

to the abuse the school forced them to endure, Pratt and his administration often used the students as propaganda to bring revenue into the school by circulating postcards or “Before and

convey the idea that the Carlisle Indian Industrial School's existence exemplified Columbus's wishes— namely Carlisle's active eradication of indigeneity— and greatly benefited of the United States resulted from those wishes.

During the planning stages of Carlisle's World Fair exhibit, Pratt developed his ideas of how best to demonstrate the indispensable nature of Carlisle Indian School's role in the surveillance and control over American Indian nations; most notably, he began to outline how he would use students to present his message. In a planning letter to the Office of Indian Affairs, he provided an in-depth diagram of what he hoped the exhibit would look like. The main part of the exhibit was organized so that at one end of the hallway, students themselves would model what "authentic" Indian reservation life looked like. They would wear oversimplified "tribal" clothes that were far from realistic, not reflecting any nation's traditional clothing. There were artifacts (likely stolen) from Indian reservations on display, model wagons built for the exhibits that sentimentalized Western expansion, and a recreation of a Navajo Hogan, complete with furnishings, taxidermized animals, and live depiction of a family on display (a demonstration of the very families that Carlisle Indian School ripped apart). This exhibit, riddled with generalized and incomplete pictures of the American Indian experience before and during their time at Carlisle, dehumanized and banalized Indian children from all over the Americas to one singular entity. It completely disregarded the prominent cultural diversity across indigenous nations. On the other sides of the hallway, however, were the dioramas of Indian life *after* they had been brought to Carlisle. Here, Pratt displayed children at work in print shops, at school desks, or with sewing machines, demonstrating the perceived *indispensable* skills that they gained while away from their unsuitable homes on reservations.⁶ The skillful layout of the exhibit explicitly aimed to show audiences the Indian's progress from reservation to civilization that Pratt and the

Carlisle school were claiming to accomplish

reported on the triumph of the exhibit, these accounts could be disconnected from the public's genuine and general perception. Trennert further challenged my assumptions of public perception and fascination of American Indians by explaining that "Buffalo Bill" shows, m ha

especially after their pristine performance at the Chicago World Fair in 1893. He does this with the hope that readers will be encour

assimilation project. The evidence of how much money Carlisle gained in a result of its Chicago exhibit does not match the claims of its unmatched success. It is important to think about how the Indian School's longevity would've been affected if Pratt hadn't manipulated his audience and misrepresented the lack of funds and supports coming into the school from the public. Pratt made the conscious decision to spend the money to bring his students to Chicago to raise money for the school and he fell flat. Nevertheless, the indigenous children who were put on undignified display for the public's viewing and dehumanized in front of thousands each day were exploited and exposed for days on end. They endured being Pratt's exhibition flagship, all without raising the money that could've made their experience at Carlisle Indian School the slightest fragment more humane.

Although the World Fair exhibits did not generate more interest in Indian assimilation and education or have the monetary effects that Pratt had hoped, the consequences that it had on the students cannot be ignored. The physical and mental toll that the demoralizing act of performing for an audience that fetishizes their existence must have had on the students at Carlisle is immense. The exhibit placed them in very vulnerable positions as it explicitly urged audiences to view the Indigenous students as a problem that needed to be fixed. By focusing on the "progress" of American Indian civilization efforts, the exhibit acted to erase genuine indigeneity from the public's eye, replacing them with the extremely generalized representations of "Indian life" that Pratt staged his students to portray in diorama form. In addition to neglecting the variation within Indigenous nations, the exhibit also left out crucial pieces of the picture of life at Carlisle, such as the abuse the students faced while there. The exhibit accomplished this all while presenting American Indian children to the public to be scrutinized by viewers as something to be controlled instead of respected.

Regardless of its failure to bring revenue into the school, the Chicago World Fair exhibit in 1893 gave the American and international audience a fetishized and censored version of what was happening at Carlisle, leaving out many details that would help the public understand sincere indigeneity and how variable it can be. In addition, it failed to provoke any sympathy for the students enduring the horrors of cultural genocide, instead making those students act as

¹ For more information on the Carlisle Indian Industrial School's purpose, methods, and the experience of students, see "Carlisle Indian Industrial School: Indigenous Histories, Memories, and Reclamations" edited by Jacqueline Fear-Segal and Susan D. Rose

² Pratt, Richard H., Carlisle PA, to Commissioner of Indian Affairs, 29 September 1890. Carlisle Indian School Digital Resource Center. Pratt Outline's Exhibit for World' Columbian Exhibition: RG 75, Entry 91, box 666, 1890-#30384 <https://carlisleindian.dickinson.edu/documents/pratt-outlines-exhibit-worlds-columbian-exposition>

³ Pratt, Richard H., Carlisle, PA to The Office of Indian Affairs, 15 October 1890. Carlisle Indian School Digital Resource Center. Proposed Expenses and Diagram for Exhibit at World's Columbian Exhibition: RG 75, Entry 91, box 670, 1890-#32025 <https://carlisleindian.dickinson.edu/documents/proposed-expenses-and-diagram-exhibit-worlds-columbian-exposition>

⁴ Pratt, Richard H., Carlisle PA, to Commissioner of Indian Affairs, 29 September 1890. Carlisle Indian School Digital Resource Center. Pratt Outline's Exhibit for World' Columbian Exhibition: RG 75, Entry 91, box 666, 1890-#30384 <https://carlisleindian.dickinson.edu/documents/pratt-outlines-exhibit-worlds-columbian-exposition> :

⁵ Pratt, Richard H., Carlisle PA, to The Office of Indian Affairs, 31 August 1893. Carlisle Indian