of Pine Ridge Reservation pleaded the President and officer in charge of Indian affairs to change the assignment to Catholic.

Finally, Pine Ridge Reservation turned to be supervised by Catholics, and a Catholic missionary boarding school was named Holy Rosary Mission School (HRMS) opened in 1888. Students at HRMS were prohibited to use their Lakota language. However, priests have learned Lakota so that they could communicate with parents or newly recruited students who had no knowledge of English. Besides educating children, the school contributed to Lakota people by activities like providing them some medical treatment or inviting family members of students to school events.

The third chapter considers impacts of change in education of Native American

exerted on the whole American society, taking the Red Cloud Indian School as an example. Native Americans who got education at a Boarding Schools took the lead, and the organizations were formed. When civil rights movement overwhelmed the United States in 1960's, Native people participated in that movement.

In 1969, HRMS changed the name of school for Red Cloud Indian School (RCIS). Red Cloud is the famous Lakota chief who also contributed to invitation of this mission school. After school changes the name and also has begun to teach Lakota Language and Culture. Religious education is forbidden at public school in United States, but it is possible to teach that using the private school feature in RCIS. RCIS try to make student have an identity as Lakota through such education.

RCIS expects students' going to higher educational facilities after graduation. It's impossible to achieve in that target, but most graduates go out of the reservation by going on to entrance into higher educational facilities or joining armed forces, and school is encouraging to achieve their dreams. RCIS use truck system which take contacts each other with and graduates are being supported so that the graduates who entered schools of higher grade outside the reservation aren't isolated. There are a lot of graduates who would like to return and contribute to the reservation and tribes. But the place of employment in the reservation is limited, and the realization's difficult. The place of employment is new born, future's change is expected.

Students at RCIS are critical to one-sided report by the outside media about the reservation. When the outside media collected data on a Pine Ridge reservation up to now, it was usual that only the negative flank such as the poverty and the alcoholic problem are emphasized. They try to destroy the prejudice and stereotypes to a reservation, and achieve contribution to the reservation. Students recognize the problem the reservation holds, but the posture which tries to aim at the solution is indicated.

Education of Native Americans has changed into something to make Native Americans recover their language and culture from the time which tried to make theme civilize by the thing which makes Lakota language and culture become extinct.

RCIS try also to inform students about the traditional religion which is are the roots of a Lakota tribe. RCIS try to make students take back and bring up pride as a Lakota tribe by teaching the language, the culture and the religion. The reservation should be improved by Lakota people primarily by themselves. RCIS is doing the education to bring up the human resources who can achieve the obligation.