Indian Education for All

Connecting Cultures & Classrooms

K-12 Curriculum Guide

(Language Arts, Science, Social Studies)

OPI

Montana Office of Public Instruction
Linda McCulloch, Superintendent
In-state toll free 1-888-231-9393
www.opi.mt.gov/IndianEd

Connecting Cultures and Classrooms

INDIAN EDUCATION FOR ALL

K-12 Curriculum Guide

Language Arts, Science, Social Studies

Developed by Sandra J. Fox, Ed. D.
National Indian School Board Association
Polson, Montana
and
OPI

Fall 2006

TABLE OF CONTENTS

Introduction i

Guidelines for Integrating American Indian Content ii

Using This Curriculum Guide 1

Section I

Language Arts 3

Language Arts Resources/Activities K-4 8

Language Arts Resources/Activities 5-8 16

Language Arts Resources/Activities 9-12 20

Section II

Science 29

Science Resources/Activities K-4 37

Science Resources/Activities 5-8 43

Science Resources/Activities 9-12 51

Section III

Social Studies 59

Social Studies Resources/Activities K-4 64

Social Studies Resources/Activities 5-8 76

Social Studies Resources/Activities 9-12 120

APPENDICES

Essential Understandings Regarding Montana Indians 175

Literature Resources.....183

Center for Research on Education, Diversity and Excellence (CREDE) Standards for Effective Pedagogy 188

This project done in partnership with the National Indian School Boards Association.

For more information contact:
carmen_taylor@skc.edu
Telephone: (406) 883-3603
Fax: (406) 275-4987

NISBA
P.O. Box 790
Polson, MT 59860

"The Office of Public Instruction is committed to equal employment opportunity and nondiscriminatory access to all of our programs and services, and will take necessary and appropriate steps to insure that the workplace and OPI programs and services are free from discrimination and sexual harassment. For information or to file a complaint, contact Kathy Bramer, OPI Title IX EEO Coordinator at (406) 444-3161 or **kbramer@mt.gov**."

Montana Office of Public Instruction

Linda McCulloch
State Superintendent

Greetings!

I am pleased to share with you *Connecting Cultures and Classrooms: A K-12 Curriculum Guide for Science, Social Studies, and Language Arts*. This Guide, developed by Dr. Sandra Fox (Olgala Lakota), a leading expert in Indian education curriculum development, and in collaboration with the National Indian School Boards Association, was designed specifically to assist Montana schools to implement Indian Education For All.

Article X, Section 1(2) of Montana's Constitution reads, "The state recognizes the distinct and unique cultural heritage of the American Indians and is committed in its educational goals to the preservation of their cultural integrity." With support from the 2005 Legislature, I am able to provide Montana classrooms with much-needed curriculum materials to begin implementing this Constitutional promise into all our classrooms, kindergarten through high school. As a Montana teacher and State Superintendent, my goal is to bring you high quality, teacher-friendly materials that are ready to be used in your classrooms, with minimal preparation on your part.

The Office of Public Instruction is working on materials to integrate into your classroom, regardless of whether you teach second grade or high school calculus. We have partnered with schools, educational organizations, retired teachers, businesses and tribal educators to produce historically accurate and culturally relevant materials for you to use with your students.

Indian Education for All is more than just celebrating American Indian Heritage Day in September. It is about ALL students studying the history and contemporary issues of Montana Indian people throughout all curricular areas – in Math and Art and Science and Physical Education and more. Our state will prosper when all of our citizens understand and appreciate the culture, heritage and influence of the First People in Montana.

Thank you for all you do to provide our students with a quality education. I appreciate your efforts to integrate Indian Education for All into your classroom. Montana is a better place because of your dedication to the education of our state's future leaders.

Warm regards,

Linda McCulloch
State Superintendent

•1227 11th Avenue • P.O. Box 202501 • Helena, Montana 59620-2501•

tel: (406) 444-3095 • Fax:(406) 444-2893 • TDD (406) 444-0169 • www.opi.mt.gov

DEVELOPING CULTURALLY INTEGRATED CONTENT LESSONS
GUIDLELINES FOR AMERICAN INDIAN CONTENT

© Julie Cajune 2001

1. **The cultural information needs to be tribally specific**. References that are general or generic such as "The Native Americans" need to be avoided if possible. Ideally, lessons should be focused on particular tribal groups. Even if topics focus on cultural regions such as Plains, Northwest Coast, or Plateau Tribes, tribal nations within those areas should be identified. Tribal names commonly used are often those that were given by non-native historians or anthropologists. Using the name that the tribe identifies themselves with gives students a deeper understanding of tribal identify and the diversity among tribal groups. An example would be to use the reference of Nakoda, Dakota, or Lakota when speaking about tribes often referred to as "Sioux." Comparing native and nonnative tribal names is a lesson in itself.

2. Historical and cultural information needs to be accurate. The traditional knowledge included in classroom lessons needs to be accurate and maintain the cultural integrity of the tribe being represented. If you are using a written text for content information, look for references that suggest appropriate scholarship such as primary source documents. If you are in doubt about a source, contact someone who may be able to provide you with some insight. Many tribes have education departments, culture committees, tribal colleges, etc., that can serve as valuable resources for evaluating books or curriculum. If at all possible, utilize a tribal member to assist you in gathering information.

3. Represent Indian people in a balanced context between the past and the present. Much of the existing curriculum about American Indians is focused in the past - usually the 1800s. This portrays Indian people as artifacts of the past and perpetuates the "vanishing American Indian" myth. While learning the broader history of this country's indigenous people is extremely valuable, the study needs to continue on to include Indian people today both individually and as tribal nations. History provides an important context to give people a true understanding of the contemporary context that Indian people live in today.

4. Lessons need to provide real meaning and understanding. What has been published as multicultural curriculum has often been shallow activities that revolve around a food, craft or holiday. Some of these activities may be authentic, but if there is no substantial learning about the people they come

from, real understanding has not taken place. Two examples are the ever popular pictograph paper bag writing and the decorated tagboard tipi. Many well-intentioned teachers confuse pictographs and winter counts. Because the activity is art oriented, students usually enjoy the drawing aspect of the lesson, but rarely learn anything about actual winter counts, or tribes that specifically used them to document events. Many pictograph sites are considered sacred and are still used for religious purposes. Perhaps if young people learned the deeper significance of them, the current vandalism of many of these areas might be decreased.

5. The content needs to have a meaningful connection to the curriculum. In an effort to provide multicultural content, teachers often find themselves having to search for materials. Given the constraint of time and available materials, lessons tend to have some cultural component vaguely attached. Adding a "cultural story" does not always provide the integration necessary and appropriate for district and state standards. Educators must look at content standards for authentic connections. Content should begin with the tribes specific to the school's region and then branch out to the state and nation. I have often heard Indian students wonder why they always learn about Aztecs and Incas and never about their own tribal communities.

6. The content/concepts need to address problematic curricular areas. In addition to adding missing content, it is important that educators begin to address problematic curricular areas. Many social studies texts still provide students with stereotypical, negative, or inaccurate portrayals of Indian people and historic events. A few examples: The continual use of the Bering Land Bridge as a definitive statement of how Indian people came to be in America; Explorers as "Discoverers" of America; Thanksgiving as pilgrims initiated celebration with "Native Americans"; Manifest Destiny; etc.

7. The teacher needs to consider the students' prior knowledge. A first consideration in planning a lesson is identifying the continuum of knowledge that students possess. This includes thoughtful analysis of student attitudes and perceptions about the content. If lessons challenge a stereotype or common misinformation, the teacher needs to be prepared to support students through moments of disequilibrium.

8. Assessment should match what was taught. Assessment does not have to be a formal test, and often a pen and paper test may not give us a clear idea of what students actually learned. We may assess through informal observations, learning journals, student drawn diagrams or charts, student created videos, PowerPoints, etc. Assessment should have the purpose of instructing us as teachers how well we did in providing the learning opportunity, and instructive to the student in how they interacted with the opportunity presented. When the purpose is to instruct and inform rather than judge, assessment becomes more authentic.

Using This Curriculum Guide

This curriculum guide is but one of the resources that the Montana Office of Public Instruction is providing to help teachers implement **Indian Education for All**. The philosophy of this document promotes the use of Indian literature as an instructional tool. There are no textbooks presently for including aspects of Montana Indian cultures into the K-12 school curricula, but there is a body of Indian literature written and/or reviewed by Indian people that can supplement regular textbooks and help to teach state standards as well as provide knowledge about Indian people and their views in regard to academic content. This guide is patterned after the ***Creating Sacred Places*** curriculum series of the National Indian School Board Association. In those books, Indian literature and activities are tied to content standards outlined by the Midcontinent Regional Educational Laboratory and to American Indian Standards developed by the Bureau of Indian Affairs. In this document, Indian literature (mainly relating to Montana and Montana tribes) and activities have been matched to the state standards and the ***Essential Understandings Regarding Montana Indians***. To assist in the use of this guide, please review the following 12 items.

1. The terms American Indian and Native American have been used interchangeably throughout this guide when referring to Tribal nations in general. It is recommended that you be as tribally specific as possible when presenting topics to students.

2. Resources and activities included are tied to the Montana state content standards and to the ***Essential Understandings Regarding Montana Indians*** which are included in the appendices of this document. The resources and activities should be integrated within your regular school curriculum.

3. There are more resources and activities provided in this document than you will need. This way, you have a choice of resources and activities. Perhaps you will focus on a certain tribe. There is, in some cases, enough information on a topic provided within this document so that you may not have to purchase additional resources. Additional resources can be found at http://www.opi.mt.gov/indianed.

4. Listings include several literature resources in order to meet varying reading levels and also because Indian literature goes in and out of print readily. Having several resources listed can help ensure that you will be able to access some of them. If there is a resource that you would like and it's out of print, chances are that it will come back in print at some point. Literature that is too difficult for students to read, but contains appropriate information that would enhance instruction, should be read to students. Reading to students is a good literacy building practice.

5. Resources listed include some that may be out of print or are locally produced but are good materials. It is suggested that you follow this guideline. The most readily accessible resources are those of the ***Indian Reading Series***. They are for grades K-6, free, and can be downloaded at www.nwrel.org. Simply search for Indian Reading Series. These are for grades K-6. The second most accessible materials are those published by mainstream publishers.

In this group are those published by the Montana Historical Society Press. The third most accessible materials are those published by the Montana Council for Indian Education, Montana Reading Publications or Montana Indian Publications. These can sometimes be accessed on Amazon.com or from Indian bookstores. The fourth most accessible materials are those locally produced by schools or tribes.

6. Literature/resources may be listed in more than one area. For example, a novel may be listed under both language arts and social studies.

7. For the most part, resources included are those appropriate for grades K-12. There are good resources beyond those levels but they are generally not included in this guide. Occasionally, one might be included as a teacher resource. Novels included should be read for appropriateness before using.

8. You should access ***Native American Literature, Montana and Northcentral Regional Publications*** by Dorothea Susag at http://www.opi.mt.gov for descriptions of locally produced Indian literature for all grade levels and for adults. It is also recommended that you, especially for grades five and up, should have access to ***Roots and Branches: A Resource of Native American Literature- Themes, Lessons and Bibliographies*** by Dorothea Susag that provides titles and descriptions of Indian literature. This is published by the National Council of Teachers of English.

9. An effort was made to include accurate, authentic and developmentally appropriate literature resources in this guide. Most of the literature included is written by Indian authors. Discussion of the authors should also take place.

10. See **Where to Get Literature Resources** in the appendices.

11. There is always concern about using effective instructional strategies/pedagogy. Two very promising efforts for providing such are the work of the Reading Project of the Denver-based Public Education and Business Coalition (PEBC) and the work of the Center for Research on Education, Diversity and Excellence (CREDE). The strategies promoted by these two entities are highly promising for Indian students and non-Indian students. They both focus on comprehension and engagement of students. CREDE's ***Seven Standards for Effective Pedagogy*** are found in the appendices of this document. Search PEBC publications and CREDE on the Web.

It is hoped that this guide will be of assistance to teachers in Montana schools as they endeavor to build upon the diversity that makes Montana a unique and strong state. For more information on other resources to help implement **Indian Education for All**, please refer to the Office of Public Instruction Web site **http://www.opi.mt.gov/indianed/recommcurr.html** for a listing of recommended curriculum resources.

LANGUAGE ARTS

Good acts done for the love of children become stories good for the ears of people from other bands; they become as coveted things and are placed side by side with stories of war achievements.

- Assiniboine

LANGUAGE ARTS OVERVIEW

The following have been included for resources regarding Indian literature and activities:

Grades K-4

Speaking and Listening Content Standard 1: Students demonstrate knowledge of the communication process. Background information, Indian literature and activities for and about Indians' methods and use of communication skills are included.

Reading Content Standard 2: Students apply a range of skills and strategies to read. Word study lists from Indian literature are included for vocabulary/phonics.

Literature Content Standard 4: Students interact with print and nonprint literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written by both genders. Indian literature is included for these grade levels in the science and social studies sections.

Grades 5-8

Literature Content Standard 4: Students interact with print and nonprint literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written by both genders.

Traditional Stories
Fiction
Other Literature

Grades 9-12

Literature Content Standard 4: Students interact with print and nonprint literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written by both genders.

Traditional Stories
Indian Authors from or about Montana – Novels, Short Stories, Poetry, Plays
Indian Authors from or about Montana – Culture, History, Biography, Autobiography

The resources/Indian literature and activities should be integrated into regular classroom activities and tied to topics, themes, genres or time periods being studied in the school curriculum. All Montana language arts standards and benchmarks apply and should be used with the Indian literature. Effective strategies such as instructional conversations and literature circles

should be used. Following is some background information on Indians' methods and use of communication skills as an introduction to this section.

INDIANS AND COMMUNICATION

Before the white man arrived, there were 300 separate languages spoken by Indians in North America. These were not dialects. They were languages that were highly grammatically complex and could not be understood by others unless they had learned them, which was often the case because tribes had to communicate with each other. It was not uncommon for Indian people to speak several different Indian languages. If they did not know another tribe's language or if they had to communicate with white people, they may have utilized sign language, especially in the Plains area.

Indians of the Great Plains developed a system of hand signs. They used this sign language to exchange information or to trade with members of culture groups who spoke a different language from their own. Sign language was also used in order to communicate silently with speakers of the same language during hunting or raiding parties when silence was critical. The Plains tribes used over 1,000 distinct gestures to communicate words or concepts. Fur traders and mountain men who interacted with Indians on the Plains quickly learned sign language in order to communicate with them. Later U.S. soldiers also learned signs. In the 1800s delegations of Plains Indians who traveled to Washington, D.C., to meet with the president and congressmen often utilized sign language to carry on private conversations with one another throughout the official negotiations. (Keoke and Porterfield)

There were many more different dialects of Indian languages. Today only half of the 300 languages remain, and 80 percent of the existing Indian languages are dying. Only about 20 tribes have children who speak their language regularly. It is very important that Indian people keep their languages because culture and language cannot be separated, and, if the language is lost, much of the culture will be lost. Further, one who knows more than one language has an expanded base to learn other things easier.

The white man has borrowed many words from Indian languages, and they are now part of the American English language. Many place names in this country are Indian words. During World War II, the U.S. military utilized Indian people and their languages to send messages so that the monitoring enemy would not understand them. This group of Indian military became known as the "Code Talkers."

The evolution of the written word followed a distinct path in the cultures of the American Indian also. The "wampum beads" or "wampum belts" were mnemonic objects which consisted of beads of different colors, and in different positions, designed to relate historical events, treaty agreements and military campaigns. The purpose of these "wampum belts" was misunderstood by the white man and a distorted version of their usage was passed on through history books.

Much of the recorded history of the Mayan Indian civilization was destroyed by the Spanish Bishop Landau (when he expressed his displeasure at the "symbols of the heathens") by placing hundreds of scrolls and scriptures into huge piles and setting the torch to them. We will never

know the secrets of this ancient civilization because a supposedly educated man was too ignorant to realize the importance of retaining these irreplaceable documents.

Indian tribes of the Americas, such as the ancient Peruvian Indians, used a notched stick called the "quipu" to record the events that were important to the tribe. Knotted cords of different sizes and colors were hung from the quipu to record historical happenings.

Indian tribes of the Great Plains used several methods to record the history of the tribe. Oral historians were common to most of these tribes. The "winter count" of the Lakota Nation is one evidence of an Indian tribe using a method of pictography to record tribal history. In addition, pictographs and petroglyphs, other early forms of Indian writing, have been found on rocks or on rock walls all over the United States.

The "winter count" consisted of a buffalo hide painted with various symbols and characters depicting important events that affected the tribe. The sequence of events recorded in this fashion has proven to be uncannily accurate. And yet, because of the superior attitude of the white man toward the Indian and what he regarded to be pagan symbolism, these documents were totally ignored by the early educators and historians. Not only were they ignored, many of the leather parchments were destroyed.

The complexity of creating an alphabet from scratch is mind-boggling. It took generations of civilizations to accomplish this formidable feat. And yet, for the only recorded time in the history of man, a single individual achieved what was considered to be an impossibility. In New Echota, Georgia on February 28, 1828, a four-page newspaper called the "Cherokee Phoenix" hit the village for the first time. The newspaper was the culmination of dreams of one man, a Cherokee (The Principal People) called the Lame One by his own tribe but called Sequoyah by the white historians.

Unable to read or write the white man's language, this dedicated, driven Indian man accomplished the impossible . . . he created an alphabet using the sounds and symbols of the Cherokee language. It is still used to this day. He became the first and only man in history to achieve this task.

Very little is said of this genius in the history books, and the only solid reminder of his greatness are the giant redwood trees of California which have been called "Sequoias" after him. Perhaps it is prophetic. Sequoyah called the first written pages of his language the "talking leaves."

- From the writings of Tim Giago (Oglala Lakota), 1981, and *Encyclopedia of American Indian Contributions to the World* by Emory Keoke (Standing Rock Sioux) and Kay Porterfield, 2002.

For more information check with your school librarian for the Office of Public Instruction Indian Education for All DVDs produced by the University of Montana Regional Learning Project. They contain excellent supplemental material including interviews conducted with Montana Indian people regarding communication issues.

RESOURCES/ACTIVITIES FOR SPEAKING AND LISTENING CONTENT STANDARD 1 – Grades K-4

STANDARD 1: Students demonstrate knowledge of the communication process.

(All Montana language arts standards and benchmarks apply and should be used for activities with various pieces of Indian literature.)

ESSENTIAL UNDERSTANDING 2: **There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian.**

Indian Literature

* Prices noted are subject to change.

Choose from the following:

Native American Sign Language by Madeline Olsen, Mahwah, NJ: (Troll Communications, 1998)

Native American Rock Art: Messages from the Past by Yvette La Pierre, Charleston, Va: (Thomasson-Grant, 1994 and Lickle Publishing, 1994, $16.95)

Wampum Belts by Tehanetorens (Indian author), Ohsweken, Ont: (Iroqrafts, 1983)

Totem Pole Carving by Vickie Jensen, New York (Holt, 1996, $22.95)

The Little Duck: Sikihpsis by Beth Cuthand (Indian author) in Cree and English, Penticton, BC: (Theytus Books, 1999, $14.95)

Blackfeet Language Coloring Book/Blackfeet Heritage Program (Locally produced), Browning, 1973

See bilingual books listed for K-4 in the science section for books written in other Native languages.

Chocolate, Chipmunks and Canoes: An American Indian Words Coloring Book by Juan Alvarez (Red Crane Books, 1991)

Sequoyah by Anne Todd, (Heineman Library, 2004, $24.22)

Sequoyah: The Cherokee Man Who Gave His People Writing by James Rumford (Houghton Mifflin, 2004, $16)

Seeing the Circle (Meet the Author) by Joseph Bruchac (Indian author), Kanotah, NY: (R.C. Owen Publishing, 1999)

Philip Johnson and the Navajo Code by Syble Lagerquist/Montana Council for Indian Education

The Unbreakable Code by Sara Hoagland Hunter, Flagstaff: (Northland Publishing, 199, $15.95)

Speaking and Listening Activities for K-4

1. The teacher provides an introduction on Indians and communication from the information provided at the beginning of the Language Arts Section.

2. Discuss the tribal language(s) spoken by a local tribal group(s) and the fact that Indian languages are being lost.

3. Have the students research this. Are there programs designed to maintain the tribal language(s)? Go to the tribal web sites.

4. Discuss the fact that long ago, Indian people knew many Indian languages.

5. Have the students observe a writing system for the local tribal language(s).

6. Read about and discuss Indian sign language.

7. Have the students learn some sign language. How is Indian sign language related to sign language used by deaf people?

8. Have the students discuss the use of winter counts.

9. Have the students read about and discuss pictographs, petroglyphs.

10. Have the students read about and discuss wampum belts.

11. Have students read and discuss other methods of communication such as totem poles and Inuksuks.

12. Have the class list Indian geographical place names they know.

13. Read ***Chocolate, Chipmunks and Canoes*** about Indian words in the English language.

14. Using a dictionary, have students find words in the English language that came from Indian languages.

15. Have the students read together and discuss a book about Sequoyah. Are there

Indian newspapers today? Review a copy of Indian Country Today or a local tribal newspaper.

16. Have the students read about and discuss the code talkers of World War II.

17. Have students read ***Seeing the Circle*** about Indian author, Joseph Bruchac, who has written many Indian books for children.

RESOURCES/ACTIVITIES FOR READING CONTENT STANDARD 2 – Grades K-4

STANDARD 2: Students apply a range of skills and strategies to read.

BENCHMARK 1: Students will decode unknown words combining the elements of phonics, grammatical structures, analysis of word parts, and context to understand reading material.

Following are several lists of words that are found in the Indian literature included in this guide. The word lists will help teachers expand vocabulary and teach decoding skills.

WORD STUDY - Hares to Horses Words

BEGINNING SOUNDS
bark
barn
bareback
big
bone
buck
bunny
buckskin
bronc
bridle
break
brand
braid

cage
carrots
cottontail
collie
colt
coat
corral
cowboy
cowgirl
cinch
cheese

dog
dog food
drink
fast
fur
feed
food
foal
gate
gallop
goat
graze
grass
groom

hay
halter
hare
herd
hop
hole
hoof
howl
horn
horse
horseshoe
horseman
horsemanship

lamb
legs
lettuce
little
leather
mice
mouse
mane
mare
paw
pet
pinto
pony
puppy
playful

saddle
sorrel
spotted
spurs
snort
sniff
squeak
stud
stallion
stirrup
Shetland
sheep
sheep dog
shear
shelter

tail
tame
trot
trap
veterinarian
vaccination
water
wild
wool
woolly

whine
whiskers

SINGULAR
mouse
rabbit
bunny
hare
dog
puppy
sheep
lamb
horse
pony
goat
hoof

PLURAL
mice
rabbits
bunnies
hares
dogs
puppies
sheep
lambs
horses
ponies
goats
hooves

COMPOUND WORDS
cowboy
cowgirl
horsemen
buckskin
jackrabbit
bareback
roundup

CH AND SH WORDS
cheese
cinch

catch	rein	riding		sheep dog
ranch	rearing	rigging		shelter
chute	roundup			
ranch	rodeo			
rabbit	rope		Shetland	
ram	run		shear	
rawhide	ride		sheep	

Word walls should be maintained. Instructors should ensure that students know the meanings of all of these words in this context and extend vocabulary by noting how they may mean other things in other contexts or they may have homophones. Experiences, pictures and student illustrations should be used to explain and process word meanings. Words that rhyme with these words can be examined to see varying spellings for sounds. Other words should be added. Teach the meaning of sayings such as “barking up a tree,” “make hay while the sun shines,” or “to go to the dogs.”

WORD STUDY – Beavers to Buffalo Words

BEGINNING SOUNDS

beaver	hump	pup	camp	sinew	tail
beads	hunt	pipe	coat	stampede	tan
beast	hide	pouch	cow	spotted	teeth
baby	hoof	paw	calf	snort	tepee
bison	hooves	pelt	cook	skin	tipi
bones	horn	possum	caribou	skunk	trap
bow	herd	porcupine	coyote	skull	tracks
bobcat	hair	parfleche	claw	squirrel	trickster
buffalo	hunter	plains	clothing	scraper	two-leggeds
buck	horseback	prairie dog	creek	stream	
bear	hibernate		cougar		
berries	habitat				
bull		meat			
badger		moose	**LONG VOWEL**		
	run	milk	**SOUNDS – i,o,e**		**DOUBLE O**
fox	robe	mother	hide	weasel	moose
fast	raccoon	moccasins	pipe	beaver	food
feet	respect	mountain lion	white	meat	raccoon
food	relatives	muskrat	porcupine	beast	hoof
fur	rawhide	mink	bone	feast	cook
fawn	reindeer	mountain goat	nose	beads	woodchuck
family	rack		robe	eat	
four-legged			antelope	stream	
ferret			coyote		

SHORT			**OTHER**		
VOWEL			**WORDS**		
SOUNDS			quill	elk	deer
-u,a,i			kill	ears	dye
pup	tan	gift	leg	endangered	opossum
run	camp	sinew	shelter	eyes	otter
hunt	family	skin	zoologist	water	arrow
hump	raccoon	trickster	goat	wolf	bull boat
jump	animal		game	groundhog	
cunning	antelope				
hunter	antler				
skunk	habitat				
possum	tracks				
woodchuck	dam				
chipmunk	grass				
buffalo	trap				

Word walls should be maintained. Instructors should ensure that students know the meanings of all of these words in this context and extend vocabulary by noting how they may mean other things in other contexts or they may have homophones. Experiences, pictures and student illustrations should be used to explain and process word meanings. Words that rhyme with these words can be examined to see varying spellings for sounds. Other words can be added. Teach the meanings of sayings such as “outfoxing someone,” to “weasel out,” and to “buffalo someone.”

WORD STUDY - Bird Words

BEGINNING SOUNDS

feather
formation
falcon
fly
flew
flight
flap
flock
float
fowl
sing
song
soar
south
scavenger
sky
squawk
swoop
sparrow
screech
hunt
hen
high
hawk
hatch
heron
buzzard
bird
beak
bug
breast
bread
raven
raptor
roost
rooster
robin
perch
peck
parrot
partridge
pigeon
prairie chicken
plume
predator

ENDING SOUNDS

circling
gliding
flapping
screeching
squawking
singing
diving
cackling
soaring
roosting
swooping
wing
duck
flock
chick
peck
lark
squawk
hawk
beak
drake

LONG VOWEL SOUNDS

glide
dive
dove
crane
drake
tail
eagle
meat
beak
float
tree
screech

SHORT VOWEL SOUNDS

thrush
buzzard
duck
bug
tuft
hunt
land
flap
branch
raptor
hatch
scavenge
hen
peck
nest
limb
chicken
insect
robin
ostrich
observe
flock
song

OTHER WORDS

aerie
dove
crow
leg
egg
oriole
talon
quail
watch
ornithology
worm
claw
waddle
shell
macaw
molt
goose
woodpecker
incubator
canary

R-CONTROLLED VOWELS

lark
partridge
cardinal
formation
north
raptor
perch
observe
chirp
bird
turkey
vulture

COMPOUND WORDS

bluebird
songbird
hummingbird
blackbird
roadrunner
meadowlark
scarecrow
birdcall
birdhouse
birdseed
birdbath
birdcage

Word walls should be maintained. Instructors should ensure that students know the meanings of all of these words in this context and extend vocabulary by noting how they may mean other things in other contexts or they may have homophones. Experiences, pictures and student illustrations should be used to explain and process word meanings. Words that rhyme with these words can be examined to see varying spellings for sounds.

WORD STUDY – Earth, Air, Water and Fire Words

BEGINNING SOUNDS

brown
big
boulder
bag
burn
blaze
blow
breeze
breathe
blue
bath
bathe
bottle

pour
puddle
pollution
pebble
pretty

rock
round
roll
rain
raindrop
river
run
recycle
red

creek
cycle
clean
can
cloud
cook
cold
cool
compare
collect

small
soil
stone
sand
search
space
solid
safety
smooth
stop
start
smoke
swim
saltwater
steam
stream
south
snow
scientist

danger
drop
drill
disaster
detector
drink
damp
dirty
dirt

warm
wind
west
water
wet
wash

OU SOUNDS
south
ground
cloud
round

EXCEPTIONS
boulder
pour

flame
fire
fumes
freshwater
faucet
flood
float
flight
fossil
flint

LONG VOWEL SOUNDS
ice
smoke
stone
fire
flame
blaze
bathe
hose

ground
gravel
garbage
gas

hard
hunt
hot
heat
hose
hail

hail
breathe
clean
float
heat
rain
steam
stream
east
creek
breeze

lake
liquid
light
lava

measure
melt
mass
mud
mineral

EXCEPTIONS
ocean
break
search
breath

COMPOUND WORDS
firefighter
fireman
saltwater
freshwater
raindrop
arrowhead

OTHER WORDS
trash
earth
oxygen
jagged
evaporate
orange

element
air
vapor
north
ashes
alarm

ENDING SOUNDS N, K, AND L
brown
rain
break
rock
hail
soil

burn
run
creek
smoke
cool
small

clean
stone
cook
truck
drill
roll

can
pollution
drink
lake
fossil

Word walls should be maintained. Instructors should ensure that students know the meanings of these words in this context and extend vocabulary by noting how they may mean other things in other contexts or they may have homophones. Experiences, pictures and student illustrations should be used to explain and process word meanings. Words that rhyme with these words can be examined to extend vocabulary and to see varying spellings for sounds. Other words should be added. Teach the meanings of sayings such as, “to snow someone,” “to cook one’s goose,” and “to blow it off.”

WORD STUDY – Sun, Moon and Star Words

BEGINNING SOUNDS

sun
summer
silver
side
solar
star
space
sleep
sky
day
down
dark
diamond
dazzling
darkness
dream
ball
bear
Big Dipper
bright
breakfast
breaking
fire
fall
full
far
flight
float
wonder
wind
winter
warm
world
weather
high
heaven
half
hot
hunter

ENDING SOUNDS

morning
evening
breaking
rising
falling
raining
snowing
dreaming
glistening
dazzling
twinkling
shining
bright
light
night
tonight
flight
dipper
hotter
colder
winter
summer
wonder
silver

LONG VOWEL SOUNDS

fire
side
shine
rise
time
wake
shape
space
place
dream
rain
float

SHORT VOWEL SOUNDS

sun
summer
up
under
hunter
wind
winter
travel
pattern

R-CONTROLLED VOWELS

star
warm
dark
far
morning

ANTONYMS

day – night
hot – cold
up – down
above – below
over – under
rise – fall
sleep – wake
summer – winter
dark – light
morning – evening

SYNONYMS

shining
twinkling
glistening
sparkling
dazzling

COMPOUND WORDS

sunlight
sunshine
sunbeam
sunrise
sunset
sundown
sunburn
sunscreen
sunflower
sunroof
starlight
stardust
starfish
moonlight
moonbeam
daytime
nighttime
skyland

OTHER WORDS

cloud
coyote
milky way
earth
galaxy
ray
pattern
moon
piece
constellation
travel
air
arrow
month

Word walls should be maintained. Instructors should ensure that students know the meanings of all of these words in this context and extend vocabulary by noting how they may mean other things in other contexts or they may have homophones. Experiences, pictures and student illustrations should be used to explain and process word meanings. Words that rhyme with these words can be examined to see varying spellings for sounds. Other words should be added. Teach the meaning of sayings such as “Once in a blue moon,” “Reach for the stars,” and “You are my sunshine.”

RESOURCES/ACTIVITIES FOR LITERATURE CONTENT STANDARD 4 - Grades 5-8

STANDARD 4: Students interact with print and nonprint literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written by both genders.

ESSENTIAL UNDERSTANDING 1: **There is great diversity among the 12 Tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.**

ESSENTIAL UNDERSTANDING 2: **There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian.**

BENCHMARK 2: Students will respond to traditional and contemporary works representing diverse perspectives, cultures, and issues (e.g., American Indian works).

(All Montana language arts standards and benchmarks apply and should be used with Indian literature, but this standard and this benchmark specifically address the inclusion of Indian literature/culture.)

Indian Literature – Traditional Stories
Prices are subject to change.

Ktunaxa Legends (Kootenai Culture Committee/ Univ. of Washington, 1997, $27.95)

Coyote Stories of the Montana Salish Indians (Confederated Salish and Kootenai Tribes, Montana Historical Society Press, 1999, $9.95)

How the Morning and Evening Stars Came to Be and Other Assiniboine Stories by Jerome Fourstar and others (Montana Historical Society Press, 2003 in cooperation with Fort Peck Assiniboine & Sioux Tribes and Fort Peck, $9.95)

How the Summer Season Came and Other Assiniboine Stories by Jerome Fourstar and others (Montana Historical Society Press, 2003, $9.95)

The Turtle Who Went to War and Other Sioux Stories by Eunice Alfrey and others (Montana Historical Society Press, 2003, $9.95)

Legends Told by the Old People: A Good Medicine Book by Adolf Hungry Wolf. (Amazon.com)

The Way of the Warrior: Stories of the Crow People by Henry and Barney Old Coyote (University of Neb. Press, 2003, $11.95)

Cheyenne Legends of Creation by Henry Tall Bull and Tom Weist (Montana Council for Indian Education, 1972, $1.25)

Stories from the Old Ones by Walter Denny (Bear Chief Educational Consultants, 1979)

Chippewa/Cree (Rising Wolf, Inc., $4.95)

Legends Told by the Old People by Adolf Hungry Wolf, Good Medicine Book Co., Summertown, TN, 1972. Includes **Sioux, Assiniboine, Gros Ventre, Flathead – Salish/Kootenai**

Indian Tales of the Northern Rockies (Montana Indian Publications, 1971) Includes **Crow, Gros Ventre, Flathead – Salish/Kootenai**, and **Blackfeet**

Indian Tales of the Northern Plains (Montana Council for Indian Education, 1971) Includes **Blackfeet, Crow** and others

See ***Native American Literature, Montana and Northcentral Regional Publications*** by Dorothea Susag for locally produced traditional stories. Montana Office of Public Instruction Web site **www.opi.mt.gov**

Fiction

High Elk's Treasure by Virginia Driving Hawk Sneve (Lakota) (Boston: Houghton Miflin, 1993 and also EML/Paradigm Publishing, $9.95)

Jimmy Yellow Hawk by Virginia Driving Hawk Sneve (NY: Holiday House, 1972)

Bad River Boys: A Meeting of the Lakota Sioux with Lewis and Clark by Virginia Driving Hawk Sneve (NY: Holiday House, 2005, $16.95)

The Birchbark House by Louise Erdrich (Turtle Mountain Chippewa) (NY: Scholastic, 2000 and Hyperion, 2002 $6.95)

The Game of Silence by Louise Erdrich (Harper Collins, 2005-06, $5.99 paper, $16.99 hardcover)

Alone in the Wilderness by Hap Gilliland (Naturegraph Publishers, 2001)

Flint's Rock by Hap Gilliland (Montana Council for Indian Education)

Cheyenne Fire Fighters by Henry Tall Bull and Tom Weist (Montana Reading Publications)

The Owl's Song by Janet Campbell Hale (Coeur d'Alene) (Doubleday, Bantam, Avon, Harper Perennial, Univ. of New Mexico Press, 1974-2001, $2.95-$13.95)

A River Lost by Lynn Bragg (Metis) (Blaine, Wash: Hancock House Publishing, 1995, $12.95)

Sky by Pamela Porter (Cree) (Toronto, Canada: Groundwood Books, 2005, $5.95)

Slash by Jeannette Armstrong (Okanagan/Salish) (Penticton, BC: Theytus Books, 1996, $15.95)

My Name is Seepeetza by Shirley Sterling (Salish) (Toronto, Canada: Groundwood Books, 1998, $5.95)

Waterlily by Ella Deloria (Dakota) (Univ. of Neb. Press, 1990, $12.95)

One Good Story, That One by Thomas King (Cherokee) Short Stories (Toronto, Canada: Harper Collins, 1993-2000)

The Power of Horses and Other Short Stories by Elizabeth Cook-Lynn (Dakota) (NY: Arcade Publishing, 1991)

Other Literature

A Really Good Brown Girl by Marilyn Dumont (Cree/Metis) Poetry (London, Ont.: Brick Books, 1996, $12.95)

Another Attempt at Rescue by M. L. Smoker (Assiniboine/Sioux) Poetry (Hanging Loose Press, $14)

Outlaws, Renegades and Saints: Diary of a Mixed-Up Halfbreed by Tiffany Midge (Standing Rock Sioux) Poetry (Greenfield Center, NC: Greenfield Review Press, 1996, $12.95)

When the Rain Sings: Poems by Young Native Americans ed. by Lee Francis (Laguna) (Simon and Schuster, 1999)

As Long as the Rivers Flow by Larry Loyie (Cree) Memoir (Groundwood Books)

Daughters of the Buffalo Women: Maintaining the Tribal Faith by Beverly Hungry Wolf (Blackfoot) History/Culture (Canadian Caboose Press, 1996, $14.95)

Indian Boyhood by Charles Eastman (Dakota) History/Culture (Univ. of Neb. Press, 1991, $11.95)

Counting Coup: Becoming a Crow Chief on the Reservation and Beyond by Joseph Medicine (Crow) Autobiography (National Geographic, 2006, $15.95/$23.90)

To Live in Two Worlds: American Indian Youth Today by Brent Ashabranner (NY: Dodd Mead, 1984)

See ***Roots and Branches*** by Dorothea Susag for descriptions of some of the works cited above.

Literature Activities for Grades 5-8

1. Activities designed to meet Montana language arts standards should be utilized with all pieces of Indian literature.

2. Have the students discuss how culture affects perspectives in literature and have the students make connections to their own lives.

3. Include Indian literature as it ties into themes or genres being studied.

4. Have the class discuss the oral tradition of Indian people. Their way of handing down history, stories of events and lessons on life was through storytelling. For some tribes, storytelling is done only in the wintertime.

5. Read some traditional stories and discuss the history or lessons on life that are being passed on to the next generation.

6. Compare traditional Indian stories with stories from other groups.

7. For each piece of Indian literature used, have the students discuss what tribe is presented and locate the tribe on a map.

8. Have the students read parts or all segments of Indian literature. Encourage students to read complete pieces on their own if just a part is used in class.

9. Have students research Indian authors on the Internet. Discuss their tribal affiliations and locate the tribe(s) on a map.

10. Have small groups read fiction stories and use a literature circle approach for instructional conversations about the books.

11. Have the students maintain response journals for Indian literature they have read or researched on the Internet.

12. Have the students do book report projects with visuals. Students could retell the story using their own words.

13. Pieces of Indian literature may lead to research or other projects that students wish to pursue.

14. Have the students read and respond to literature of or by Indian young people.

15. Have the students write their own poetry with inspiration from excerpts of Indian poetry.

16. Have the students publish books of their works along with the Indian poetry that inspired them.

RESOURCES/ACTIVITIES FOR LITERATURE CONTENT STANDARD 4 – Grades 9-12

STANDARD 4: Students interact with print and nonprint literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written by both genders.

ESSENTIAL UNDERSTANDING 1: **There is great diversity among the 12 Tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.**

ESSENTIAL UNDERSTANDING 2: **There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian.**

BENCHMARKS:

1. **Students select, read, listen to and view a variety of traditional and contemporary works from diverse cultures (e.g., American Indian works), genders, genres, historical periods and styles.**
2. **Students demonstrate how factors of history and culture, gender and genre, influence and give meaning to literature.**
3. **Students analyze diverse literature to identify and compare common human experiences within and between cultures.**

(All Montana language arts standards and benchmarks apply and should be used with Indian literature, but these benchmarks specifically address the inclusion of Indian literature/culture.)

Indian Literature – Traditional Stories

Cheyenne Legends of Creation by Henry Tall Bull and Tom Weist (Montana Council for Indian Education, 1972)

Guardian Spirit Quest by Ella Clark (Montana Council for Indian Education, 1974) Includes **Assiniboine, Chippewa, Salish**

In the Beginning: Indian Legends of Creation by Ella Clark (Montana Council for Indian Education, 1977**) Cree** and other tribes

Ktunaxa Legends/Kootenai Culture Committee (Univ. of Wash., 1997)

Coyote Stories of the Montana Salish Indians/Confederated Salish and Kootenai Tribes, Montana Historical Society Press, 1999

Legends Told by the Old People by Adolf Hungry Wolf (Blackfoot) (Good Medicine Books, 1972, $2.95) Includes **Sioux, Assiniboine, Gros Ventre, Flathead – Salish/Kootenai**

The Sun Came Down: The History of the World as My Blackfeet Elders Told It by Percy Bullchild (Harper Collins, 1990 and Univ. of Neb. Press, $22.95)

The Way of the Warrior: Stories of the Crow People by Henry and Barney Old Coyote (Univ. of Neb. Press, 2003, $11.95)

See ***Native American Literature, Montana and Northcentral Regional Publications*** by Dorothea Susag for locally produced books of traditional stories. On Montana Office of Public Instruction Web site www.opi.mt.gov

Indian Authors from or about Montana – Novels, Short Stories, Poetry, Plays

The Hawk is Hungry and Other Stories by D'Arcy McNickle (Cree/Salish) **Short Stories** (Univ. of Ariz., 1992, $17.95)

Runner in the Sun: A Story of Indian Maize by D'Arcy McNickle, 1954. **Novel** (University of New Mexico, 1987, $15.95)

The Surrounded by D'Arcy McNickle, 1936. **Novel** (Best written novel by an Indian writer in the 1930s) (Univ. of New Mexico Press, 1978, $15.95)

Wind from an Enemy Sky by D'arcy McNickle, 1978. **Novel** (Univ. of New Mexico, 1988, $12.95)

The Death of Jim Loney by James Welch, 1979. (Blackfeet/Gros Ventre) **Novel** (Penquin Press, $14.00)

Winter in the Blood by James Welch, 1975. **Novel** (Penguin, $14.00)

The Indian Lawyer by James Welch, 1990. **Novel** (Penguin, $15.00)

Fools Crow by James Welch, 1986. **Novel** (Penguin, $13.95)

The Heartsong of Charging Elk by James Welch, 2001. **Novel** (Random House, $15.95)

Riding the Earthboy 40 by James Welch, 1971. **Poetry** (Penguin, $14.00)

Perma Red by Debra Earling (Salish), 2002. **Novel** (Penguin, $14.00)

Red Earth: A Viet Nam Warrior's Journey by Philip Red Eagle (Dakota/Salish), 1997. **Novellas** (Holy Cow Press, $12.95)

Another Attempt at Rescue by M. L. Smoker (Assiniboine/Sioux), 2005 **Poetry** (Hanging Loose Press, $14)

The Ronan Robe Series by Juane Quick to See Smith (Salish/Kootenai) in ***That's What She Said*** ed. by Rayna Green, 1984. **Poetry** (Indiana University Press, 2006, $35.95)

Where the Pavement Ends: Five Native American Plays by Wm. Yellow Robe Jr. (Assiniboine), 2000. (Univ. of Oklahoma Press, $16.95)

Grandchildren of the Buffalo Soldiers by William Yellow Robe Jr., 2005. **Play** (Missoula Cultural Council)

Truth and Bright Water by Thomas King (Cherokee), 1999. **Novel** (New York: Atlantic Monthly Press/Grove Press, $13)

Cogewea, the Half Blood: A Depiction of the Great Montana Cattle Range by Mourning Dove (Okanagan/Salish), 1927. **Novel (**First novel written by an Indian woman) (Univ. of Nebraska Press, 1981 reprint, $16.95)

The Last Best Place: A Montana Anthology ed. by William Kittredge and Annick Smith. Contains works by Minerva Allen (Assiniboine), Linda Weasel Head (Salish), James Welch (Blackfeet/Gros Ventre), D'Arcy McNickle (Cree/Salish), Debra Earling (Salish), John Tatsey (Blackfeet) (Univ. of Washington Press, 2003, $29.95)

Study Guide: Big Sky Radio-Literature of the Last Best Place by Lowell Jaeger. Guide to use in a Dialogue Group Format for Fools Crow by James Welch. Skyler Alt. H.S. & Great Falls H.S. (Flathead Valley Community College, Kalispell, Montana)

Talking Leaves: Contemporary Native American Short Stories ed. by Craig Lesley. Includes works by James Welch, Debra Earling and Phyllis Wolf (Assiniboine/Ojibway) (Turtle Books, 1991, $20.00 and Dell Publishing, $14.95)

Dancing on the Rim of the World: An Anthology of Contemporary Northwest Native American Writing ed. by Andrea Lerner. Includes Victor Charlo (Salish), Debra Earling and James Welch (Univ. of Arizona Press, 1990, $19.95)

Native North American Literary Companion ed. by Joseph Bruchac and Janet Witalec. Includes D'Arcy McNickle and James Welch (Detroit: Visible Ink Press, 1998)

Reinventing the Enemy's Language: Contemporary Native American Women's Writings of North America by Joy Harjo. Includes Montana works (N.Y.: W.W. Norton & Co., 1998, $17.95)

Ten Tough Trips, Montana Writers and the West by William Bevis. Especially for understanding McNickle and Welch. **Literary Criticism (**Univ. of Washington Press, 1990 and Univ. of Oklahoma Press, 2004)

Rising Voices: Writings of Young Native Americans by Arlene Hirschfelder and Beverly Singer. Includes students from Montana (Ballantine Books, $6.99, also published by Charles Scribner and Sons, Ivy, Atheneum)

Night Is Gone, Day Is Still Coming: Stories and Poems by American Indian Teens and Young Adults by Annette Ochoa and others (Cambridge, Mass: Candlewick Press, 2003, $16.99)

Other Regional Indian Authors

Sherman Alexie (Spokane/Cour d'Alene)
Louise Erdrich (Turtle Mountain Chippewa)
Beatrice Culleton (Metis)
Jordan Wheeler (Cree/Ojibwe)
Maria Campbell (Cree/Metis)
Janet Campbell Hale (Coeur d'Alene)
Susan Power (Standing Rock Sioux)
Lance Henson (Cheyenne)
Marilyn Dumont (Cree/Metis)
Tiffany Midge (Standing Rock Sioux)
Gregory Scofield (Cree/Metis)
Tomson Highway (Cree)
Gloria Bird (Spokane)
Beth Cuthand (Cree)
Elizabeth Cook-Lynn (Dakota)
Connie Fife (Cree)
Beverly Hungry Wolf (Blackfoot)
Ella Deloria (Dakota)
Zitkala-Sa/Gertrude Bonnin (Dakota)
Jeannette Armstrong (Okanagan/Salish)
Duane Champagne (Turtle Mountain Chippewa)
Freda Ahenakew (Cree)
Lee Maracle (Metis)
Charles Eastman (Dakota)

See ***Roots and Branches*** by Dorothea Susag for descriptions of works cited herein and works by the authors listed above. The anthologies listed above also contain the works of many of the authors listed here.

Indian Authors from/about Montana – Culture, History, Biography, Autobiography

Grandmother's Grandchild: My Crow Indian Life by Alma H. Snell (Univ. of New England, 2001)

Vietcong at Wounded Knee: The Trail of a Blackfeet Activist by Woody Kipp (Univ. of Nebraska, 2004)

Killing Custer by James Welch (Blackfeet/Gros Ventre), (W.W. Norton, 1994)

Wooden Leg: A Warrior Who Fought with Custer by Wooden Leg, Thomas Marquis, and Richard Little Bear (Northern Cheyenne), (Univ. of Nebraska Press, 2003, $14.95)

Soldiers Falling Into Camp: The Battles of the Rosebud and the Little Big Horn by R. Kammen, Joe Marshall (Lakota), and Frederick Lefthand (Crow) (Affiliated Writers of America, 1992, $15.95)

Plenty Coups, Chief of the Crows by Frank B. Linderman and Plenty Coups (Crow) (Univ. of Nebraska, 2002, $18.95).

Cheyenne Memories by John Stands in Timber (Northern Cheyenne) and Margot Liberty (Yale University Press, 1998, $20)

Belle Highwalking: The Narrative of a Northern Cheyenne Woman by Belle Highwalking and Katheryn Weist (Montana Council for Indian Education, 1982)

The Seven Visions of Bull Lodge by Fred Gone and George Horse Capture ed. (Gros Ventre) (Univ. of Nebraska Press, 1992)

Apsaalooka: The Crow Nation, Then and Now by Helene Smith and Lloyd Old Coyote (Crow) (McDonald & Sward, 1993, $29.95)

From the Heart of the Crow Country by Joseph Medicine Crow (Crow) (Univ. of Nebraska Press, 1992, $14.95)

Images of America: Fort Peck Indian Reservation Montana by Kenneth Shields Jr. (Dakota), (Arcadia Publishing, 1998, $18.95)

My Tribe the Crees by Joseph Dion (Cree) (Calgary, Canada: Glenbow Museum, 1979, $34.95)

Yellowtail: Crow Medicine Man and Sun Dance Chief by Michael Fitzgerald and Thomas Yellowtail (Univ. of Oklahoma Press, 1994, $16.95)

Center of the World: Native American Spirituality by Don Rutledge (Cree) (Newcastle Publishing Co., 1992, $12.95)

Ni-Kso-Ko-Wa: Blackfoot Spirituality, Traditions, Values and Beliefs by Long Standing Bear Chief (Blackfoot) (Browning, Mont: Spirit Talk Press, 1992, $9.95)

Buffalo Woman Comes Singing (Spirituality) by Brooke Medicine Eagle (Crow) (Ballantine Books, 1991, $14.95)

Powwow by George Horse Capture (Gros Ventre) (Buffalo Bill Historical Center, 1989)

A Song for the Horse Nation by George Horse Capture (Fulcrum Publishing, 2006).

The Blackfeet by John Ewers, (Univ. of Oklahoma Press, 1983)

See ***Native American Literature, Montana and Northcentral Regional Publications*** by Dorothea Susag for more books on culture, history, biography, autobiography. Montana Office of Public Instruction Web site **www.opi.mt.gov**

Literature Activities for Grades 9-12

1. Activities designed to meet Montana language arts standards should be utilized with all pieces of Indian literature.

2. Have the students discuss how culture affects perspectives in literature and analyze Indian literature to identify and compare common human experiences within and between cultures.

3. Include Indian literature as it ties into themes, genres or time being studied.

4. Have the class discuss the oral tradition of Indian people. Their way of handing down history, stories of events and lessons on life was through storytelling. Traditionally, storytelling takes place in the wintertime.

5. Read some traditional stories and discuss the history or lessons on life that are being passed on. Compare traditional Indian stories with traditional stories from other cultural groups.

6. For each piece of Indian literature used, have the students discuss what tribe is presented and locate the tribe on a map.

7. Relate the names and tribes of the various Montana authors and their works to the students. Even if they don't read all of the authors, they should know them and know how to access their works for future reading.

8. Have students research Indian authors on the Internet. Discuss their tribal affiliations and locate the tribe(s) on a map.

9. Have the students read parts or all segments of Indian literature. Encourage students to read complete pieces on their own if just a part is used in class.

10. Have small groups read fiction stories and use a literature circle approach for instructional conversations about the books.

11. Have the students maintain response journals for Indian literature and do response projects with visuals. Have them include the tribe, where the tribe is located and something about the author.

12. Pieces of Indian literature may lead to research or other projects that students wish to pursue.

13. Have the students read and respond to literature by Indian young people and write their own stories.

14. Have the students create a book relating their experiences and responses to Indian literature.

SCIENCE

I have noticed in my life that all men have a liking for some special animal, tree, plant or spot of earth. If man would pay more attention to these preferences and seek what is best to do in order to make themselves worthy of that toward which they are so attracted, they might have dreams which would purify their lives. Let a man decide upon his favorite animal and make a study of it, learning its innocent ways. Let him understand its sounds and motions. The animals want to communicate with man, but man must do the greater part in securing an understanding.

- Brave Buffalo, Blackfoot

SCIENCE OVERVIEW

Resources/Indian literature and activities have been included for the following science content standards for all grade levels:

> **Standard 1: Students design, conduct, evaluate and communicate scientific investigations.**
>
> **Standard 3: Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.**
>
> **Standard 4: Students demonstrate knowledge of the composition, structures, processes and interactions of Earth's systems and other objects in space.**
>
> **Standard 6: Students understand historical developments in science and technology.**

Standard 2, physical science, and Standard 5, how scientific knowledge and technological developments impact society, are not addressed mainly because of the lack of Indian literature addressing these areas. Similarly, not all benchmarks are addressed in the above standards. Connections have been made wherever possible.

Although there is a lack of Indian literature that relates to the physical science area, teachers can include topics such as the Indian tipi: ***The Indian Tipi, Its Construction and Use*** by Reginald and Gladys Laubin (University of Oklahoma Press, 1989, $24.95). The tipi is considered a marvel of construction for its time and need. Discuss the Indian tanning of hides and making dye, their preservation of foods, and Indian use of plant medicines found in books such as ***Teachings of Nature*** by Adolf Hungry Wolf (Book Publishing Company, 1992, $8.95).

Science Standard 5 can be addressed by including information on how more recent scientific knowledge and technological developments affected the Indian world in Montana, e.g., the coming of the railroad, electricity, computers, etc.

Whenever possible, an integrated approach should be used so that Indian literature used to help teach a science concept is also used to teach reading and other language arts skills and strategies. At the upper grade levels, teachers might team to use a novel that helps teach a science concept in English class so that it is also used to promote its literary qualities. Effective strategies such as instructional conversation and literature circles should be used with the literature wherever it is included.

Following is some background information for teachers in regard to Indian culture and science. Teachers should also have access to the ***Science and Technology*** in grades K-8 and ***Encyclopedia of American Indian Contributions to the World*** in grades 9-12, both by Emory Keoke and Kay Porterfield (Facts on File Publishing, 2001, $40/$80)

WHY SHOULD SCIENCE INCORPORATE CULTURE-RELATED CONCEPTS?

A main reason for incorporating cultural concepts into science instruction is because Indian people have always been "scientists." Native cultures are holistic and, hence, view nature as the interactive relationships among living beings. For native people(s), maintaining their relationship with nature was critical to survival, both physically and spiritually. Their knowledge preceded the advent of scientific inquiry as it is known in the modern world. Native peoples pursued knowledge of the physical world and natural phenomena before anyone bore the modern day title of "scientist." Contemporary scientists credit Indian people with being exemplary users of "multiple use conservation."

Native Americans have often been called the First Environmentalists because of the traditional concern for all living things on Mother Earth. That many of them achieved highly developed skills and extensive, intimate knowledge about the movements of the heavenly bodies, the chemical qualities of plants, and the medicinal applications of animal and botanical matter, has long been known and acknowledged by anthropologists.

Such intimate knowledge leads to another reason for blending science and cultural concepts. Many contributions to science have been made by native people as a result of their detailed knowledge regarding the habits, habitats, ecological communities, microdistributions, seasonal variations, and recent history of the plant and animal species.

By exploring native cultures through a holistic perspective and through the contributions of native people, American Indians can truly be presented as multidimensional human beings – as complex, specialized, and knowledgeable individuals and acknowledging Indians as serious students of the world in which they live.

The impressive knowledge of the Native American peoples about a wide variety of natural phenomena is not accidental, nor has its acquisition been haphazard. It is based on generations of systematic inquiry. It is the accumulation and transmittal of repeated observations, experiments, and conclusions. Some of the elements of the scientific method were inherent in their processes. Native Americans have understood, beyond the obvious, many of the relationships among different types of substances.

Indians' view of the world is symbolized by the circle, i.e., the life cycle, the cycle of seasons, the roundness of the sun and moon and their orbital movements. All things work as a part of the circle and, therefore, must be treated with respect. In addition, the earth is regarded as a mother that gives life to all things.

Promoting the scientific aspects of native culture can reinforce the usefulness of science to native people and encourage Indian students to learn the skills required for science study and possibly for advanced studies in science. Indian role models should be provided. The more an Indian student hears references to Indians involved with scientific studies, either historically or currently, the more likely that he or she will consider science as a viable career option to pursue and/or be interested in science.

- ORBIS Associates

Indian Food

Most of the widely used and important foods known in the United States today are of American Indian origin. They are sold in supermarkets, enjoyed every day and often prepared in the original way. Such classic American dishes as barbecue, steamed lobster, succotash, spoon bread, cranberry sauce and mincemeat pie are inherited from the first Americans. Until the white man came to America, the rest of the world knew nothing of such foods as avocados, sweet or Irish potatoes, pineapples, tomatoes, peppers, pumpkins or squashes, maple sugar and, of course, corn. The wild rice of the Great Lakes region, which is now considered a gourmet delicacy, is still harvested by the Ojibwa people.

In North America, native people grew over 2,000 species of plants for food. At least 19 of these plants had to be cultivated, such as corn, beans, squash, tomatoes, avocados and peppers. Horticultural techniques are credited by scientists to have been more advanced in the Americas than they were in Europe. For example, 250 different kinds of potatoes were planted by Inca farmers; only one of which, the "super potato," was used in Ireland.

Indian people learned that by planting beans and corn (and sometimes, squash) together, the crops would be larger and healthier. This is due to the fact that the nitrogen, needed by corn, was generated by the beans' roots. Corn, beans and squash are sometimes referred to as the "three sisters." The use of fish as fertilizer by burying it in the soil also brought about improvement in crop yield. When Indian people rotated crops, they found that they could improve the quality and/or size of plants. In addition wild plants such as burdock, dandelion, milkweed, mushrooms, berries, wild rice, wild turnips and onions, and nuts were also used for food.

Indians preferred cooked food to raw, and they have many methods of cooking and seasoning their food. Among the methods used were stone boiling (putting hot stones into a basket or pot of water), drying, freezing and smoking. Drying, freezing and smoking were also used to preserve foods. The various cooking methods affected pottery and basketry types. Flavoring was accomplished by the use of seeds, roots, flowers and grasses. Some tribes used the bark of hemlock or spruce trees, cactus and yucca fruits. Some foods required special preparation. Hominy was made from corn using a process that created a chemical reaction.

In fact, the same plant could be used for many different purposes. In the corn plant, tubes from the stalk were used for medicine; husks for kindling and as tapers for carrying fire; husks for weaving mats, baskets and moccasins; corn silk for medicine; corn cobs for smoking hides; dried corn kernels for beads and decoration; green corn leaves for bandages; and, of course, corn is a very nutritious "high yield" food. Indians in Montana are known for their use of mint tea for medicinal purposes.

- ORBIS Associates

Note: The bitterroot is Montana's state flower and was used as food and medicine by tribes.

Indians and Animals

Indian people respect animals and think of them as relatives. They recognize the importance of animals and acknowledge their individual behavior characteristics. These are often depicted in their legends. Animals were (and are) important to Indian people for food and clothing items. Animal parts were used for tools and utensils. Animal behavior was watched for such things as predicting weather.

The Buffalo

In the early 1500s, there were millions of buffalo in North America. In fact, even 200 years ago, there were still over 50 million. But then, European-American settlers started to move further west. Unlike the Plains Indians, these settlers were not really interested in respecting or honoring the buffalo. They killed them just for the hides without even eating the meat. Sometimes they just hunted them for the fun of hunting and didn't take any of the buffalo.

These settlers also started to disturb the buffalo's environment. Towns were built up everywhere; land was planted in crops instead of leaving it as prairies for grazing by the buffalo. The settlers also built railroads right through the prairies.

All of these activities resulted in the almost complete extinction of the once huge buffalo herds. By 1870, only about 13 million of the 50 million buffalo remained. But the most shocking time was between 1870 and 1900. In only 30 short years, the American buffalo herd dropped from 13 million to 1,000 animals! Fortunately, by 1900, people said "enough is enough. We've got to save the buffalo." Thanks to that effort there are now an estimated 35,000 buffalo in this country.

For Indian tribes in the Plains area of the United States, the buffalo was truly a "Giver of Life." In other words, the Indians in that area depended on the buffalo for most of the important things they needed to live. In return for all that the buffalo gave the Indians, the Indians respected and honored them greatly through special ceremonies, dances and songs. Above all, the Plains tribes never hunted more buffalo than they needed and tried not to disturb the land that the buffalo depended on for its food.

When the Indian people killed a buffalo, they used every part of it. They did not waste any part. This respect for the buffalo and for the land it grazed on was very important. Without that respect the buffalo would not have been able to thrive, and then the whole way of life would be changed for the Plains Indians.

Before the Indians got horses, the Plains tribes followed the buffalo by foot. They used dogs to carry their belongings. Until the middle of the last century, the lives of the Plains Indians were totally interwoven with the life of the migrating buffalo herds which provided a wonderful assortment of gifts for people to use including food, clothing, shelter, musical instruments, games, tools and weapons, cooking pots and carrying bags. This is why the Plains tribes so greatly respected the buffalo.

Observatories 2,600 Years Old

American Indians throughout North and South America, Mesoamerica, used astronomical observations to create calendars. The oldest of these calendars are the stone medicine wheels in what are now Wyoming and Saskatchewan. The stone spokes of these wheels have been shown to align to the rising of stellar constellations at the time of the summer solstice. One of these stone wheels, the Bighorn Medicine Wheel, is estimated to be several hundred years old, based on astronomical calculations. Features of the Bighorn medicine wheel align to the sunrise at the summer solstice. Other features are aligned to the rising of the constellations Aldebaran and Sirius. A wheel at Moose Mountain in Canada, a place inhabited by Blackfoot, with similar alignments has been carbon-dated to be about 2,600 years old. Many such medicine wheels have been found throughout the northern plains of the United States and Canada. The Great Plains tribes also have many legends about the constellations. These things indicate that Indian people were keen observers of the sky and knew the cyclical nature of planetary and stellar movements.

Dr. John Eddy, working at the Smithsonian Center for Astrophysics at Harvard University, located other similar solar observatories built by "different people of different times." He has tracked down a series of such wheels dotted around southern central Canada and along the eastern slopes of the Rocky Mountains. He has hinted that spokes in many of the wheels pinpoint the summer solstice and that often a wheel will point to another wheel nearby.

In the Hoven Weep site, just west of Mesa Verde, Colorado, Dr. Ray Williamson, assistant dean at St. Johns College in Annapolis, Maryland, has measured the astronomical orientation of ports in the walls of towerlike structures built by the ancestors of the Pueblo Indians. The ports, or apertures, he says, are oriented in the wall in such a way as to admit the sun only on the winter and summer solstices. Built about 1100, Dr. Williamson says that the structures show that the Anasazi Indians had a "sophisticated" knowledge of the sun and the planets.

At Cahokia, in East St. Louis, Ill., Dr. Warren Wittry has explained an extensive series of post holes in the once-thriving Indian capital that dates back to the 11th century. The holes describe four large circles – one is 410 feet in diameter – which, Dr. Wittry's work indicates, may have been used for the same calendar-like purpose that Stonehenge is thought to have served.

"With no everyday need for astronomy in the modern world," says Dr. E. C. Krupp, Director of the Griffith Observatory in Los Angeles, "we may have a hard time realizing today how much prehistoric peoples watched, and relied upon, the sky." "It's a story," says Dr. Eddy, "which just hasn't been unraveled. But there is more and more evidence that they were all looking at the sky and studying it. … We are just scratching the surface."

- American Indian Contributions to the World by Keoke and Porterfield and ORBIS Associates

Care for Mother Earth

We cannot keep dumping waste in the oceans, rivers and on our land. Disposal of garbage is a critical environmental issue in our society today. Every day each one of us generates nearly four pounds of trash. Much of this waste ends up in our landfills. Nearly 50 percent of the waste system is composed of recyclable materials. By reusing objects before throwing them away, composing and recycling, everyone can significantly decrease the amount of waste sent to landfills.

Each day more and more waste is sent to landfills. Landfills are quickly filling up and it is becoming very difficult to find new landfill sites because landfills are undesireable in our "backyard." It costs a lot of money to get rid of garbage and the environmental cost is very expensive, too. Once the land has been used for a landfill, it can't be used as a site for public housing, for example.

Because of human intelligence and our ability to alter the earth, we are unique among living things in being powerful determiners of the global environment. In our hands rests the responsibility to preserve the life-sustaining power of the earth -- our home that gives us everything from drinking water to the ephemeral beauty of a dew-covered flower petal glistening quicksilver in the morning rays of sunlight.

American Indian stories can help us learn how to care for the earth. Through their combined knowledge we can help children discover their own roles in maintaining this fragile balance for themselves and all living things in the generations to come (Bruchac and Caduto, 1989). Mother Earth is our home and we, her children, must endeavor to preserve those resources for our future generations.

The respect for Mother Earth is rapidly fading in today's society. We ignore the crucial importance of recycling and the importance of preserving our resources. About 20 countries are currently water-scarce or water-short. The number is to double by 2020 (United Nations). The need to recycle and care for Mother Earth has to be taught to all ages and to all mankind.

- 1994 Math/Science Workshop, Haskell Indian Nations University

As our beloved late Indian philosopher, Vine Deloria, Jr. (Standing Rock Sioux), stated:

> The lands of the planet call to humankind for redemption. But it is a redemption of sanity, not a supernatural reclamation project at the end of history. The planet itself calls to the other living species for relief. … It calls for the integration of lands and peoples in harmonious unity. The land waits for those who can discern their rhythms. The peculiar genius of each continent – each river valley, the rugged mountains, the placid lakes – all call for relief from the constant burden of exploitation.

RESOURCES/ACTIVITIES FOR SCIENCE CONTENT STANDARD 3 - Grades K-4

STANDARD 3: Students demonstrate knowledge of characteristics, structures and functions of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

ESSENTIAL UNDERSTANDING 1: **There is great diversity among the 12 Tribal Nations of Montana in their languages, cultures, histories and governments. Each nation has a distinct and unique cultural heritage that contributes to modern Montana.**

BENCHMARKS:

1. **Students will identify that plants and animals have structures and systems that serve different functions.**
3. **Students will develop models that trace the life cycles of different plants and animals and discuss how they differ from species to species.**
4. **Students will explain cause and effect relationships in living systems and nonliving components within ecosystems.**
5. **Students will create and use a classification system to group a variety of plants and animals according to their similarities and differences.**

Salish/Kootenai

Coyote and Trout, Coyote and the Mean Mountain Sheep, Coyote and the Man Who Sits on Top, How Marten Got His Spots/Indian Reading Series/Northwest Regional Educational Lab, Levels I – III
Coyote Gets Lovesick, Coyote and Raven, Coyote's Dry Meat Turns into Live Deer in ***Salish Coyote Stories*** and **Owl's Eyes and Seeking a Spirit** in ***Kootenai Stories/*** Indian Reading Series, Level IV
The above are also published as ***How Marten Got His Spots and other Kootenai Indian Stories, Coyote Stories of the Montana Salish Indians*** and ***Owl's Eyes & Seeking a Spirit/***Confederated Salish and Kootenai Tribes (Montana Historical Society Press, 2000-2003, $5.95/$8.95)

Crow

Far Out, a Rodeo Horse; Birds and People/Indian Reading Series/Northwest Regional Educational Lab, Levels I-III
Brave Wolf and Thunderbird by Joseph Medicine Crow (Abbeville Press, 1992, $3/$13)

Chippewa/Cree

The Little Duck: Sikihpsis by Beth Cuthand (Indian author) (Theytus Books, 1998, $14.95, $7.95 paperback)
I Can't Have Bannock but the Beaver Has a Dam by Bernelda Wheeler (Indian author) (Pemmican Publications, 1989, $16)

Christopher's Folly by Beatrice Mosionier (Indian author) (Pemmican Publications, 1996, $7.90)
Just a Walk by Jordan Wheeler (Indian author), (Theytus, 1998, $10.95)

Blackfeet/Blackfoot
****Napi and the Bullberries, The Wild Buffalo Ride, *Pat Learns about Wild Peppermint***/Indian Reading Series/Northwest Regional Educational. Lab, Levels I-III

Assiniboine/Sioux/Gros Ventre
The Crow, Inkdomi and the Buffalo, The Turtle Who Went to War/Indian Reading Series/Northwest Regional Educational Lab, Levels I-III
Coyote and the Crow, Coyote and the Tick in ***Coyote*** and **Pet Crow, Owl Boy** in ***Sioux Stories***/Indian Reading Series, Level IV
Assiniboine Woman Making Grease/Indian Reading Series, Level IV
The above are also published in ***How the Morning and Evening Stars Came to Be and Other Assiniboine Stories*** by Jerome Fourstar and others, ***How the Summer Season Came and Other Assiniboine Stories*** by Jerome Fourstar and others, and ***The Turtle Who Went to War and Other Sioux Stories*** by Eunice Alfrey and others, Montana Historical Society Press.

Northern Cheyenne
Insects Off to War, The Bob-Tailed Coyote, Philene and Buttons/Indian Reading Series/Northwest Regional Educational Lab, Levels I-III
Homer Littlebird's Rabbit by Limana Kachel/Montana Council for Indian Education

*Plant stories

More stories can be found in the following locally produced books.

Chippewa/Cree
Bird Stories by Walter Denny/Rocky Boy Transitional Bilingual Program Billingual Readers/Rocky Boy Bilingual Program

Crow
Crow Bilingual Books and Readers/Crow Bilingual Materials Development Center

Salish/Kootenai
How the Chipmunk Got Stripes on His Back (Flathead Culture Committee and Penguin Group, $15.99/$6.99 paperback)

Assiniboine/Gros Ventre
Campfire Stories of the Fort Belknap Community/Hays-Lodge Pole Title IV Program

Northern Cheyenne
Cheyenne Legends by Henry Tall Bull and Tom Weist/Montana Council for Indian Education

Several Tribes (Includes Blackfeet)
Indian Tales of the Northern Rockies/Montana Indian Publications

Science Activities for Grades K-4

1. Use Indian stories to introduce or reinforce topics and concepts outlined in the Life Science Benchmarks. Apply the Montana language arts standards and benchmarks in activities with the Indian literature.

2. Using a know/want/learn (KWL) in an instructional conversation, have the students tell what they already **know** about plants and animals, what more they **want** to learn about plants and animals, and have them record what they **learn** as their study progresses.

3. Utilize the teachers' manuals that accompany the Indian Reading Series stories.

4. Provide introductory information from the material on animals, such as buffalo and Indian foods at the beginning of the science section.

5. Have the children hear and/or read Indian stories about different animals and then use a matrix for classifying types of animals. For example the matrix can be headed as mammals, birds, fish, insects and worms, amphibians, and reptiles. List the names of the animals under each type. Continue adding animals to the matrix as they are encountered through other reading or experiences.

6. Have the children hear or read Indian stories about different plants (asterisked above), classify them using a similar matrix with types of plants listed across the top and place the plant names under the appropriate types. Keep adding plants to the matrix as they are encountered through other reading or experiences.

7. From the matrices, have the children choose plants and/or animals to study in order to learn about their structures and systems, and cause and effect. Create matrices for these. For cause and effect they might include what they provide for other living things and the characteristic that helps them survive, etc.

8. Have the students discuss the buffalo as an endangered species.

9. Have the children hear or read Indian stories about animals or plants and then study their life cycles. Also use the following:

We chased butterflies to give us endurance

In running. After we caught one, we rubbed our hearts
With its wings, saying,
"O, Butterfly, lend me your grace and swiftness!"
That was a boy's first lesson.
- Plenty-Coups, Crow

Explain to the class that the traditional Indian stories they are reading were usually told only in the wintertime.

RESOURCES/ACTIVITIES FOR SCIENCE CONTENT STANDARD 4 – Grades K-4

STANDARD 4: Students demonstrate knowledge of the composition, structures, processes and interactions of Earth's systems and other objects in space.

BENCHMARK 1: Students will describe and give examples of Earth's changing features.

The Bear Tepee/Indian Reading Series/Northwest Regional Educational Lab **Northern Cheyenne**
Between Earth and Sky by Joseph Bruchac (Indian author) (Harcourt Brace, 1996, $7)
A River Lost by Lynn Bragg (Indian author) (Hancock House Publishing, 1995, $12.95)
Why the Mountains Are Sacred in ***Curly Bear's Blackfeet Stories*** by Curly Bear Wagner (Indian author), Hawkstone Productions tape

BENCHMARK 2: Students will describe the physical properties of Earth's basic materials (including soil, rocks, water and gases).

I Am a Rock/Indian Reading Series/Northwest Regional Educational Lab **Crow**
Napi's Journey/Indian Reading Series **Blackfeet**
Water Story/Indian Reading Series **Crow**
Native Waters: Sharing the Source/Native Waters/Montana State University
The Story of Firemaker/Indian Reading Series **Northern Cheyenne**
Beaver Steals Fire/Confederated **Salish** and **Kootenai** Tribes (Univ. of Nebraska Press, 2004, $14.95)

BENCHMARK 5: Students identify seasons and explain the difference between weather and climate.

Coyote and the North Wind in ***Coyote/***Indian Reading Series **Assiniboine**
How the Summer Season Came/Indian Reading Series, also in ***How the Summer Season Came and Other Assiniboine Stories*** by Jerome Fourstar and others
Caribou Song, Dragonfly Kites, and ***Fox on the Ice*** by Tomson Highway (Indian author) **Cree, (**Toronto: Harper Collins, 2002, $40)
Thirteen Moons on Turtle's Back/J. Bruchac & J. London **Northern Cheyenne & Cree, (**Penguin, $6.99/$16.99)
Chinook Winds/Hays/Lodge Pole Schools (local publication) **Assiniboine**

BENCHMARK 6: Students will describe objects in the sky and explain that light and heat come from a star called the sun.

Teepee, Sun and Time/Indian Reading Series, Northwest Regional Educational Lab **Crow**
How the Morning and Evening Stars Came to Be/Indian Reading Series **Assiniboine-Sioux,** also in ***How the Morning and Evening Stars Came to Be/***Jerome Fourstar, et.al., $9.95
Wisahkecahk Flies to the Moon by Freda Ahenakaw (Indian author) **Cree**
The Missing Sun by Peter Eyvindson (Pemmican, 1993, $10.95)
Coyote Sings to the Moon by Thomas King (Indian author) (Graphic Arts Center Publishing Co., 2002, $15.95)
Scarface in ***Curly Bear's Blackfeet Stories*** by Curly Bear Wagner, Hawkstone tape
More stories on these topics may be found in local books listed under Science Content Standard 3.

Science Activities for Grades K-4

1. Use pieces of Indian literature to introduce or reinforce topics and concepts in earth science. Apply the Montana language arts standards and benchmarks in activities with the Indian literature.

2. Utilize the teachers' manuals that accompany the Indian Reading Series stories.

3. Using a know/want learn (KWL) in an instructional conversation, have the students tell what they already **know** about each of the topics (benchmarks) at the beginning of the study of a topic, tell what more they **want** to learn, and have them record what they **learn** as their study goes along.

4. Explain to the children that Indian people were keen observers of nature and understood how it worked, and they liked to develop and tell stories in regard to nature. Have the class discuss Indians' closeness with and observance of nature.

5. Have the students discuss how changes in the earth's surface might have affected historical Indian community locations.

6. Have the students discuss that the earth and its resources are respected and honored by local tribe(s).

7. Have the students learn if their town/reservation has some particular threat to the earth, air or water and if waste is being disposed of properly.

8. Have the students make Earth Day posters and displays for their school and other public buildings using Indian concepts.

9. Explain to the students that Indian people studied objects in the sky as exemplified by historical American Indian lunar calendars, traditional stories and knowledge of weather patterns.

10. Provide introductory information on how advanced Indians' knowledge of the sun, moon and stars was long ago. See Observatories 2,600 Years Old in this Science unit..

11. Have the students research and discuss Indian astronaut, John Herrington of the Chickasaw tribe. He was the first American Indian in space and traveled on the Space Shuttle Endeavor in November 2002. On the voyage he took an American Indian flute and an eagle feather. They are on display at the National Museum of the American Indian in Washington, D.C.

12. Indian people have great regard for the circle and how things in the world work in circles (cycles). Stress how the seasons, day and night, etc. occur in cycles. Have the students make posters showing cycles.

RESOURCES/ACTIVITIES FOR SCIENCE CONTENT STANDARDS 1 and 6 – Grades K-4

STANDARDS:

1. **Students design, conduct, evaluate and communicate scientific investigations.**
6. **Students understand historical developments in science and technology.**

ESSENTIAL UNDERSTANDING 2: **There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian.**

Scientist from Santa Clara Pueblo: Agnes Naranjo Stroud-Lee by Mary Ellen Verheyden-Hilliard, $12

<u>Science Activities for Grades K-4</u>

1. Use Indian literature to introduce or reinforce topics and concepts in the science standards. Apply the Montana language arts standards and benchmarks in activities with the Indian literature. Selections may have to be read to the students in some cases.

2. Emphasize with the students the fact that Indian people have always been scientists. They had to observe nature and learn how to use its resources to live. They had to conduct scientific investigations.

3. Emphasize with the students that Indian people studied the sky, experimented and learned the best ways to grow plant for food and learned to use plants for medicines.

4. Have the students read parts of ***The Indians Knew*** or ***Grandma's Special Feeling*** (about Salish people related to Montana Salish) to learn how Indian people used science in their daily lives.

5. Emphasize with the students that some Indian people work in science areas today.

6. Have the students hear or read about Agnes Naranjo Stroud-Lee and James Joe. What Indian tribes are they from? What did they know about science? What did they have to do to learn about science?

7. Have the students do a search on the Internet for information about Agnes Naranjo Stroud-Lee. Let them see all the times she is referenced. One of the references to Dr. Stroud-Lee includes poems written about her. What do we learn about her from reading the poems? Write similar poems about James Joe.

RESOURCES/ACTIVITIES FOR SCIENCE CONTENT STANDARD 3 - Grades 5-8

STANDARD 3: Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

ESSENTIAL UNDERSTANDING 1: **There is great diversity among the 12 Tribal Nations of Montana in their languages, cultures, histories and governments. Each nation has a distinct and unique cultural heritage that contributes to modern Montana.**

BENCHMARKS:

2. **Students will explain how organisms and systems of organisms obtain and use energy resources to maintain stable conditions and how they respond to stimuli (e.g., photosynthesis, respiration).**
3. **Students will communicate the differences in the reproductive processes of a variety of plants and animals using the principles of genetic modeling.**
4. **Students will investigate and explain the interdependent nature of biological systems in the environment and how they are affected by human interaction.**
5. **Students will use a basic classification scheme to identify local plants and animals.**

<u>Salish/Kootenai</u>
Coyote Gets Lovesick, Coyote and Raven, and **Coyote's Dry Meat Turns into Live Deer** in ***Coyote Stories***/Indian Reading Series/Northwest Regional Educational Lab
Owl's Eyes and **Seeking a Spirit** in ***Kootenai Stories***/Indian Reading Series

The above are also published as ***Coyote Stories of the Montana Salish Indians*** and ***Owl's Eyes & Seeking a Spirit***
When the Buffalo Were First Seen Passing Through the Bitterroot, Medicine Man Helps Buffalo Hunters, How the Buffalo Was Used, Coming of the Buffalo to the Reservation, The Pablo Herd, The Bison Range/Indian Reading Series
The Story of Wild Horse Island/Indian Reading Series
The Bitterroot** in ***Keepers of Life by Joseph Bruchac and Michael Caduto (Fulcrum Publishing, $16.95)

Blackfeet/Blackfoot
****The Lone Pine Tree***/Indian Reading Series/Northwest Regional Educational Lab
People of the Buffalo by Maria Campbell (Sagebrush, $16.40)
Little Blaze and the Buffalo Jump by Peter Roop/Montana Council for Indian Education
Napi and the Bullberries** in ***Indian Tales of the Northern Plains by Sally Old Coyote and Joy Yellowtail Toineeta/Montana Council for Indian Education
Sik-ki-mi/Heart Butte Bilingual Program (Locally produced), 1985, $3.98

Assiniboine/Sioux/Gros Ventre
White Rabbit/Indian Reading Series/Northwest Regional Educational Lab
Pet Crow and **Owl Boy** in ***Sioux Stories and Legends***/Indian Reading Series
The above are also in ***The Turtle Who Went to War*** by Eunice Alfrey and others, (Montana Historical Society, 2003, $9.95)
How Horses First Came to the Gros Ventre/Indian Reading Series
Red Bird's Death/Indian Reading Series
Assiniboine Woman Making Grease/Indian Reading Series, also in ***How The Summer Season Came*** by Jerome Fourstar and others
Coyote and the Crow, Coyote and the Tick in ***Coyote/***Indian Reading Series
People of the Buffalo by Maria Campbell (Sagebrush, $16.40)
How Horses Came to the Ha'A'Ninin/Montana Council for Indian Education
****Vanishing Braves*** and ***Pretty Flower***/Basal Bilingual Readers/Hays-Lodge Pole Schools (locally produced)

Chippewa/Cree
Spirit of the White Bison by Beatrice Culleton (Indian author) (Pequis, $14.00, Book Publishing, $5.95, Sagebrush, $14.10)
People of the Buffalo by Maria Campbell (Indian author) (Sagebrush, 1995, $16.40)

Northern Cheyenne
Fallen Star's Ears** in ***Keepers of Life by Joseph Bruchac and Michael Caduto, (Sagebrush and Fulcrum Publishing, 1991, $9.95/$10.95)
Plums in the Water** in ***Ve'Ho: Cheyenne Folk Tales/Montana Reading Publications

Horses for the Cheyenne in ***The Winter Hunt*** by Henry Tall Bull and Tom Weist/Montana Council for Indian Education
The Spotted Horse by Henry Tall Bull and Tom Weist/Montana Reading Publications

Crow
People of the Buffalo by Maria Campbell (Indian author), Sagebrush, $16.40
Chii-la-pe and the White Buffalo by John Nicholsen/Montana Council for Indian Education
Legends of Chief Bald Eagle by Harry Bull Shows/Montana Council for Indian Education
How the Crows First Received Corn** and **Buffalo Boy** in ***The Little People by Flora Hathaway/Montana Council for Indian Education

Other
What's the Most Beautiful Thing You Know about Horses? by Richard Van Camp (Indian author) (Sagebrush, $16.40, Children Book Press, $7.95/$15.95)
Amorak by Tim Jessell (Creative Co., 1994, $14.95)
****Food, Farming and Hunting*** by Emory Keoke (Indian author) and Kay Porterfield, Facts on File, 2005, $45
*Plant stories

More stories about plants and animals may be found in the following books:

Chippewa/Cree
Bird Stories by Walter Denny/Rocky Boy Transitional Bilingual Program, 1977 (lLocally produced)
Stories from the Old Ones by Walter Denny, 1979. (locally produced) (Rising Wolf, $4.94)

Crow
The Little People by Flora Hatheway (Montana Council for Indian Education, 1971)
Crow Bilingual Books and Readers/Crow Bilingual Materials Development Center, 1985 (locally produced)
Prairie Legends (Montana Council for Indian Education, 1978)

Salish/Kootenai
Ktunaxa Legends/Kootenai Culture Committee/Confederated Salish and Kootenai Tribes (Univ. of Washington Press, 1997, $27.95)
Salish Folk Tales by Kathryn Law (Montana Indian Publications, l972)
Tales from the Bitterroot Valley and Other Salish Folk Stories by Kathryn Law, (Montana Indian Publications, 1971)

Assiniboine/Sioux/Gros Ventre
Campfire Stories of the Fort Belknap Community ed. by Minerva Allen, Hays/Lodge Pole (Title IV) Program, 1983 (locally produced)
Stories by Our Elders: The Fort Belknap People ed. by Minerva Allen, Hays/Lodge Pole (Title IV) Program, 1983 (locally produced)
Iktomi and the Ducks and Other Sioux Stories by Zitkala-Sa (University of Nebraska Press, 2004, $11.95)

Northern Cheyenne
Cheyenne Legends of Creation by Henry Tall Bull and Tom Weist (Montana Council for Indian Education, 1972)
Ve'Ho: Cheyenne Folk Tales (Montana Reading Publications, 1971)

Blackfeet/Blackfoot
Curly Bear's Blackfeet Stories by Curly Bear Wagner (Hawkstone Prod. tape, 1996)
Napi Stories by Rides at the Door, Blackfeet Heritage Program, 1979 (locally produced)

Multiple Tribes
Indian Tales of the Northern Rockies (Montana Indian Publications, 1971)
Indian Tales of the Northern Plains (Montana Council for Indian Education, 1971)
Legends Told by the Old People by Adolf Hungry Wolf (Good Medicine Books, 1972)

Science Activities for Grades 5-8

1. Read Indian stories about plants (those asterisked above) and use those plants as examples of how plants and their systems obtain and use energy, how plants respond to stimuli and about photosynthesis. Read **Fallen Star's Ears** in ***Keepers of Life***, do the discussion and activities related to soil and nutrient cycling.

2. Have the students discuss what plants were grown and/or used by Indian people of Montana as food – berries, wild turnips, wild onions, corn, squash, beans, sunflowers, plums, bitterroot, etc.

3. Discuss the fact that American Indians were highly skilled botanists and that most of the foods we eat today were domesticated by Indian people. Refer to the beginning of the science section for information on Indian foods.

4. Have the students find out what methods are used by local farmers to increase the quality and quantity of crop yields today? Are any local people utilizing more traditional methods of growing plants? What are those methods?

5. Have the students learn how the diet of Indian people in the past was healthier than it is today. How do people's bodies use energy?

6. Use Indian stories about horses or other animals as examples of how animals and their systems use energy, respond to stimuli (respiration), etc.

7. Read Indian stories about various plants and animals, use those plants and animals in classification activities and in discussions and do research about how they reproduce. If the students read **The Bitterroot** in ***Keepers of Life***, do the discussion and activities related to reproduction. Show the video, ***The Story of the Bitterroot,*** available from http://www.bitterroot.tv/.

8. Use Indian stories about the buffalo, an endangered species, to investigate and explain the interdependent nature of biological systems in the environment and how they are affected by human interactions. Refer to the beginning of the science section in this document for information about buffalo.

9. Have the students do research on what is being done to care for various animals and plants in the area/reservation. What offices are in charge of caring for the animals and plants?

10. Is there any overgrazing of the land? Are the deer overpopulated? Is erosion taking place? Is development taking place? Are there any other situations that may threaten the plants and animals?

11. Have the students write articles, make posters, and/or give presentations on what could be done to be better stewards of the land, plants and various animals in the area/reservation.

RESOURCES/ACTIVITIES FOR SCIENCE CONTENT STANDARD 4 – Grades 5-8

STANDARD: Students demonstrate knowledge of the composition, structures, processes and interactions of Earth's systems and other objects in space.

BENCHMARKS:

1. **Students model and explain the internal structure of the Earth and describe the formation and composition of Earth's external features in terms of the rock cycle and plate tectonics.**
2. **Students differentiate between rocks and classify rocks by how they are formed.**

Napi's Journey/Indian Reading Series/ Northwest Regional Educational Lab **Blackfeet**
The Bear Tepee/Indian Reading Series **Northern Cheyenne**

Tunka-Shila, Grandfather Rock in ***Keepers of the Earth*** by Michael Caduto and Joseph Bruchac **Lakota (**Fulcrum, 1995)
Coyote and Rock in ***Tales from the Bitterroot Valley and Other Salish Folk Stories*** by Kathryn Law (Montana Indian Publications)
How Oil Got in the Ground and **The Crow Indians Introduction to Coal** in ***The Little People*** by Flora Hathaway (Montana Council for Indian Education) **Crow**

BENCHMARK 4: Students describe the water cycle, the composition and structure of the atmosphere, and the impact of oceans on large scale weather patterns.

Water Story/Indian Reading Series/Northwest Regional Educational Lab **Crow**
The Fish Skin by Jamie Oliviero **Cree (**Hyperion Press, large print only)
Four Ancestors, Stories, Songs and Poems from Native North America by J. Bruchac
Spirits of the Winds of the Four Directions in ***Stories from the Old Ones*** by Walter Denny, Bear Chief Educational Consultants (locally produced) **Chippewa-Cree**

BENCHMARKS:

5. **Students describe and model the motion and tilt of Earth in relation to the Sun, and explain the concept of day, night, seasons, year.**
6. **Students describe the Earth, Moon, planets and other objects in space in terms of size, structure, and movement in relation to the Sun.**

Coyote and the North Wind in ***Coyote; How the Summer Season Came, How the Big Dipper and the North Star Came to Be***, and ***Story about the Sun and the Moon/***Indian Reading Series **Assiniboine** Some also in ***How the Summer Season Came/***J. Fourstar
Broken Shoulder (How the Big Dipper and the North Star Came to Be)/Indian Reading Series **Gros Ventre**
Scarface in ***Curly Bear's Blackfeet Stories*** by Curly Bear Wagner, Hawkstone tape
Moons in ***Stories from the Old Ones*** by Walter Denny, Bear Chief Educational Associates (locally produced) **Chippewa-Cree**
The Seven Stars in ***Cheyenne Short Stories***/Montana Council for Indian Education

<u>Science Activities for Grades 5-8</u>

1. Begin the study of the earth by discussing the various features of the external Earth. Discuss the fact that some places on earth are considered special to American Indian people – Devil's Tower in Wyoming, Bear Butte in South Dakota, Chief Cliff near Elmo, Montana, etc.

2. Have the students read and discuss ***The Bear Tepee***.

3. Stress the fact that American Indian people observe nature and learn how to use natural resources and understand natural phenomena in order to live. Their storytelling focuses on these things.

4. During the study of rocks, have the students read and discuss one or more of the Indian stories about rocks. If the students read **Tunka-Shila, Grandfather Rock**, discuss the related information provided and do some of the activities in ***Keepers of the Earth***.

5. During the study of rocks and the internal features of the earth, have the students read and discuss **The Crow Indians Introduction to Coal** and **How Oil Got into the Ground**.

6. Stress the importance of knowledge about science and technology as it applies to earth science and the areas of natural resource development, management and conservation. Have a geologist or another professional who works in the area of mineral development visit the class and tell of their work.

7. When studying about water and the water cycle, utilize ***Water Story***, poetry on water and air in ***Four Ancestors***, **Spirits of the Winds**, and ***The Fish Skin*** about drought.

8. Stress that American Indian peoples long ago developed an understanding of the stars and the regular and predictable motion of the sun and moon and observed them and employed this knowledge in agricultural and ceremonial cycles.

9. Provide information to the class from the introductory section of this science content unit, Observatories, 2,600 Years Old.

10. Have the students read and discuss some of the Indian stories about the sun, moon stars and seasons in connection with the study of the solar system.

11. Have students give presentations to show what they learned in any of the earth science areas. Include the Indian information. Students can work in pairs. Presentations will be evaluated.

12. Discuss all of the possible careers that deal with earth science.

RESOURCES/ACTIVITIES FOR SCIENCE CONTENT STANDARDS 1 AND 6 – Grades 5-8

STANDARDS:

1. **Students design, conduct, evaluate and communicate scientific investigations.**
6. **Students understand historical developments in science and technology.**

ESSENTIAL UNDERSTANDING 2: **There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian.**

Native American Scientists by Jetty St. John (Mankato, MN: Capstone Press, 1996, $19/$22)
Engineer from the Comanche Nation: Nancy Wallace by M. Verheyden-Hilliard (Equity Institute, 1985, $12)
Charles Eastman: Sioux Physician and Author by Karin Badt (Chelsea House, 1995, $19.95)
Native American Doctor: The Story of Susan Laflesche Picotte by Jeri Feris (Carolrhoda, 1991, $27.95)
Carlos Montezuma by Peter Iverson (Austin, TX: Raintree Steck-Vaughn, 1992, $29.95)
Teachings of Nature by Adolf Hungry Wolf (Indian author) (Good Medicine Books, 1989, $8.95)
Science and Technology by Emory Keoke (Indian author) and Kay Porterfield (Facts on File, 2005, $40)

Science Activities for Grades 5-8

1. Emphasize with the students the fact that Indian people have always been scientists. They had to observe nature and learn out how to use its resources to live. They had to conduct scientific investigations.

2. Emphasize with the students that Indian people studied the sky, experimented and learned the best ways to grow plant foods, learned to use plants for medicines, and used science in order to use natural resources in other ways in their daily lives.

3. Have the students read parts of ***Teachings of Nature*** to learn how some Indian people in Montana used medicinal plants.

4. Discuss how Indian people had to use science in their daily lives. Have the students each find an example of Indians' use of science in ***Science and Technology*** and report to the class.

5. Emphasize with the students that many Indian people today work in the science fields. Invite people who utilize science in their work to visit the class.

6. Have the students read about Indian people, past and present, in science fields.

7. Have the students do a search on the Internet to see if they can find more information on the people they have read about.

8. Have the class develop a presentation to be given to younger students about how Indian people used science in their daily lives.

RESOURCES/ACTIVITIES FOR SCIENCE CONTENT STANDARD 3 – Grades 9-12

STANDARD 3: Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

BENCHMARKS:

2. **Students will describe and explain the complex processes involved in energy use in cell maintenance, growth, repair and development.**
3. **Students will model the structure of DNA, protein synthesis, and the molecular basis of heredity and how it contributes to the diversity of life.**
4. **Students will predict and model the interaction of biotic and abiotic factors, which limit populations (natural selection) and contribute to the change of a species over time.**
5. **Students will apply a biological classification scheme to infer and discuss the degree of species divergence using local ecosystems.**

Horse Follow Closely by GaWaNi Pony Boy (Irvine, CA: Bowtie Press, 1998, $29.95)

Out of the Saddle by GaWaNi Pony Boy (Irvine, CA: Bowtie Press, 1998, $14.95)

What Has Happened to the Crow Indian Horses in ***From the Heart of Crow Country*** by Joseph Medicine Crow (Santa Fe, NM: Sunset Productions, 1995, $14.95)

Seeing the White Buffalo by Robert B. Pickering (Johnson Books, 1997, $16.95)

Wild Horse Roundup by Pete Beaverhead/Flathead Culture Committee **Salish/Kootenai**

Trickster stories in books listed under Language Arts 9-12 Traditional Stories Tricksters: (Coyote, Napi, Iktomi)

Teachings of Nature by Adolf Hungry Wolf **Blackfoot, Flathead, Chippewa, Cree** (Good Medicine Books, 1989, $3.55/$8.46, Alibris)

Native American Gardening by Michael Caduto and Joseph Bruchac (Indian author) (Golden, Colo: Fulcrum Publishing, 1996, $15.95

Native Wisdom by Joseph Bruchac (Harper San Francisco, 1995, $12.00)

A Natural Education: Native American Ideas and Thoughts by Stan Padilla (Summertown, Tenn: Book Publishing, 1994, $9.95)

All Our Relations: Native Struggles for Land and Life by Winona LaDuke (Indian author) (Cambridge, Mass: South End Press, 1999, $16)

Our Only Homeland: An Ecological Look at the Land of the Gros Ventre and Assiniboine by Robert Huberman, Hays/Lodgepole Schools (locally produced)

Quotations on Ecology

The old Lakota was wise. He knew that man's heart away from nature becomes hard; he knew that lack of respect for growing, living things soon led to lack of respect for humans too.

- Luther Standing Bear, Lakota, ***A Natural Education***

All living creatures and all plants are a benefit to something. Certain animals fulfill their purpose by definite acts. The crows, buzzards, and flies are somewhat similar in their use, and even the snakes have purpose in being. The animals roamed over the country until they found a proper place.

- Okute, Teton Lakota, ***A Natural Education***

We do not like to harm the trees. Whenever we can, we always make an offering of tobacco to the trees before we cut them down. We never waste the wood, but use all that we cut down. If we did not think of their feelings, and did not offer them tobacco before cutting them down, all the other trees in the forest would weep, and that would make our hearts sad, too.

- Mesquakie, 1939, ***Native Wisdom***

Being born as humans to this earth is a trust. We have a responsibility because of the special gift we have, which is beyond the fine gifts of the plant life, the fish, the woodlands, the birds, and all the other living things on earth. We are able to take care of them.

- Audrey Shenandoah, Onondaga, 1987, ***Native Wisdom***

The lands of the planet call to humankind for redemption. But it is a redemption of sanity, not a supernatural reclamation project at the end of history. The planet itself calls to the other living species for relief. The land waits for those who can discern their rhythms. The peculiar genius of each continent – each river valley, the rugged mountains, the placid lakes – all call for relief from the constant burden of exploitation.

- Vine Deloria, Jr., Lakota, 1973, ***Native Wisdom***

Plants are thought to be alive,
Their juice is their blood, and they grow.
The same is true of trees.

All things die,
Therefore all things have life.
Because all things have life,
gifts have to be given to all things.

- William Benson, Pomo, 1993, ***Native Wisdom***

It is really important for women to take care of the Mother Earth that we live on today. Your mother might die, but you still live on this earth. Your mother's the one that does everything for you. The Mother Earth does the same.

- Lena Sooktis, Northern Cheyenne, 1993, ***Native Wisdom***

Science Activities for Grades 9-12

1. Use excerpts from Indian literature to introduce or reinforce topics and concepts in life science. Apply the Montana language arts standards and benchmarks in activities with the Indian literature.

2. Have the students read Indian literature about horses and study the horse in regard to energy use in cell maintenance, growth, repair and development.

3. Emphasize with the students that Indian people knew much about the natural world, were fascinated with it, had great reverence for it, and it was the subject of their storytelling.

4. Trickster (Coyote, Napi, Iktomi) stories often point out characteristics of animals. Read them in regard to the study of heredity and the diversity of life.

5. Read about the white buffalo and the implications of such in regard to heredity and the importance of a white buffalo to Indian people.

6. In the study of species divergence and ecosystems, include Indian literature that includes Indians' views in regard to ecology. See quotations above.

7. Have the students read the work of Winona LaDuke and discuss her views.

8. Have the students observe and study relationships between man, animals and plants.

9. Have the students do research on what is being done to care for various animals and plants in the area/reservation. What offices are in charge of these things?

10. Is there any overgrazing of the land? Are the deer overpopulated? Is erosion taking place? Is development taking place? Are there any other situations that may threaten the plants and animals?

11. Have people who work in the area of land and livestock management visit the class and tell of their work.

12. What kind of livelihood does the raising of livestock provide today? Compare it to the livelihood provided by the buffalo. What do ranchers have to do to care for the land? For animals?

13. What does the class think about the cloning of animals?

14. Have the students write papers on what could be done to be better stewards of the land and various animals in the area/reservation, based on scientific knowledge.

RESOURCES/ACTIVITIES FOR SCIENCE CONTENT STANDARD 4 – Grades 9-12

STANDARD 4: Students demonstrate knowledge of the composition, structures, processes and interactions of Earth's systems and other objects in space.

BENCHMARK 2: Students will identify and classify rocks and minerals based on physical and chemical properties.

Mean Spirit by Linda Hogan (Indian author) (NYk: Ivy Books, Ballantine Books, 1995, $6.95)
Wolfsong by Louis Owens (Indian author) (Univ. of Oklahoma Press, 1995, $12.95)
Ecocide of Native America: Environmental Destruction of Indian Lands and People by Donald A. Grinde, Jr. and Bruce Johansen **Teacher Resource** (Santa Fe, NM: Clear Light, 1995, $24.95, cloth, $14.95, paperback)
The Winona LaDuke Reader by Winona LaDuke (Indian author) (Voyageur Press, 2002, $14.95)
Last Standing Woman by Winona LaDuke (Voyageur Press, 2002, $14.95)
The Crow Indian's Introduction to Coal and **How Oil Got into the Ground** in ***The Little People*** by Flora Hathaway/Montana Council for Indian Education

BENCHMARK 5: Students will explain the impact of terrestrial, solar, oceanic, and atmospheric conditions on global climatic patterns.

In a Sacred Manner I Live by Neil Philip
Native Wisdom by Joseph Bruchac (Indian author) (San Francisco: Harper, 1995, $11)
Words of Power: Voices from Indian America by Norbert Hill, Jr. (Indian author) (Golden, CO: Fulcrum, 1994, $17.95)
A Natural Education: Native American Ideas and Thoughts by Stan Padilla (Summertown, Tenn: Book Publishing Co., 1994, $9.95)
See quotations from these books on the following page.

BENCHMARK 6: Students will describe the origin, location, and evolution of stars and their planetary systems in respect to the Solar System, the Milky Way, the Local Galactic Group, and the Universe.

The Stars We Know: Crow Indian Astronomy and Lifeways by Timothy McCleary (Waveland Press, 1996, $13.95)
Teachings of Nature by Adolf Hungry Wolf **Blackfeet/Blackfoot** & **Chippewa** (Good Medicine, $8.95)
How the Big Dipper and the North Star Came to Be in ***How the Summer Season Came*** by Jerome Fourstar and others **Assiniboine** and **Ft. Peck/Ft. Belknap Tribes**
They Dance in the Sky: Native American Star Myths by R. A. Williamson (Houghton Mifflin, 1993, $11.04)
Living in the Sky: The Cosmos of the American Indian by Ray Williamson (Univ. of Oklahoma Press, 1987, $24.95)
Encyclopedia of American Indian Contributions to the World by Emory Keoke (Indian author) and Kay Porterfield (NY: Facts on File, 2002, $58.00)
Moons in ***Stories from the Old Ones*** by Walter Denny (Indian author), Bear Chief Educational Associates **Chippewa-Cree**
The Seven Stars in ***Cheyenne Short Stories***/Montana Council for Indian Education

Quotations Relating to Benchmark 5 for Science Standard 4 for Grades 9-12

All living creatures and all plants derive their life from the sun. If it were not for the sun, there would be darkness, and nothing could grow – the earth would be without life. Yet the sun must have the help of the earth. If the sun alone were to act upon animals and plants, the heat would be so great that they would die, but there are clouds that bring rain, and the action of the sun and the earth together supply the moisture that is needed for life.

- Okute, Teton Lakota, ***A Natural Education***

You have noticed that everything an Indian does is in a circle and that is because the Power of the World always works in circles and everything tries to be round. Everything the Power of the World does is done in a circle. The sky is round and I have heard the earth is round like a ball and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for their religion is the same as ours. The sun comes forth and goes down again in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood and so it is in everything where power moves.

- Black Elk, Lakota, 1931, ***Words of Power***

The Spring has come; the earth has received the embraces of the sun and shall soon see the results of that love! Every seed is awakened and so has all animal life. It is through

this mysterious power that we too have our being, and we therefore yield to our neighbor, even our animal neighbors, the same rights as ourselves: to inhabit this land.

- Sitting Bull, Lakota, ***A Natural Education***

We believe that the sun is all powerful, for every spring he makes the trees to bud and the grass to grow. We see these things with our own eyes, and therefore know that all life comes from him.

- Anonymous, Blackfoot, ***In a Sacred Manner I Walk***

Our land is more valuable than your money. It will last forever. It will not even perish by the flames of fire. As long as the sun shines and the waters flow this land will be here to give life to men and animals.

- Crowfoot, Blackfoot, ***Words of Power***

From the beginning there were drums, beating out world rhythm – the booming, never-failing tide on the beach; the four seasons, gliding smoothly, one from the other; when the birds come, when they go, the bear hibernating for his winter sleep. Unfathomable the why, yet all in perfect time.

- Jimalee Burton, Cherokee, 1974, ***Native Wisdom***

Science Activities for Grades 9-12

1. During the study of rocks and minerals, have the students read to learn how Indian lands, and sometimes their way of life, have been destroyed because of acquisition of coal, oil, gas, and uranium.

2. Stress the importance of knowledge about science and technology as it applies to earth science and the areas of natural resource development, management and conservation. Relate this to the present fuel situation in the world. Have a geologist or other person who works in the area of mineral development visit the class and tell of his/her work.

3. Have one half of the class read and discuss ***Wolfsong*** and the other half read and discuss ***Mean Spirit***.

4. Explain to the students that Indian people understood the central interaction of sunlight (external energy) and the earth's heat (internal energy) that drive a variety of natural earth system cycles. Have the students read the quotations of Indian people that indicate this understanding.

5. Have the students read and write analyses of what these quotations indicate about earth systems/cycles and evidence that Indian people had to support their knowledge.

6. Explain to the students that Indian people understood that changes in the earth's surface, weather fluctuations and the movement of celestial objects all worked together and affected historical American Indian community locations, annual migrations, and agricultural and ceremonial cycles.

7. Explain to the students that Indian people have made contributions to current knowledge about conservation and healthy ecological practices and how these relate to applications of modern science and technology in local, regional, national and global circumstances/problems. Indian people, for example, have been called upon to assist with the global warming problem.

8. When students study the solar system, have them read Indian legends about the stars.

9. Explain to the students that Indian people studied the stars and had highly sophisticated observatories. See information on this in the introduction to the science content unit section, Observatories 2,600 Years Old.

10. The first American Indian in space, Commander John Herrington (Chickasaw) traveled on the Space Shuttle Endeavor in November 2002. On the voyage he took an American Indian flute and an eagle feather. They are on display at the National Museum of the American Indian in Washington, D.C. What aspects of the atmosphere had to be dealt with in Commander Herrington's voyage?

RESOURCES/ACTIVITIES FOR SCIENCE CONTENT STANDARDS 1 AND 6 – Grades 9-12

STANDARDS:

1. **Students design, conduct, evaluate and communicate scientific investigations.**
6. **Students understand historical developments in science and technology.**

Yellowtail: Crow Medicine Man and Sun Dance Chief/ M. Fitzgerald and T. Yellowtail (Univ. of Oklahoma, $16.95)
Pretty Shield: Medicine Woman of the Crows by Frank Linderman ($14.94, $12.95)
Carlos Montezuma and the Changing World of American Indians by Peter Iverson (Univ. of New Mexico: $29.95)
The Scalpel and the Silver Bear: The First Navajo Woman Surgeon by Lori Arviso Alvord (Bantam, 2000, $2.95)
Teachings of Nature by Adolf Hungry Wolf (Book Publishing Co., $8.95)
Encyclopedia of American Indian Contributions to the World/Emory Keoke and Kay Porterfield (Facts on File, $58.00)

<u>Science Activities for Grades 9-12</u>

1. Emphasize with the students the fact that Indian people have always been scientists. They had to observe nature and learn how to use its resources to live. They had to

conduct scientific investigations. Indian people studied the sky, experimented and learned the best ways to grow plant for foods, learned to use plants for medicines, and used science in order to use natural resources in other ways in their daily lives.

2. Have the students read parts of ***Teachings of Nature*** or ***Indians of Idaho, Montana and Wyoming*** and ***A Taste of Heritage*** to learn how Indian people of Montana used medicinal plants. What science is involved?

3. Have the students read about Yellowtail or Pretty Shield, traditional medicine people.

4. Have the students each find a contribution that Indian people made to the world in the ***Encyclopedia of American Indian Contributions*** and report to the class. Have the students explain the science involved in the contribution they chose to share.

5. Emphasize with the students that many Indian people today work in the science fields. Invite Indian people who utilize science in their work to visit the class.

6. Have the students read about Carlos Montezuma and Charles Eastman, early Indian physicians. Read about Dr. Lori Arviso Alvord.

7. Have the students do a search on the Internet to find more information on Indian people in science fields, especially Agnes Stroud, Clifton Poodry, Jernel Yakel, and Frank Dukepoo, scientists in the field of biology. Search SACNAS Biography Project http://www2.sacnas.org/biography/default.asp.

SOCIAL STUDIES

My people were wise. They never neglected the young or failed to keep before them deeds done by illustrious men of the tribe. Our teachers were willing and thorough. They were our grandfathers, fathers, or uncles. All were quick to praise excellence without speaking a word that might break the spirit of a boy who might be less capable than others. The boy who failed at any lesson got only more lessons, more care, until he was as far as he could go.

- Plenty-Coups (Crow), 1928

SOCIAL STUDIES OVERVIEW

Resources/Indian literature and activities have been included for the following social studies standards for all grade levels:

> **Standard 2: Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.**
>
> **Standard 4: Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.**
>
> **Standard 6: Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.**

The other standards are also important, but there is a lack of resources/Indian literature that relates to Standard 3, geography, and Standard 5, economics. Similarly, not all benchmarks are addressed in the above standards. Connections have been made wherever possible. Standard 1, "Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations," is really a basis for this curriculum development that incorporates more about Montana's Indian people into social studies classrooms.

> The inclusion of a curriculum on tribal governments will aid Indian and non-Indian students to gain an understanding, appreciation and respect for the sovereign tribal governments serving reservations in Montana.
> - Forrest Gerard, Blackfeet, former Assistant Secretary of Indian Affairs, 2005

The ***Essential Understandings Regarding Montana Indians*** are especially important in the social studies area. That document, on the Office of Public Instruction Web site, should be a primary resource for social studies teachers. Another document, ***Indian Country: A History of Native People in America*** by Karen Harvey and Lisa Harjo Golden, Co; Fulcrum 1998, $26.95, is a major resource for inclusion of Indian history in the curriculum. It is especially helpful for helping to understand federal Indian policy that affected and still affects all federally recognized tribes. It contains lesson plans for various grade levels and is especially helpful for grades five and up. ***Montana Indians: Their History and Location/***Montana Office of Public Instruction and ***Montana's Indians: Yesterday and Today*** by William Bryan are two other basic resources for teachers.

Whenever possible, an integrated approach should be used so that Indian literature used to help teach a social studies concept is also used to teach reading and other language arts skills and strategies. At the upper grade levels, teachers might team to use a novel that helps teach a social studies concept in English class so that it is also

used to promote its literary qualities. Effective strategies such as instructional conversations and literature circles should be used with the literature wherever it is included.

RESOURCES/ACTIVITIES FOR SOCIAL STUDIES CONTENT STANDARD 2 – Grades K-4

STANDARD 2: Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.

***ESSENTIAL UNDERSTANDING 7*: Under the American legal system, Indian tribes have sovereign powers separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.**

BENCHMARKS:

1. **Students will explain the purpose and various levels of government.**
2. **Students will recognize local, state, tribal and federal governments and identify representative leaders at these levels (e.g., mayor, governor, chairperson, president).**
3. **Students will identify the major responsibilities of local, state, tribal and federal government.**
4. **Students will explain how governments provide for the needs and wants of people by establishing order and security and managing conflict.**

Focus

Generally, Indian tribes are considered nations and have their own governments.

Resources

Tribal Web sites

Social Studies Activities for Grades K-4

1. Discuss the following responsibilities and tribal governments:

In general, tribal governments have the authority to make, apply, and enforce rules and laws for their reservations. They operate differently from place to place, however.

In general, tribal governments:

Decide who can be a member of the tribe,
Establish police forces and tribal courts,
Enter into agreements with states and local governments,
Make laws/codes to provide for the health, welfare and education of their members,

Decide how tribal property can be used, and
Ensure that tribal cultural integrity, including language, is preserved.

Indian people from Montana tribes are citizens of their tribes/nations, the state of Montana and the United States.

2. Students learn the names of the tribal chairpersons for every reservation in Montana. Go to www.mywytlc.com for a current listing of tribal council members.

BENCHMARKS:

5. **Students will identify and explain the individual's responsibilities to family, peers and the community, including the need for civility, respect for diversity and the rights of others.**
6. **Students will describe factors that cause conflict and contribute to cooperation among individuals and groups (e.g., playground issues, misunderstandings, listening skills, taking turns).**

Focus

Traditional American Indian values teach that one must be good to and help others.

Indian Literature

School/Indian Reading Series, Northwest Regional Educational Lab

Helpers/Indian Reading Series, Northwest Regional Educational Lab

Friends/Indian Reading Series, Northwest Regional Educational Lab

Mali Npnaqs, The Story of a Mean Old Lady by Johnny Arlee (Indian Author), Salish-Kootenai

Little Bear's Vision Quest by Diane Silvey (Victoria, BC; First Nations Education Div, Greater Victoria School District 61, 1995)

Little White Cabin by Ferguson Plain (Pemmican, 1992, $7.95)

Red Parka Mary by Peter Eyvindson (Pemmican, 1996, $10.95)

Bird Talk by Lenore Keeshig-Tobias (Orlando: Harcourt Brace, 1994)

Social Studies Activities for Grades K-4

1. Have the students discuss the characteristics of a friend and that good friends grow up to be good citizens.

2. Have the students read ***School, Helpers*** and ***Friends*** and discuss friendship, responsibility, rules, working together, helping one another, etc. Utilize the Teacher's Manual that accompanies these books.

3. Have the students read ***Little Bear's Vision Quest*** and ***Mali Npnaqs,*** about not being a good friend. See activities at the back of the ***Little Bear's Vision Quest***.

4. Discuss tribal values of being good to one another and helping one another. Read and discuss ***Little White Cabin*** and/or ***Red Parka Mary***.

5. Have students read ***Bird Talk*** and discuss befriending someone who is different.

6. Have students discuss what a responsibility is. Have them make lists of how they are responsible and share with the class.

RESOURCES/ACTIVITIES FOR SOCIAL STUDIES CONTENT STANDARD 4 –Grades K-4

STANDARD 4: Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

***ESSENTIAL UNDERSTANDING 6*: History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an Indian perspective frequently conflicts with the stories mainstream historians tell.**

BENCHMARKS:

2. **Students will use a timeline to select, organize, and sequence information describing eras in history.**
3. **Students will examine biographies, stories, narratives, and folk tales to understand the lives of ordinary people and extraordinary people, place them in time and context, and explain their relationship to important historical events.**
6. **Students will recognize that people view and report historical events differently.**

Focus

There are people and events in the history of America that are especially important to Indian people.

Indian Literature

Sacagawea by D. L. Birchfield (Raintree, 2003, $25.69)
The Battle of the Little Bighorn by Mary Lee Knowlton (Gareth Stevens Pub., 2002, $33.97)
Crazy Horse by D. L. Birchfield (Raintree Steck-Vaughn, 2003, Austin, $25.69)
Sitting Bull by Herman Viola (Raintree,1992; $11.10, Turtleback)
Chief Joseph by Don McLeese (Vero Beach, FL; Rourke Pub.; 2003, 419.95)
Riel's People by Maria Campbell (Vancouver; Douglal E. McIntyre, 1978, $12.52)
Cheyenne Again by Eve Bunting (Houghton · Mifflin $16/$5.95, Sagebrush, $14.10)

Social Studies Activities for Grades K-4

1. As students learn about the Lewis and Clark expedition, have them read and discuss ***Sacagawea.*** They should also learn that there is dispute in regard to the story of Sacagawea, who she really is – Shoshone or Hidatsa; where she is buried. People view and report historical events differently.
2. As students learn about the Battle of the Little Big Horn, have them also read biographies of Crazy Horse and Sitting Bull and discuss.
3. After students read about different events and/or people in history, have them draw a timeline and place the events/people on the timeline.

BENCHMARKS:

2. **Students will use a timeline to select, organize, and sequence information describing eras in history.**
4. **Students will identify and describe famous people, important democratic values, symbols and holidays, in the history of Montana, American Indian tribes, and the United States.**
6. **Students will recognize that people view and report historical events differently.**

Focus

American Indians have their own views and reactions in regard to democratic values, symbols and holidays.

Indian Literature

Encounter by Jan Yolen (San Diego; Harcourt Brace, 1996)
Squanto's Journey by Joseph Bruchac (San Diego; Silver Whistle, 2000)
How the Eagle Got His White Head by Jane Chartrand

Social Studies Activities for Grades K-4

Columbus Day: Explain that many Indian people do not celebrate Columbus Day for obvious reasons. Some tribes have changed it to "Indian Day." Montana has designated the fourth Friday of each September as American Indian Heritage Day. In 1989 the state of South Dakota replaced Columbus Day with Native American Day. Have the students hear/read/discuss an Indian version of the Columbus story from ***Rethinking Columbus***:

> Once upon a time a group of people lived on an island, Bohio (now called Hispaniola) in the Caribbean. These people were proud of their island. They built beautiful farms and villages from dirt and rock. They respected the plants and animals. Many people lived on Bohio. They called themselves Tainos.
>
> One day, some of the people saw three boats far off in the ocean. They gathered around and watched as the boats came closer and closer. When the boats reached land, strange-looking people got off. Their skin was pink, their hair the color of sand, and their eyes the color of the sea. They wore strange items that covered their bodies, even though it was very hot.
>
> Their leader was a man called "Christopher Columbus." He immediately put a flag down and acted as if the land was now his. This was odd. The Taino people did not believe anyone could own the land. Besides the Taino people were living there.
>
> Through motions and gestures, it became clear that Columbus wanted gold. He wanted the Taino people to bring it to him. They tried to explain that there was little gold there, just a few small pieces gathered from the water. They tried to tell Columbus. He became very angry. The people were afraid of his anger. They wondered what he planned to do next. After several months, Columbus returned to the island for a second visit. He brought hundreds of people on 17 boats. Before he left this time, he captured many of the Taino people; over 500 were forced onto his boats. They were taken to Spain and sold as slaves. Many died on the voyage to Spain. Their bodies were thrown into the ocean.
>
> During his second visit, Columbus again told the Taino people to bring him gold. "If you do not," he warned, "we shall slay your people." The people had to bring him gold even though it was very difficult to find. Columbus made them wear buttons to show that they had brought him gold. The hands of those who did not bring gold were cut off and they bled to death.
>
> The Taino formed an army, but they did not have guns, swords and vicious dogs like Columbus and his crew. The Tainos ran for their lives into the mountains. Those who were caught were hung or burned to death. Many others killed themselves. In two years over half of the Taino people of Bohio

were dead. The Tainos' peaceful and proud land was taken over and destroyed. The newcomers cut down all the forests. They let their pigs and cows eat all the grass.

Before long, the conquerors killed almost all of the Tainos. Other native peoples in the Americas were also attacked, some with weapons, some with terrible new diseases. But not all were destroyed. Many have survived. This is the story handed down from generation to generation. (www.rethinkingschools.org)

Thanksgiving: Read and discuss ***Squanto's Journey*** by Indian author, Joseph Bruchac. Explain that this story is questioned by many Indian people. Explain that some Indian people also do not celebrate Thanksgiving, either because they are not thankful that the white man came because of what happened to the Indian people or because they have their own ways of giving thanks.

Many Indian people across the country remember June 25, the anniversary of the Battle of the Little Big Horn.

Independence Day: Benjamin Franklin, an author of the Declaration of Independence, got ideas about how the U.S. government should be run (democracy) from the Iroquois Confederacy of Indian people. American Indians usually honor the American flag as part of their strong patriotism, despite their turbulent history with the U.S. government, resulting from misguided and outright hostile government policies. The eagle is our national symbol and to Indian people the eagle is a highly sacred bird. There are many stories about eagles among the tribes. Read ***How the Eagle Got His White Head***.

Veterans' Day: American Indian people are usually highly patriotic and served in the armed forced in America's wars even before they were citizens of the United States. There have been so many Indians serving in the armed forces of the United States that they are overrepresented in numbers as compared to other groups in this country. American Indian veterans are usually highly honored by their people.
Place the events that led to these holidays on a history timeline.

BENCHMARK:

2. **Students will use a timeline to select, organize, and sequence information describing eras in history.**
6. **Students will recognize that people view and report historical events differently.**
7. **Students will explain the history, culture, and current status of the American Indian tribes in Montana and the United States.**

<u>Focus</u>
Indian people want the true story of their histories told.

Indian Literature

The People Shall Continue by Simon Ortiz (Turtleback Books, $13.10; Sagebrush, $16.40, 1994)

The Blackfoot by Mary Stout (Gareth Stevens Inc., 2004, $18.50)

Cree by Mary Stout (Gareth Stevens, $18.50)

Sioux by D. L. Birchfield (Gareth Stevens, 2003, $18.50)

Cheyenne by D. L. Birchfield (Milwaukee; Gareth Stevens Pub., 2003, $18.50)

Apsaalooke (Crow) Nation by Allison Lassieur (Mankato, Minn: Bridgestone Books, 2002***)***

OPI Montana Indians: Their History and Location (Office of Public Instruction)

Montana's Indians: Yesterday and Today by William Bryan (Farcountry Press, 1996, $24.95)

Social Studies Activities for Grades K-4

1. Read and discuss the history of Indian people by Simon Ortiz. Have them plot events on a timeline.
2. Read about the history of one of the tribes in Montana or have groups of students read about the history of different tribes in Montana and report to the class using timelines.
3. For tribes for which there are not books for this level, the teacher should summarize information to provide to the students from the books about Montana Indians listed above. Students can write books about those tribes using the ones listed above as models.
4. Students can rewrite books for any or all Montana tribes if there is information that is felt to be important and is not included in the books listed above.

Visit Tribal Web sites for tribal specific definition.

RESOURCES/ACTIVITIES FOR SOCIAL STUDIES CONTENT STANDARD 6 – Grades K-4

STANDARD 6: Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

BENCHMARKS:

1. **Students will identify the ways groups meet human needs and concerns and contribute to personal identity.**
3. **Students will identify and describe ways families, groups, tribes and communities influence the individual's daily life and personal choices.**
6. **Students will identify roles in group situations.**

Focus

Children are members of families, communities, and can be members of tribes/Indian nations.

The extended family system is a tie that binds Indian communities. Children and elders are especially important to Indian people. The elders are teachers.

Indian tribal members work together to meet the needs of their citizens including education, health, housing, etc., but they also provide and enjoy social get togethers, including powwows, fairs and other community events.

Indian Literature

Eagle Feather, An Honour by Ferguson Plain (Pemmican, 1989, $7.95)

Bird Talk by Lenore Keeshig-Tobias (Sagebrush, 1994, $15.25)

The Bead Pot by Thelma Poirier (Pemmican, 1993, $10.95)

A Little Boy's Big Moment/Indian Reading Series

Jingle Dancer by Cynthia Leitich Smith (Harper Collins, Children's Book Group, 2000, $15.95)

Crow Children and Elders Talk Together by Barrie Kavasch (NY: Rosen Press, 1999, $19.95)

Blackfoot Children and Elders Talk Together by Barrie Kavasch (Indian Author)

End of Summer/Indian Reading Series/Northwest Regional Educational Lab

Grandma Rides in the Parade/Indian Reading Series

Social Studies Activities for Grades K-4

1. Have the students read some of the first seven stories listed above and discuss how families met human needs and concerns and contributed to personal identity. How do families influence an individual's daily life and personal choices?

2. Discuss what is meant by an extended family. Family members are very close in Indian communities, beyond the regular nuclear family.
3. Have the students read or review some of the last seven stories listed above and discuss how communities/tribes meet human needs and contribute to personal identity. How do communities/tribes influence an individual's daily life and personal choices?

BENCHMARK 2: Students will describe ways in which expressions of culture influence people (e.g., language, spirituality, stories, folktales, music, art, dance).

ESSENTIAL UNDERSTANDING 2: **There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian**

Focus

Although there may be some similarities in geographic regions, American Indians across the United States have different languages, cultures, and traditions.

Indian Literature

Children of Native America Today by Yvonne Wakim Dennis, (Charlesbridge Pub, In., 2004, $19.95)

Many Nations by Joseph Bruchac (Scholastic, An Alphabet of Native America, 1998, $5.99)

American Indian Festivals by Jay Miller (NY: 1996, Scholastic Lib. Pub., $6.95, $25.00, Sagebrush, $15.25)

Skokomish Baskets and Canoes/Indian Reading Series/Northwest Regional Educational Lab

Native Artists of North America by Reavis Moore (Santa Fe: John Muir Pubs: Dist. Ww Nortog.,1993, $5.94)

Where Did You Get Your Moccasins? by Bernelda Wheeler (Winnipeg: Pegusis Press. 1992, $6.90)

Shota and the Star Quilt by Margaret Bateson-Hill and others (NY: Zero to Ten Unlimited, 2001, $7.95/ $14.95)

How Raven Stole the Sun by Maria Williams (NY: Abbeville Press, 2001, $14.95)

How Rabbit Tricked Otter by Gayle Ross (Indian Author)

Less Than Half, More Than Whole by Kathleen Lacapa (Flagstaff Ariz: Northland, 1998, $7.95)

Social Studies Activities for Grades K-4

1. Have the students read some of the books to learn that tribes across America have different cultures and traditions: ***Many Nations, Seasons of the Circle, American Indian Festivals,*** and/or ***All My Relations***.
2. Note that different tribes have different forms of art: ***All My Relations, Skomomish Baskets and Canoes,*** and/or ***Native Artists of North America.***
3. Note that in ***Shota and the Star Quilt,*** Shota and her family make a star quilt like Indian people in Montana do, but Shota and her family speak a different language (Lakota) than most of the tribes in Montana do. (People at Ft. Peck speak Dakota, a different dialect.)
4. In ***Where Did You Get Your Moccasins?*** note that Indian tribes have different ways of making moccasins. For example, some tribes have moccasins with no beadwork on them, some use flower designs, and some use geometric designs.
5. Explain to the students that tribes often have trickster stories in which there is a certain character and the stories usually teach lessons. For example, for some tribes in Montana, the character is an animal, a coyote or a spider. For tribes in the Northwest United States, it is a raven. For tribes in the Southeast, it is a rabbit.
6. Have the students read ***Less Than Half, More Than Whole*** to learn that some Indian children struggle with cultural identity.

BENCHMARK 4: Students will identify characteristics of American Indian and other cultural groups in Montana.

ESSENTIAL UNDERSTANDING 1: **There is great diversity among the 12 Tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.**

Focus

Expressions of culture (language, spirituality, stories, music, art and dance) across the tribes of Montana.

Literature

Eagle Drum by Robert Crum (NY: Four Winds Press, 1994)

OPI Your Guide to Understanding and Enjoying Pow Wows by Murton McCluskey (Montana Office of Public Instruction)

A Little Boy's Big Moment/Indian Reading Series

Powwow by Georga Ancona (San Diego, Calif: Harcourt Children's Books, $9)

End of Summer/Indian Reading Series/Northwest Regional Educational Lab

Grandma Rides in the Parade/Indian Reading Series

Tepee Making/Indian Reading Series/Northwest Regional Educational Lab

Blackfeet Language Coloring Book by Elizabeth Lewis/Blackfeet Heritage Program (locally produced) (Browning, 1978)

See bilingual books listed for K-4 in the science section for books written in other Native languages. (locally produced)

Stories including tricksters, for example, Iktomi or Inkdomi (Sioux), Coyote (Salish/Kootenai, Crow, Northern Cheyenne, Assiniboine) and Napi (Blackfeet) from traditional storybooks under Science Standard 3 – K-4

Crow Children and Elders Talk Together by Barrie Kavasch (NY: Rosen Pub. Group, 1999, $19.95)

Blackfoot Children and Elders Talk Together by Barrie Kavasch

The Blackfoot by Mary Stout (Gareth Stevens, $18.50)

Cree by Mary Stout (Gareth Stevens, $24.69)

Sioux by D. L. Birchfield (Gareth Stevens, 2003, $24.67)

Cheyenne by D. L. Birchfield (Gareth Stevens, 2003, $24.67)

Apsaalooke (Crow) Nation by Allison Lassieur (Mankato, MN: Bridestone & Capstone Books, 2002, $13.95)

Montana Indians: Their History and Location (Office of Public Instruction)

Montana's Indians: Yesterday and Today by William Bryan

<u>Social Studies Activities for Grades K-4</u>

1. Have the students read about and discuss cultural aspects of tribes in Montana.
2. Explain to the students that although there are similarities in cultures and traditions among the Montana tribes, the tribes have distinct languages and varying traditions.

3. Compare aspects of tribal cultures in Montana with those of other tribes in America.
4. Compare aspects of tribal cultures in Montana with cultures of others in Montana.
5. Have the students learn the various tribes in Montana and their locations.

BENCHMARK 5: Students will identify examples of individual struggles and their influence and contributions.

Focus

Many American Indian people have struggled but have made important contributions to their people and to others.

In the traditional Indian community, the people would note that individual children had certain talents and the whole community would encourage each child in the pursuit of developing that talent.

Literature

We Are the Many by Doreen Rappaport Contains lives of different Indian people, a picture book of American Indians (NY: Harper Collins, 2002, $17.89)

Jim Thorpe's Bright Path by Joseph Bruchac (Lee and Low Books Inc., 2004, $17.95)

Tallchief by Rosemary Wells and Maria Tallchief (Osage) America's Prima Ballerina (Penguin, 2001, $6.99/$16.99)

Ben Nighthorse Campbell by Nuchi Nashoba (Modern Curriculum Press, 1995, $10.60)

Wilma Mankiller by Linda Lowery (Minneapolis: Carolrhoda Books, 1996, $23.93)

A Boy Called Slow by Joseph Bruchac (Abenaki) (Sitting Bull) (Penguin, $6.99/$16.99)

Crazy Horse's Vision by Joseph Bruchac (Abenaki) (NY: Lee & Lowe Books, 2001, $16.95)

Riel's People: How the* Metìs *Lived by Maria Campbell (Cree) (Vancouver: Douglas & McIntyre, 1978)

Plenty Coups by Michael Doss (Crow) (Austin, Tex: Raintree Steck-Vaughn, 1993, $11.95)

Famous Native North Americans by Bobbie Kalman includes Louis Riel

Chief Plenty Coups by Flora Hathaway/Montana Council for Indian Education

Social Studies Activities for Grades K-4

1. Have the students read about Indian people and identify their struggles and their influence and contributions.
2. Have the students also note if the book they are reading is written by an Indian author and discuss that author.
3. Have the students do further research on the Internet about the Indian people in the books or the Indian authors.
4. Have the students discuss the tribal affiliations of the people, read about, and pinpoint on a map where the tribes are located.
5. Have the students interview an Indian or other person in the community about their struggles and accomplishments.
6. Have the students write a short biography about the person they interviewed.

RESOURCES/ACTIVITIES FOR SOCIAL STUDIES CONTENT STANDARD 2 – Grades 5-8

STANDARD 2: Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.

ESSENTIAL UNDERSTANDING 7: **Under the American legal system, Indian tribes have sovereign powers separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.**

BENCHMARKS:

1. **To describe the purpose of government and how the powers of government are acquired, maintained and used.**
2. **To identify and describe basic features of the political system in the United States and identify representative leaders from various levels (e.g., local, state, tribal, federal, branches of government).**
3. **To identify the significance of tribal sovereignty and Montana tribal governments' relationship to local, state and federal governments.**
4. **To analyze and explain governmental mechanisms used to meet the needs of citizens, manage conflict, and establish order and security.**
5. **To identify and explain the basic principles of democracy (e.g., Bill of**

Rights, individual rights, common good, equal opportunity, equal protection of the laws, majority rule).

Focus

The special status of Indian tribes (as nations) is derived from various treaties and U.S. governmental laws/actions that were enacted in exchange for Indian lands.

Resources

Tribal Web sites
A Cultural Change/Indian Reading Series/Northwest Regional Educational Lab
Roots of the Iroquois by Tehanetorens/Ray Fadden (Summertown, Tenn: Native Voices, Book Pub Colo., 2000, $9.95)
Indians 101 document available from the Office of Public Instruction

Social Studies Activities for Grades 5-8

1. Discuss the significance of the following:

- Benjamin Franklin's learning about the Iroquois Confederacy who established the first organized law to set up a confederacy governed by democratic principles. (Some principles derived from the Iroquois government were included in the plan for the U.S. government.)
- In 1778 the first United States - Indian treaty is signed between the United States and Delaware. (The fact that over 800 treaties were signed with tribes established them as sovereign nations.)
- The Commerce Clause of the U.S. Constitution contains the power to regulate commerce with foreign nations, among the states, and with Indian tribes. (Again this helps to establish tribes as sovereign nations and establishes the federal government's ultimate authority in dealing with Indian tribes that supersedes the authority of the states. It is a nation-to-nation relationship.)

The above acts have influenced the lives of American Indians in the way they govern and are governed.

A tribal government's authority is derived from the concept of tribal sovereignty that is ultimately vested in the tribal membership who decide the type of government which they have as well as the extent of its authority. In general, tribal governments have the authority to do such things as:

Decide who can be a member of the tribe;
Establish police forces and tribal courts;
Enter into agreements with states and local governments;
Make laws/codes to provide for the health, welfare and education of their members;
Decide how tribal property can be used; and

Ensure that tribal cultural integrity, including language, is preserved.

Tribal governments may have such responsibilities as overseeing education, housing, law enforcement, development, tribal resource management, and relations with federal and state governments. Tribal citizens can participate in government by being informed, attending tribal council meetings that are open to the public, taking part in discussions of tribal issues, voting, holding office and serving on committees.

According to the provisions of the Indian Reorganization Act of 1934, some tribes operate their governments under tribal IRA constitutions. Others established governments under their own non-IRA constitutions. Others operate more traditional governments under tribal laws, custom, values and principles. The point is that not all tribal governments operate the same way. Some may have branches of government.

2. Have the students read ***A Cultural Change: Among the Blackfeet*** Indian Reading Series (UNV. Microfilms, 1989) about the government of the Blackfeet.

3. Have students learn and describe the structure of the tribal government and services provided by the tribal government of one of the tribes/nations in Montana and learn and describe how the tribal officials are chosen. See ***Indians 10,*** www.opi.mt.gov.

4. Discuss the fact that Indian people from Montana tribes/nations are citizens of their tribes/nations, the state of Montana and the United States. See ***Indians 101*** www.opi.mt.gov.

5. Discuss the fact that Montana tribes/Nations have a more direct relationship with the federal government than with the state government and how that was established. See ***Indians 101*** www.opi.mt.gov.

BENCHMARK 6: Students will explain conditions, actions and motivations that contribute to conflict and cooperation within and among groups and nations (e.g., discrimination, peer interaction, trade agreements).

Focus

There are Indian issues that lead to conflict within and among groups.

Indian Literature

Eagle Song by Joseph Bruchac (NY: Scholastic, 1999, $2.95)

Who will tell my brother? by Marlene Carwell (NY: Hyperion Books for Children, 2002, $5.99 paper, $15.99 cloth)

Slash by Jeannette Armstrong (Penticton, BC: Theytus Books, 1996, $15.95)

A Really Good Brown Girl by Marilyn Dumont (London, Ont.: Brick Books, 1996, $12.95)

Flint's Rock by Hap Gilliland (Montana Council for Indian Education)

The Warriors by Joseph Bruchac (Indian author)

Rain Is Not My Indian Name by Cynthia Leitich Smith (Indian author)

Social Studies Activities for Grades 5-8

1. Read and discuss ***Eagle Song*** or ***The Warriors*** about an Indian boy who has to attend a non-Indian school and has a hard time fitting in.

2. Read and discuss ***Who Will Tell My Brother?*** about an Indian boy who is in a struggle against his school's Indian mascot.

3. Read and discuss ***Slash*** or ***Rain Is Not My Indian Name*** about young people involved in struggles for themselves and their people.

4. Read and discuss ***A Really Good Brown Girl*** that challenges the boundaries imposed on Indians by the larger society.

5. Read and discuss ***Flint's Rock*** about a Cheyenne boy who has to move to Butte, Montana and his difficulties there.

6. Have the students keep response journals in which they write their feelings about what they are reading.

7. Have the students respond to these stories by writing poems that retell the stories and express their feelings about them.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 5-8 – Pre-1492

STANDARD 4: Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

ESSENTIAL UNDERSTANDING 6: **History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an Indian perspective frequently conflicts with the stories mainstream historians tell.**

BENCHMARK: Students will summarize major issues affecting the history, culture, tribal sovereignty, and current status of the American Indian tribes in Montana and the United States.

Focus

For thousands of years before the Columbian voyages, American Indians engineered a variety of complex and rich societies. Most European societies were ruled by monarchies; most American Indian societies were egalitarian in nature and leadership was a shared responsibility. European and American Indian economic systems were based on fundamentally conflicting views of how land and natural resources should be used.

Indian Literature

1491: New Revelations of the Americas before Columbus by C. Mann Tchr. Resource (Alfred Knopp, 2005, $55)

Columbus: His Enterprise by Hans Koning (Monthly Review Press, 1992, $13.00)

Indian Country: A History of Native People in America by Karen Harvey and Lisa Harjo (Fulcrum, 1998, $26.95)

Native North American Chronology by Duane Champagne (Turtle Mtn. Chippewa) (Gale Group, 1995)

1621: A New Look at Thanksgiving by Catherine Grace and Margaret Bruchac (Wash: Nat'l Geographic Soc., 2001, paper $7.95, cloth $17.95)

Montana's Indians: Yesterday and Today by William Bryan (Helena: Far Country Press, 1996, $24.95)

Montana Indians: Their History and Location (Department of Public Instruction, OPI)

Timeline

35,000-25,000 BC	A paleo-Indian migration to Americas from Siberia. Groups likely traveled across the Pacific in boats. Modified from the Bering Strait theory.
5000 B.C.	Regarded by many scientists as humankind's first and greatest feat of genetic engineering, Indians in southern Mexico systematically bred corn from dissimilar ancestor species.

3000 B.C.	The Americas' first urban complex, in coastal Peru, of at least 30 closely packed cities, each centered around large pyramid-like structures.
1000 B.C. – 200 A.D.	Adena Mound Building culture in and around Ohio Valley
300 B.C. – 700 A.D.	Hopewell Mound Building culture in the East
300 B.C. – 1000 A.D.	Mogollon culture in Southwest
100 B.C. – 1300 A.D.	Anasazi culture in Southwest
100 B.C. – 1500 A.D.	Hohokam culture in Southwest
32 B.C.	First clear evidence of Olmec use of zero- an invention, widely described as the most important mathematical discovery ever made, which did not occur in Eurasia until about 600 A.D. in India (zero was not introduced to Europe until the 1200s and not widely used until the 1700s)
700 – 1700 A.D.	Missisippian Mound Building culture in Southeast; 1000 A.D. abrupt rise of Cahokia, near modern St. Louis, the largest city north of the Rio Grande, estimates vary from 15,000 to 100,000 people
800 - 840 A.D.	Sudden collapse of most central Maya cities in the face of severe drought and lengthy war
985 - 1014 A.D.	Eric the Red and Leif Ericson establish settlements in Greenland and North America
1398 A.D.	Birth of Tlacaelel, the brilliant strategist behind the Aztec Empire which within decades controls central Mexico, then the most densely settled place on Earth

Social Studies Activities for Grades 5-8

The teacher should provide a general brief overview of what happened in American history during this time period. Then during the study of the time period, information from the following and the timelines should be included.

Students should understand that American Indians believe that their origins are in the Americas and this belief is exemplified by the many and varied creation/origin stories of different tribes. This belief conflicts with anthropological theory. However, some scientists have found evidence of Indian people living here tens of thousands of years before the time that anthropological reports indicate. Humans were in the Americas at the time that humans and Neanderthal man were living in Europe.

1. Have students discuss the above and the fact that the Bering Strait theory is being disputed.

Thousands of years before the Columbian voyages, American Indian societies existed across a wide spectrum of cultural patterns, including small to large groups of hunter-gatherers as well as small to large agricultural communities. Cultures were influenced by geographic and environmental resources. Indian communities were not static but changed as they adapted to new resources and technologies. Some of these new technologies were corn agriculture, ceramic pottery-making and stone/metal toolmaking. Although certain Indian cultures were small hunter-gatherer bands, their cultures were quite complex in terms of their languages, philosophies of ecological relationships, astronomical knowledge, and knowledge of plants/medicines. There were trade networks that stretched across America for thousands of miles. For example, turquoise from the Southwest was traded for shells and parrot feathers from the Yucatan Peninsula in Mexico. Great Lakes copper was traded for corn, conch shell and other goods from the Lower Mississippi River and Gulf area. Obsidian from the Rocky Mountains and pipestone from Minnesota were traded as far east as present-day Ohio.

2. Have students discuss the above and draw a map with the above networks.

While most European societies were ruled by monarchies, most Indian societies were egalitarian in nature. Although not all native governing systems were egalitarian, leadership within most Indian groups was a shared responsibility. In very few places in the Americas could a single leader speak for an entire tribe and expect his decisions to be followed. Rather, the more typical form of Indian government embodied concepts such as decision by consensus, representative government, clan structures represented in government, separation of powers, and limited systems of checks and balances. Some tribes/cultures lived under governing systems that included women in roles as leaders.

3. Have students discuss the above and compare and contrast these traditional political systems with the U.S. government today.

By 750 A.D. there was an agricultural society of Indians along the Mississippi River valley and its tributaries. This culture is now known as the Mississippian Mound-builder culture, so named for the earthen mounds they built and on which they constructed large ceremonial temples and rulers' residences. The culture reached its zenith in about 1200 A.D. – the large city known as Cahokia had a population of about 50,000. Located along the banks of the Mississippi near present-day St. Louis, Cahokia was dominated by a huge earthen mound standing over 100 feet in height, with a base 1,000 feet long and 700 feet wide. The people of the Mississippian culture had a highly developed ceremonial structure, and they farmed a wide variety of plants – amaranth, squash, maize, goose foot, and sunflowers. They also used

copper in making blades and ornaments. The culture eventually died out, probably due to epidemics of diseases brought by Europeans.

4. Have students discuss the above and go on the Internet to read about other large societies that existed in pre-Columbian America.

Prior to 1492, there were at least 4.4 million -- and perhaps even 10 million -- Native Americans in North America (excluding Mexico) speaking over 200 languages. In Mexico and Central America there were at least 27 million – and perhaps even 50 million people speaking at least 350 languages. In the Caribbean area and South America there were at least 20 million – and perhaps as many as 45 million – people speaking over 1,000 languages. For the Western Hemisphere as a whole, there were probably over 57 million people – and possibly as many as 90 million – in contrast with 60 to 70 million people in Europe at that time. European societies lacked waste disposal, had higher densities of people and were affected by widespread plagues for centuries. This is a great contrast to the standard of living in most Indian societies in North America at that time (excluding Mexico) where, for the most part, people lived in small towns (of about 2,000 people) and smaller farming villages. These small towns and villages were much healthier places in which to live than their European counterparts due to the fact that fewer people living in a larger space have much less of an impact on the environment. Famines were rampant in Europe as opposed to the Americas where native peoples enjoyed an abundance of natural resources as well as cultivated foodstuffs that were the result of healthy ecological practices. Additionally, in Europe most natural resources (e.g., wood) and most land was held by an aristocracy; therefore, the majority of people were peasants and serfs.

Several large urban centers in the Americas rivaled 15th century European cities in population size; for example, Cahokia (where St. Louis is today) was about the size of Rome (population: 55,000); Tenochtitlan in Mexico was about the size of London (population: 75,000). Before that time there were other large cities in Mexico – such as Teotihuacan, which at its peak in 400-600 A.D. had around 200,000 inhabitants. These cities were important centers of large complex societies. Such societies flourished across the Americas during different periods. Indian societies were built upon large extended family networks that were organized into other social units, e.g., clans, matriarchal/patriarchal systems, and moiety systems.

5. Have students read ***Before Columbus*** and discuss the diversity among Indian culture areas across the Americas pre-1492.

European and American Indian economic systems were based on fundamentally conflicting views of how land and natural resources should be exploited. European economic systems were based on "dominion over nature." American Indian economic systems, on the other hand, were based upon building an awareness of ecological relationships and managing natural resources without depleting them. The European world view feared the natural world and viewed it as something to be subdued. Thus, forests with their wild animals were cleared for farmlands and

quickly over-harvested to near depletion. For example, by 1086, England was only 20 percent forested – of that, only 2 percent was virgin forest. There were enormous alterations in the European landscape by the 15th century. European attitudes toward animals were markedly different from those of American Indians. For example, Europeans pursued activities such as sport hunting, bear baiting, cockfights and bullfights – some of which are considered barbaric today. In contrast, hunting practices among Indian societies involved respect for the life of the animal being hunted. American Indian societies viewed natural resources – including wildlife – as sacred. Indian world views stressed the interconnectedness of all living things.

6. Discuss the above and have students read about tribes in Montana to learn information about their pre-1492 history.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 5-8 – 1492-1650

Focus

Columbian voyages and their interactions with indigenous people were the beginning of the destruction of Indian people and their way of life. Other Spanish interactions with people such as the Aztecs, Incas, and Pueblos continued the cruelty and planned destruction of Indian nations.

Early English relations with Indian people varied in different areas.

Indian Literature

A Coyote Columbus Story by Thomas King (Groundwood Books, 2002, $15.95)

Columbus: His Enterprise by Hans Koning (NY: Monthly Review Press, 1992, $13)

Rethinking Columbus by Rethinking Schools www.rethinkingschools.org

Indian Country: A History of Native People in America by Karen Harvey and Lisa Harjo (Fulcrum, 1998, $26.95)

Native North American Chronology by Duane Champagne (Gale Group, 1995, $55)

First Contact: Columbus to Colonization by B. Marvis

1621: A New Look at Thanksgiving by Catherine Grace and Margaret Bruchac (Wash: Nat'l Georgraphic Soc., 2001, 2004, paper $7.95, cloth $17.95)

Indians of Idaho, Montana and Wyoming: A Winter Count by Speaks Lightning (Spirit Talk Press, Browning)

Timeline

1492	Columbus made first of four voyages to the Americas. There were 5 million Indian people in North America, excluding Mexico.
1513	Juan Ponce de Leon of Spain sailed to Florida.
1528-1536	The Panfilo de Narvaez Expedition of Spain through the Southeast and Southwest.
1532-1541	Frenchmen explore the Atlantic Coast and the St. Lawrence River system.
1539-1542	Spanish explore the Southwest, Southeast and Pacific Coast.
1560-1570	The Iroquois League consisting of the Mohawk, Oneida, Onondaga, Cayuga, and Seneca tribes formed by Deganawida and Hiawatha.
1561-1565	The French establish colonies in South Carolina and Florida but are driven out by the Spanish.
1565	The Spanish establish St. Augustine in Florida, the first permanent European settlement in North America.
1576-1579	Englishmen explore the Northwest and the California Coast. Sir Francis Drake encounters Miwok Indians.
1585-1590	Englishman Sir Walter Raleigh established two colonies on Roanoke Island, North Carolina. Both of them failed.
1586	A potato crop was taken back to England from America.
1598	Spaniard Juan de Onate founded a colony in New Mexico, now San Juan Pueblo.
1598-1599	Indians of Acoma Pueblo, now in New Mexico, attack a group of Spanish. The Spanish retaliate and kill as many as 800 Indians.
1600	The use of the horse by Indian people began in the Southwest.
1607	English established their first permanent settlement at Jamestown,Va. under John Smith.

1609-1613	John Smith captured by Indians. Story that Pocahontas, Powhatan's daughter interceded on Smith's behalf. Pocahontas is captured by the settlers, marries John Rolfe, and travels to England where she dies.
1615	Frenchman Samuel de Champlain attacks Onondaga villages with Huron war party and turns Iroquois League against the French.
1620	Pilgrims arrive at an Indian village emptied by disease and survive on stored Indian food, renaming the village Plymouth.
1621	With Squanto acting as interpreter, the Pilgrims make a pact of peace with the Wampanoags and celebrate the first Thanksgiving of the Pilgrims.
1622	The Powhatan confederacy of 32 tribes under Opechencanough attack settlers at Jamestown.
1626	The Canarsee Indians sell Manhattan Island to Peter Minuit, governor of New Netherlands for 60 guilders worth of trade goods.
1627	The Company of New France is chartered to colonize and develop fur trade with the Indians.
1638	Pequot War in New England, 600 Indian men, women and children killed.

Social Studies Activities for Grades 5-8

The teacher should provide a general brief overview of what happened in American history during this time period and include how it affected Indian people. Then during the study of the unit, information from the following and the timeline should be included.

Columbus never actually set foot upon, or even saw, North America, let alone "discover" America (the United States). He also did not discover a "New World," but came upon a very old land that was well established with sophisticated societies. The native people with which Columbus actually interacted – primarily the Arawaks, Taino, Carib and other tribal groups in the West Indies – were essentially decimated from a population of about a quarter-million to a population of under 20,000 within a span of 20 years. This was the result of new diseases and systematic and harsh enslavement of native people.

In Spanish America, Christopher Columbus and his followers enslaved tens of thousands of Indians. In the early 1500s, the legal institution of "encomienda" was developed on the island of Hispaniola and later spread to other regions the Spanish encountered. Under this system, groups of Indians were assigned to individual

Spaniards (known as "encomenderos") to perform work in exchange for wages and under the requirement that they conduct themselves in the manner of Christians. The Spanish made a distinction between encomienda and enslavement – although encomenderos bought and sold Indians, exploited them in labor, abused them, and treated them as if they were slaves. The Spanish conquest of the Aztecs and Incas contributed to the destruction of their empires. The Spanish also attempted conquest of the Pueblos in the Southwest.

1. Students should discuss the above and read ***First Contact.***
2. Students read and discuss ***A Coyote Columbus Story*** and/or ***Columbus: His Enterprise***.

The "Columbian Exchange" had devastating effects on American Indian nations. Both exposure to new diseases, as well as more effective European weapons resulted in the deaths of up to 90 percent in some tribes. Foods from America introduced to Europeans were originally domesticated, cultivated, or farmed by American Indians – among these are turkeys, potatoes, corn, chili peppers, tomatoes, pumpkins and squash, avocados, peanuts, pineapple, chocolate, and vanilla. Many native objects – such as pottery, basketry, canoes, furs, snowshoes, etc. – were also adopted by early European settlers. Among the European items that were introduced were citrus fruits, apples, bananas, peaches, pears, wheat, cabbage and domesticated animals (cows, sheep, chickens, hogs, horses). Indian groups quickly adopted items like guns, textiles and metal cookware.

3. The Columbian Exchange is the coming of the Europeans to America. What did Indians in Montana gain from it? What did they lose from it?

Interactions between English settlers and Indians differed in New England, the mid-Atlantic and Chesapeake areas, and lower Southern colonies. In New England, Indian communities had become small as a result of exposure to European diseases as well as attacks on their villages. Their small numbers rendered them relatively defenseless against English incursions into their territories. In the mid-Atlantic and Chesapeake areas, the early English presence was smaller. Thus, early relations with Indians were initially relatively amicable. Discontent among the Indians grew, however, as the English presence became more invasive. This discontent results in an attack in 1622 by Powhatan warriors on the English in Jamestown. The English then retaliated with such force that they essentially eliminated the Powhatan Confederacy from being any further threat. In the southern colonies, the smaller coastal Indian tribes had been decimated by disease and English attacks. Large tribal confederacies were able to sustain large communities further inland and away from colonial English settlements.

4. Students discuss the above and then discuss the Pocahontas story.
5. Students read and discuss ***1621: A New Look at Thanksgiving***.

The Pocahontas Myth

In an Associated Press news release, Karenne Wood, a tribeswoman and chair of the Virginia Council on Indians discussed the movie "The New World" and expressed her disappointment with it. The Pocahontas story has been more of a myth than probably any other story involving Indians in American history. Wood said that the Pocahontas myth is a result of history written by white settlers who wanted to use her as an example of a "good Indian" who became like the Europeans.

Wood said, "In real life, Pocahontas was not yet a teenager when she first encountered John Smith. While the two became friends, there was no romantic relationship between them. Pocahontas married an Indian as a teen but was later abducted by English settlers and held for ransom. During her captivity, she met John Rolfe, an English businessman credited with the introduction of tobacco farming in Virginia. She converted to Christianity, married Rolfe, had a son, and died at age 22 during an official visit to England." The authors of ***Through Indian Eyes: The Native Experience in Books for Children,*** Beverly Slapin and Doris Seale, say this about the Pocahontas myth:

> The facts of the matter are these: Powhatan was the name of a town on The James River. "Powhatan's" (Pocahontas' father) name was Wahunsonacock, and he did not rule over 30 tribes. He was the founder of the Algonquian Confederacy of nations that the invaders, not knowing any better, also called Powhatan, after what they thought was the name of its chief.
>
> The story about John Smith is not true. Historians believe Smith was the one who made it up; he was known to be a great liar. The "myth" does not say that Pocahontas never returned home because she contracted what was probably smallpox and died.
>
> Native women were not drudges and beasts of burden as they are portrayed in the myth. Native people were neither more naive nor more cruel than the white invaders. John Smith was no man of honor, and the bunch he brought with him were adventurers and criminals.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 5-8 – 1650-1800

<u>Focus</u>
American Indian societies changed as a result of the expanding European settlements and they influenced European societies.

European diseases greatly impeded the Indians' abilities to defend their homelands.

Relationships between Europeans and Indians varied from place to place and among European groups (Spanish, French, English, Dutch).

Indian tribes were sought as allies by competing European colonial interests in order to boost colonial military strength and to provide valuable tactical knowledge.

Most American Indians were loyal to the British during the American Revolution. The British did not repay Indian people for their loyalty in the Treaty of Paris and left them to continued warfare and struggle for their lands.

Indian Literature

Internet

Indian Country: A History of Native People in America by Karen Harvey and Lisa Harjo (Golden, Colo: Fullcrum, 1998, $26.95)

Native North American Chronology by Duane Champagne (Turtle Mtn. Chippewa) NY: Gale Group, 1995, $45)

From Colonization to the American Revolution by B. Marvis

The Iroquios: The Six Nations Confederacy by Mary Englar (Manroto, Minn: Capstone Press, 2002, $16.95)

King Philip and the War with the Colonists by Robert Cwiklik (Englewood Cliffs, NJ: Silver Burdett Press, 1989, $6.45)

Timeline

1661	The Spanish raid the sacred kivas of the Pueblo to destroy their culture.
1675-1676	King Phillip, Wampanoag, wages war against the colonies and several other tribes that joined forces with the colonists.
1680	Pueblo Indians revolt against Spanish rule. Spanish return in 1689. Plains tribes acquire the horse.
1689-1697	French and Indian War. The Iroquois sided with the English and the Algonquin nations with the French.
1703-1704	Queen Anne's War between England and France in the Northeast and England and Spain in the south.

1720	Plains tribes acquire the gun.
1744-1748	King George's War between French and English divides the Indian tribes.
1751	Benjamin Franklin cites Iroquois League as a model for his plan for government.
1755	Iroquois League sides with the British against the French.
1760	There is war between the colonists and the Cherokee.
1761	The Aleuts of Alaska revolt against the Russians.
1763-1764	Chief Pontiac rebels against the English in the Great Lakes region.
1769	California is claimed for Spain and missions were established.
1775-1783	The American Revolution. Declaration of Independence signed in 1776.
1778	The first United States – Indian treaty is signed between the United States and Delaware. The Iroquois, under Joseph Brant, and British regulars attack American settlers in New York and Pennsylvania.
1779	A counteroffensive against the Iroquois breaks the power of the League.
1781-1789	The Articles of Confederation include the principle that the central government should regulate Indian affairs and trade.
1784	The Congress orders the War Office to provide troops to assist the Commissioners in their negotiations with Indians.
1787	The Northwest Ordinance includes Indian rights, the establishment of reservations and the sanctity of tribal lands.
1789	Congress establishes a Department of War and grants the Secretary of War authority over Indian affairs.
1787-1789	The Constitution contains the power to regulate commerce with foreign nations, among the states, and with Indian tribes.
1794	The Battle of Fallen Timbers takes place. Miami and Shawnee are defeated.

Social Studies Activities for Grades 5-8

The teacher should provide a general brief overview of what happened in American history during this time period and include how it affected Indian people. Then as the unit progresses, information from the following and the timeline should be included.

Students should understand that there were some differences in the relationships between American Indians and Spanish, French, English and Dutch settlers in the 17th and 18th centuries. Spanish interaction with Indians can generally be characterized as subjugation by conquest, forced labor, and forced religious conversion. The Spanish attempted conquest of the Pueblo Indians of the Southwest, but the Pueblos successfully rebelled in 1680, forcing the Spanish out of what is now New Mexico; however, within 12 years the Spanish resettled in Pueblo country. Early French interactions can generally be characterized as more benign: for example, French traders married Indian women and often lived in Indian communities. However, later French interactions changed to be more similar to those of the Spanish – in other words, they were centered on the religious conversion of Indians, as well as the exploitation of Indian communities and resources.

English interactions with Indians were generally based on exploitation of Indian lands and resources. Since Indians were seen as "uncivilized," English religious sects saw little value in saving "heathens," and thus had few qualms about dispensing with them in exchange for property. Later, French and English interactions with various Indian groups were based on competing military alliances established to protect their respective colonial and economic interests. Early Dutch interactions were primarily based on the desire to control the fur trade with Indians. As English and French alliances with Indians grew, the Dutch influence was marginalized.

The nature of the relationships between Indian tribes and European groups varied. While many relationships were adversarial, other relationships were more peaceful and mutually respectful. For example, in his dealings with the Lenape people of Pennsylvania, William Penn attempted to respect the tribe's rights of land ownership and governing its own people. Unfortunately, after his death in 1718, some of Penn's followers adopted an adversarial approach in dealing with the tribe.

1. Students discuss the information provided above.

Students should understand that Indian societies and cultures were forever changed as a result of devastating disease, genocide and displacement by European settlements. European expansion and economic activities not only created their own conflict with Indians, but also created conflict between Indian groups themselves. European societies were able to sustain larger populations and broaden commerce because of their usurpation and exportation of North American resources – such as foodstuffs and furs.

2. Students discuss the information provided above.
3. Do research and learn what kinds of diseases affected Indian people.
4. Read and discuss ***King Philip and the War with the Colonists***.

The Indians were sought as allies by competing European colonial interests in order to boost colonial military strength and to provide valuable tactical knowledge. During the colonial wars, Indian people often had little choice but to form alliances with one or more of the competing entities. For example, in the Northeast the Iroquois allied themselves with the British; in the South, the Cherokee allied themselves with the Spanish; in the Midwest, several tribes including the Ottawas and Ojibway allied themselves with the French. In most cases, these alliances had devastating effects on the respective Indian groups. Many tribes lost large contingents of their men to warfare.

There were also other dire consequences for tribes as the colonial wars played out. For example, when the French were ousted by the British, the tribal allies to the French were stunned. For over a century, they had carefully played a diplomatic game of placing one colonial force against another. Now tribes were left to deal with only one force, the bitter legacy of which was a serious loss of bargaining power. Heavy retribution was often levied against Indians who fought on losing sides of the colonial wars. Executions and tribal displacements were common outcomes for the tribal allies of the losing colonial power. The perspectives of "fair play" were certainly very different among the different players in the colonial wars.

5. Students discuss the information provided above.
6. Students use Internet and read about and discuss Chief Pontiac.

Students should understand that, in the early years of the Revolution, both the British and the revolutionaries tried to maintain friendships with Indians living on the edges of colonial settlements. Indian tribes, however, realized that the revolutionaries represented the ever-growing number of farmers who were destroying the Indian way of life. Thus, siding with the British gave Indians a chance to continue fighting the encroaching frontiersman. For this reason, warriors, in cooperation with the British, made extensive attacks along the frontier borders – particularly in Kentucky, western Pennsylvania and New York. At the same time, American patriots were destroying Indian villages in western New York and in what was to later become Ohio and Tennessee. Students should also understand that, despite the fact that the Continental Congress established Indian commissions – in the north, south and middle states – and agents to deal with Indians, the states don't conduct relations with Indian tribes.

7. Students discuss the information provided above.
8. Have the students read and discuss ***From Colonization to the American Revolution.***

Students should know that because of their strategic location along the Hudson River, the pro-British Iroquois played an especially significant role during the Revolutionary

War. Since they formed a wedge between New England and the mid-Atlantic colonies, the Iroquois were able to assist British troops attacking from Canada. In turn, the colonists tried to court other Indian allies, such as the Delaware and Cherokees. As an incentive for their alliance, the colonists promised Indians their own states or representatives in the new government to be formed. These overtures were, however, usually rejected by the tribes. Additionally, students should understand that it is also unlikely that the new government would have followed through with those promises even if tribes had agreed to the plans. Once the Americans won, whether Indian groups had been their allies or foes, they received much the same treatment. Many eastern tribes lost their freedom and their lands and were slowly displaced or sought refuge with tribes further west. In general, tribal groups were interspersed and many lost their native languages and their cultural distinctiveness changed as they were forced to mix with other tribes.

Students should understand that there were many factors affecting American Indian loyalties to the British. For example, many tribes had long-established trade relations with the British. These tribes were convinced that the British had greater military strength and, therefore, that tribes had the most to gain for their communities by helping to bring about a British victory. Moreover, based on earlier experiences some tribes felt that their own sovereign power would be diminished by an American victory and, thus, they would fare better by helping the British win the war. These perspectives and concerns for their people's welfare served as the basis for tribal choices in alliance.

9. Discuss this quote about King George written by Thomas Jefferson in the Declaration of Independence: "He has excited domestic insurrections amongst us and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions." Ask students what they think of when they hear the term, "savages." Point out that Jefferson was making a generalization and that in referring to tribes in this manner was a way to dehumanize the enemy. In this case, some American Indian tribes were siding with the British.

Students should be aware that prior to the Revolutionary War, Great Britain had guaranteed protection – as well as territory – to some of its Indian allies; in fact, the Proclamation of 1763 prohibited European settlement beyond the crest of the Appalachian Mountains. However, the British made no reference to any native land rights when they signed the Treaty of Paris in 1783, in which they surrendered claim to all land east of the Mississippi. When this happened, both the Indians and the British agents representing the crown were shocked at the lack of consideration of Indian rights. The American negotiators, however, felt Indians no longer had rights to any lands. This action was particularly ironic for those tribes who allied with the colonists. The Oneidas – the only Iroquois group allied with the Americans – saw their land base in New York decrease from five million acres, to little more than a thousand even though they had negotiated more than 30 treaties between 1785 and 1842. Students should understand that the Treaty of Paris' ultimate legacy for tribes

was continued warfare, particularly for tribes further to the west as the United States expanded.

10. Discuss the fact that the Articles of Confederation and provisions in the Constitution helped to establish the status of tribal sovereignty.
11. Students prepare presentations on an aspect of Indian history during this time period or an overview of it. Students can work individually, in pairs or groups. They can choose their methods of presentation.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 5-8 - 1800-1850

Focus

The Louisiana Purchase paved the way for ever-increasing incursions into American Indian lands.

For American Indian tribes, the War of 1812 was seen as their last hope in the face of Manifest Destiny.

Federal Indian policy changed from purchasing Indian lands through treaties to exchanging Indian lands in the east for lands west of the Mississippi.

The Removal Policy had a terrible impact on some tribes.

The trans-Mississippi expansion affected the lives of Indian people in the west, such as destruction of the buffalo herds.

Indians employed various strategies such as accommodation and resistance in regard to Westward expansion.

Literature

Internet

Indian Country: A History of Native People in America by Karen Harvey and Lisa Harjo (Golden, Colo: Fulcrum Pub, 1998, $26.95)

Native North American Chronology by Duane Champagne (NY: Gale Group, 1995, $45)

Sacagawea by Lise Erdrich (Minneapolis: Carolrhoda Books, 2003, $16.95)

Sacagawea by Alana White/North American Indians of Achievement Series (Springfield, NJ: Enslow, 2003, $14.95)

Tecumseh, 1768-1813 by Rachel Koestler-Grack (Mankato, Minn: Blue Earth Books, 2003, $17.95)

Tecumseh and the Dream of an American Indian Nation by Russell Shorto (Englewood Cliffs, NJ: Silver Burdett, 1989, $7.95/$12.95)

The Trail of Tears by Joseph Bruchac (Random House, 2003, $11.99)

The Journal of Jesse Smoke by Joseph Bruchac, A Cherokee Boy, (NY: Scholastic, Inc., 2001, $10.95)

Information about Montana tribes during this time that may be found in these:
OPI, Montana Indians: Their History and Location/Office of Public Instruction

Montana's Indians: Yesterday and Today by William Bryan (MT Magazine, 1985)

The Cheyenne: by Dennis Limberhand (Raintree, 2000, $25.69)

Warrior People/Indian Reading Series/Northwest Regional Educational Lab, about Blackfeet

The Memorable Chiefs/Indian Reading Series, about Blackfeet

The Dakota Sioux by Jeanne Eder (Austin, Tex: Raintree Steck-Vaughn, 200, $25.69)

The Crow by Edith Tarbescu (NY: Scholastic, 2000, $8.95/$25.50)

The Cree of North America by Deborah Robinson (Lerner, Pub., 2005, $17.95)

U.S. Timeline

1802	Congress appropriated funds to "civilize and educate" Indian people.
1803	The Louisiana Purchase by the United States from France, adds a large Indian population to the United States.
1803-1806	Lewis and Clark expeditions open up the West.

1809-1811	Tecumseh, a Shawnee chief, tries to unite tribes against the United States.
1809-1821	Sequoyah creates the Cherokee alphabet.
1812-1815	The War of 1812 between United States and England. Tecumseh, a brigadier general for the British, is killed.
1813-1818	The Creek War takes place in the Southeast. Andrew Jackson takes Creek lands, invades Florida to punish Seminoles.
1819	Spain cedes Florida to the United States.
1830	The Indian Removal Act calls for relocation of eastern Indians to Indian territory west of the Mississippi River. This is contested in court.
1832	The Supreme Court decides in favor of the Cherokees, but Andrew Jackson ignores the decision.
1831-1839	Five Civilized Tribes of the Southeast relocated to Indian Territory.
1832	The Bureau of Indian Affairs was organized in the War Department.
1834	The Trade and Intercourse Act redefines the Indian territory and the Permanent Indian Frontier and gives the army the right to quarantine Indians.
1835	Texas declares itself a republic independent from Mexico.
1845-1853	The Spanish Southwest and its many tribes become part of the United States.
1848-1849	Gold is discovered in California; destruction of California and Plains Indians.
1849	The Bureau of Indian Affairs is transferred to the Department of the Interior.
1851	The Treaty of Ft. Laramie between the United States and Northern Plains tribes.

Montana Timeline

1803	The United States acquires most of Montana in the Louisiana Purchase.

1805-1806	The Lewis and Clark Expedition crosses and recrosses Montana.
1807	Manuel Lisa builds the first fur fort in Montana on the Yellowstone River.
1828	Fort Union, an American Fur Company post, is built at the mouth of the Yellowstone River.
1841	Father Pierre Jean de Smet establishes St. Mary's Mission in the Bitterroot Valley.
1846	The Oregon Treaty gives the rest of Montana to the United States.
1847	Fort Benton is founded on the Missouri River as a military and trading post; soon becoming world-renowned "Head of Navigation" to the west, and the world's furthest inland port. Steamboats brought gold seekers, fur traders, settlers and supplies, making Fort Benton the "Birthplace of Montana."

Social Studies Activities for Grades 5-8

Start the unit with the teacher giving a general brief overview of the happenings in American history during this time period. Next, an overview from the following information and the timelines should be provided.

Students should understand that the Louisiana Purchase paved the way for ever-increasing incursions into American Indian lands. Since it was almost impossible to acquire land in Europe, landless people in Europe viewed the "new country" as offering them great opportunities – of course, at the expense of Indian land and lives. As a result of the Louisiana Purchase, the same effects that had already been felt by Indian people along the Atlantic and in other regions similar to the Southwest, would now be felt by tribes in the vast interior regions.

1. Students discuss the information provided above.
2. Students read about Sacagawea. Explain to the students that there was controversy over the Lewis and Clark bicentennial celebration as some tribes view their trip as the beginning of the end. There is even controversy over who Sacagawea really was. She may have ties to the Crow people.
3. Determine the passage of Lewis and Clark through Montana and read about relations with the Indian people they encountered and about those tribes.

Students should understand that for American Indian tribes, the War of 1812 was seen as their last hope in the face of Manifest Destiny. Tribes supported the British, as they had during the Revolutionary War, in hopes of containing the young United States. Students should also be aware of the roles played by Tecumseh and his brother

Tenskwatawa (The Prophet) who tried to unite Indian tribes in the Midwest against the Americans. Students should be aware of the major impact these two Shawnee leaders had against the Americans and that the British failed to match the tenacity of their Indian allies. It was this tenacious spirit of the Indians that the Americans, after the war, tried very hard to break. When the war of 1812 ended with the 1814 Treaty of Ghent, the real losses were with the Indians. Ironically, while the United States still maintained relations with the British after the war, they sought to devastate Indian country.

4. Students discuss the information provided above.
5. Students read about Tecumseh and discuss.
6. Determine what was going on with Montana Indians during this time.
7. Discuss the concept of Manifest Destiny.

Students should understand that from the time of Washington's administration and up to the late 1980s, the dominant U.S. policy toward Indians was one that attempted to purchase Indian land as cheaply as possible and avoid further war with Indian tribes. It was felt that this policy would benefit both Indians and frontiersmen. Of note, of course, is that this policy of peace and purchase was cheaper for the young nation than an Indian policy of war and conquest would have been. Students should also understand that this "moral" policy established very important precedents for dealing with Indian nations as equals, i.e., negotiating treaties with them for successions of land. These precedents have been key in Indian/federal relations up to today. There were approximately 80 treaties negotiated with tribes during the terms of the first four presidents, about 20 during the Washington and Adams administrations and 60 of them during the Jefferson and Madison administrations. The first treaty was with the Delawares and other treaties were with the Iroquois tribes, other Algonquian tribes, and the Five Civilized Tribes. Treaties in the early1800s were with many of the same groups but also with western groups such as the Sioux, Winnebagoes, Iowas, Kansas, and Otoes.

8. Students discuss the concept of tribal sovereignty which is the basis for tribal/government relations today. Discuss how treaties established during this time of history helped to establish tribal sovereignty.

Indian students should understand that the American plans to "civilize" Indians were based on feelings that the American way of life was the "highest" achieved since classical times. Thus, assimilating Indians into the American way of life was considered the height of generosity. Students should understand that this attitude prevailed until the 1840s and 1850s. At that juncture, the common attitude about Indians changed to the view that Indians were incapable of fitting into American society. Students should also understand that Indian tribes strongly resisted efforts to "Americanize" them.

9. Students discuss the American plan to civilize Indians. Have them give their perspectives on this plan.

By the time of the Monroe administration already in the 1820s, the federal land policy had changed to one of trying to exchange Indian lands in the east for lands west of the Mississippi. This policy was made possible by the Louisiana Purchase. By the time of the Jackson administration in the 1830s, the federal policy of Indian Removal – i.e., forced move to the west – was underway. Students should be particularly aware of the constitutional crisis caused when Jackson defied Chief Justice John Marshall's Supreme Court ruling that favored Cherokee claims over the state of Georgia's attempts to enact state jurisdiction over Cherokee lands. Jackson's desired policy ideas had run headlong into the Supreme Court's interpretation of constitutional and Indian treaty rights.

10. Have students read and discuss ***From Revolution to Removal***.

Students should understand that the policy of Indian removal was bitterly debated both in Congress and in the public press. Students should understand that the policy, while supposedly proposed as a humane compromise, was in actuality very cruel as implemented under the Jackson administration, and as attested to by the historical accounts of the Cherokee nation's "Trail of Tears" today. Students should be able to explain the terrible impact that the Removal Policy had on tribes. Indian people were uprooted from land they had known as their homes for centuries and were forced to leave behind their way of life as well as the graves of their ancestors. Some of the tribes that were forcibly moved had even fought under Gen. Andrew Jackson in the First Seminole War in exchange for a guarantee that they would not be removed. Ultimately, that guarantee was not honored. A huge number of Indians died along the journey west from exposure and sickness. Tribes were often divided when some members were removed to the west while others hid in order to remain in their homelands. Those individuals who did survive the harsh move had to establish new homes and communities in lands that were totally unfamiliar to them and very different from anything their ancestors had known before.

11. Have the students read about the removal of the Cherokees and/or Choctaws and discuss.

Students should understand that for most of their daily needs, the Plains tribes, like the Sioux and Cheyenne, relied heavily on the vast buffalo herds that roamed the northern Great Plains. In the 1840s, tensions began to grow between the Plains tribes and the emigrants traveling by wagon along the Oregon Trail. In the late 1840s and 1850s, other trails were created to take miners and settlers to California and Colorado. Settlers also began pouring in to Kansas and Nebraska. The wagon trains and influx of new people began driving the buffalo away from the traditional Indian hunting grounds. This began to have serious effects on tribal ways of life. Thus, friction between Indians and the new settlers and miners increased and in 1854 resulted in the first open warfare in the West between whites and Indians. Tribes responded in different ways to the influx.

12. Have students read about various Montana tribes during this time.
13. Students choose and write papers summarizing a major happening of the time period. Have them share their reports.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 5-8 – 1850-1900

Focus

Indian nations did not agree to take the same side during the Civil War and this led to deep and long-lasting divisions in some tribes.

Treaties and federal policies had reduced Indian populations and land holdings to a minuscule fraction of their original size resulting in vast tracts of land being available for non-Indian settlement and development.

During the Civil War the federal government concluded that it was no longer feasible to allow Western tribes a free existence; they would be confined to reservations.

During this period of American history, attitudes and policies toward Indians were largely paternalistic and focused on controlling Indians and forcing them to change.

The Dawes Severalty Act of 1887 was another attempt at forced assimilation of Indian people.

Nineteenth century federal Indian policy has had a long-lasting effect on the social and emotional lives of Indian people.

Literature

Medicine Woman Saves Flatheads from Warring Enemy/Indian Reading Series

Indian Country: A History of Native People in America by K. Harvey and Lisa Harjo (Fulcrum, $26.95)

Native North American Chronology by Duane Champagne (Gale Group, $55/$45)

Long Hair/Indian Reading Series/Northwest Regional Educational Lab, Teacher's guide

Children of the Indian Boarding Schools by Holly Littlefield (Lerner, 2005, $16.95)

Plenty Coups by Michael Doss (Indian author)

Crazy Horse, 1841-1877 by Anne Todd (Mankato, Minn: Blue Earth Books, 2003, $17.95)

Sitting Bull by Herman Viola (Turtleback, 1996)

Chief Joseph: 1840-1904 by Mary Englar (Capstone/Blue Earth Books, 2004, $17.95)

Chief Joseph's Own Story/Montana Council for Indian Education

Warrior People/Indian Reading Series, about Blackfeet, Teacher's guide

The Memorable Chiefs/Indian Reading Series, about Blackfeet, Teacher's guide

Sections on history in-
Montana Indians: Their History and Location/Office of Public Instruction

The Cheyenne by Dennis Limberhand (Raintree, $25.69)

The Dakota Sioux by Jeanne Eder (Indian Author)/Indian Nations Series (Raintree, 2000, $25.69)

The Crow by Edith Tarbescu/Watts Library (Scholastic, $8.95/$25.50)

The Cree of North America by Deborah Robinson/First Peoples Series (Lerner, 2000, $17.95)

U.S. Timeline

1851	The Treaty of Ft. Laramie between the United States and Northern Plains tribes.
1853-1856	United States acquires 174 million acres through 52 treaties, all broken by whites.
1854	U.S. Cavalry officer, William Grattan, initiates a major conflict with the Sioux.
1855	The Hellgate Treaty is signed.
1858-1859	Gold is discovered in Colorado.

1864	The Navajo people are forced on the "Long Walk" to Bosque Redondo.
1864	Three hundred Cheyenne and Arapaho are killed at Sand Creek Massacre.
1865	The U.S. government gives contracts to missionaries to start Indian schools.
1866-1868	War for the Bozeman Trail includes Sioux, Cheyenne and Arapaho under Red Cloud, Second Ft. Laramie Treaty.
1868-1869	The Southern Plains War involves Cheyennes, Sioux, Arapaho, Kiowa and Comanches.
1869	President Grant's Peace policy instituted; lasts until 1871.
1869	Ely Parker (Seneca) becomes first Indian Commissioner of Indian Affairs.
1869	The Transcontinental railroad is completed and joined at Promontory Point, Utah.
1871	The U.S. Congress passes law forbidding further treaties with Indian tribes.
1871	Western Indians not to leave reservations without permission of agents.
1871	White hunters begin wholesale killing of buffalo.
1874	Gold is discovered in the Black Hills of South Dakota; miners ignore treaties.
1876	The Battle of the Little Bighorn occurs; Custer is defeated.
1876-1877	Sioux War for the Black hills under the leadership of Sitting Bull and Crazy Horse.
1877	The Nez Perce take flight under the leadership of Chief Joseph.
1878	Congress provides for Indian police.
1879	Richard Pratt starts Carlisle Indian School in Pennsylvania to assimilate Indians. The U.S. government boarding schools are started.

1881	Sitting Bull and his band surrender at Ft. Buford, North Dakota.
1881-1886	Apache resistance happens under the leadership of Geronimo in the Southwest.
1885	The last great herd of buffalo is exterminated. The Louis Riel Rebellion occurs.
1887	Congress passed the Allotment Act (Dawes Act) and gave individual Indians parcels of land and opened up surplus to whites.
1890	The Ghost Dance Movement led by Wovoka (Paiute) gains influence. The Wounded Knee Massacre is in South Dakota.
1890-1910	The population of Indians fell to a low point of less than 250,000 in the United States.

Montana Timeline

1853	First beef herd started in the Deer Lodge Valley.
1855	Hellgate Treaty
1857	First sheep ranching begins in the Bitterroot Valley.
1860	First steamboat reaches Fort Benton.
1862	Placer miners rush to gold strike on Grasshopper Creek (Bannack).
1864	May 26, Montana Territory officially created by act of President Lincoln.
1866	U.S. Military Post, Camp Cooke, created on the Judith River.
1870	Open-range cattle industry begins on Montana prairies.
1876	June 24, Lakota Sioux Indians and their Cheyenne and Arapaho allies defeat Col. George Armstrong Custer and 7th Cavalry at the Battle of the Little Bighorn. Nez Perce Chief Joseph leads his people out of Oregon into Montana, outwitting numerically superior U.S. Army forces, until surrender in 1877 near Bear Paw Mountains in northern Montana.
1877	Chief Joseph and the Nez Perce retreat across Montana.
1883	Northern Pacific Railroad is completed through Montana.

1889 November 8, Montana becomes 41st state under President Benjamin Harrison's administration.

Social Studies Activities for Grades 5-8

Start the unit with the teacher giving a brief overview of the happenings in American history during this time period. Then an overview from the following information and the timelines should be provided.

Students should be aware that this country's Indian nations did not agree to take the same side during the Civil War. At least 3,000 Indians fought for the North. On the other hand, the Five Civilized Tribes in "Indian Territory" – Cherokees, Chickasaws, Choctaws, Creeks and Seminoles – officially joined the Confederate States of America. The Confederate States also offered them more than the United States. However, in some cases, loyalties were even split within individual tribes. For example, the Oklahoma Cherokees and the Creeks each had members who formed and participated in military units on both sides of the conflict. Students should also understand that the Civil War resulted in expanded and a more capable military presence in the West. This had an effect on relations between western tribes and the United States, particularly during the 15-20 years following the Civil War.

1. Students discuss the information provided above.
2. Determine what was taking place in Montana during this time.

Students should understand that this period nationally (1870-1900) saw the end of wars between the U.S. government and American Indians. Treaties and federal policies had reduced American Indian populations and land holdings to a miniscule fraction of their original size. This results in vast tracts of land being available for non-Indian settlement, agricultural development, mining and ranching.

3. Students discuss the information provided above.
4. Students review maps to see how tribal lands in Montana were reduced to their present reservations.
5. Students discuss what these lands were taken for or how they are used today.

Students should understand that during this period of history (1870-1900), national attitudes and policies toward Indians largely focused on controlling Indians and forcing them to change. Indians were basically confined to their reservations and forced to adopt totally foreign ways of life – plow farming and ranching being notable examples. Federal Indian agents exerted a great deal of control on reservation lands. These agents were often corrupt, stealing the annuities and commodities that were intended for the Indian communities. This effort was reinforced by various Christian religious denominations who were given exclusive contracts to send missionaries to certain reservations. Missionaries often used assimilation strategies that were demeaning and brutal. Traditional religious practices were outlawed. This period of

American history also saw the advent of the boarding school era, a time in which American Indian children were forced to attend schools far from home and family, and where their traditional ways of life were totally banned and severe punishments were exacted for even speaking a tribal language.

6. Students discuss the above and analyze the federal policy of assimilation, that is, forcing Indians to adopt the culture and ways of mainstream Americans.
7. Students read ***Children of the Boarding Schools*** and discuss.

During the Civil War the federal government concluded that it was no longer feasible to allow the Western tribes a free existence; rather, it was decided that these Indians would have to give up their traditional nomadic lifestyle and accept living in confined reservation areas. Many tribes – including the Sioux, Northern Cheyenne, Kiowa, Comanche, Southern Cheyenne, Arapaho, and Western Apache – did not submit willingly to this new policy, and they remained largely unconquered until the 1880s. From 1866 to 1886, federal troops campaigned continuously against the Western tribes. After the Civil War, the Five Civilized Tribes of the Indian Territory acquiesced to the surrender of the western half of Indian Territory to the national government. This forced ceding of land that was the government's penalty on tribes for their earlier alliances with the Confederate states. In fact, the Seminole were forced to cede their entire reservation to the United States. Federal officials wanted the western half of Indian Territory for the express purpose of relocating tribes from other sections of the west.

8. Students discuss the information provided above.
9. Small groups of students read about an Indian leader of the time. Share what they've learned with the rest of the class.
10. Students read about and discuss the Battle of the Little Bighorn.

Students should understand that the Dawes Severalty Act was another government attempt at forced assimilation of Indian people. The Act specifically attacked the important traditional American Indian social principle of communal land ownership. Dividing tribal lands among individual owners not only contradicted the traditional Indian concept of communal property, but it also affected tribal identity by undermining tribal cohesiveness. In addition, its implementation eroded the traditional Indian concept of extended families by separating family members from one another often by many miles.

11. Students discuss the information provided above.

Students should understand that national Indian policies of the late 19th century further damaged and brought turmoil into the lives of Indian people who were already reeling from the devastating effects of the Indian wars and forced life on reservations. Misguided attempts at assimilation had the effect of destroying community cohesiveness and the social and cultural fabrics of tribes and creating a sense of

alienation. The actions of this era led to various social ills for many Indian people including extreme poverty.

12. Working in pairs, have students write articles summarizing the Battle of the Little Bighorn or about the Nez Perce and Chief Joseph or another such incident that affected Montana during 1850-1900.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 5-8 – 1900-1950

Focus
America saw a changing attitude toward American Indians under Progressivism.

Important actions took place during this time: Indian Citizenship Act of 1924, the Meriam Report of 1928, the Indian Reorganization Act of 1934, and the creation in 1946 of the Indian Claims Commission.

The federal government began to encourage public schools to enroll Indian children.

American Indians participated heavily in World War II and their experiences away from the reservation impacted their lives and way of life on reservations.

Indian Literature
Internet

Indian Country: A History of Native People in America by Karen Harvey and Lisa Harjo (Indian Author) (Fulcrum, 1998, $26.95)

Native North American Chronology by Duane Champagne (Indian author)

Philip Johnston and the Navajo Code Talkers by Syble Lagerquist/Montana Council for Indian Education

Carlos Montezuma by Peter Iverson (Univ. of H, Mex Press, $29.95)

Home to Medicine Mountain by Chiori Santiago (San Francisco: Children's Book Press, 2002)

Montana Indians: Their History and Location/Office of Public Instruction

Montana's Indians: Yesterday and Today by William Bryan

The Cheyenne by Dennis Limberhand (Indian author) (Austin: Raintree Steck-Vaughn, 2001, $25.69)

The Dakota Sioux by Jeanne Eder (Indian author) (Raintree, 2000, $25.69)

The Crow by Edith Tarbescu (NY: Franklin Watts, 2000, $55.00/$25.50)

The Cree of North America by Deborah Robinson (Minneapolis: Lerner Pubs. 2002, $17.95)

The Blackfeet, People of the Dark Moccasisn by Karen Bush Gibson (Bridgestone Books, 2003, $16.95, Capstone, $17.95)

A Cultural Change/Indian Reading Series/Northwest Regional Educational Lab

U.S. Timeline

1890-1910	The population of Indians fell to a low point of less than 250,000 in the United States
1902	The Reclamation Act encourages settlement of the West.
1906	The federal government seized 50,000 acres of wilderness land including the sacred Blue Lake of the Taos Pueblo.
1909	Teddy Roosevelt issues executive order transferring 2.5 million acres of Indian timberlands to national forests.
1910	The U.S. government forbids the Sun Dance among Plains Indians.
1911	The Society of American Indians was formed as an activist group.
1914-1918	Many Indian people enlisted in the armed forces during World War I.
1917-1920	Many Indians lost their lands to some corrupt Anglos.
1921	The U.S. Department of the Interior is responsible for Indian education and social services.
1924	Congress awarded American citizenship to all Indians. Some had already obtained it.
1928	Charles Curtis, Kaw Indian and U.S. Senator, was elected Vice-President under Hoover.
	The Merriam Report deplored Indian living conditions and declared the allotment system a failure.

1934	Wheeler-Howard (Indian Reorganization) Act provides for tribal ownership of land and tribal self-government.
1941-1945	During World War II, approximately 25,000 Indians served in active duty and thousands more contributed to war efforts in war-related industries. The famous Navajo Code Talkers used their language as a code the enemy was unable to decipher. Other tribal languages were also utilized as codes.
1944	The National Congress of American Indians (NCAI) was organized. The Native American Church was incorporated. John Collier resigned as Commissioner of Indian Affairs.
1946	An Indian Claims Commission was created by Congress to settle tribal land claims against the United States.
1948	Assimilative Crimes Act held that offenses committed on reservations, not covered under a specific federal statute but punishable under state law, were to be tried in federal courts.
1949	The Hoover Commission on the Reorganization of Government recommended termination of the federal-Indian trust relationship.

Montana Timeline

1909	Chicago, Milwaukee, St. Paul and Pacific Railroad (Milwaukee Road) is completed through Montana.
1910	Congress establishes Glacier National Park.
1910-1918	Homesteading boom peaks on Montana's plains.
1919	Oil is discovered in the Cat Creek field.
1933	Construction of the Ft. Peck Dam begins.
1951	Petroleum boom begins in eastern Montana; affecting some tribes.

Social Studies Activities for Grades 5-8

The teacher should give a general brief overview of the happenings during this time period. Then information from the following and the timelines should be explained to students as well as possible and included during the study of the same time period in general American history.

Students should understand that during the last 12 years of the 19th century, the primary vehicle for assimilating Indian people into American society was the education of young people. In the early 1900s, by and large, reliance on sectarian education for Indian people came to an end, although mission schools continued to operate alongside of government schools on many reservations. The federal government began to encourage local school districts to enroll Indian students; nevertheless, local prejudice against Indians caused school districts to be largely unresponsive to this federal urging. Students should understand that Indian peoples continued to tenaciously resist these efforts to be absorbed into American society.

1. Students discuss the above information.
2. Students read and discuss ***Home to Medicine Mountain.***

Students should also be aware that in the 1920s a vigorous reaction to federal assimilation policies was growing among "Indian rights" societies, spearheaded by non-Indians. The Progressive movement stemmed from the rising interest in the relatively new fields of anthropology and conservationism. The movement became particularly active in response to proposed legislation affecting tribes in New Mexico and Arizona. Since tribal cultures in the Southwest were fairly intact in the early 1900s, they were the subject of considerable interest to artists and social scientists. Progressivist policies de-emphasized total assimilation. Instead, they stressed maintaining as many Indian cultural beliefs and lifestyles as possible. The change in attitude resulted in a brief attempt to place viable elements of tribal culture into the Indian government school curriculum – most notably in the arts. This Progressive era was short-lived, however, given the United States' shift in attention to problems brewing in pre-World War II Europe and their potential economic and international implications for the United States. Some helpful laws were passed during this time, however.

3. Have students read to learn about early Indian activist, Carlos Montezuma.
4. Discuss the significance of the Indian Citizenship Act of 1924, the Meriam Report of 1928 calling for a change in Indian education, the Indian Reorganization Act of 1934, and the creation in 1946 of the Indian Claims Commission that allowed tribes to bring claims in regard to lands taken from them.

Students should understand that despite passage of the Indian Citizenship Act, many state constitutions did not allow for "Indians non-taxed" to vote in state and local elections. In fact, it was not until Indian veterans returning from World War II brought litigation against states to gain voting rights that many states enfranchised their Indian citizens.

In Arizona, for example, this did not happen until 1948; in New Mexico, this did not occur until 1962. Students should also be aware of the impact of World War II – a time when many American Indians first experienced life off the reservation for an extended period of time – on cultural, social and political aspects of tribal life. The soldiers brought new ideas home.

5. Have the students do research to find out when Montana allowed Indians to vote.

6. Have the students read and discuss ***Philip Johnston and the Navajo CodeTalkers.***

7. Have students read appropriate parts of ***Reservation Days*** and discuss.

8. Discuss Indian participation in American wars, the overrepresentation of Indian people in those wars, and the great patriotism that Indian people have and the honoring of soldiers that Indian people do.

9. Read and discuss what was going on in Montana during 1900-1950.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 5-8 – 1950-2000

Focus

The U. S. government enacted two major policies regarding Indian people during this time. They were the Relocation and Termination Policies.

Tribal sovereignty is the nation-to-nation relationship between the U.S. government and tribes, and that this relationship was established by more than 600 treaties ratified by the U.S. Congress and repeatedly reaffirmed by the Supreme Court and various Executive Orders.

American Indian people participated in the civil rights movement in the effort to gain recognition of the government's trust responsibility and secure improved opportunities for Indian people.

Indian Literature

Internet

Indian Country, A History of Native People in America by Karen Harvey and Lisa Harjo (Indian Author) (Fulcrum, $26.95)

Native North American Chronology by Duane Champagne (Indian Author) (Gale Group, $55)

Reservation Days: Allotment to Termination by B. Marvis

American Indian Facts of Life: Today's Tribes and Reservations by George Russell

You Are On Indian Land! Alcatraz Island, 1969-1971 by Troy Johnson (Los Angeles: Univ. of Calif, Amerindains Studies Center, 1995, $12/$25)

From Termination to the Second Wounded Knee by B. Marvis

From the Second Wounded Knee to the Present by B. Marvis

Montana Indians: Their History and Location/Office of Public Instruction

Montana's Indians: Yesterday and Today by William Bryan (Far Country Press, $24.95)

The Cheyenne by Dennis Limberhand (Indian author) (Raintree, $25.69)

The Dakota Sioux by Jeanne Eder (Indian aAuthor) ($25.69)

The Crow by Edith Tarbescu (Scholastic, $8.95, $25.50, Sagebrush, $17.60)

The Cree of North America by Deborah Robinson (Lerner, $17.95)

The Blackfeet, People of the Dark Moccasins by Karen Gibson (Capstone Press, $16.95)

U.S. Timeline

1952	The BIA established a Voluntary Relocation Program to relocate Indian people to urban areas for work.
1953	The U.S. Congress passed the Termination Resolution that provided for an end of the special federal relationship with certain tribes.
1953	Congress empowered certain states to take over civil and criminal jurisdiction of Indian reservations without the consent of the tribes.
1954-56	Congress removed federal services and protection from 61 tribes, bands and communities. Keeler Commission on Rights, Liberties and Responsibilities of the American Indian recommended self-determination/resource development.
1964	The Office of Economic Opportunity was created and provided anti-poverty programs on reservations.

1964-68	The Indian Civil Rights Act led to the decree that states cannot assume law and order jurisdiction on reservations without the consent of the tribes.
1968	The American Indian Movement (AIM) was founded. President Johnson calls for self-determination to replace termination.
1969-71	Indians occupy Alcatraz Island in San Francisco Bay.
1970	A federal policy of self-determination was formulated. Blue Lake Wilderness Area in New Mexico returned to Taos Pueblo.
1972	The AIM occupied and destroyed BIA offices in Washington, D.C.
1973	The AIM and Oglala Sioux occupied Wounded Knee for 71 days.
1974	Federal acts provided housing and loans to Indians for businesses.
1978	Indian activists organized the "Longest Walk" to Washington, D.C. The American Indian Freedom of Religion Act passed.
1988	The Indian Gaming Act was passed.
2000	Indian population in the United States according to the U.S. Census is 4 million as compared to 250,000 around 1900.

Montana Timeline

1950	Great Falls replaces Butte as Montana's largest city.
1951	Petroleum boom begins in eastern Montana; some tribes affected.
1955	Aluminum plant begins processing in Columbia Falls. Berkeley Pit copper operation starts in Butte.
1956	Construction of the federal interstate highway system begins in Montana.
1959	Severe earthquakes hit upper Madison Valley.
1964	Congress passes federal Wilderness Act.
1967	Bell Creek petroleum field is discovered and developed.
1968	Yellowtail Dam is completed; work begins on Libby Dam.

1969	Large-scale strip mining of coal begins at Colstrip.
1972	State of Montana rewrites their constitution. Article X recognizes the distinct and unique cultural heritage of the American Indian and is committed in its educational goals to the preservation of their cultural heritage.
1973	Bill passed that requires all teachers in Montana who teach on or near a reservation to have a background in Indian studies.
1975	Joint Resolution encourages public schools to include courses on Indian history, culture and contemporary affairs in their curricula. Joint Resolution designated fourth Friday in September as "Native American Day."
1980	Billings replaces Great Falls as Montana's largest city.
1986	Some high-tech gold mining reopens in Montana mountains.
1988	Large forest fires sweep areas of drought-stricken Montana and Yellowstone Park.
1989	Montana celebrates its statehood centennial.
1995	Wolves are returned to Yellowstone National Park, where they are thriving.
1999	Law passed, MCA 20-1-501, (now referred to as Indian Education for All) mandating instruction for all regarding the distinct and unique cultural heritage of American Indians in a culturally responsive manner.

Social Studies Activities for Grades 5-8

The teacher should start the unit by giving an overview of this time period of American history including the information regarding Indian history. Then the teacher should refer back to the timelines and information regarding Indian history as the study of this time period progresses.

Students should understand that in the early 1950s the federal government initiated the Relocation and Termination Policies. The intent of these policies was, once again, to bring Indians into the American mainstream. The Relocation Policy encouraged, through job training programs, the movement of reservation Indians to major urban areas like Los Angeles, Chicago, Denver and Dallas. The Termination Policy's intent was to terminate the nation-to-nation relationship between tribes and

the federal government. It resulted in withdrawal of federal support, guaranteed through the treaty process, to affected tribes whether or not they wanted or were prepared for this. Responsibility for tribes was transferred to the states in which the tribes were located. In all, termination was imposed on about 12 tribes and bands before lawmakers were convinced by tribes and their allies to abandon the policy altogether. This time period included a close call for American Indians in that the special status of American Indians and their position as sovereign nations was almost done away with.

1. Have the students review ***Reservation Days,*** the part about Termination.

2. Stress with students that no tribes in Montana were terminated as a result of the Termination Policy, but tribal sovereignty was threatened by it so that Montana tribes would have been affected if it had been allowed to continue.

3. The Relocation Policy directly affected Indian people in Montana. Have students discuss this effort and list possible pros and cons.

4. Read about some of the tribes in Montana to see if these policies are mentioned in their histories.

5. Determine what else was taking place in Montana during this time.

Students should understand how American Indian political activism became especially strong during the 1960s with the founding of various groups like the National Indian Youth Council, the National Indian Education Association and the American Indian Movement. Radical political actions such as the takeovers of Alcatraz Island, the Wounded Knee Church at Pine Ridge in South Dakota and the Interior Department Building in Washington, D.C., also helped focus national attention on the deplorable conditions on reservations and in Indian communities in general. The heightened awareness in the American public led to new laws designed to improve health, housing, education and economic development opportunities for American Indians. Students should fully understand how the new federal policy of Indian self-determination enabled tribal governments starting in the 1970s to take more active roles in their communities and in dealing with the U.S. government.

6. Have the students read and discuss ***From Termination to the Second Wounded Knee.***

7. Have the students read and discuss ***You Are On Indian Land.***

8. Have the students read and discuss ***From the Second Wounded Knee to the Present.***

9. Have the students use the Internet to find information about Sen. Ben Nighthorse Campbell (Northern Cheyenne) and his contributions or have them research other

contemporary American Indian leaders, especially those from Montana tribal nations.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 5-8 - Contemporary

Focus

Tribal sovereignty is the nation-to-nation relationship between the U. S. government and tribes, and that this relationship was established by more than 600 treaties ratified by the U.S. Congress and repeatedly reaffirmed by the Supreme Court and various Executive Orders.

Today American Indian cultures meld the past with the present, and that many of the things which are a part of the past continue to be extremely important – things such as family structure, tribal values, traditional spirituality, languages, songs and dances. Today tribes (or Indian nations as they are being called more and more) have many issues that they are dealing with regarding all aspects of their lives and affecting their reservations.

Indian Literature
Internet
Indian Country, A History of Native People in America by Karen Harvey and Lisa Harjo (Indian author) (Fulcrum, $26.95)

Native North American Chronology by Duane Champagne (Indian author) (Gale Group, $55)

Montana Indians: Their History and Location/Office of Public Instruction

The Cheyenne by Dennis Limberhand (Indian author) (Raintree, $25.69)

The Dakota Sioux by Jeanne Eder (Indian author) (Raintree, $25.69)

The Crow by Edith Tarbescu (Scholastic, $8.95, $25.50; Sagebrush, $17.60)

The Cree of North America by Deborah Robinson (Lerner, $17.95)

The Blackfeet: People of the Dark Moccasins by Karen Gibson (Capstone Press, $16.95)

Social Studies Activities for Grades 5-8

Students should understand that tribal sovereignty is the nation-to-nation relationship between the U.S. government and tribes, and that this relationship was established by more than 600 treaties ratified by the U.S. Congress and repeatedly reaffirmed by the Supreme Court and various Executive Orders. Tribal sovereignty is constantly threatened. Through better educational opportunities, more Indian leaders became poised to prevent continuing attacks on tribal sovereignty. Tribes have successfully used the legal system to advance their causes.

1. Have the students review the last section of ***From the Second Wounded Knee***.
2. Have the students discuss tribal sovereignty as a basis for talking about all other contemporary issues.
3. Have students do research in the Indian Country Today newspaper, local newspapers, in ***Montana Indians: Their History and Location,*** or on Indianz.com to learn and report about present issues in Indian country.

Students understand that today American Indian cultures meld the past with the present, and that many of the things which are a part of the past continue to be extremely important – things such as family structure, respect for elders, traditional spirituality, songs, dances and languages. Indian people continue to face many obstacles but have also made progress in regard to many aspects of their lives. For example, they have developed various economic strategies to generate tribal revenue. Casinos have provided a great deal of hope for many tribes across America, but at the same time have contributed to the popular stereotypes about casino rich Indians when, in fact, only a small number of tribes are taking in significant amounts of revenue.

Tribal governments have to deal with many issues today. Following are some national Indian issues and issues of Montana tribes.

Contemporary Indian Issues
Development of Political Influence and Economic Self-Sufficiency
Restoration of Tribal Lands and Artifacts
Recognition and Reclamation of U.S. Treaty Rights and Trust Responsibilities
Culture
Language
Health
Education
Identity

Issues of Montana Tribes
Water rights
Ownership of land along the Rocky Mountains
Native language restoration, preservation and cultural preservation

Stewardship of natural resources and sacred site protection
Repatriation and cultural resource protection
Tribal sovereignty
Federal acknowledgement for Little Shell Tribe
Relationships with county and state governments
Trust land protection
Self-sufficiency and economic development
Zortman/Landusky mining issues
Improving the education of Indian children

4. Have students read the portion in ***Montana Indians: Their History and Location (OPI)*** about the Little Shell people under Montana's Urban Indians.
5. Have the students read some of ***American Indian Facts of Life*** (Phoenix: Russell Pub, 1997, Geo Russell).
6. Have the students choose and read about various tribes in Montana in contemporary times and report to the class.

RESOURCES/ACTIVITIES FOR SOCIAL STUDIES CONTENT STANDARD 6 – Grades 5-8

STANDARD 6: Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

***ESSENTIAL UNDERSTANDING 2*: There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional.**
There is no generic American Indian.

BENCHMARKS:

1. **Students will compare and illustrate the ways various groups meet human needs and concerns and contribute to personal identity.**
3. **Students will identify and differentiate ways regional, ethnic and national cultures influence individual's daily lives and personal choices.**

<u>Focus</u>
Indian people rely on the support they get from their families and other tribal members in times of need.

In the traditional Indian community, the people would note that individual children had certain talents and the whole community would encourage each child in the pursuit of developing that talent.

Indian Literature

R. C. Gorman: Navajo Artist by Spring Hermann (Springfield, NJ: Enslow Pubs., 1995, $20.95)

Wilma Mankiller: Chief of the Cherokee Nation by Bruce Glassman (Gale Group, 1992, $24.94)

Jim Thorpe by Edward Rivinus (Raintree, 1992, $2.95)

Maria Tallchief by Marion Gridley (Dillon Press, Minn, 1973)

This Land is My Land by George Littlefield (Indian Author) (Children's Book Press, 1993, $5.95)

Indian Shoes by Cynthia Leitich Smith (Indian Author) (NJ: Harper Collins, 2002, $15.95)

Rain is Not My Indian Name by Cynthia Leitich Smith (Indian author) (NJ: Harper Collins, 2001, $16.89)

Alice Yazzie's Year by Ramona Maher (Tricycle Press, Berkley, 2004, $15.95)

Kinaalda: A Navajo Girl Grows Up by Monty Roessel (Indian author) (Minn., Sagebrush, 1993, $15.25)

Contemporary Native American Stories by Joel Monture (Indian author) (Fulcrum, 1996)

Little Voice by Ruby Slipperjack (Indian author) (Coteau Books, 2005, $8.95, Sagebrush, 2002, $17.60)

The Warriors by Joseph Bruchac (Indian author) (Darby Creek Publishers, 2004, paper $4.99, cloth $15.95)

Social Studies Activities for Grades 5-8

1. Have the students read selections from the above list and discuss the culture of the books' characters.
2. Have the students discuss how human needs were met, personal identity was fostered, and/or how daily lives and personal choices were influenced.

BENCHMARK 2: Students will explain and give examples of how human expression (e.g., language, literature, arts, architecture, traditions, beliefs, spirituality) contributes to the development and transmission of culture.

***ESSENTIAL UNDERSTANDING 2*: There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional.**
There is no generic American Indian.

Focus

Students will understand that American Indians across the United States have different languages, cultures and traditions.

Literature

Shannon: An Ojibway Dancer by Sandra King (Indian author) (Minneapolis: Lerner Publishing Co., 1993, $21.27, Sagebrush, $15.25)

Powwow Summer by Marcie Rendon (Indian author) (Minneapolis: Carolrhoda, 1996, $7.95)

Powwow: Images along the Red Road by Ben Marra (NY: Abrams, 1996, $16.95)

Come Look with Me: Native Indian Art by Stephanie Salomon (Lickle Pubs., $15)

Songs from the Loom: A Navajo Girl Learns to Weave by Monty Roessel (I A) (Lerner, 1995, $21.27, Sagebrush, $15.25)

Weaving a California Tradition: A Native American Basketmaker by L. Yamane (Indian author) (Lerner, 1997, paper $6.95, $21.27, E Book)

Meet Mindy: A Native Hopi Girl from the Southwest by Susan Secakuku (Indian author) (Hillsboro, OR: Beyond Words Pub., 2003, $15.95)

Meet Naiche: A Native Boy from the Chesapeake Bay Area by Gabrielle Tayac (Indian author) (Hillsboro, Ore: Beyond Worlds Pub., 2002, $15.95)

Meet Lydia: A Native Girl from Southeast Alaska by Miranda Belarde-Lewis (Indian author) (Council Oaks Bks., 2004, $5.95)

Ft. Chipewayan Homecoming by Morningstar Mercredi (Indian author) (Lerner Pub, 1997, $21, Sagebrush, $15.25)

Shooting Back from the Reservation by Jim Hubbard (NY: New Press, 1994, $7)

When the Rain Sings: Poems by Young Native Americans by Lee Francis (Indian author) (NY:Author House, 2003, $12.50/$24.45)

Social Studies Activities for Grades 5-8

1. Have the students read some of the books above to learn about varying Indian cultures.
2. What examples of human expression contributed to the development and transmission of culture (e.g., language, literature, arts, architecture, traditions, beliefs, spirituality, etc.)?
3. Have students compare varying aspects of the cultures between tribal cultures with other cultures.
4. Have them locate on a map the tribes/cultures that they read about.

BENCHMARKS:

4. **Students will compare and illustrate the unique characteristics of American Indian tribes and other cultural groups in Montana.**
5. **Students will explain the cultural contributions of, and tensions between, racial and ethnic groups in Montana, the United States, and the world.**

***ESSENTIAL UNDERSTANDING 1*: There is great diversity among the 12 Tribal Nations of Montana in their languages, cultures, histories and governments. Each nation has a distinct and unique cultural heritage that contributes to modern Montana.**

Focus

The various cultures of Indian tribes contribute to a rich society in Montana.

Indian Literature

www.Crownation.net

Powwow by George Ancona (San Diego: Harcourt Brace, 1993, $9.00)

OPI, Your Guide to Understanding and Enjoying Pow wows by Murton McCluskey (Indian author)/Montana Office of Public Instruction

Drumbeat, Heartbeat: A Celebration of the Powwow by Susan Braine (Indian author) (Lerner, 0995)

Blackfeet: Artists of the Northern Plains by Bob Scriver (Kansas City, Mo: Lowell Press, 1990, $60)

Crow Indian Beadwork by Wm. Wildschut and John Ewers (Ogden, Utah: Eagles View Pub, 1995)

Information about Montana star quilts in ***Morning Star Quilts*** by Florence Pulford Stories including tricksters Iktomi or Inkdomi, Coyote and Napi from traditional stories books under Science Content Standard 3 – Grades 5-8
Different tribes have different tricksters.
Sections on cultures in the following -
Montana's Indians: Yesterday and Today by Wm. Bryan (Farcountry Press, 1996, $24.95)

OPI, Montana Indians: Their History and Location/Office of Public Instruction

The Dakota Sioux by Jeanne Eder (Indian author) (Raintree, $25.69)

The Cheyenne by Dennis Limberhand (Indian author) (Raintree, $25.69)

The Crow by Edith Tarbescu (Scholastic, $8.95, $25.50, Sagebrush, $17.60)

The Cree of North America by Deborah Robinson (Lerner, 2002, $17.95)

The Blackfeet Indians by Ann-Marie Hendrickson (Facts on File, $13.25; Sagebrush Ed. Res. $18.75)

Social Studies Activities for Grades 5-8

1. Have the students read about and discuss cultural aspects of tribes/nations in Montana.
2. Explain to the students that although there are similarities in cultures and traditions among the Montana nations, the nations have distinct languages and varying traditions.
3. Compare aspects of Montana tribal cultures with those of other tribes in America.
4. Compare aspects of tribal cultures in Montana with other cultures in Montana.
5. Discuss the cultural contributions of Montana tribes to the state of Montana.
6. See Social Studies Standard 2, Benchmark 6–Grades 5-8, for literature regarding tensions.

RESOURCES/ACTIVITIES FOR SOCIAL STUDIES CONTENT STANDARD 2 – Grades 9-12

STANDARD 2: Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.

***ESSENTIAL UNDERSTANDING 3*: The ideologies of native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.**

***ESSENTIAL UNDERSTANDINGS 7:* Under the American legal system, Indian tribes have sovereign powers separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.**

BENCHMARKS:

1. **Students will analyze the historical and contemporary purpose of government and how the powers of government are acquired, modified, justified and used.**
4. **Students will relate the concept of tribal sovereignty to the unique powers of tribal governments as they interact with local, state and federal governments.**

Focus

The responsibilities and powers of tribal governments have been limited by the U.S. government as well as by their tribal customs and values.

Indian Literature

Montana Indians: Their History and Location/Office of Public Instruction.

American Indian Tribal Governments by Sharon O'Brien (U of Okla. Press, 1993, $24.95)

Lessons 2, 3, and 4 in ***American Indian Citizenship in Balance/***Closeup Foundation

The Rights of Indians and Tribes by Stephen Pevar (electric format available on the Web, 1999, Southern Ill. Univ. Press, 2002, $15)

Indians 101/Office of Public Instruction

Tribal Web sites www.mtwytlc.com, Montana-Wyoming Tribal Leaders Council

<u>Social Studies Activities for Grades 9-12</u>

Tribal Governments

- The authority of tribal governments is derived from the concept of tribal sovereignty that is ultimately vested in the people, the tribal membership; thus, tribal members decide the type of government that they want to have as well as the extent of its authority.
- The Wheeler-Howard Act (Indian Reorganization Act of 1934) provided for tribal self-government.
- According to the provisions of the Indian Reorganization Act of 1934, some tribes have chosen to operate under tribal constitutions, while others operate traditional governments guided by tribal laws, custom, values and principles.
- In general, where not expressly limited by U.S. law, tribal governments have the inherent powers to do such things as:

  Pass laws that pertain to them;
  Interpret laws;
  Administer justice;
  Identify major responsibilities of tribal government;
  Define powers and duties of officers;
  Determine whether acts done in the name of the government are authoritative;
  Define the manner in which officers are selected or removed;
  Define conditions for membership in the nation;
  Make laws governing the conduct of persons, both Indians and non-Indians within the reservation;
  Establish tribal police forces and courts to enforce laws and administer justice;
  Exclude non-tribal members from the reservation;
  Regulate hunting, fishing and gathering;
  Tax members and non-Indians residing or doing business on Indian lands;
  Regulate domestic relations of its members;
  Make rules governing marriage, divorce, illegitimacy, adoption, guardianship and support for tribal members;
  Enter into agreements with other governments; and
  Regulate property use.

Depending on the circumstances, these powers vary from tribe to tribe.

1. Have the students describe the structure of the tribal government, describe the selection process and term limits for tribal officials.
2. Do lesson 4 in ***American Indian Citizenship in Balance*** (Alexandria, Va: Close Up Foundation, 1994)
3. Have the students identify the divisions and departments of a local Indian nation in Montana or of different tribes/nations to compare.
4. Have the students explain the services provided by that local tribal government or of different tribes/nations to compare.
5. Have the students determine whether or not that tribal government is organized under a constitution and is an Indian Reorganization Act (IRA) government.

6. Have the students compare all of the above with state and national governments.

Sovereignty

- Tribal governments exist within the framework of the U.S. federal system; i.e., as "domestic dependent nations" that retain sovereign rights that are not explicitly delegated to the U.S. government.
- The United States historically interacted with Indian tribes as with other nations, most notably in the signing of over 800 treaties, but also, through various acts of diplomacy, trade and war. These actions are the basis for tribal sovereignty.
- Indian tribes within the United States are nations that existed on the North American continent prior to European arrival. The Supreme Court has described their status as "domestic dependent nations" within the United States. Tribes have a nation-to-nation relationship with the United Sates. This status has been upheld by various U.S. laws and Supreme Court decisions.
- The Commerce Clause of the U.S. Constitution retains for the federal government plenary power (ultimate authority) in dealings with Indian tribes, i.e., the federal government's authority supersedes that of the states.
- This action reinforced tribal sovereignty and the nation-to-nation relationship between tribes and the United States.
- This action established that tribes are protected from state actions, but also provides a role for states, such as in the Indian Gaming Regulatory Act.
- This action has been tested in Trade and Intercourse Acts cases in which the U.S. Supreme Court affirmed federal trust responsibility for Indian tribes against state actions.
- The definition of tribal sovereignty has evolved and continues to do so.

7. Have the students do research to learn about at least one treaty that the U.S. government signed with a Montana tribe.

8. Have the students do research to read the Commerce Clause of the U.S. Constitution.

Laws and Court Cases Affecting Tribes

- Legislation and court cases of the major federal Indian policy periods defined the relationship between tribal governments and the federal and state governments.

  Removal and Relocation Policy (1828-1887) Following the Indian Removal Act in 1830, many thousands of Indian people were removed from lands east of the Mississippi to "Indian Territory," now Oklahoma. Reservations were established in other parts of the United States.

  Allotment and Assimilation Policy (1887-1934) The Indian Allotment Act divided up Indian lands into pieces given to individual members in an attempt to make Indian people adopt European/American Christian ways of living.

  Reorganization Policy (1934-1945) The Indian Reorganization Act stopped all land allotments, encouraging tribes to adopt constitutions and restoring the right to practice traditional religions.

Termination Policy (1945-1961) Public Law 280 was a failed experiment at completely ending the relationship between tribes and the federal government.

Self-Determination Policy (1961-present) The passage of the Indian Self-Determination and Education Assistance Act of 1975 called for changes in federal Bureau of Indian Affairs operations, e.g., tribes are to operate BIA-funded programs themselves, BIA to better protect Indian lands, BIA to provide more education and training services to help tribal members get better jobs.

Certain laws impose limitations on American Indians and tribal governments:

Indian Trade and Intercourse Act (1790);
Indian Removal Act of 1830;
Treaties and amendments to treaties;
General Allotment Act (1887);
Indian Reorganization Act (1934);
Assimilative Crimes Act (1948);
Public Law 280 (Termination);
Indian Civil Rights Act of 1968;
Indian Self-Determination and Education Assistance Act (1973);
Indian Child Welfare Act of 1978; and
Indian Gaming Regulatory Act of 1988.

Because of the special relationship that Indian tribes have with the U.S. government, issues relating to tribes are often addressed by the U.S. Supreme Court. Following are some cases of major significance:

Cherokee Nation v. Georgia (1831);
Worcester v. Georgia (1832);
Ex Parte Crow Dog (1883);
United States v. Kagama (1886);
Lone Wolf v. Hitchcock (1903);
Iron Crow v. Oglala Sioux Tribe (1956);
William v. Lee (1959);
McClanahan v. Arizona (1973);
Oliphant v. Schlie;
United States v. Mazurie;
Santa Rosa Band of Indians v. King County; and
Bryan v. Itasca County.

9. Have students do research to find out more about the laws, policies or court cases listed above. Have specific students research different laws, policies or court cases and report to the class and discuss.
10. Have students learn of recent Supreme Court decisions affecting Indian people.
11. Do lessons 2 and 3 in American Indian Citizenship in Balance.

BENCHMARKS:

3. Students will identify representative political leaders and philosophies

from selected historical and contemporary settings.

5a. Students will analyze the effectiveness of various systems of government to protect the rights and needs of citizens and balance competing conceptions of a just society.

5b. Students will analyze the impact of the Constitution, laws and court decisions on the rights and responsibilities of citizens.

Focus

Some principles of democracy as bases for the U.S. government were adopted from the Iroquois Indian Confederacy.

American Indians are citizens of tribes, states and the nation.

Indian Literature

Montana Indians: Their History and Location/Office of Public Instruction

Lessons 1 and 5 in ***American Indian Citizenship in Balance*** (Closeup Foundation, Alexandria, Va., 1994)

The Rights of Indians and Tribes by Stephen Pevar (Southern Ill., 1983, $15, Penguin, $7.99, also E. Book, Netlibrary, $10.95)

Social Studies Activities for Grades 9-12

Democracy

The Iroquois Indian Confederacy established the first organized law to set up a confederacy governed by democratic principles. Some principles derived from the Iroquois government are included in the plan for the U.S. government.

1. Have the students read about and discuss the Iroquois constitution.

Indian Citizenship

- American Indians are legally recognized and fully functioning citizens of their tribes, the United States, and the state in which they live.
- Citizenship was conveyed to members of some tribes as a result of treaty agreements. Citizenship was conveyed to certain other Indians through various government acts; for example, successful Indian farmers were sometimes granted U.S. citizenship. Citizenship was conveyed to all Indian people with the Indian Citizenship Act of 1924; resulting from the fact that the 14th Amendment did not apply to Indians because they were citizens of their own tribes. Despite passage of the Indian Citizenship Act, some state constitutions specifically denied voting rights to "non-taxed Indians," for example, it was not until 1948 that the Arizona Supreme Court ruled that disenfranchisement of Indians was unconstitutional; New

Mexico did not follow Arizona's decision until 1962 – these decisions were brought about through litigation by Indian people.

- Tribes determine their own policies on tribal citizenship, e.g., who is eligible for membership by birth or adoption and policies regarding citizenship in more than one tribe.

2. Have the students do research to find out when Indians were allowed to vote in Montana.

3. Have students do research to find out the membership requirements for a local tribe in Montana.

American Indians' Personal, Political and Economic rights

- A tribal government's authority is derived from the concept of tribal sovereignty which is ultimately vested in the people, i.e., the tribal membership; thus tribal members decide the type of government that they want to have as well as the extent of its authority. As sovereign entities, however, tribal governments determine the scope and limit of tribal citizens' personal, political and economic rights. Tribal rights are determined by custom, historical practice and written law.
- The Indian Civil Rights Act of 1968 was enacted to ensure that American Indians had all the same individual freedoms, procedural safeguards and basic civil liberties as other U.S. citizens both on and off the reservation. The Indian Civil Rights Act is sometimes controversial in Indian country because it is seen as an infringement on the sovereign rights of tribes to govern their citizens. In the landmark case, Santa Clara vs. Martinez, the U.S. Supreme Court ruled that the language of the Indian Civil Rights Act did not provide for federal court review and enforcement in cases of alleged civil rights violations by Indian tribal governments. The Indian Civil Rights Act provides for a writ of habeas corpus that can be issued by the federal district court.

4. Have the students do research to identify present tribal chairpeople in Montana and past tribal leaders who worked for Indian rights.

5. Research and discuss the Santa Clara vs. Martinez case further.

6. Read and discuss the following Declaration of Indian Purpose developed at the American Indian Chicago Conference, 1961:

"We, the majority of the Indian People of the United States of America, by compact between equal parties, having the inherent right of self-government, and possessing the same right of sovereignty to voice opinions and desires, do submit a statement of our beliefs.

Therefore: To give recognition to certain basic philosophies by which the Indian People live, WE, the Indian People must be governed by principles in a democratic manner with a right to choose our way of life. Since our Indian culture is threatened by presumption of being absorbed by the American society, we believe we have the responsibility of preserving our precious heritage, recognizing that certain changes are inevitable. We believe that the Indians must provide the adjustment and thus freely advance with dignity to a better life."

Forms of Participation in Government

- It is important that tribal citizens participate in tribal cultural customs as a means of developing and expressing tribal citizenship and in perpetuating unique traditions that form a basis for tribal identity.
- It is important that tribal citizens participate in other social aspects in their communities – volunteering, helping elders, caring for one's family, etc.
- Forms of political involvement available to tribal citizens in their tribal communities:
  - Being informed about issues;
  - Discussing issues with others;
  - Attending tribal council meetings, debates and other public meetings;
  - Asking tribal politicians about their viewpoints on issues;
  - Knowing the tribal constitution and/or laws;
  - Voting in tribal elections;
  - Writing letters voicing concerns or support;
  - Speaking at public meetings; and
  - Serving in political office.
- Tribal citizens should learn about the procedures for referendum, initiative, recall and constitutional amendment that apply.
- Tribal citizens should understand that state and federal involvement are also important to Indian people as state and federal issues affect Indian people as citizens of both entities.
- Tribal citizens should know the availability and functions of regional and national Indian organizations that work for the betterment of Indian life, such as the National Congress of American Indians, National Indian Education Association, and regional Indian organizations serving tribes in Montana.

7. Have the students do Lessons 1 and 5 in ***American Indian Citizenship in Balance***.

8. Working in pairs, have the students create PowerPoint presentations or brochures explaining Indians' dual citizenship in two nations.

BENCHMARKS:

6. **Students will analyze and evaluate conditions, actions and motivations that contribute to conflict and cooperation within and among groups and nations (e.g., current events from newspapers, magazines, television).**
7. **Students will analyze laws and policies governing technology and**

evaluate the ethical issues and impacts of technology on society.

Focus

Indian tribes/nations have issues that affect the relationships between tribal governments and the federal and state governments.

Indian Literature

Montana Indians: Their History and Location/Office of Public Instruction Includes issues by tribe.

Economic Issues and Development/Contemporary Native American Issues Series, Chelsea House by Deborah Walch (Facts on File, 2005, $30)

Political Issues/Contemporary Native American Issues Series (Facts on File, 2005, $30)

Sacred Sites and Repatriation/Native American Issues Series by Joe Watheve (Facts on File, Chelsea House, $30)

Education and Language Restoration: Native American Issues Series by John Allen Reyhuer ($30)

Media Images and Representations/Native American Issues Series by C. Richard Key (Facts on File, $30)

Social Studies Activities for Grades 9-12

Statements on Relations with Governments

The Man from Washington

The end came easy for most of us.
Packed away in our crude beginnings
in some far corner of a flat world,
we didn't expect much more
than firewood and buffalo robes
to keep us warm. The man came down,
a slouching dwarf with rainwater eyes,
and spoke to us. He promised
that life would go on as usual,
that treaties would be signed, and everyone -
man, woman and child – would be inoculated
against a world in which we had no part,
a world of wealth, promise and fabulous disease.

- James Welch (Blackfeet/Gros Ventre) in ***The Way*** by Shirley Witt and Stan Steiner

Termination of the reservations and an end to federal treaty obligations to the tribes have been advocated by some as a means to encourage the Indian people to enter "the mainstream of American life." Following is a statement by Earl Old Person, Chairman of the Blackfeet Indians of Montana and, at that time (1967) president of the National Congress of American Indians.

> It cannot be denied that every time the Bureau of Indian Affairs goes to Congress for money, they justify their request for appropriations on the Grounds that they are trying to "get themselves out of the Indian Business." This means termination to members of Congress and to Indians.
>
> It is important to note that in our Indian languages the only translation for termination is "to 'wipe out' or 'kill off.'" We have no Indian word for termination …
>
> You have caused us to jump every time we hear this word. We made treaties with the U.S. government which guaranteed our rights to develop our reservations and to develop as a people free from interference. In order to bring about this development, careful planning must be done on the part of not only the agencies of government, but by the tribes themselves.
>
> But how can we plan our future when the Indian Bureau constantly threatens to wipe us out as a race? It is like trying to cook a meal in your tipi when someone is standing outside trying to burn the tipi down.
>
> So, let's agree to forget the termination talk and instead talk of development of Indian people, their land, and their culture.
>
> Why is it so important that Indians be brought into the "mainstream of American life?" What is the "mainstream of American life?" I would not know how to interpret the phrase to my people in our language. The closest I would be able to come to "mainstream" would be to say, in Indian, "a big, wide river." Am I then to tell my people that they will be "thrown into the Big, Wide River of the United States?"
>
> As first Americans, we had a truly American way of life. And we mixed this with the way of the white man who came to live among us. The result is the most democratic form of government in the world …
>
> We send our best educated delegates to these meetings [with the government] so they can understand what is being said. We are forced to leave at home the poor and the least educated. We try to put on a good face at these meetings, but we cannot cover up the fact that the pride of our people make them elect those of us who they think have the education and ability to deal with Government officials and the outside world.

> Our people are eager to learn. They are proud of being Americans. They are proud of being Indians. They are proud to welcome non-Indians onto the reservation. We feel that we have dealt with honor with the Government through the many treaties we have made. We respect these treaties and expect the Government to do the same. We do not demonstrate in the streets to get our rights. We feel we have rights guaranteed to us by these treaties and we trust the Government to respect these rights.
>
> And what will it cost for the Indian Bureau and the Congress to say, "Go home and develop your plans. You do not have to be afraid to take the time you need. We are not going to sell your land out from under you or force your people off the reservation?"
>
> If this is done, the time will surely come when Indian people everywhere can say in both word and deed that a special agency to handle their affairs is no longer needed. – in ***The Way*** ed. by Shirley Will and Stan Steiner

It should be noted that the Indian Self-Determination Act was passed in 1973. It should also be noted, however, that the threat of termination still exists.

1. Read the statements of James Welch and Earl Old Person and discuss. Keep in mind that many of these feelings still exist today.

Other Issues

- Some state and federal issues potentially affect the status and operation of tribal governments.
- Sometimes the laws or wishes of a tribal government - for instance, concerning the rights of individuals – may conflict with other laws.
- Issues of Montana Tribes:
  - Water rights;
  - Ownership of land along the Rocky Mountains;
  - Native language restoration and preservation and cultural preservation;
  - Stewardship of natural resources and sacred site protection;
  - Repatriation and cultural resource protection;
  - Tribal sovereignty;
  - Federal acknowledgement for Little Shell Tribe;
  - Relationships with county and state governments;
  - Trust land protection;
  - Self-sufficiency and economic development;
  - Zortman/Landusky mining issues; and
  - Improving the education of Indian children.

2. Have the students read about Montana tribes and issues in resources listed above and recent newspapers and report findings to the class, emphasizing issues. They should work in pairs and choose a tribe to learn about.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 9-12 – Pre-1492

STANDARD 4: Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

ESSENTIAL UNDERSTANDINGS 6: **History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.**

ESSENTIAL UNDERSTANDING 3**: Each tribe has its own oral history, beginning with their origins that are as valid as written histories. These histories pre-date the "discovery" of North America.**

BENCHMARK 7: Students analyze and illustrate the major issues concerning history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Montana and the United States.

Focus

For thousands of years before the Columbian voyages, American Indians had a variety of complex and rich societies. Most European societies were ruled by monarchies, most American Indian societies were egalitarian in nature and leadership was a shared responsibility. European and American Indian economic systems were based on fundamentally conflicting views of how land and natural resources should be used.

Indian Literature

Internet

1491: New Revelations of the Americas before Columbus by Charles Mann (Knope, $15)

Montana's Indians: Yesterday and Today by William Bryan (Farcountry Press, 1994, $4.74)

Montana Indians: Their History and Location/Office of Public Instruction

Native North American Chronology by Duane Champagne (Indian Author) (Gale, 1995, $55.00)

Timeline

35,000-25,000 B.C.	A paleo-Indian migration to the Americas from Siberia across the Pacific in boats; modified from the Bering Strait theory.

5000 B.C.	Regarded as humankind's first and greatest feat of genetic engineering, Indians in southern Mexico systematically bred corn from dissimilar ancestor species.
3000 B.C.	The Americas' first urban complex in coastal Peru of 30 cities centered around large pyramid-like structures.
1000 B.C. – 200 A.D.	Adena Mound Building culture in and around the Ohio Valley.
300 B.C. – 700 A.D.	Hopewell Mound Building culture in the East
300 B.C. – 1000 A.D.	Mogollon culture in Southwest
100 B.C. – 1300 A.D.	Anasazi culture in Southwest
100 B.C. – 1500 A.D.	Hohokam culture in Southwest
32 B.C.	First clear evidence of Olmec use of zero — an invention, described as the most important mathematical discovery ever made — did not occur in Eurasia until about 600 A.D. in India and was not introduced to Europe until the 1200s.
700 – 1700 A.D.	Missisippian Mound Building culture in Southeast; 1000 A.D. abrupt rise of Cahokia, near modern St. Louis, the largest city north of the Rio Grande, estimates vary from 15,000 to 100,000 people.
800 - 840 A.D.	Sudden collapse of most central Maya cities in the face of severe drought and a lengthy war.
985 - 1014 A.D.	Eric the Red and Leif Ericson establish settlements in Greenland and North America.
1398 A.D.	Birth of Tlacaelel, the brilliant strategist behind the Aztec Empire which within decades controls central Mexico, then the most densely settled place on Earth.

Social Studies Activities for Grades 9-12

The teacher should provide a general brief overview of what happened in American history during this time period. Then during the study of the time period, information from the following and the timeline should be included.

Students should understand that American Indians believe that their origins are in the Americas and this belief is exemplified by the many and varied creation/origin stories of different tribes. This belief conflicts with anthropological theory. However, some

scientists have found evidence of Indian people living here tens of thousands of years before the time that anthropological reports indicate. Humans were in the Americas at the time that humans and Neanderthal man were living in Europe.

1. Have students discuss the above and do research on the Bering Strait theory and how it is being disputed.

Thousands of years before the Columbian voyages, American Indian societies existed across a wide spectrum of cultural patterns, including small to large groups of hunter-gatherers as well as small to large agricultural communities. Cultures were influenced by geographic and environmental resources. Indian communities were not static but changed as they adapted to new resources and technologies. Some of these new technologies were corn agriculture, ceramic pottery-making and stone/metal toolmaking. Although certain Indian cultures were small hunter-gatherer bands, their cultures were quite complex in terms of their languages, philosophies of ecological relationships, astronomical knowledge, and knowledge of plants/medicines. There were trade networks that stretched across America for thousands of miles. For example, turquoise from the Southwest was traded for shells and parrot feathers from the Yucatan Peninsula in Mexico. Great Lakes copper was traded for corn, conch shell and other goods from the Lower Mississippi River and Gulf area. Obsidian from the Rocky Mountains and pipestone from Minnesota were traded as far east as present-day Ohio.

2. Have students discuss the above and do research on the trade networks.

While most European societies were ruled by monarchies, most Indian societies were egalitarian in nature. Although not all native governing systems were egalitarian, leadership within most Indian groups was a shared responsibility. In very few places in the Americas could a single leader speak for an entire tribe and expect their decision to be followed. Rather, the more typical form of Indian government embodied concepts such as decision by consensus, representative government, clan structures represented in government, separation of powers, and limited systems of checks and balances. Some tribes/cultures lived under governing systems that included women in roles as leaders.

3. Have students discuss the above and compare and contrast these traditional political systems with other governments in the world today.

By 750 A.D. there was an agricultural society of Indians along the Mississippi River valley and its tributaries. This culture is now known as the Mississippian Mound-builder culture, so named for the earthen mounds they built and on which they constructed large ceremonial temples and rulers' residences. The culture reached its zenith in about 1200 A.D. – the large city known as Cahokia had a population of about 50,000. Located along the banks of the Mississippi near present-day St. Louis, Cahokia was dominated by a huge earthen mound standing over 100 feet in height, with a base 1,000 feet long and 700 feet wide. The people of the Mississippian culture had a highly developed ceremonial structure, and they farmed a wide variety of plants – amaranth, squash, maize, goose foot,

and sunflowers. They also used copper in making blades and ornaments. The culture eventually died out, probably due to epidemics of diseases brought by Europeans.

4. Have students discuss the above and read about other large agricultural societies that existed in pre-Columbian America.

Prior to 1492, there were at least 4.4 million — and perhaps even 10 million — Native Americans in North America (excluding Mexico) speaking over 200 languages. In Mexico and Central America there were at least 27 million — and perhaps even 50 million — people speaking at least 350 languages. In the Caribbean area and South America there were at least 20 million – and perhaps as many as 45 million – people speaking over 1,000 languages. For the Western Hemisphere as a whole, there were probably over 57 million people — and possibly as many as 90 million — in contrast with 60 to 70 million people in Europe at that time. European societies lacked waste disposal, had higher densities of people and were affected by widespread plagues for centuries. This is a great contrast to the standard of living in most Indian societies in North America at that time (excluding Mexico) where, for the most part, people lived in small towns (of about 2,000 people) and smaller farming villages. These small towns and villages were much healthier places in which to live than their European counterparts due to the fact that fewer people living in a larger space have much less of an impact on the environment. Famines were rampant in Europe as opposed to the Americas where native peoples enjoyed an abundance of natural resources as well as cultivated foodstuffs that were the result of healthy ecological practices. Additionally, in Europe most natural resources (e.g., wood) and most land was held by an aristocracy; therefore, the majority of people were peasants and serfs.

Several large urban centers in the Americas rivaled 15th century European cities in population size; for example, Cahokia (where St. Louis is today) was about the size of Rome (population: 55,000); Tenochtitlan in Mexico was about the size of London (population: 75,000). Before that time there were other large cities in Mexico – such as Teotihuacan, which at its peak in 400-600 A.D. had around 200,000 inhabitants. These cities were important centers of large complex societies. Such societies flourished across the Americas during different periods. Indian societies were built upon large extended family networks that were organized into other social units, e.g., clans, matriarchal/patriarchal systems, and moiety systems.

5. Have students discuss the above and do research to compare the diversity among Indian culture areas across the Americas pre-1492.

European and American Indian economic systems were based on fundamentally conflicting views of how land and natural resources should be exploited. Following biblical injunction, European economic systems were based on "dominion over nature." American Indian economic systems, on the other hand, were based upon building an awareness of ecological relationships and managing natural resources without depleting them. The European world view feared the natural world (including man's nature) and viewed it as something to be subdued. Thus, forests with their wild animals were cleared

for farmlands and quickly over-harvested to near depletion. For example, by 1086, England was only 20 percent forested – of that, only 2 percent was virgin forest. There were enormous alterations in the European landscape by the 15th century. European attitudes toward animals were markedly different from those of American Indians. For example, Europeans pursued activities such as sport hunting, bear baiting, cockfights and bullfights – some of which are considered barbaric today. In contrast, hunting practices among Indian societies involved respect for the life of the animal being hunted. American Indian societies viewed natural resources – including wildlife – as sacred.

6. Have students discuss the above and do research to find what they can about the pre-1492 history of one or more of the tribes in Montana.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 9-12 – 1492-1650

Focus

Columbian voyages and their interactions with indigenous people were the beginning of the destruction of Indian people and their way of life. Other Spanish interactions with people such as the Aztecs, Incas, and Pueblos continued the cruelty and planned destruction of Indian nations. There were long-term consequences of labor systems such as encomienda and slavery in Spanish and Portuguese America.

Early English relations with Indian people varied in different areas.

Indian Literature

Internet

Columbus: His Enterprise by Hans Koning (NY: Monthly Review Press, 1991, paper $10/$130)

Columbus Day in ***Columbus Day*** by Jimmie Durham (Indian Author) (Minneapolis, Wet End Press, 1998, $8.95)

Indian Country: A History of Native People in America by Karen Harvey and Lisa Harjo (Indian Author) (Fulcrum, 1998, $26.95)

Native North American Chronology by Duane Champagne (Indian Author) (Gale, 1995, $55)

Montana's Indians: Yesterday and Today by William Bryan (Farcountry Press, 1994, $4.74)

Pocahontas by Joseph Bruchac (Indian Author) (Harcourt, 2005, paper $5.95/$17)

Timeline

1492	Columbus made first of four voyages to the Americas. There were five million Indian people in North America, excluding Mexico.
1513	Juan Ponce de Leon of Spain sailed to Florida.
1528-1536	The Panfilo de Narvaez Expedition of Spain through the Southeast and Southwest of North America.
1532-1541	Frenchmen explore the Atlantic Coast and the St. Lawrence River system.
1539-1542	Spanish explore the Southwest, Southeast and Pacific Coast.
1560-1570	The Iroquois League consisting of the Mohawk, Oneida, Onondaga, Cayuga, and Seneca tribes formed by Deganawida and Hiawatha.
1561-1565	The French establish colonies in South Carolina and Florida but are driven out by the Spanish.
1565	The Spanish establish St. Augustine in Florida, the first permanent European settlement in North America.
1576-1579	Englishmen explore the Northwest and the California Coast. Sir Francis Drake encounters Miwok Indians.
1585-1590	Englishman Sir Walter Raleigh established two colonies on Roanoke Island, North Carolina. Both of them failed.
1586	A potato crop was taken back to England from America.
1598	Spaniard Juan de Onate founded a colony in New Mexico, now San Juan Pueblo.
1598-1599	Indians of Acoma Pueblo, now in New Mexico, attack a group of Spanish. The Spanish retaliate and kill as many as 800 Indians.
1600	The use of the horse by Indian people began in the Southwest.
1607	English established their first permanent settlement at Jamestown,Va. under John Smith.
1609-1613	John Smith captured by Indians. Story that Pocahontas, Powhatan's daughter interceded on Smith's behalf. Pocahontas is captured by the settlers, marries John Rolfe, and travels to England where she dies.

1615 Frenchman Samuel de Champlain attacks Onondaga villages with Huron war party and turns Iroquois League against the French.

1620 Pilgrims arrive at an Indian village emptied by disease and survive on stored Indian food, renaming the village Plymouth.

1621 With Squanto acting as interpreter, the Pilgrims make a pact of peace with the Wampanoags and celebrate the first Thanksgiving of the Pilgrims.

1622 The Powhatan confederacy of 32 tribes under Opechencanough attack settlers at Jamestown.

1626 The Canarsee Indians sell Manhattan Island to Peter Minuit, governor of New Netherlands for 60 guilders worth of trade goods.

1627 The Company of New France is chartered to colonize and develop fur trade with the Indians.

1638 Pequot War in New England, 600 Indian men, women and children are killed.

Social Studies Activities for Grades 9-12

The teacher should provide a general brief overview of what happened in American history during this time period and include how it affected Indian people. Then during the study of the unit, information from the following and the timeline should be included.

Students should understand that Columbus never actually set foot upon, or even saw, North America, let alone "discover" America (the land area encompassed by the United States). He also did not discover a "New World," but unintentionally came upon a very old land that was well established with sophisticated societies. The native people with which Columbus actually interacted – primarily the Arawaks, Taino, Carib and other tribal groups in the West Indies – were essentially decimated from a population of about a quarter-million to a population of under 20,000 within a span of 20 years. This was the result of new diseases and systematic and harsh enslavement of native people.

In Spanish America, Christopher Columbus and his followers enslaved tens of thousands of Indians. In the early 1500s, the legal institution of "encomienda" was developed on the island of Hispaniola, and later spread to other regions the Spanish encountered. Under this system, groups of Indians were assigned to individual Spaniards (known as "encomenderos") to work for them as "free vassals" – in theory, the Indians performed work in exchange for wages and under the requirement that they conduct themselves in the manner of Christians. The encomienda was codified as the Laws of Burgos of 1512. The Spanish made a distinction between encomienda and enslavement – although the effective difference remained slight: encomenderos bought and sold Indians, exploited them in labor, abused them, and treated them as if they were slaves. The Spanish

conquest of the Aztecs and Incas contributed to the destruction of their empires. The Spanish also attempted conquest of the Pueblos in the Southwest.

1. Students should discuss the information provided above.
2. Students read ***Columbus: His Enterprise*** and poem **Columbus Day.**

The "Columbian Exchange" had devastating effects on American Indian nations. Both exposure to new diseases, as well as more effective European weapons resulted in the deaths of millions of Indians. Death rates of up to 90 percent were common among Indian tribes/nations. Students should also understand that the foods from America introduced to Europeans were originally domesticated, cultivated, or farmed by American Indians – among these are turkeys, potatoes, corn, chili peppers, tomatoes, pumpkins and squash, avocados, peanuts, pineapple, chocolate, and vanilla. Many native objects – such as pottery, basketry, canoes, furs, snowshoes, etc. – were also adopted by early European settlers. Among the European items that were introduced were citrus fruits, apples, bananas, peaches, pears, wheat, cabbage and domesticated animals (cows, sheep, chickens, hogs, horses). Indian groups quickly adopted items like guns, textiles and metal cookware.

Students should understand that interactions between English settlers and Indians differed in New England, the mid-Atlantic and Chesapeake areas, and lower southern colonies. In New England, Indian communities had become small as a result of exposure to European diseases as well as attacks on their villages. Their small numbers rendered them relatively defenseless against English incursions into their territories. In the mid-Atlantic and Chesapeake areas, on the other hand, the early English presence was smaller, and thus more precarious. Thus, early relations with Indians were initially relatively amicable. Discontent among the Indians grew, however, as the English presence became more invasive. This discontent results in an attack in 1622 by Powhatan warriors on the English in Jamestown. The English then retaliated with such force that they essentially eliminated the Powhatan Confederacy from being any further threat. In the southern colonies, the smaller coastal Indian tribes had been decimated by disease and English attacks. Large tribal confederacies were able to sustain large communities further inland and away from colonial English settlements.

3. Discuss the information provided above.
4. Students read and discuss the Pocahontas story.

Columbus Day

In school I was taught the names
Columbus, Cortez, and Pizzaro and
A dozen other filthy murderers.
A bloodline all the way to General Miles,
Daniel Boone and General Eisenhower.

No one mentioned the names
Of even a few of the victims.
Greenrock Woman was the name
Of that old lady who walked right up
And spat in Columbus' face. We
Must remember that, and remember
Laughing Otter the Taino who tried to stop
Columbus and was taken away as a slave.
We never saw him again.

In school I learned of heroic discoveries

But don't you remember Chaske, whose spine
Was crushed so quickly by Mr. Pizarro's boot?
What words did he cry into the dust?

What was the familiar name
Of that young girl who danced so gracefully
That everyone in the village sang with her –
Before Cortez' sword hacked off her arms
As she protested the burning of her sweet-
heart?

That young man's name was Many Deeds,
And he had been a leader of a band of fighters
Called the Redstick Hummingbirds, who
slowed
The March of Cortez' army with only a few
Spears and stones which now lay still
In the mountains and remember.
those names
Made by liars and crooks. The courage
Of millions of sweet and true people
Was not commemorated.

Let us then declare a holiday
For ourselves, and make a parade that begins
With Columbus' victims and continues
Even to our grandchildren who will be
named in their honor.

Because isn't it true that even the summer
Grass here in this land whispers those
names,
And every creek has accepted the
responsibility
Of singing those names? And nothing can
stop
The wind from howling
around
The corners of the school.

Why else would the birds sing
So much sweeter here than in other lands?

– Jimmie Durham, ***Columbus Day***

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 9-12 – 1650-1800

Focus

American Indian societies changed as a result of the expanding European settlements and they influenced European societies. European diseases greatly impeded the Indians' abilities to defend their homelands.

Relationships between Europeans and Indians varied from place to place and among European groups (Spanish, French, English, Dutch). Indian tribes were sought as allies by competing European colonial interests in order to boost colonial military strength and to provide valuable tactical knowledge.

Most American Indians were loyal to the British during the American Revolution.

The British did not repay Indian people for their loyalty in the Treaty of Paris and left them to continued warfare and struggle for their lands.

Indian Literature

Indian Country: A History of Native People in America/K. Harvey and Lisa Harjo (I A) (Fulcrum, $26.95)

Indians of Idaho, Montana and Wyoming: A Winter Count by Speaks Lightning

Native North American Chronology by Duane Champagne (Indian Author) (Gale, $55)

King Phillip-Wampanoag Rebel/North American Indians of Achievement Series (NY: Chelsea House, 1992, EBook available picturebooks $5.99)

Pontiac-Ottawa Rebel/North American Indians of Achievement Series by Celia Bland (Chelsea, 1995, $8.95)

Joseph Brant-Mohawk Chief/North American Indians of Achievement Series by Jonathan Bolton (Chelsea, 1995, $21.95)

Iroquois by Frank W. Porter (Chelsea, 1998, $9.95)

Indian Roots of American Democracy by Jose Barreiro (Ithaca: Akweikon Press, 1992, Cornell Univ. $12)

The Encyclopedia of Native American Biography by B. Johansen and Donald Grinde (NY: H. Holt, 1997, Da Capo Press, 1998, $19.95)

Timeline

1661	The Spanish raid the sacred kivas of the Pueblo to destroy their culture.
1675-1676	King Phillip, Wampanoag, wages war against the colonies and several other tribes that joined forces with the colonists.
1680	Pueblo Indians revolt against Spanish rule. Spanish return in 1689. Plains tribes acquire the horse.
1689-1697	French and Indian War. The Iroquois sided with the English and the Algonquin nations with the French.
1703-1704	Queen Anne's War between England and France in the Northeast and England and Spain in the south.
1720	Plains tribes acquire the gun.
1744-1748	King George's War between French and English divides the Indian tribes.
1751	Benjamin Franklin cites Iroquois League as a model for his plan for government.
1755	Iroquois League sides with the British against the French.
1760	There is war between the colonists and the Cherokee.
1761	The Aleuts of Alaska revolt against the Russians.
1763-1764	Chief Pontiac rebels against the English in the Great Lakes region.
1769	California is claimed for Spain and missions were established.
1775-1783	The American Revolution. Declaration of Independence signed in 1776.
1778	The first United States – Indian treaty is signed between the United States and the Delaware. The Iroquois, under Joseph Brant, and British regulars attack American settlers in New York and Pennsylvania.
1779	A counteroffensive against the Iroquois breaks the power of the League.
1781-1789	The Articles of Confederation include the principle that the central government should regulate Indian affairs and trade.
1784	The Congress orders the War Office to provide troops to assist the commissioners in their negotiations with Indians.

1787	The Northwest Ordinance includes Indian rights, the establishment of reservations and the sanctity of tribal lands.
1789	Congress establishes a Department of War and grants the Secretary of War authority over Indian affairs.
1787-1789	The Constitution contains the power to regulate commerce with foreign nations, among the states, and with Indian tribes.
1794	The Battle of Fallen Timbers takes place. Miami and Shawnee are defeated.

Social Studies Activities for Grades 9-12

The teacher should provide a general brief overview of what happened in American history during this time period and include how it affected Indian people. Then as the unit progresses, information from the following and the timeline should be included.

Students should understand that there were some differences in the relationships between American Indians and Spanish, French, English and Dutch settlers in the 17th and 18th centuries. Spanish interaction with Indians can generally be characterized as subjugation by conquest, forced labor, and forced religious conversion. The Spanish attempted conquest of the Pueblo Indians of the Southwest, but the Pueblos successfully rebelled in 1680, forcing the Spanish out of what is now New Mexico; however, within 12 years the Spanish resettled in Pueblo country. Early French interactions can generally be characterized as more benign: for example, French traders married Indian women and often lived in Indian communities. However, later French interactions changed to be more similar to those of the Spanish – in other words, they were centered on the religious conversion of Indians, as well as the exploitation of Indian communities and resources. English interactions with Indians were generally based on exploitation of Indian lands and resources. Since Indians were seen as "uncivilized," English religious sects saw little value in saving "heathens," and thus had few qualms about dispensing with them in exchange for property. Later, French and English interactions with various Indian groups were based on competing military alliances established to protect their respective colonial and economic interests. Early Dutch interactions were primarily based on the desire to control the fur trade with Indians. As English and French alliances with Indians grew, the Dutch influence was marginalized.

The nature of the relationships between Indian tribes and European groups varied. While many relationships were adversarial, other relationships were more peaceful and mutually respectful. For example, in his dealings with the Lenape people of Pennsylvania, William Penn attempted to respect the tribe's rights of land ownership and governing its own people. Unfortunately, after his death in 1718, some of Penn's followers adopted an adversarial approach in dealing with the tribe.

1. Students discuss the information provided above.

Students should understand that Indian societies and cultures were forever changed as a result of devastating disease, genocide and displacement by European settlements. European expansion and economic activities not only created their own conflict with Indians, but also created conflict between Indian groups themselves. European societies were able to sustain larger populations and broaden commerce because of their usurpation and exportation of North American resources – such as foodstuffs and furs.

2. Students discuss the information provided above.
3. Students read about and discuss King Phillip.
4. Do research and learn what kinds of diseases were devastating to Indian people in America.

The Indians were sought as allies by competing European colonial interests in order to boost colonial military strength and to provide valuable tactical knowledge. During the colonial wars, Indian people often had little choice but to form alliances with one or more of the competing entities. For example, in the Northeast the Iroquois allied themselves with the British; in the South, the Cherokee allied themselves with the Spanish; in the Midwest, several tribes including the Ottawas and Ojibway allied themselves with the French. In most cases, these alliances had devastating effects on the respective Indian groups. Many tribes lost large contingents of their men to warfare. There were also other dire consequences for tribes as the colonial wars played out. For example, when the French were ousted by the British, the tribal allies to the French were stunned. For over a century, they had carefully played a diplomatic game of placing one colonial force against another. Now tribes were left to deal with only one force, the bitter legacy of which was a serious loss of bargaining power. Heavy retribution was often levied against Indians who fought on losing sides of the colonial wars. Executions and tribal displacements were common outcomes for the tribal allies of the losing colonial power. The perspectives of "fair play" were certainly very different among the different players in the colonial wars.

5. Students read about and discuss Chief Pontiac.

Students should understand that, in the early years of the Revolution, both the British and the revolutionaries tried to maintain friendships with Indians living on the edges of colonial settlements. Indian tribes, however, realized that the revolutionaries represented the ever-growing number of farmers who were destroying the Indian way of life. Thus, siding with the British gave Indians a chance to continue fighting the encroaching frontiersman. For this reason, warriors, in cooperation with the British, made extensive attacks along the frontier borders — particularly in Kentucky, western Pennsylvania and New York. At the same time, American patriots were destroying Indian villages in western New York and in what was to later become Ohio and Tennessee. Students should also understand that, despite the fact that the Continental Congress established Indian commissions — in the north, south and middle states — and agents to deal with Indians, the states still conducted their own relations with Indian tribes.

6. Students read about and discuss Alexander McGillivray, Black Hawk, Pushmataha. Who were they and what were their roles in this period of history?

Students should know that because of their strategic location along the Hudson River, the pro-British Iroquois played an especially significant role during the Revolutionary War. Since they formed a wedge between New England and the mid-Atlantic colonies, the Iroquois were able to assist British troops attacking from Canada. In turn, the colonists tried to court other Indian allies, such as the Delaware and Cherokees. As an incentive for their alliance, the colonists promised Indians their own states or representatives in the new government to be formed. These overtures were, however, usually rejected by the tribes. Additionally, students should understand that it is also unlikely that the new government would have followed through with those promises even if tribes had agreed to the plans. Once the Americans won, whether Indian groups had been their allies or foes, they received much the same treatment. Many eastern tribes lost their freedom and their lands and were slowly displaced or sought refuge with tribes further west. In general, tribal groups were interspersed and many lost their Native languages and their cultural distinctiveness changed as they were forced to mix with other tribes.

Students should understand that there were many factors affecting American Indian loyalties to the British. For example, many tribes had long-established trade relations with the British. These tribes were convinced that the British had greater military strength and, therefore, that tribes had the most to gain for their communities by helping to bring about a British victory. Moreover, based on earlier experiences some tribes felt that their own sovereign power would be diminished by an American victory and, thus, they would fare better by helping the British win the war. These perspectives and concerns for their people's welfare served as the basis for tribal choices in alliance.

7. Students read about and discuss Joseph Brant.
8. Discuss this quote about King George written by Thomas Jefferson in the Declaration of Independence: "He has excited domestic insurrections amongst us and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions." Ask students what they think of when they hear the term, "savages." Point out that Jefferson was making a generalization and that in referring to tribes in this manner was a way to dehumanize the enemy. In this case, some American Indian tribes were siding with the British.

Students should be aware that prior to the Revolutionary War, Great Britain had guaranteed protection – as well as territory – to some of its Indian allies; in fact, the Proclamation of 1763 prohibited European settlement beyond the crest of the Appalachian Mountains. However, the British made no reference to any native land rights when they signed the Treaty of Paris in 1783, in which they surrendered claim to all land east of the Mississippi. When this happened, both the Indians and the British agents representing the crown were shocked at the lack of consideration of Indian rights. The American negotiators, however, felt Indians no longer had rights to any lands. This action was particularly ironic for those tribes who allied with the colonists. The Oneidas

– the only Iroquois group allied with the Americans – saw their land base in New York decrease from five million acres, to little more than a thousand even though they had negotiated more than 30 treaties between 1785 and 1842. Students should understand that the Treaty of Paris' ultimate legacy for tribes was continued warfare, particularly for tribes further to the west as the United States expanded.

9. Students discuss the information provided above.
10. Students discuss how provisions in the Articles of Confederation and the new Constitution helped lay the base for tribal sovereignty.
11. Working in pairs, students can write papers on what they have learned about the American Indian perspective, role, and outcome in regard to the Revolutionary War.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 9-12 – 1800-1850

Focus

The Louisiana Purchase paved the way for ever-increasing incursions into American Indian lands. For American Indian tribes, the War of 1812 was seen as their last hope in the face of Manifest Destiny.

Federal Indian policy changed from purchasing Indian lands through treaties to exchanging Indian lands in the East for lands west of the Mississippi. The Removal Policy had a terrible impact on some tribes.

The trans-Mississippi expansion affected the lives of Indian people in the west, such as destruction of the buffalo herds. Indians employed various strategies such as accommodation and resistance in regard to Westward expansion.

Indian Literature

Indian Country: A History of Native People in America/K. Harvey and Lisa Harjo (Indian author)

Native North American Chronology by Duane Champagne (Indian Author)

The Salish People and the Lewis and Clark Expedition by St. Ignatius: Salish-Pend D'Oreille Culture Committee (Univ. of Nebraska Press, 2005, $29.95)

Sacajawea: The Story of Bird Woman and the Lewis and Clark Expedition by Joseph Bruchac (Indian Author) (Scholastic Signature, $4.99)

Tecumseh & shaw Hee Rebel by Robert Cwiklik (Chelsea House, 1994, $21.95)

Mountain Windsong: A Novel of the Trail of Tears by Robert Conley (Indian Author) (Univ. of Okla, Press, 1995, $14.95)

Montana Indians: Their History and Location/Office of Public Instruction

Montana's Indians: Yesterday and Today by William Bryan

A Brief History of the Salish and Pend d'Oreille Tribes/Salish-Pend d'Oreille Culture Committee (Locally produced)

My Tribe the Crees by Joseph P. Dion (Indian Author) (Glenbow Museum, 1979, $16.90)

The Cheyenne by Stan Hoig and Frank Porter (Facts on File, 2005, $30)

The Blackfeet by Theresa Lacey and Frank Porter (Facts on File, 1995, $14.95)

Sioux by Karen Lonehill (Indian Author) (Mason Crest Pub., 2003, $22.95)

From the Heart of the Crow Country by Joseph Medicine Crow (Univ of Neb Press, 2000, $14.95)

U.S. Timeline

1802	Congress appropriated funds to "civilize and educate" Indian people.
1803	The Louisiana Purchase by the United States from France, adds a large Indian population to the United States.
1803-1806	Lewis and Clark expeditions open up the West.
1809-1811	Tecumseh, a Shawnee chief, tries to unite tribes against the United States.
1809-1821	Sequoyah creates the Cherokee alphabet.
1812-1815	The War of 1812 between the United States and England. Tecumseh, a brigadier general for the British, is killed.
1813-1818	The Creek War takes place in the Southeast. Andrew Jackson takes Creek lands, invades Florida to punish Seminoles.
1819	Spain cedes Florida to the United States.
1830	The Indian Removal Act calls for relocation of eastern Indians to Indian territory west of the Mississippi River. This is contested in court.
1831-1839	Five Civilized Tribes of the Southeast relocated to Indian Territory.

1832	The Supreme Court decides in favor of the Cherokees, but Andrew Jackson ignores the decision. he Bureau of Indian Affairs was organized in the War Department.
1834	The Trade and Intercourse Act redefines the Indian territory and the Permanent Indian Frontier and gives the army the right to quarantine Indians.
1835	Texas declares itself a republic independent from Mexico.
1845-1853	The Spanish Southwest and its many tribes become part of the United States.
1848-1849	Gold is discovered in California; destruction of California and Plains Indians.
1849	The Bureau of Indian Affairs is transferred to theU.S. Department of Interior.
1851	The Treaty of Ft. Laramie between the United States and Northern Plains tribes.

Montana Timeline

1803	The United States acquires most of Montana in the Louisiana Purchase.
1805-1806	The Lewis and Clark Expedition crosses and recrosses Montana.
1807	Manuel Lisa builds the first fur fort in Montana on the Yellowstone River.
1828	Fort Union, an American Fur Company post, is built at the mouth of the Yellowstone River.
1841	Father Pierre Jean de Smet establishes St. Mary's Mission in the Bitterroot Valley.
1846	The Oregon Treaty gives the rest of Montana to the United States.
1847	Fort Benton is founded on the Missouri River as a military and trading post; soon becoming world-renowned "Head of Navigation" to the west, and the world's furthest inland port. Steamboats brought gold seekers, fur traders, settlers and supplies, making Fort Benton the "Birthplace of Montana."

Social Studies Activities for Grades 9-12

Start the unit with the teacher giving a general brief overview of the happenings in American history during this time period. Next, an overview from the following information and the timelines should be provided.

Students should understand that the Louisiana Purchase paved the way for ever-increasing incursions into American Indian lands. Since it was almost impossible to acquire land in Europe, landless people in Europe viewed the "new country" as offering them great opportunities – of course, at the expense of Indian land and lives. As a result of the Louisiana Purchase, the same effects that had already been felt by Indian people along the Atlantic and in other regions similar to the Southwest, would now be felt by tribes in the vast interior regions.

1. Students discuss the information provided above.
2. Students read about Sacagawea. Explain to the students that there was controversy over the Lewis and Clark bicentennial celebration as some tribes view their trip as the beginning of the end. There is even controversy over who Sacagawea really was. She may have ties to the Crow people.
3. Further research the passage of Lewis and Clark through Montana.

Students should understand that for American Indian tribes, the War of 1812 was seen as their last hope in the face of Manifest Destiny. Tribes supported the British, as they had during the Revolutionary War, in hopes of containing the young United States. Students should also be aware of the roles played by Tecumseh and his brother Tenskwatawa (The Prophet) who tried to unite Indian tribes in the Midwest against the Americans. Students should be aware of the major impact these two Shawnee leaders had against the Americans and that the British failed to match the tenacity of their Indian allies. It was this tenacious spirit of the Indians that the Americans, after the war, tried very hard to break. When the war of 1812 ended with the 1814 Treaty of Ghent, the real losses were with the Indians. Ironically, while the United States still maintained relations with the British after the war, they sought to devastate Indian country.

4. Students discuss the information provided above.
5. Students read about Tecumseh and discuss.
6. Determine what was going on with Montana Indians during this time.
7. Have students do research to learn what Manifest Destiny means.

Students should understand that from the time of Washington's administration and up to the late 1980s, the dominant U.S. policy toward Indians was one that attempted to purchase Indian land as cheaply as possible and avoid further war with Indian tribes. It was felt that this policy would benefit both Indians and frontiersmen. Of note, of course, is that this policy of peace and purchase was cheaper for the young nation than an Indian policy of war and conquest would have been. Students should also understand that this "moral" policy established very important precedents for dealing with Indian nations as equals, i.e., negotiating treaties with them for successions of land. These precedents have been key in Indian/federal relations up to today. There were approximately 80 treaties negotiated with tribes during the terms of the first four presidents, about 20

during the Washington and Adams administration and 60 of them during the Jefferson and Madison administration. The first treaty was with the Delawares and other treaties were with the Iroquois tribes, other Algonquian tribes, and the Five Civilized Tribes. Treaties in the early1800s were with many of the same groups but also with western groups such as the Sioux, Winnebagoes, Iowas, Kansas, and Otoes.

8. Students discuss the concept of tribal sovereignty which is the basis for tribal/government relations today. Discuss how treaties established during this time of history helped to establish tribal sovereignty.

Students should understand that the American plans to "civilize" Indians were based on feelings that the American way of life was the "highest" achieved since classical times. Thus, assimilating Indians into the American way of life was considered the height of generosity. Students should understand that this attitude prevailed until the 1840s and 1850s. At that juncture, the common attitude about Indians changed to the view that Indians were incapable of fitting into American society. Students should also understand that Indian tribes strongly resisted efforts to "Americanize" them.

9. Students discuss the American plan to civilize Indians. Have them give their perspectives on this plan.

By the time of the Monroe administration already in the 1820s, the federal land policy had changed to one of trying to exchange Indian lands in the east for lands west of the Mississippi. This policy was made possible by the Louisiana Purchase. By the time of the Jackson administration in the 1830s, the federal policy of Indian Removal – i.e., forced move to the west – was underway. Students should be particularly aware of the constitutional crisis caused when Jackson defied Chief Justice John Marshall's Supreme Court ruling that favored Cherokee claims over the state of Georgia's attempts to enact state jurisdiction over Cherokee lands. Jackson's desired policy ideas had run headlong into the Supreme Court's interpretation of constitutional and Indian treaty rights.

10. Students discuss the information provided above.

Students should understand that the policy of Indian removal was bitterly debated both in Congress and in the public press. Students should understand that the policy, while supposedly proposed as a humane compromise, was in actuality very cruel as implemented under the Jackson administration, and as attested to by the historical accounts of the Cherokee nation's "Trail of Tears" today. Students should be able to explain the terrible impact that the Removal Policy had on tribes. Indian people were uprooted from land they had known as their homes for centuries and were forced to leave behind their way of life as well as the graves of their ancestors. Some of the tribes that were forcibly moved had even fought under Gen. Andrew Jackson in the First Seminole War in exchange for a guarantee that they would not be removed. Ultimately, that guarantee was not honored. A huge number of Indians died along the journey west from exposure and sickness. Tribes were often divided when some members were removed to the west while others hid in order to remain in their homelands. Those individuals who

did survive the harsh move had to establish new homes and communities in lands that were totally unfamiliar to them and very different from anything their ancestors had known before.

11. Have the students read about the Trail of Tears.

Students should understand that for most of their daily needs, the Plains tribes, like the Sioux and Cheyenne, relied heavily on the vast buffalo herds that roamed the northern Great Plains. In the 1840s, tensions began to grow between the Plains tribes and the emigrants traveling by wagon along the Oregon Trail. In the late 1840s and 1850s, other trails were created to take miners and settlers to California and Colorado. Settlers also began pouring in to Kansas and Nebraska. The wagon trains and influx of new people began driving the buffalo away from the traditional Indian hunting grounds. This began to have serious effects on tribal ways of life. Thus, friction between Indians and the new settlers and miners increased and in 1854 resulted in the first open warfare in the West between whites and Indians. Tribes responded in different ways to the influx.

12. Determine what was going on with Montana Indians during this time.
13. Students study both the United States and Montana timelines, utilize other sources and write papers summarizing the happenings and their impact as if they were writing an article about this period in history.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4– Grades 9-12 – 1850-1900

Focus

Indian nations did not agree to take the same side during the Civil War and this led to deep and long-lasting divisions in some tribes.

Treaties and federal policies had reduced Indian populations and land holdings to a minuscule fraction of their original size resulting in vast tracts of land being available for non-Indian settlement and development. During the Civil War the federal government concluded that it was no longer feasible to allow Western tribes a free existence; they would be confined to reservations.

During this period of American history, attitudes and policies toward Indians were largely paternalistic and focused on controlling Indians and forcing them to change. The Dawes Severalty Act of 1887 was another attempt at forced assimilation of Indian people. Nineteenth century federal Indian policy has had a long-lasting effect on the social and emotional lives of Indian people.

Indian Literature

Native North American Chronology by Duane Champagne (Indian Author) (Gale, $55)

Indian Country:A History of Native People in America/K. Harvey & L. Harjo (Indian author) (Fulcrum, $26.95)

Plenty-Coups: Chief of the Crows by Plenty Coups and Frank Linderman (Univ. of Neb, 2002, $18.95)

Wooden Leg: A Warrior Who Fought Custer by Thomas Marquis (Univ. of Neb Press, 1965, $14.95)

Louis Riel by R. Neering **or** ***Louis Riel*** by Stanley Pearl (Markham, Ont: Fitzhenry Whiteside, 1999)

Sitting Bull: Chief of the Sioux by Bob Bernotas (Chelsea House, 1992, $19.95)

Crazy Horse: Sioux War Chief by Peter Guttmacher (Ebook, 1994, $5.99)

Chief Joseph: Nez Perce Leader by Marian Taylor (Ebook, 1993, $5.99)

The Glorious Quest of Chief Washakie by Ralph (Indian Author) and Mary Tillman (Palmer Lace, Co: Filter Press, 1998, $8.95)

Cheyenne Autumn by Mari Sandoz or ***From Sand Creek*** by Simon Ortiz (Indian author) (Univ. of Neb, 2005, $16.95)

Bury My Heart at Wounded Knee by Dee Brown and Amy Erlich

Through Dakota Eyes: Native Accounts of the Minnesota Indian War of 1862/Gary Anderson (Minn. Hist. Soc. 1998, $15.95)

It Is a Good Day to Die/Herman Viola (Univ. of Neb Press, 2001, $12.95)

Soldiers Falling into Camp: The Battles at the Rosebud and the Little Big Horn by Robert Kammen, Joe Marshall and Frederick Lefthand (Cloud Peak Pub, 2006, $15.95)

Killing Custer by James Welch (Indian Author) (Penguin, $15, Norton, cloth $25)

Away from Home: American Indian Boarding School Experiences of 1879/Heard Museum (2000, $29.95)

Montana Indians: Their History and Location/Office of Public Instruction

Montana's Indians: Yesterday and Today by William Bryan (Farcountry Press, 1994, $4.74)

A Brief History of the Salish and Pend d'Oreille Tribes Culture Committee (locally produced)

My Tribe the Crees by Joseph P. Dion

The Cheyenne by Stan Hoig and Frank Porter (Facts on File, Chelsea House, $30)

The Blackfeet by Theresa Lacey and Frank Porter (Facts on File, Chelsea House, $14.95/$30)

Sioux by Karen Lonehill (Indian Author) (Mason Crest Pub., $22.95)

From the Heart of the Crow Country by Joseph Medicine Crow (Univ. of Neb., $14.95)

U.S. Timeline

1851	The Treaty of Ft. Laramie between the United States and Northern Plains tribes.
1853-1856	The United States acquires 174 million acres through 52 treaties, all broken by whites.
1854	U.S. Cavalry officer, William Grattan, initiates a major conflict with the Sioux.
1858-1859	Gold is discovered in Colorado.
1864	The Navajo people are forced on the "Long Walk" to Bosque Redondo. Three hundred Cheyenne and Arapaho are killed at Sand Creek Massacre.
1865	The U.S. government gives contracts to missionaries to start Indian schools.
1866-1868	War for the Bozeman Trail includes Sioux, Cheyenne and Arapaho under Red Cloud, Second Ft. Laramie Treaty.
1868-1869	The Southern Plains War involves Cheyennes, Sioux, Arapaho, Kiowa and Comanches.
1869	President Grant's Peace policy instituted but only lasts until 1871. Ely Parker (Seneca) becomes first Indian Commissioner of Indian Affairs. The Transcontinental Railroad is completed, joined at Promontory Point, Utah.

1871	The U.S. Congress passes a law forbidding further treaties with Indian tribes. Western Indians not to leave reservations without permission of agents. White hunters begin wholesale killing of buffalo.
1874	Gold is discovered in the Black Hills of South Dakota; Miners ignore treaties.
1876	The Battle of the Little Bighorn occurs; Custer is defeated.
1876-1877	Sioux War for the Black hills under the leadership of Sitting Bull and Crazy Horse.
1877	The Nez Perce take flight under the leadership Chief Joseph.
1878	Congress provides for Indian police.
1879	Richard Pratt starts Carlisle Indian School in Pennsylvania to assimilate Indians. The U.S. government boarding schools are started.
1881	Sitting Bull and his band surrender at Ft. Buford, North Dakota.
1881-1886	Apache resistance happens under the leadership of Geronimo in the Southwest.
1885	The last great herd of buffalo is exterminated. The Louis Riel Rebellion occurs.
1887	Congress passed the Allotment Act (Dawes Act) and gave individual Indians parcels of land and opened up surplus to whites.
1890	The Ghost Dance Movement led by Wovoka (Paiute) gains influence. The Wounded Knee Massacre is in South Dakota.
1890-1910	The population of Indians fell to a low point of less than 250,000 in the United States.

Montana Timeline

1853	First beef herd started in the Deer Lodge Valley.
1855	Hellgate Treaty
1857	First sheep ranching begins in the Bitterroot Valley.
1860	First steamboat reaches Fort Benton.

1862	Placer miners rush to gold strike on Grasshopper Creek (Bannack).
1864	May 26, Montana Territory officially created by act of President Lincoln.
1866	U.S. Military Post, Camp Cooke, created on the Judith River.
1870	Open-range cattle industry begins on Montana prairies.
1876	June 24, Sioux Indians defeat Col. George Armstrong Custer and 7th Cavalry at the Battle of the Little Bighorn. Nez Perce Chief Joseph leads his people out of Oregon into Montana, outwitting numerically superior U.S. Army forces, until surrender in 1877 near Bear Paw Mountains in northern Montana.
1877	Chief Joseph and the Nez Perce retreat across Montana.
1883	Northern Pacific Railroad is completed through Montana.
1889	November 8, Montana becomes 41st state under President Benjamin Harrison's administration.

Social Studies Activities for Grades 9-12

Start the unit with the teacher giving a general brief overview of the happenings in American history during this time period. Then an overview from the following information and the timelines should be provided, and this information should also be integrated as the unit progresses.

Students should be aware that this country's Indian nations did not agree to take the same side during the Civil War. At least 3,000 Indians fought for the North. On the other hand, the Five Civilized Tribes in "Indian Territory" – Cherokees, Chickasaws, Choctaws, Creeks and Seminoles – officially joined the Confederate States of America. The Confederate States also offered them more than the United States. However, in some cases, loyalties were even split within individual tribes. For example, the Oklahoma Cherokees and the Creeks each had members who formed and participated in military units on both sides of the conflict. Students should also understand that the Civil War resulted in expanded and a more capable military presence in the West. This had an effect on relations between western tribes and the United States, particularly during the 15-20 years following the Civil War.

1. Students discuss the information provided above.
2. Students determine what was taking place in Montana during this time.

Students should understand that this period nationally (1870-1900) saw the end of wars between the U.S. government and American Indians. Treaties and federal policies had reduced American Indian populations and land holdings to a miniscule fraction of their

original size. This results in vast tracts of land being available for non-Indian settlement, agricultural development, mining and ranching.

3. Students discuss the information provided above.
4. Students do research to find how tribal lands in Montana were reduced to their present reservations..
5. Students do research to find what these lands were taken for or how they were used by settlers.

Students should understand that during this period of history (1870-1900), national attitudes and policies toward Indians largely focused on controlling Indians and forcing them to change. Indians were basically confined to their reservations and forced to adopt totally foreign ways of life – plow farming and ranching being notable examples. Federal Indian agents exerted a great deal of control on reservation lands. These agents were often corrupt, stealing the annuities and commodities that were intended for the Indian communities. This effort was reinforced by various Christian religious denominations who were given exclusive contracts to send missionaries to certain reservations. Missionaries often used assimilation strategies that were demeaning and brutal. Traditional religious practices were outlawed. This period of American history also saw the advent of the boarding school era, a time in which American Indian children were forced to attend schools far from home and family, and where their traditional ways of life were totally banned and severe punishments were exacted for even speaking a tribal language.

6. Students discuss the above and analyze the federal policy of assimilation, that is, forcing Indians, to adopt the culture and ways of mainstream Americans.
7. Students read ***Away from Home*** and discuss.
8. Have the students write about how they feel when someone tries to change them in some way. How would a whole group feel?

During the Civil War the federal government concluded that it was no longer feasible to allow the Western tribes a free existence; rather, it was decided that these Indians would have to give up their traditional nomadic lifestyle and accept living in confined reservation areas. Many tribes – including the Sioux, Northern Cheyenne, Kiowa, Comanche, Southern Cheyenne, Arapaho, and Western Apache – did not submit willingly to this new policy, and they remained largely unconquered until the 1880s. From 1866 to 1886, federal troops campaigned continuously against the Western tribes. After the Civil War, the Five Civilized Tribes of the Indian Territory acquiesced to the surrender of the western half of Indian Territory to the national government. This forced ceding of land was the government's penalty on tribes for their earlier alliances with the Confederate states. In fact, the Seminole were forced to cede their entire reservation to the United States. Federal officials wanted the western half of Indian Territory for the express purpose of relocating tribes from other sections of the west.

9. Students discuss the information provided above.

10. Small groups of students read about one of the Indian leaders of the time. Share what they've learned with the class.
11. Students read about and discuss the Battle of the Little Bighorn and other events in Indian history that affected Montana tribes.

Students should understand that the Dawes Severalty Act was another government attempt at forced assimilation of Indian people. The Act specifically attacked the important traditional American Indian social principle of communal land ownership. Dividing tribal lands among individual owners not only contradicted the traditional Indian concept of communal property, but it also affected tribal identity by undermining Tribal cohesiveness. In addition, its implementation eroded the traditional Indian concept of extended family by separating family members from one another often by many miles.

12. Students determine how the Dawes Act affected Montana tribes.

Students should understand that national Indian policies of the late 19th century further damaged and brought turmoil into the lives of Indian people who were already reeling from the devastating effects of the Indian wars and forced life on reservations. Misguided attempts at assimilation had the effect of destroying community cohesiveness and the social and cultural fabrics of tribes and creating a sense of alienation. The actions of this era led to various social ills for many Indian people including extreme poverty.

13. Working in pairs, have students write reports summarizing the effect of 19th century federal Indian policy on the various tribes in Montana – treaties, warfare, changes in land bases, etc.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 9-12 – 1900-1950

Focus

America saw a changing attitude toward American Indians under Progressivism. Important actions took place during this time: Indian Citizenship act of 1924, the Meriam Report of 1928, the Indian Reorganization Act of 1934, and the creation in 1946 of the Indian Claims Commission. The federal government began to encourage public schools to enroll Indian children.

American Indians participated heavily in World War II and their experiences away from the reservation impacted their lives and ways of life on reservations.

Indian Literature

Indian Country: A History of Native People in America/K. Harvey and Lisa Harjo (Indian author) (Fulcrum, $26.95)

Native North American Chronology by Duane Champagne (Indian author) (Gale, $75)

Carlos Montezuma and the Changing World of American Indians by Peter Iverson (Univ. of NM, 2002, $29.95)

American Indian Stories by Zitkala-Za, Gertrude Bonnin (Indian author) (U of Neb Press, 1985, $2.95)

Boarding School Seasons by Brenda Child (Indian author) About Flandreau Indian School

Code Talker: A Novel about the Navajo Marines of World War II by Joseph Bruchac (Indian Author) (Penguin, papger $7.58, cloth $16.99)

Flags of Our Fathers by James Bradley About Iwo Jima (Random House, 2003, paper $8,95, cloth $15.95)

Montana Indians: Their History and Location/Office of Public Instruction

Montana's Indians: Yesterday and Today by William Bryan (Farcountry Press, 1994, $4.74)

A Brief History of the Salish and Pend d'Oreille Tribes Culture Committee

My Tribe the Crees by Joseph P. Dion

The Cheyenne by Stan Hoig and Frank Porter (Facts on File, $30)

The Blackfeet by Theresa Lacey and Frank Porter ($14.95/$30)

Sioux by Karen Lonehill (Indian Author) (Mason Crest Pub. $22.95)

From the Heart of the Crow Country by Joseph Medicine Crow (Univ. of Neb, $14.95)

U.S. Timeline

1890-1910	The population of Indians fell to a low point of less than 250,000 in United States.
1902	The Reclamation Act encourages settlement of the West.
1906	The federal government seized 50,000 acres of wilderness land including the sacred Blue Lake of the Taos Pueblo.
1909	Teddy Roosevelt issues executive order transferring 2.5 million acres of Indian timberlands to national forests.

1910 The U.S. government forbids the Sun Dance among Plains Indians.

1911 The Society of American Indians was formed as an activist group.

1914-1918 Many Indian people enlisted in the armed forces during World War I.

1917-1920 Many Indians lost their lands to some corrupt Anglos.

1921 The U.S. Department of the Interior is responsible for Indian education and social services.

1924 Congress awarded American citizenship to all Indians. Some had already obtained it.

1928 Charles Curtis, Kaw Indian and U.S. Senator, was elected Vice-President under Hoover.
The Merriam Report deplored Indian living conditions and declared the allotment system a failure.

1934 Wheeler-Howard (Indian Reorganization) Act provides for tribal ownership of land and tribal self-government.

1941-1945 During World War II, approximately 25,000 Indians served in active duty and thousands more contributed to war efforts in war-related industries.

The famous Navajo Code Talkers used their language as a code the enemy was unable to decipher.

1944 The National Congress of American Indians (NCAI) was organized.
The Native American Church was incorporated.
John Collier resigned as Commissioner of Indian Affairs.

1946 An Indian Claims Commission was created by Congress to settle tribal land claims against the United States.

1948 Assimilative Crimes Act held that offenses committed on reservations, not covered under a specific federal statute but punishable under state law, were to be tried in federal courts.

1949 The Hoover Commission on the Reorganization of Government recommended termination of the federal-Indian trust relationship.

Montana Timeline

1909 Chicago, Milwaukee, St. Paul and Pacific Railroad (Milwaukee Road) is completed through Montana.

1910	Congress establishes Glacier National Park.
1910-1918	Homesteading boom peaks on Montana's plains.
1919	Oil is discovered in the Cat Creek field.
1933	Construction of the Ft. Peck Dam begins.
1951	Petroleum boom begins in eastern Montana; affecting some tribes.

Social Studies Activities for Grades 9-12

The teacher should give a general brief overview of the happenings during this time period. Then information from the following and the timelines should be explained to students and included during the study of the time period as it progresses.

Students should understand that during the last 12 years of the 19th century, the primary vehicle for assimilating Indian people into American society was the education of young people. In the early 1900s, by and large, reliance on sectarian education for Indian people came to an end, although mission schools continued to operate alongside government schools on many reservations. The federal government began to encourage local school districts to enroll Indian students; nevertheless, local prejudice against Indians caused school districts to be largely unresponsive to this federal urging. Students should understand that Indian peoples continued to tenaciously resist these efforts to be absorbed into American society. Students should also be aware that in the 1920s a vigorous reaction to federal assimilation policies was growing among "Indian rights" societies, spearheaded by non-Indians. The Progressive movement stemmed from the rising interest in the relatively new fields of anthropology and conservationism. The movement became particularly active in response to proposed legislation affecting tribes in New Mexico and Arizona. Since tribal cultures in the Southwest were fairly intact in the early 1900s, they were the subject of considerable interest to artists and social scientists. Progressivist policies de-emphasized total assimilation. Instead, they stressed maintaining as many Indian cultural beliefs and lifestyles as possible. The change in attitude resulted in a brief attempt to place viable elements of tribal culture into the Indian government school curriculum – most notably in the arts. This Progressive era was short-lived, however, given the United States' shift in attention to problems brewing in pre-World War II Europe and their potential economic and international implications for the United States. Some helpful laws were passed during this time, however.

1. Have students do research and be able to explain the significance of the Indian Citizenship Act of 1924, the Meriam Report of 1928, the Indian Reorganization Act of 1934, and the creation in 1946 of the Indian Claims Commission.

2. Have students read to learn about early Indian activists, Carlos Montezuma and Gertrude Bonnin.

3. Read about Flandreau Indian School, attended by many Indian children from Montana.

Students should understand that despite passage of the Indian Citizenship Act, many state constitutions did not allow for "Indians non-taxed" to vote in state and local elections. In fact, it was not until Indian veterans returning from World War II brought litigation against states to gain voting rights that many states enfranchised their Indian citizens.

In Arizona, for example, this did not happen until 1948; in New Mexico, this did not occur until 1962. Students should also be aware of the impact of World War II – a time

when many American Indians first experienced life off the reservation for an extended period of time – on cultural, social and political aspects of tribal life. The soldiers brought new ideas home.

4. Have the students do research to find out when Montana allowed Indians to vote.

5. Have some students read about the Navajo Code Talkers and others read ***Flags of Our Fathers*** which includes information about Ira Hayes, Pima Indian hero at Iwo Jimo. Ask the students if they have seen the movie, ***Windtalkers.***

6. Have students interview their parents or grandparents about their knowledge of World War II and Indian participation in it. Report findings to the class.

7. Discuss Indian participation in American wars, the overrepresentation of Indian people in those wars, and the great patriotism that Indian people have and honor of soldiers that Indian people do.

8. Read about and discuss what was going on in Montana during 1900-1950.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4– Grades 9-12 – 1950-2000

Focus

The U. S. government enacted two major policies regarding Indian people during this time. They were the Relocation and Termination Policies.

Tribal sovereignty is the nation-to-nation relationship between the U.S. government and tribes, and that this relationship was established by more than 600 treaties ratified by the U.S. Congress and repeatedly reaffirmed by the Supreme Court and various Executive Orders.

American Indian people participated in the civil rights movement in the effort to gain recognition of the government's trust responsibility and secured improved opportunities for Indian people.

Indian Literature

Internet

Indian Country, A History of Native People in America by Karen Harvey and Lisa Harjo (Indian author) (Fulcrum, $26.95)

Native North American Chronology by Duane Champagne (Indian author) (Gale, $55)

Red Earth: A Viet Nam Warrior's Journey by Philip Red Eagle (Holy Cow Press, 1997, $12.95)

A Year in Nam*: *A Native American Soldier's Story by Leroy Tecube (Indian Author) (Univ. of Neb, 1999, $ 35)

Dennis Banks: Native American Activist by Kae Cheatham (Springfield, NJ: Enslow Pubs., 1997)

Vietcong at Wounded Knee: The Trail of a Blackfeet Activist by Woody Kipp (Indian author) (Univ. of Neb $24.95)

Alcatraz: Indian Land Forever by Troy Johnson (LA: Amer. Indian Studies Center, Univ. of Ca, 1994, $12)

Montana Indians: Their History and Location/Office of Public Instruction

Montana's Indians: Yesterday and Today by William Bryan

Ben Nighthorse Campbell by Christopher Henry (Chelsea House, $21.95)

A Brief History of the Salish and Pend d'Oreilles Tribes Culture Committee

The Cheyenne by Stan Hoig and Frank Porter (Facts on File, $30)

The Blackfeet by Theresa Lacey and Frank Porter ($14.98)

Sioux by Karen Lonehill (Indian Author) (Mason Crest, $22.95)

From the Heart of the Crow Country by Joseph Medicine Crow

U.S. Timeline

1952 The BIA established a Voluntary Relocation Program to relocate Indian people to urban areas for work.

1953 The U.S. Congress passed the Termination Resolution that provided for an end of the special federal relationship with certain tribes.
The U.S. Congress empowered certain states to take over civil and criminal jurisdiction of Indian reservations without the consent of the tribes.

1954-56 Congress removed federal services and protection from 61 tribes, bands and communities.

1961 Keeler Commission on Rights, Liberties and Responsibilities of the American Indian recommended self-determination/resource development.

1964 The Office of Economic Opportunity was created and provided anti-poverty programs on reservations.

1964-68 The Indian Civil Rights Act led to the decree that states cannot assume law and order jurisdiction on reservations without the consent of the tribes.

1968 The American Indian Movement (AIM) was founded.
President Johnson calls for self-determination to replace termination.

1969-71 Indians occupy Alcatraz Island in San Francisco Bay.

1970 A federal policy of self-determination was formulated.
Blue Lake Wilderness Area in New Mexico returned to Taos Pueblo.

1972 The AIM occupied and destroyed BIA offices in Washington, D.C.

1973 The AIM and Oglala Sioux occupied Wounded Knee for 71 days.

1974 Federal acts provided housing and loans to Indians for businesses.

1978 Indian activists organized the "Longest Walk" to Washington, D.C.
The American Indian Freedom of Religion Act passed.

1988 The Indian Gaming Act was passed.

2000 Indian population in United States according to the United States Census is 4 million as compared to 250,000 around 1900.

Montana Timeline

1950 Great Falls replaces Butte as Montana's largest city.

1951 Petroleum boom begins in eastern Montana; some tribes affected.

1955 Aluminum plant begins processing in Columbia Falls. Berkeley Pit copper operation starts in Butte.

1956 Construction of the federal interstate highway system begins in Montana.

1959 Severe earthquakes hit upper Madison Valley.

1964 Congress passes federal Wilderness Act.

1967 Bell Creek petroleum field is discovered and developed.

1968 Yellowtail Dam is completed; work begins on Libby Dam.

1969 Large-scale strip mining of coal begins at Colstrip.

1972 State of Montana rewrites their constitution. Article X recognizes the distinct and unique cultural heritage of the American Indian and is committed in its educational goals to the preservation of their cultural heritage.

1973 Bill passed that requires all teachers in Montana who teach on or near a reservation to have a background in Indian studies.

1975 Joint Resolution encourages public schools to include courses on Indian history, culture and contemporary affairs in their curricula. Joint Resolution designated fourth Friday in September as "Native American Day."

1980 Billings replaces Great Falls as Montana's largest city.

1986 Some high-tech gold mining reopens in Montana mountains.

1988 Large forest fires sweep areas of a drought-stricken Montana and Yellowstone Park.

1989 Montana celebrates its statehood centennial.

1995 Wolves are returned to Yellowstone National Park, where they are thriving.

1999 Law passed, MCA 20-1-501, mandating instruction for all regarding the distinct and unique cultural heritage of American Indians in a culturally responsive manner.

Social Studies Activities for Grades 9-12

The teacher should start the unit by giving an overview of this time period of American history, then the teacher and students should examine the information provided from the American Indian Standards and the timelines in regard to Indian and Montana history during this period and refer back to it when applicable throughout the unit.

Students should understand that in the early 1950s the federal government initiated the Relocation and Termination Policies. The intent of these policies was, once again, to bring Indians into the American mainstream. The Relocation Policy encouraged, through job training programs, the movement of reservation Indians to major urban areas like Los Angeles, Chicago, Denver and Dallas. The Termination Policy's intent was to terminate the nation-to-nation relationship between tribes and the federal government. It resulted in withdrawal of federal support, guaranteed through the treaty process, to affected tribes whether or not they wanted or were prepared for this. Responsibility for tribes was transferred to the states in which the tribes were located. In all, termination was imposed on about 12 tribes and bands before lawmakers were convinced by tribes and their allies to abandon the policy altogether. This time period included a close call for American

Indians in that the special status of American Indians and their position as sovereign nations was almost done away with.

1. Have students do research to determine if the Termination Policy affected tribes in Montana.

2. Have students do research, read about various Montana tribes to see if there is discussion of the Relocation Policy and the effect on the tribes. Report findings to the class.

3. Relate these policies to the economic boom and social transformation of post-World War II America.

4. Students should do research about the ongoing threat to tribal sovereignty. Students report their findings to the class. See recent Supreme Court cases regarding Indians.

5. Have students write their perspectives on the Termination and Relocation Policies.

Indian students should understand how American Indian political activism became especially strong during the 1960s with the founding of various groups like the National Indian Youth Council, the National Indian Education Association and the American Indian Movement. Radical political actions such as the takeovers of Alcatraz Island, the Wounded Knee Church at Pine Ridge in South Dakota and the Interior Department Building in Washington, D.C., also helped focus national attention on the deplorable conditions on reservations and in Indian communities in general. The heightened awareness in the American public led to new laws designed to improve health, housing, education and economic development opportunities for American Indians. Students should fully understand how the new federal policy of Indian Self-Determination enabled tribal governments starting in the 1970s to take more active roles in their communities and in dealing with the U.S. government.

6. Have the students read one of the books about Vietnam when studying about that war.

7. Have the students choose from the books about Indian activism to read and discuss in small groups and then report to the whole class.

8. Have students read about Ben Nighthorse Campbell and his contributions or do research on other contemporary American Indian leaders.

RESOURCES/ACTIVITIES - SOCIAL STUDIES CONTENT STANDARD 4 – Grades 9-12 - Contemporary

<u>Focus</u>

Tribal sovereignty is the nation-to-nation relationship between the U.S. government and tribes, and that this relationship was established by more than 600 treaties

ratified by the U.S. Congress and repeatedly reaffirmed by the Supreme Court and various Executive Orders.

Today American Indian cultures meld the past with the present, and that many of the things which are a part of the past continue to be extremely important – things such as family structure, tribal values, traditional spirituality, languages, songs, and dances. Today tribes (or Indian Nations as they are being called more and more) have many issues that they are dealing with regarding all aspects of their lives and affecting their reservations.

Indian Literature

Economic Issues and Development/Contemporary Native American Issues Series, Chelsea House (Facts on File, $30)

Political Issues/Contemporary/Contemporary Native American Issues Series (Facts on File, $30)

Sacred Sites and Repatriation/Contemporary Native American Issues Series (Facts on File, $30)

Education and Language Restoration/Contemporary Native American Issues Series (Facts on File, $30)

All Our Relations: Native Struggles for Land and Life or ***The Winona LaDuke Reader*** by Winona LaDuke (Southend Press, paper $16)

Montana Indians: Their History and Location/Office of Public Instruction

Montana's Indians: Yesterday and Today by William Bryan (Farcountry Press, 1994, $4.74)

A Brief History of the Salish and Pend d'Oreille Tribes Culture Committee

Crow by Kenneth McIntosh (Mason Crest Pub., 2003, $22.95)

Sioux by Karen Lonehill (Mason Crest Pub., $22.95)

Cheyenne by Kenneth McIntosh (Mason Crest Pub, 2003, $22.95)

The Blackfeet by Theresa Lacey and Frank Porter/Indians of North America Series (Facts on File, $14.95)

Social Studies Activities for Grades 9-12

Students should understand that tribal sovereignty is the nation-to-nation relationship between the U.S. government and tribes, and that this relationship was established by more than 600 treaties ratified by the U.S. Congress and repeatedly reaffirmed by the Supreme Court and various Executive Orders. Tribal sovereignty is constantly threatened. Through better educational opportunities, more Indian leaders became poised to prevent continuing attacks on tribal sovereignty. Tribes have successfully used the legal system to advance their causes.

1. Have the students discuss tribal sovereignty as a basis for talking about all other contemporary issues. Have a guest speaker from the tribal council or other tribal member knowledgeable in this area present to the class.

2. Have the students read and discuss portions in ***Political Issues***.

3. Have students do research in the Indian Country Today newspaper, local newspapers, in ***Tribes in Montana: Their History and Location,*** or on Indianz.com to learn about present political issues in Indian country.

Students understand that today American Indian cultures meld the past with the present, and that many of the things which are a part of the past continue to be extremely important – things such as family structure, respect for elders, traditional spirituality, songs, dances and languages. Indian people continue to face many obstacles but have also made progress in regard to many aspects of their lives. For example, they have developed various economic strategies to generate tribal revenue. Casinos have provided a great deal of hope for many tribes across America. Tribal governments have to deal with many issues today. Following are some national Indian issues and issues of Montana tribes.

Contemporary Indian Issues

Development of Political Influence and Economic Self-Sufficiency
Restoration of Tribal Lands and Artifacts
Recognition and Reclamation of U.S. Treaty Rights and Trust Responsibilities
Culture
Language
Health
Education
Identity

Issues of Montana Tribes

Water rights
Ownership of land along the Rocky Mountains
Native language restoration, preservation and cultural preservation
Stewardship of natural resources and sacred site protection
Repatriation and cultural resource protection

Tribal sovereignty
Federal acknowledgement for Little Shell Tribe
Relationships with county and state governments
Trust land protection
Self-sufficiency and economic development
Zortman/Landusky mining issues
Improving the education of Indian children

4. Have the students read and discuss portions in ***Economic Issues and Development***.

5. Have the students read and discuss portions of Winona LaDuke's work about environmental degradation.

6. Have the students read and discuss portions in ***Sacred Sites and Repatriation***.

7. Have students read and discuss portions of ***Education and Language Restoration*** regarding language issues.

8. Have individual students or pairs of students choose one of the contemporary **issues from above and write about it and report to the class.**

9. Have students read more about Montana Indians today in the above resources about the individual tribes. Students can choose tribes to learn more about.

RESOURCES/ACTIVITIES FOR SOCIAL STUDIES CONTENT STANDARD 6 - Grades 9-12

STANDARD 6: Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

***ESSENTIAL UNDERSTANDING 2*: There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian.**

Benchmark 1: Students will analyze and evaluate the ways various groups (e.g., social, political, cultural) meet human needs and concerns (e.g., individual needs, common good) and contribute to personal identity.

<u>Focus</u>

American Indians strive to meet human needs and concerns through spirituality and the passing on of tribal values, sometimes through storytelling.

Indian Literature

Where the Rivers Meet by Don Sawyer (Pemmican, 1988, $2.95)

Wokini: A Lakota Journey to Happiness and Self Understanding by Billy Mills (Indian Author) (Kansas City, Mo: Andrews McMeel Pub, 2003, $9.95)

Center of the World: Native American Spirituality by Don Rutledge (Indian Author), Newcastle Publishing Co., (N. Hollywood, Calif: Center Press, 1992, $12.95)

Ni-Kso-Ko-Wa: Blackfoot Spirituality, Traditions, Values and Beliefs by Long Standing Bear Chief, Spirit Talk Press (Browning, Mont: 1994, $9.95)

Buffalo Woman Comes Singing by Brooke Medicine Eagle (NY: Ballantine, 1991, $14.95)

Social Studies Activities for Grades 9-12

1. Have the students read one book together or have small groups read different books.

2. Have the students analyze and evaluate the ways Indian people met human needs and concerns and/or contributed to personal identity in these books.

3. Have the students analyze and evaluate whether or not they have had similar needs or concerns or issues with personal identity and how their needs were met.

BENCHMARK 2: Students analyze human experience and cultural expression (e.g., language, literature, arts, traditions, beliefs, spirituality, values, behavior) and create a product which illustrates an integrated view of a specific culture.

***ESSENTIAL UNDERSTANDING 2*: There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional.**
There is no generic American Indian.

Focus
The varying cultures of Indian tribes contribute to the richness of American society.

Indian Literature

Indian Tribes of the Americas/National Geographic Society (Chelsea House, $21.95)

Urban Indians by Don Fixico and Frank Porter (NY: Chelsea House, 1991, $2.95)

North American Indian Art by David Penney and George Horse Capture (Thames Hudson, $16.95)

The Spirit of Native America: Beauty and Mysticism in American Indian Art by Anna Lee Walters (Indian Author) (SFL Chronicle Books, 1989, $18.95)

We Dance Because We Can by Diane Bernstein (Marietta, Ga: Longstreet Press, 1996, $9.93)

Native American Dance: Ceremonies and Social Tradition by Charlotte Heth (Indian Author) (Fulcrum Pub, 1993, $24.95)

Native North American Literary Companion ed. by Janet Witalec and Joseph Bruchac (Indian Author) (Detroit: Visible Ink Press, 1998, $11.85)

Social Studies Activities for Grades 9-12

1. Have the students read about urban Indians to learn more about the diversity among Indian people.

2. Have students read about tribes other than those in Montana.

3. Have the students explore American Indian art, music and dance, and literature and note similarities and diversity among tribal groups.

4. Have students choose an Indian tribe, other than one in Montana, to research and create a product which illustrates an integrated view of that culture. Have the students decide upon aspects to include (see Benchmark 2 above.)

5. After learning more about tribes of Montana (Benchmark 4), have the students compare and contrast a Montana tribe with a tribe not from Montana in regard to aspects of culture.

BENCHMARK 4: Students evaluate how the unique characteristics of American Indian tribes and other cultural groups have contributed to Montana's history and contemporary life.

***ESSENTIAL UNDERSTANDING 1*: There is great diversity among the 12 Tribal Nations of Montana in their languages, cultures, histories and governments. Each nation has a distinct and unique cultural heritage that contributes to modern Montana.**

Focus
The various cultures of Indian tribes contribute to a rich society in Montana.

Indian Literature

Montana Indians: Their History and Location/Office of Public Instruction

Montana's Indians: Yesterday and Today by William Bryan (Farcountry Press, 1994, $4.74)

A Brief History of the Salish and Pend D'Oreille Tribes Culture Committee

Crow by Kenneth McIntosh (Mason Crest, $22.95)

Sioux by Karen Lonehill (Mason Crest, $22.95)

Cheyenne by Kenneth McIntosh (Mason Crest, $22.95)

The Blackfeet by Theresa Lacey and Frank Porter/Indians of North America Series (Facts on File, $14.95)

See list of traditional Indian literature in Language Arts section for Grades 9-12.

See literature by Montana writers in list of contemporary Indian literature in Language Arts section for Grades 9-12.

Powwow by George Ancona (Harcourt Brace, 1993, $9)

Your Guide to Understanding and Enjoying Pow Wows by Murton McCluskey/ Montana Office of Public Instruction
Blackfeet: Artists of the Northern Plains by Bob Scriver (Lowell Press, 1992. $60)

Crow Indian Beadwork by Wm. Wildschut and John Ewers (Eagle View Pub., 1985, $9.95, Dover, 1996, $9.95)

Information about Montana star quilts in ***Morning Star Quilts*** by Florence Pulford

To Honor the Crow People: Crow Indian Art from the Goelet and Gallatin Collection by Peter Powell

Social Studies Activities for Grades 9-12

1. Have the students create a product which illustrates an integrated view of a pecific Indian culture in Montana and share with the class. Include various aspects of life, including education and health systems, governance, interactions with the state and

federal governments.

2. Have the students evaluate how the unique characteristics of Indian tribes have contributed to Montana's history and contemporary life.

3. Have students note similarities and differences in languages and cultures of Montana tribes.

BENCHMARK 5: Students will analyze the conflicts resulting from cultural assimilation and cultural preservation among various ethnic and racial groups in Montana, the United States and the world.

***ESSENTIAL UNDERSTANDING 1*: There is great diversity among the 12 Tribal Nations of Montana in their languages, cultures, histories and governments. Each nation has a distinct and unique cultural heritage that contributes to modern Montana.**

***ESSENTIAL UNDERSTANDINGS 2*: There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional.**
There is no generic American Indian.

Focus

Conflicts resulting from cultural assimilation and cultural preservation are very real for American Indians.

Indian Literature

Outlaws, Renegades and Saints: Diary of Mixed-Up Halfbreed by Tiffany Midge (Standing Rock Sioux) (Greenfield River Press, 1996, $12.95)

Halfbreed by Maria Campbell (Cree/Metis) (Univ. Of Neb Press, 1982, $10.95)

From the River's Edge by Elizabeth Cook-Lynn (Dakota) (NY: Arcade Pub., 1991, $4.95)

The Indian Lawyer by James Welch (Blackfeet/Gros Ventre) (Penguin, 1991, $15)

Wind from an Enemy Sky by D'Arcy McNickle (Cree/Salish) (Univ. of NM Press, 1988, $2.95)

Social Studies Activities for Grades 9-12

1. Discuss with the students the background information provided for Essential Understanding 2.

2. Have the students read and discuss some of the poetry from ***Outlaws, Renegades and Saints.***

3. Have the students read and discuss one of the novels together or have small groups read different books and present their findings to the class.

4. Have the students analyze the conflicts resulting from cultural assimilation and cultural preservation portrayed in the poetry and novels.

5. Have the students analyze whether or not they have had similar conflicts.

Appendices

Essential Understandings Regarding Montana Indians

Where to Get Literature Resources

Center for Research on Education, Diversity and Excellence (CREDE)

Standards for Effective Pedagogy

ESSENTIAL UNDERSTANDINGS REGARDING MONTANA INDIANS

Model Curriculum

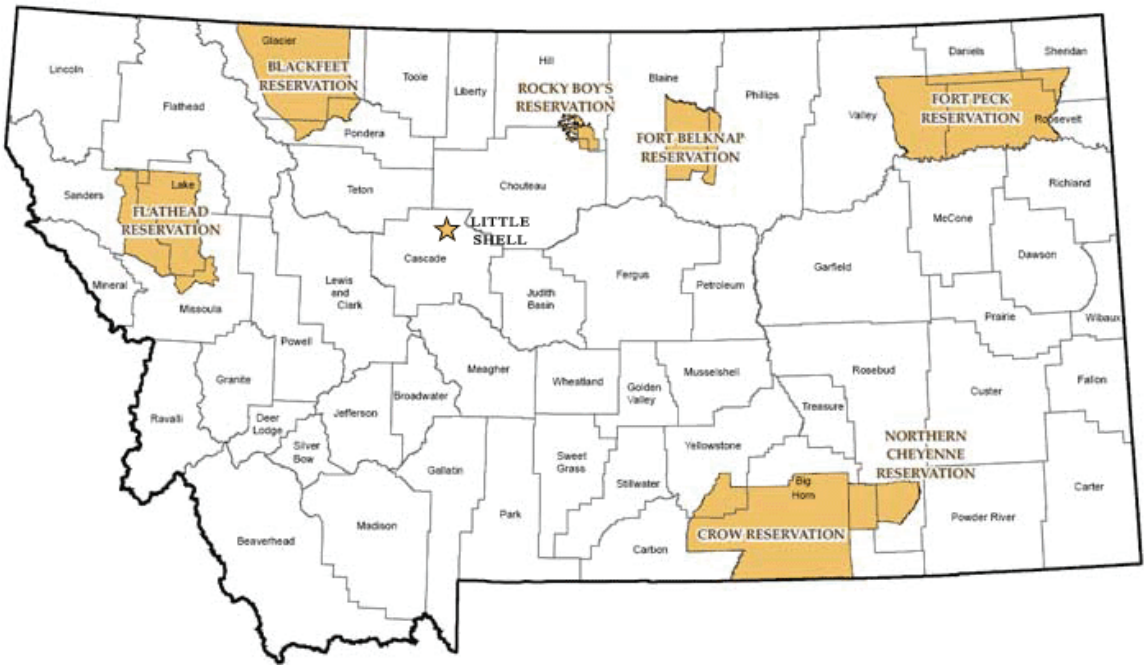
Developed by the Office of Public Instruction

LINDA MCCULLOCH, SUPERINTENDENT
MONTANA OFFICE OF PUBLIC INSTRUCTION
PO BOX 202501
HELENA, MT 59620-2501
www.opi.mt.gov

ESSENTIAL UNDERSTANDING 1

There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

BACKGROUND



(Map provided courtesy of Governor's American Indian Nations (GAIN) Council)

A reservation is a territory reserved by tribes as a permanent tribal homeland. Some reservations were created through treaties while others were created by statutes or executive orders.

RESERVATIONS:	TRIBAL GROUPS:
Flathead	Salish, Kootenai, Pend d' Oreille
Blackfeet	Blackfeet
Rocky Boy's	Chippewa-Cree
Fort Belknap	Gros Ventre, Assiniboine
Fort Peck	Sioux, Assiniboine
Northern Cheyenne	Northern Cheyenne
Crow	Crow

The Little Shell Chippewa Tribe is without a reservation or land base, and members live in various parts of Montana. Their tribal headquarters is located in Great Falls, MT.

About 35 percent of Montana's Indian people do not live on reservations. They reside in small communities or urban areas of Montana. The historical and personal experiences of Montana's urban Indian people are as diverse as the people themselves.

With only two tribally-controlled K-12 schools in Montana, most Montana Indian students attend public schools. Each of the seven reservations has its own tribally-controlled community college.

ESSENTIAL UNDERSTANDING 2

There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian.

BACKGROUND

Identity is a universal issue for all human beings. We ask "Who am I?" and "How do I fit in?" However, the culture of students' homes and communities is not always evident in their schools. Consequently, they can experience difficulty and frustration as they search for a way to define themselves and to belong within such a system. To help young people explore and affirm their unique identities, educators need to support each student's inclusion in the classroom either through materials or through pedagogical practices.

Larger questions of "Who is an Indian/Tribal Member?" exist even among Indian people themselves, with no universally accepted rule for establishing a person's identity as an Indian. For its own purposes, the Bureau of the Census counts anyone an Indian who declares to be such (Native American Rights Fund). The criteria for tribal membership differs from one tribe to the next. While federal, state and tribal governments may have separate and unique definitions of tribal membership, this is the general principle: an Indian is a person with some degree of Indian blood and is a person recognized as an Indian by a tribe/village and/or the United States.

Considering these issues, educators must remember that Indian students come to school from a variety of backgrounds. They may differ in skin color, dress, and behavior, as well as in deeper and more subtle characteristics that include values, ways of being, and learning styles. Some may not bear the "physical characteristics of American Indians" while they carry more traditional ways of being and belief. On the other hand, some may bear American Indian physical characteristics without the traditional or stereotypical behaviors and beliefs.

Most important – all humans deserve to feel and to express personal integrity and pride connected with who they are and with whom they choose to identify. When educators

respect this need, they can help their students to develop the self-esteem and integrity that will enhance their learning.

It should also be noted that not a group of styles or a single American Indian learning style fits all American Indians, either as individuals or tribal groups. When educators recognize this fact, they can adapt their teaching methods to individual learners while they build on and expand the individual students' approaches to learning. However, this does not mean that culture doesn't influence learning styles. The differences in the cultures of home and school certainly do impact the teaching-learning process. Classrooms need to integrate culture into the curriculum to blur the boundaries between home and school, with schools becoming a part of, rather than apart from, the communities they serve. (Collected Wisdom)

ESSENTIAL UNDERSTANDING 3

The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Additionally, each tribe has its own oral histories which are as valid as written histories. These histories pre-date the "discovery" of North America.

BACKGROUND

American Indian languages, cultures, and traditions are alive and well throughout Indian country. While many have changed through a process of acculturation, the cultures are not dead. Indigenous languages are still spoken, sacred songs are still sung, and rituals are still performed. While educators might not understand all of the complexities of contemporary American Indian cultures, they should be aware of their existence and of the ways they might influence American Indian thinking and practice today.

When asking students about their histories, ceremonies, and stories, educators should understand that such histories and traditions may be private, to be used and understood only by members of that particular tribe.

Educators should respect policies surrounding "religious/spiritual activities" and include Native practices and beliefs equally with other religious traditions and spirituality.

Each tribe has a history that can be traced to the beginning of time. Valid as any other mythology or belief, many of these histories will be told only orally as they have been passed down through generations. Some tribes may only tell certain stories during certain times of the year, and this knowledge should be respected in classrooms.

Many tribal histories place the origins of their people in their current traditional lands in Montana. Educators should respect these beliefs when teaching about "the history of mankind," particularly regarding the Bering Strait Theory.

ESSENTIAL UNDERSTANDING 4

Reservations are land that have been reserved by the tribes for their own use through treaties, statutes and executive orders, and was not "given" to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

I. Both parties to treaties were sovereign powers.
II. Indian tribes had some form of transferable title to the land.
III. Acquisition of Indian lands was solely a government matter not to be left to individual colonists.

BACKGROUND

Indian Nations that were located in Montana Territory prior to the passage of the Montana Constitution in 1889 held large land bases as negotiated through their treaties with the United States. The treaties assigned tribes to certain areas and obligated them to respect the land of their neighbors. However, in the 1860s, the rush of miners and settlers into the prime gold fields, that often lay along or within the designated tribal lands, disrupted tribal life. The new inhabitants demanded federal protection, which resulted in the garrisoning of Montana and the eventual relocation of tribes to smaller and smaller reserves.

The federal government and many Montana citizens did not understand the lifestyles of Montana's Indian tribes. Consequently, the expectations of both sides were not met because each side was coming from a different point of view. However, the federal government did regard these tribal groups as sovereign nations when the government entered into treaty negotiations for land exchanges.

ESSENTIAL UNDERSTANDING 5

Federal Indian policies, put into place throughout American history, have impacted Indian people and still shape who they are today. Much of Indian history can be related through several major federal policy periods:

Examples:
Colonization Period
Treaty Period
Allotment Period
Boarding School Period

Tribal Reorganization
Termination
Self-determination

(See the OPI Publication A History and Foundation of American Indian Education Policy)

BACKGROUND

Public schools began to operate on Indian reservations in Montana in the early 1900s. Originally opened to meet the educational needs of non-Indian children residing on Indian reservations, Indian students began to enroll almost from the beginning. The public schools provided an opportunity for Indian people to receive an education in their local communities. Designed to meet the standards of the state education system, the curriculum offered limited information on local Indian culture, history and traditions of the local tribal groups. It also did not encourage participation from local tribal government officials in its decision-making policies. However, this trend is beginning to change as Indian people take on leadership roles and make decisions regarding their local schools. Indian people today are involved in the system as teachers, administrators, and school board members who are cognizant of the fact that communities and schools must be linked together in order to improve educational outcomes for all students.

ESSENTIAL UNDERSTANDING 6

History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an Indian perspective frequently conflicts with the stories mainstream historians tell.

BACKGROUND

Much of America's history has been told from the Euro-American perspective. However, in the last century American Indians have been writing their history from an Indigenous perspective.

Books such as *Lies My Teacher Told Me* by James Loewen expose the underlying bias that exists within much of our history curriculum by leaving certain voices out of the stories. In examining current curriculum content it is important to keep the following in mind:

> *Children's history books use terms such as "westward expansion" and "Manifest Destiny" to describe what would be more accurately called ethnic genocide. These books alternately portray Indians as "noble savages," "faithful Indian guides," or "sneaky savages" who lead "ambushes" and "massacres," while in contrast, cavalrymen fight "brave battles." These books propagandize the "glory*

and honor" of taking land and oppressing native people for European purposes that are portrayed as holy and valid (Loewen, 1996).

A multicultural history curriculum that features the experiences of men and women of diverse racial, ethnic, and religious groups in United States history will provide students with a broader, more complex, and more true historical context. Young people can grow to understand the experiences and perspectives of these diverse groups in American society today (Mehan, 1995). A transformation such as this would benefit all Americans as we work to build a free and democratic society for all.

ESSENTIAL UNDERSTANDING 7

Under the American legal system, Indian tribes have sovereign powers, separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.

BACKGROUND

Mark A. Chavaree, Esq., "Tribal Sovereignty," Wabanaki Legal News, Volume 2, Issue 1, winter 1998:

> Before colonization, Indian tribes possessed complete sovereignty. However, given the governmental structure of the United States and the complex history of tribal-federal relations, tribes are now classified as domestic dependent nations. This means tribes have the power to define their own membership; structure and operate their tribal governments; regulate domestic relations; settle disputes; manage their property and resources; raise tax revenues; regulate businesses; and conduct relations with other governments. It also means that the federal government is obligated to protect tribal lands and resources; protect the tribe's right to self-government; and provide social, medical, educational and economic development services necessary for the survival and advancement of tribes.

A very important but often unappreciated point is that tribal sovereignty does not arise out of the United States government, congressional acts, executive orders, treaties or any other source outside the tribe. As Felix Cohen puts it, "perhaps the most basic principle of all Indian law... is that those powers which are lawfully vested in an Indian tribe are not, in general, delegated powers granted by expressed acts of Congress, but rather inherent powers of a limited sovereignty, which has never been extinguished (NARF)."

Sovereignty can be defined as "The supreme power from which all political powers are derived." It is "inherent"--- It cannot be given to one group by another. In government-to-government negotiations, states and Indian nations exercise or use their sovereign powers.

Sovereignty ensures self-government, cultural preservation, and a peoples' control of their future. Sovereignty affirms the political identity of Indian Nations --- They are not simply a racial or ethnic minority.

LITERATURE RESOURCES

WHERE TO GET LITERATURE RESOURCES

Where to Get Resources

Amazon.com Bookstore
www.amazon.com

Blackfeet Heritage Program
Browning, MT 59417
406-338-7411

Book Publishing Company
PO Box 99
Summertown, TN 38483
888-695-2241
931-964-3518 (fax)
www.bookpubco.com
Native American catalog

Chief Dull Knife College
Box 98
Lame Deer, MT 59043
406-477-6215

Council for Indian Education
www.cie-mt.org
1240 Burlington Ave
Billings, MT 59102-4224
406-248-3465
406-248-1297 (fax)
e-mail: cie@cie-mt.org

Crow Bilingual Materials Development Center
Hardin Public Schools
Rte 1 Box 1001
Hardin, MT 59034-9707
406-665-1304
406-665-2784 (fax)

Flathead Culture Committee
tribaled@cskt.org
PO Box 278
Pablo, MT 59855
406-675-2700

Fort Belknap Community Council

PO Box 249
Harlem, MT 59526
406-353-2205

Fort Peck Community College
PO Box 398
Poplar, MT 59255
406-768-6300

Four Winds Indian Books
PO box 544
York, NE 68467-0544
402-362-5654
www.fourwindsINDIANbooks.com
They have both an on-line and hard copy catalog with descriptions of books.

Great Plains Publications
www.greatplains.mb.ca
This is another Canadian source.

Hays/Lodge Pole Title IV Program
Hays/Lodge Pole K-12 Schools
PO Box 110
Hays, MT 59527
406-673-3120

Indian Reading Series, Northwest Regional Education Lab
http://www.nwrel.org/indianed/indianreading/

Kootenai Culture Committee
Confederated Salish & Kootenai Tribes
PO Box 278
Pablo, MT 59855
406-849-5541
406-849-5888 (fax)
e-mail: Kootenai@centurytel.net

Oyate.org
www.oyate.org
On-line catalog with descriptions of books. They also have a hard copy catalog. They are known for promoting only authentic Indian literature.

Pemmican Publications
150 Henry Ave
Winnipeg, MB, Canada
204-589-6346

204-589-2063 (fax)
www.pemmican.mb.ca

Prairie Edge Book and Music List, Rapid City, SD
www.prarieedge.com

Sagebrush Education Resources
www.sagebrushcorp.com

Salish Flathead Culture Committee
PO Box 418
St. Ignatius, MT 59865

Salish-Kootenai Community College Press
PO Box 117
Pablo, MT 59855
406-675-4000
406-675-4801 (fax)

Salish/Pend d'Oreille Committees
PO Box 550
St. Ignatius, MT 59865
406-745-4572
406-745-4573 (fax)
e-mail: sti4573@blackfoot.net

University of Nebraska Press
http://unp.unl.edu/
PO Box 880480
Lincoln, NE 68588-0484
800-755-1105
800-562-2617 (fax)

University of Oklahoma Press
www.oupress.com
2800 Venture Drive
Norman, OK 73069-8216
800-627-7377
800-735-0476 (fax)

Dr. John Woodenlegs Memorial Library
Chief Dull Knife College
PO Box 98
Lame Deer, MT 59043
406-477-6215

CHECK YOUR LIBRARIES

And remember this guideline:

Indian Reading Series – most accessible books, for grades K-6

Books from mainstream publishers – second most accessible books
This group includes books published by the Montana Historical Society Press.

Books of the Montana Council for Indian Education, Montana Indian Publications, Montana Reading Publications. These may be available from Amazon.com or from some Indian bookstores – third most accessible books
Some books are available from the Montana Council for Indian Education in Billings.

Locally produced books by tribes or schools that have not been published by mainstream publishers – fourth most accessible books

CENTER FOR RESEARCH ON EDUCATION, DIVERSITY AND EXCELLENCE STANDARDS FOR EFFECTIVE PEDAGOGY

Standard 1: Joint Productive Activity
Teacher and Student Producing Together

Facilitate learning through joint productive activity among teacher and students.
The teacher:

- designs instructional activities requiring student collaboration to accomplish a joint product.
- matches the demands of the joint productive activity to the time available.
- arranges classroom seating to accommodate students' individual and group needs to communicate and work jointly.
- participates with students in joint productive activity.
- organizes students in a variety of groupings, such as by friendship, mixed academic ability, language, project, or interests, to promote interaction.
- plans with students how to work in groups and move from one activity to another, e.g., from large group introduction to small group activity, to clean-up, dismissal, etc.
- manages student and teacher access to materials and technology to facilitate joint productive activity.
- monitors and supports student collaboration in positive ways.

Standard 2: Language and Literacy Development
Developing Language and Literacy Across the

Curriculum

Develop competence in the language and literacy of instruction across the curriculum.
The teacher:
- listens to students talk about familiar topics such as home and community.
- responds to students talk and questions, making "in-flight" changes that directly relate to student's comment.
- assists language development through modeling, eliciting, probing, restating, clarifying, questioning, and praising, as appropriate in purposeful conversation and writing.
- interacts with students in ways that respect students' preferences for speaking and interaction styles, which may be different from the teacher's, such as wait-time, eye contact, turn-taking, and spotlighting.
- connects student language with literacy and content area knowledge through speaking, listening, reading, and writing activities.
- encourages students to use content vocabulary to express their understanding.
- provides frequent opportunities for students to interact with each other and with the teacher during instructional activities.
- encourages students to use content vocabulary to express their understanding.
- provides frequent opportunities for students to interact with each other and with the teacher during instructional activities.
- encourages students to use first and second languages in instructional activities.

Standard 3: Contextualization/Making Meaning
Connecting School to Students' Lives
Connect teaching and curriculum to experiences and skills of student's home and community.
The teacher:
- begins with what students already know from home, community and school.
- designs instructional activities that are meaningful to students in terms of local community norms and knowledge.
- learns about local norms and knowledge by talking to students, parents, and community members, and by reading pertinent documents.
- assists students to connect and apply their learning to home and community.
- plans jointly with students to design community-based learning activities.
- provides opportunities for parents to participate in classroom instructional activities.
- varies activities to include students' preferences, from collective and cooperative to individual and competitive.
- varies styles of conversation and participation to include students' cultural preferences, such as co-narration, call-and-response, and choral, among others.

Standard 4: Challenging Activities/Teaching Complex Thinking
Challenge students toward cognitive complexity.
The teacher:
- assures that students, for each instructional topic, see the whole picture as the basis for understanding the parts.

- presents challenging standards for student performance.
- designs instructional tasks that advance student understanding to more complex levels.
- assists students to accomplish more complex understanding by relating to their real-life experience.
- gives clear, direct feedback about how student performance compares with the challenging standards.

Standard 5: Instructional Conversation
Teaching Through Conversation

*Engage students through dialogue, especially Instructional Conversation***.**

The teacher:

- arranges the classroom to accommodate conversation between the teacher and a small group of students on a regular and frequent schedule.
- has a clear academic goal that guides conversation with students.
- ensures that student talk occurs at higher rates than teacher talk.
- guides conversation to include students views, judgments, and rationales, using text evidence and other substantive support.
- ensures that all students are included in the conversation according to their preferences.
- listens carefully to assess levels of student understanding.
- assists student's learning throughout the conversation by questioning, restating, praising, encouraging and so forth.
- guides student's to prepare a product that indicates the Instructional Conversation's goal was achieved.

Standard 6: Choice and Initiative
Encouraging Student's Decision Making

Allow choice and student decision making.

- Students are more comfortable and motivated to participate in activities they generate, organize, or direct themselves.
- The teacher moves among individual students and group, providing responsive instructional conversations while the students are involved in their own pursuits.

Standard 7: Modeling and Demonstration
Learning Through Observation

Model and demonstrate what you want students to do.

- The teacher promotes student observation. The observational style is tied to visual learning patterns and holistic cognitive style.
- The teacher allows students to develop competence before requiring them to perform publicly.
- Teachers should demonstrate regularly.
- This standard is especially important for students whose proficiency in the language of instruction is limited.