Who Are the Little Shell?

A curriculum guide for grades 6-8

created by Anna East and Chris La Tray

October 2023

Indian Education for All Unit
opi.mt.gov Montana Office of Public Instruction

Unit Overview

This unit provides an historical account of the “Landless Indians” from time immemorial to the present day. Using primary sources and supported by the Essential Understandings, the lessons are designed to incorporate classroom discussion, individual learning, and supported reading/viewing. Most lessons include primary sources and extension activities.

Contents

Anishinaabe
Lesson 1

Guiding Question for the Lesson

- Who are the Little Shell Tribe of Chippewa Indians?

Standards

Essential Understandings Regarding Montana Indians

EU 1 There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

EU 4 Though there have been tribal peoples living successfully on the North American lands for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. Some were created through treaties while others were created by statutes and executive orders. The principle that land should be acquired from tribes 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 or states.

EU 5 There were many federal policies put into place throughout American history that have affected Indian people in the past and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods: Colonization/Colonial Period (1492 - 1800s), Treaty-Making and Removal Period (1778 – 1871), Reservation Period - Allotment and Assimilation (1887 – 1934), Tribal Reorganization Period (1934 – 1953), Termination and Relocation Period (1953 – 1968), Self-Determination Period (1975 - Present)

EU 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 American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Social Studies Standards

SS.CG.6-8.1 Explain a variety of forms of government from the past or present.

SS.CG.6-8.5 Identify events and leaders that ensure that key United States principles of equality and civil rights are applied to various groups, including American Indians.

SS.G.6-8.3 Analyze maps and charts from a specific time period to understand an issue or event.

SS.H.6-8.3 Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies.

Materials

"Who are the Little Shell Tribe of Chippewa Indians?" (14 minutes), Montana office of Public Instruction Indian Education for All Unit, 2023.

Length

One class period

Steps

Step One

Ask students what they think it means to be part of a tribe. This question could generate some interesting discussion, particularly depending on the makeup of your class, your proximity to a reservation, and so on. Tread mindfully but seek to activate prior knowledge.

Step Two

The video "Who are the Little Shell Tribe of Chippewa Indians?" was created specifically for this unit and includes student response prompts and guiding questions for each short section. It is about 15 minutes long, not including any time you might take to allow students to respond to the questions. The questions are not repeated after each section, so they are included below as a guide for you. You might choose to ask students to respond to them verbally as a group, have students respond in writing, or some combination. Videos should be presented with opportunities for engagement, so this is built in.

This video is a summary of the full unit. When you have completed the teaching of this unit, your students should be able to answer the questions from the video without the video contents to assist them.

Questions from each segment:

Segment 1: Who are the Anishinaabe and who are they related to?
What does "Anishinaabe" mean?

Segment 2: Where on this continent did the Anishinaabe originate?

What was one main reason they migrated west?

Segment 3: How were Pembina Chippewa people related to, and different from, other Anishinaabe people?

Segment 4: Who were (are) the Métis people?

Segment 5: What does LaTray say about the ways people are divided up?
How are they divided?

Segment 6: What is important to know about the Dakota War of 1862?
What kind of environment did the Dakota War create for the Treaty of Old Crossing negotiations?

Segment 7: Little Shell II signed the initial version of the Treaty of Old Crossing. Why didn't he sign the Treaty of Old Crossing when it was returned from Washington DC?

Segment 8: Why did Little Shell III feel like he needed to negotiate with the United States for a reservation for the Pembina Chippewa?
Why is it called the Turtle Mountain reservation instead of Pembina?

Segment 9: Why do you think the US government **disenrolled** Little Shell III when he refused to sign the McCumber Agreement?

Segment 10: What does a tribe have to do in order to become federally recognized, if they did not have a treaty with the US government?

Segment 11: What efforts did the Little Shell people make in order to earn federal recognition?

Assessment

Return to the initial question you asked, "What does it mean to be part of a tribe?" Ask students to elaborate on this response in writing, using details from what they learned during the day's lesson.

Extension Options

An extension idea is to take time to address the social studies standards: **SS.CG.6-8.1** *explain a variety of forms of government from the past or present;* **SS.CG.6-8.5** *identify events and leaders that ensure that key United States principles of equality and civil rights are applied to various groups, including American Indians* (the lack of, once the video reaches the part where Little Shell III was excluded from the negotiations) and **SS.G.6-8.3** *analyze maps and charts from a specific time period to understand an issue or event*, although maps are part of a future lesson in this unit.

Anishinaabe
Lesson 2

Guiding Question for the Lesson

- How are Ojibwe beliefs and lifeways connected to the past and to the present?

Standards

Essential Understandings Regarding Montana Indians

EU 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 predate the "discovery" of North America.

Social Studies Standards

SS.H.6-8.5 Explain how Montana has changed over time and how this history impacts the present.

Materials

Ojibwe Lifeways

The Seven Grandfathers Teachings

Length

One class period

Steps

Step One

Show students Essential Understanding 3.

Ask students to explain, in their own words, what that means to them.

This is also a good time to point out that Chippewa and Ojibwe (or Ojibway) refer to the same group of people – it is simply a spelling difference.

Step Two

Provide the article *Ojibwe Lifeways* to students. Divide the class into up to five groups. Assign each group one section of the reading, according to the divisions below.

- Introduction
- Spring Sugar Bush
- Summer Gathering

- Fall Ricing
- Winter Snaring Rabbits

Each group should read its section, then write a one to two-sentence summary to share with the whole group. They could do this independently, then share with other students in their small group first to select the best summary, or they could work in pairs or groups to craft a summary together.

Once they have completed this "jigsaw" activity, ask them to come back together to share the summaries in order, so the whole group can hear. Students should listen for and note the sections that sound most interesting to them.

Once all summaries have been shared, ask students to go back to the document and read the sections that sounded (most) interesting to them.

Step Three

Direct students to the Seven Grandfathers Teachings page. You can print this for them if internet access for all students is problematic; it will print double-sided onto two sheets of paper with plenty of white space for notes. Read the introductory paragraphs together. Answer any questions and provide general clarity.

Ask students to read the teachings. Then tell them to select one to reflect on, how it could help guide them personally or someone they know. You are not asking students to believe in something religious or spiritual, just to connect with these concepts and think about how they could be helpful.

Assessment

Project or point students' attention again to **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 predate the "discovery" of North America**.** Ask students to explain how this is true, given what they've read during today's lesson. If students seem unsure, you could initiate a discussion where students (or you) give examples, then they write down some other details they've thought of.

Extension Option

The following social studies standard is presented in this lesson but could be explored further: **SS.H.6-8.5** *explain how Montana has changed over time and how this history impacts the present.* You could ask students to look at the development of food practices of the Ojibwe. The Lifeways resource specifies sugar tapping, wild rice harvest, and rabbit snares, but the video in Lesson 1 also talks about the buffalo. Have students look at the ways people adapt to food sources depending on their location; you could assign a short research project on this, involving nutrition, maps, or human migration patterns, or all those.

The 10-Cent Treaty
Lesson 1

Guiding Question for the Lesson

- How did the Turtle Mountain Chippewas lose much of their land?

Standards

Essential Understandings Regarding Montana Indians

EU 5 There were many federal policies put into place throughout American history that have affected Indian people and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods.

EU 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 American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Social Studies Standards

SS.G.6-8.5 Explain the role and impact of spatial patterns of settlement and movement in shaping societies and cultures, including Indigenous cultures.

SS.G.6-8.6 Identify how the historical and contemporary movement of people, goods, and ideas from one area can impact change, conflict, and cooperation in other areas.

SS.H.6-8.2 Analyze how the historical events relate to one another and are shaped by historical context, including societies in the Americas.

SS.H.6-8.3 Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies.

Materials

The History and Culture of the Turtle Mountain Band of Chippewa, pages 13-15, especially the map on p. 13. North Dakota Department of Public Instruction, 1997.

Chippewa Land Cessions in North Dakota Map (Appendix A)

Length

One class period

Key Vocabulary

cede cession

Steps

Step One

Ask students: if you make an agreement with someone that you do not intend to follow through on, what are some ways you can trick your way out of honoring it? Make a list on the board or verbally of how they think they could trick others. You are looking for ideas like “choose who to include in the agreement” or “use words that can mean more than one thing” or “select a time or place when the other party cannot be there.” This leads to a lesson on the various ways the Chippewas’ agreements with the US government were not honored.

Step Two

Provide the map only, from page 13 of T*he History and Culture of the Turtle Mountain Band of Chippewa* resource. For your convenience, this map is provided separately in the Appendix below. Ask students to study it silently first, then ask for a volunteer or a small group to describe how the Turtle Mountain tribal lands were reduced between 1863 and 1904. They are now left with the small dark gray rectangle. Elicit thoughts, reactions, and responses from students.

Divide students into three groups of three-four students (three to six groups, if your class is large enough). Each group is going to be assigned a single portion of T*he History and Culture of the Turtle Mountain Band of Chippewa*, pages 13-15. Show students how to summarize in the margin, writing just one-two words to indicate what each paragraph is about. Use the very short section “1885 Resistance” on page 14 to model this. You might read it out loud and think out loud as you decide what one-two words to write down in the margin as the summary. Next, assign sections to groups: “Old Crossing Treaty,” “Red River Uprising,” “McCumber Agreement.” If you have more than three small groups, some sections will be assigned to more than one group.

Ask groups to share with each other what they had, paragraph by paragraph, and compare. The longest section by far is the last one, so give plenty of time for that group. Once they have completed the task, ask a leader from each group to share their paragraph summaries with the whole class. If you have a projector, place your copy on it and write the summarized information so other students in the class can copy it. Make sure you clarify as you go, so everyone in the class gets the whole idea. You want everyone to come away with a complete understanding of what happened to the Chippewas’ land base.

Step Three

Create a timeline on the board or the wall with a long strip of paper or wide ribbon and some markers, labeled every five years from 1860-1905. Provide students with an index card and assign them in singles or pairs to find the event that occurred on the following dates. They should agree on the event, make sure they understand what it was, and write a one-two sentence summary of the event on the index card.

- October 2, 1863
- 1865-1869
- 1885 (a couple of major events in this year!)
- (By) October 1892
- 1892
- 1904 (this was the year the McCumber Agreement was enacted)

Too many students? Add these, not with dates but for extra context to add to the timeline.

- Old Crossing Treaty
- Red River Uprising
- Louis Riel
- Turtle Mountains
- McCumber Agreement
- Little Shell III
- Council of 32

Ask the students with date cards to put theirs up first, followed by the cards with names of events, things, and people.

Keep this for Lesson 2.

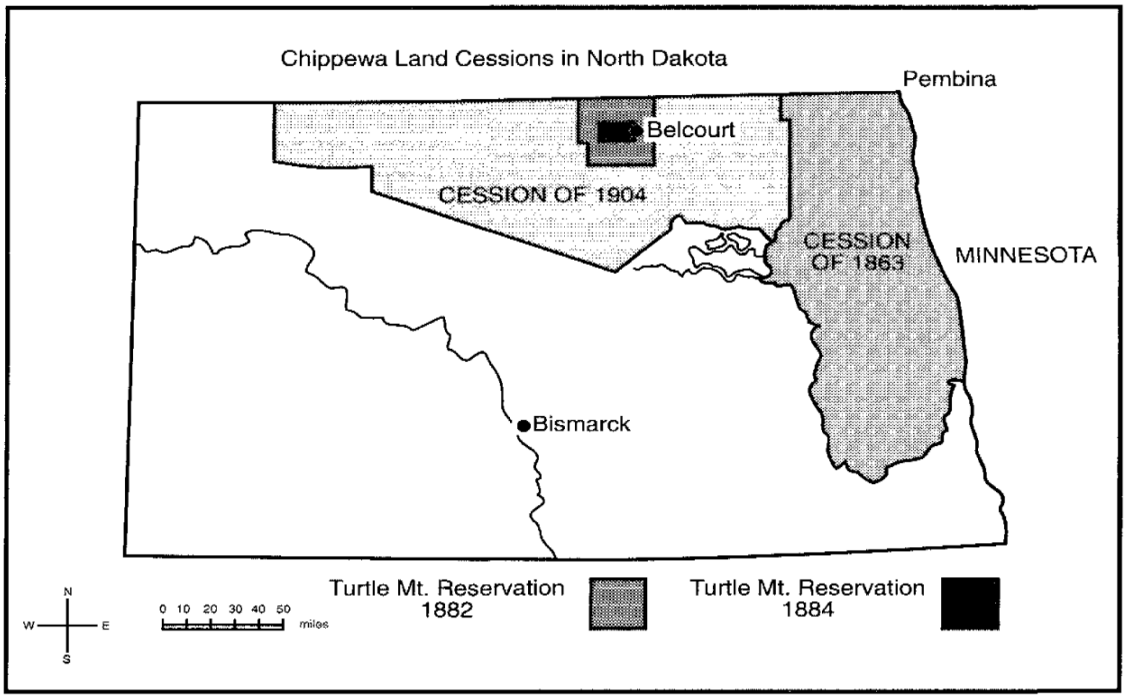
Assessment

Project the map from page 13 again. Ask students to explain it, in writing, using what they learned today.

Extension Option

Once students have completed this lesson, provide them with the alternate (easier) version of the story, "Turtle Mountain," North Dakota Studies, State Historical Society of North Dakota (up to Allotment). Ask them to compare the two. The shorter version includes some extra information missing from the longer version, such as why the McCumber Agreement was called the Ten-Cent Treaty, and several of the primary sources involved in this event. Students will have an easier time understanding it since they already got the facts down. This is an alternate resource/version of the story, less detailed, easier to read, if you need a different version. However, it lacks Louis Riel and the Red River Uprising so is not a perfect match.

Appendix A – Chippewa Land Cessions in North Dakota Map



3. Map adapted from Schneider, 1994, p. 139.

The 10-Cent Treaty
Lesson 2

Guiding Question for the Lesson

- What was the outcome of the Ten-Cent Treaty and how was this outcome achieved?

Standards

Essential Understandings Regarding Montana Indians

EU 5 There were many federal policies put into place throughout American history that have affected Indian people and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods.

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 American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Social Studies Standards

SS.CG.6-8.5 Identify events and leaders that ensure that key United States principles of equality and civil rights are applied to various groups, including American Indians.

SS.H.6-8.3 Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies.

Materials

Class Action Settlement Brings $59M to Descendents [sic] of Pembina Band of Chippewa Indians by Andrew Bennard, Native News Online, June 18, 2021.

Class action payments go out to Little Shell, Chippewa Cree members by Nora Mabie, Missoulian, September 21, 2023. (Appendix A)

Class action payments go out to Little Shell, Chippewa Cree members (Appendix A)

Quotes (Appendix B)

Length

One class period

Key Vocabulary

class action per capita settlement

Steps

Step One

Provide students with the following quotes, no context from the "Class Action Settlement Brings $59 Million to Descendents [sic] of the Pembina Band of Chippewa Indians" article. You could print/cut and hand a quote to each student (several will have the same quotes) and ask them to mill about the classroom and compare quotes, trying to make a prediction about the article. (Large-print, spaced quotes are provided in Appendix B.)

- "It took them way too long and it's way too little,"
- leaders . . . "were dismayed at the overall lack of money available for distribution'"
- ". . . on this issue, 'you don't need an accounting firm, you need a law firm.'"
- "The Department of the Interior is wholly committed to strengthening our government-to-government relationship with tribes, . . ."
- When students have finished chatting about their quotes, ask for predictions on what happened after the 10-Cent Treaty.

Step Two

Provide the "Class Action Settlement . . ." article to students after covering the key vocabulary in this lesson (remind them of "cede" from Lesson 1). Based on what you know about your students, plan a reading strategy for this article, whether it is independent reading, oral reading by the teacher with commentary/guidance, small-group reading, or some other approach.

Before they read, provide the following dates (see below) from the article. Ask students to copy these down and fill in what happened in each year as they read. You might stop halfway through to ensure comprehension, explain a "trust account" etc.

- 1863 and 1904: Pembina Band ceded lands to US government
- 1905 and 1964: Pembina Band received compensation for lands ceded, but it was put in a trust account (not accessible in the form of actual dollars that could be spent)
- 1984,1988, 1990, 1994: per capita payments from this account were made available to eligible tribal members
- 1988: (going backwards a little) Tribal members were disappointed at the small payment size and requested an audit of the account
- 1992: Peltier v. Haaland lawsuit filed
- 2021: Settlement achieved.

Clarify what happened according to the myriad and somewhat confusing dates in the article.

How many years did it take from lawsuit to settlement? How many years did it take from first cession (Treaty of Old Crossing) to settlement? Why do the students think Gerald Gray believes it was "too little"?

Step Three

Provide the brief Missoulian article follow-up from September 2023. This article describes the payments that finally went out, over two years after the settlement was reached.

Step Four

On the timeline from Lesson 1 add the dates from Steps Two and Three using a similar approach, assigning a pair of students to add each new event. Be sure to include the 2023 payments.

Assessment

Ask students to reflect on what they learned about the 160 years from 1863 to 2023. You might ask them to summarize the events or imagine how they would feel if they received a check from this settlement. You want them to acknowledge in some way the significant efforts of tribal members for over a century and a half to be compensated for the dishonorable actions of the US government, even though many felt the amount fell short.

Extension Option

The Native American Rights Fund provides a higher-level, but comprehensive and very readable, version of this entire story. You might choose to replace one or both resources with this one if you have more advanced readers.

Consider assigning brief research projects to learn more about cases handled on behalf of tribes. The Missoulian article mentions Elouise Cobell, perhaps the most famous local example. There are others. Review the cases page on the Native American Rights Fund website for ideas.

Not all tribes want financial compensation. Famously the Sioux tribe has rejected payment for the Black Hills which they say were stolen when gold was discovered in them. Here is an article from Smithsonian Magazine about that. Consider engaging students in a discussion about when an asset might be more valuable than cash.

Appendix A: Class action payments go out to Little Shell, Chippewa Cree members

Missoulian, Sept. 21, 2023 by Nora Mabie.

Members of the Little Shell and Chippewa Cree tribes have begun to receive payments from a class action distribution totaling $59 million.

Leslie Ann Wilkie Peltier, et al. v. Deb Haaland, et al., also called Pembina, is a nearly 30-year-old case concerning the Pembina Band of Chippewa Indians' agreement with the U.S. government.

In the agreement, the Pembina ceded what is now the North Dakota-Canada borderlands to the federal government in the early 20th century. The U.S. paid pennies per acre in the deal.

Gov. Steve Bullock and First Vice President for the Little Shell Tribe Clarence Sivertsen, left, work together to secure the Little Shell's flag on a flagpole outside of the Capitol in Helena on Dec. 20, 2019, the day the Little Shell Tribe gained federal recognition.

In 1946, when Congress established the Indian Claims Commission, the Pembinas brought a claim alleging the agreement they entered into was not fair.

Thirty-four years later, in 1980, the claims commission awarded the Pembina $53 million, but because the band no longer existed, money was to be distributed to its modern day successors — members of the Chippewa Cree Tribe, Little Shell Tribe of Chippewa Indians of Montana, Turtle Mountain Band in North Dakota and White Earth Band in Minnesota.

However, because the Department of the Interior didn't start distributing the money until eight years later, Turtle Mountain leaders requested accounting and documentation of the funds. When the government didn't produce the information, the four tribes entered a lawsuit against the Interior Department claiming the funds had been mismanaged.

In 2020, the Pembina claims were settled, and now payments from the $59 million settlement will be distributed to more than 30,000 class members via check or online banking. Depending on one's relationship to the case, class members will receive between $50 and $1,500.

Checks were mailed on Sept. 20 and can be cashed until March 18, 2024. Eligible recipients have until May 15, 2024 to update their name and address and request a check be reissued.

The Native American Rights Fund represented the tribes in the lawsuit, and staff attorney Melody McCoy commended the group "for their perseverance and patience."

"Many are unaware of the tremendous impact the Pembinas have had in holding the U.S. accountable to Indian tribes and individuals," she said in a statement.

The Pembina case isn't the first time tribes in Montana alleged federal mismanagement of funds. In 1996, Elouise Cobell, a Blackfeet woman, was the lead plaintiff in a class action lawsuit, demanding back payment and better accounting on Individual Money Accounts managed by the Bureau of Indian Affairs. The federal government settled 13 years later for $3.4 billion — the largest settlement in U.S. history.

Appendix B: Quotes

“’It took them way too long and it’s way too little,’”

“leaders . . . ‘were dismayed at the overall lack of money available for distribution’”

“‘. . . on this issue, ‘you don't need an accounting firm, you need a law firm’””

“‘The Department of the Interior is wholly committed to strengthening our government-to-government relationship with tribes, . . .’”

Chief Little Shell
Lesson 1

Guiding Questions for the Lesson

- How can we define “traditional leadership” in terms of the Chippewa people?
- What are significant achievements of each Chief Little Shell?

Standards

Essential Understandings Regarding Montana Indians

EU 2 Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian.

EU 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 predate the “discovery” of North America.

EU 4 Though there have been tribal peoples living successfully on the North American lands for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. Some were created through treaties while others were created by statutes and executive orders. The principle that land should be acquired from tribes 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 or states.

EU 5 There were many federal policies put into place throughout American history that have affected Indian people in the past and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods: • Colonization/Colonial Period (1492 - 1800s), • Treaty-Making and Removal Period (1778 – 1871), • Reservation Period - Allotment and Assimilation (1887 – 1934), • Tribal Reorganization Period (1934 – 1953), • Termination and Relocation Period (1953 – 1968), • Self-Determination Period (1975 - Present).

EU 7 American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

Social Studies Standards

SS.CG.6-8.1 Explain a variety of forms of government from the past or present.

SS.H.6-8.1 Explore complex civilizations and identify elements of change and continuity across historical eras in Montana, the Americas, and world history.

SS.H.6-8.2 Analyze how the historical events relate to one another and are shaped by historical context, including societies in the Americas.

SS.H.6-8.3 Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies.

Materials

"The Leaders" page, Turtle Mountain Chippewa Heritage Center.

Fraya Model Form (Appendix A)

Length

One class period

Key Vocabulary

cede	colonial	concession	encroachment	hereditary
petition	principle	protocol	stipulation	cede

Steps

Step One

Use a Frayer model to help students learn key vocabulary for this section. Instructions, a rationale, and a sample Frayer model are in the appendix to this lesson. Make sure students investigate their word or pair of words (not the whole list) and then share with the group so everyone has access to all the words.

Once students have shared their words and posted their Frayer models on the wall so students can refer to them, move to the reading.

Step Two

Provide each student a hard copy of the whole "The Leaders" page. (You will need to expand each sub-section at the bottom and paste them into a new document with a darker font color or direct them to the webpage via the link.)

Depending on your class, you may choose to read the first section, including "The Little Shell Dynasty" aloud, have students read aloud in chunks, ask them to read in small groups, read silently, or whatever works for them. As they come to a word represented on any of the Frayer models, they should review the meaning and use it to help make sense of the material.

At the end of the first section, conduct a comprehension check. Did students understand what they read? Do they have questions? Check understanding of vocabulary too: hereditary, principle, and protocol are in that section.

Step Three

Students read about the four Little Shell leaders. You can easily break these into group work and have each group report out or use these to reinforce a note-taking skill you have been working on. The rest

of the vocabulary words are scattered throughout the four remaining subsections. The final subsection on AYABE-WAY-WE-TUNG: LITTLE SHELL III is perhaps the most important, as he played a crucial role in the way events unfolded for the tribe. Consider saving that for a group read to ensure understanding.

You can also choose to assign the remaining three sections to groups, though there may be some confusion over "Half-Breed" – the previous Métis lesson could be invoked here to clear up the meaning of that term.

Assessment

Return to the two guiding questions for the unit. Ask students to respond to these, either in writing or verbally. OR

Ask students to choose one of the four Little Shell chiefs and write a single sentence describing his accomplishments, using at least three vocabulary words.

Extension Options

Assign students to learn about other types of leadership in world civilizations, including matriarchies. You could select some resources for them to peruse or create a brief research project.

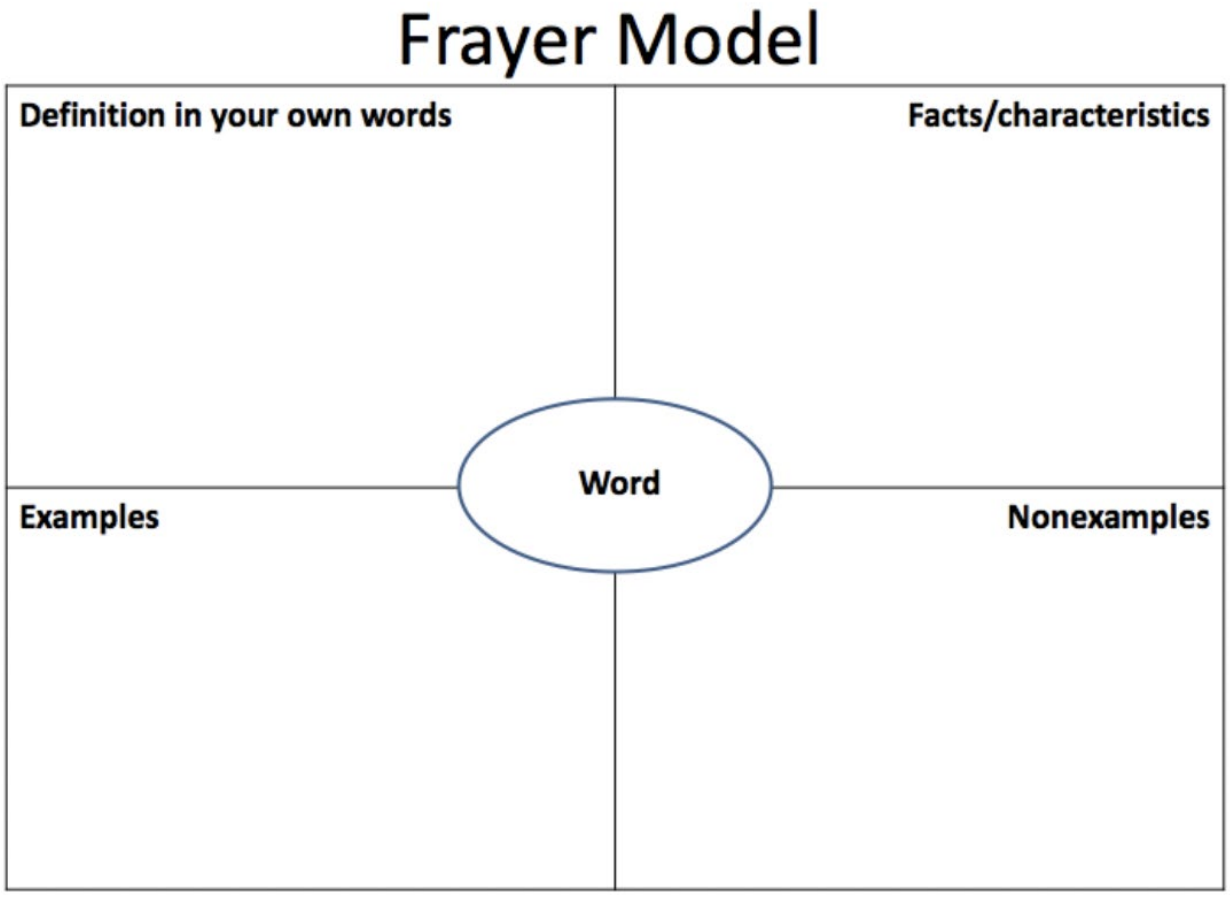
Provide students with options to investigate similar words or concepts to those in the vocabulary list for this lesson. Can they find antonyms, further examples, or connect the words to each other in any sort of logical diagram?

Appendix A – Frayer Model

A **Frayer model** provides students with a way to go deep into a word. You would not assign a student to complete one of these for every word in a list – one or two at the most. The idea is depth, not breadth, then sharing with one another.

The word you assign the student goes in the center, so when you make your form, do not write anything inside that oval!

You can organize the Frayer model any way you choose, and feel free to change the headings. For example, you might keep these headings but put "definition" in the bottom right corner in order to discourage students from using a dictionary right away. You could ask students to draw a picture of the concept in one of the boxes. You could ask students to use it in an original sentence. It works for big idea words like "hereditary" and specific vocabulary such as "chloroplast." Encourage students to write legibly and large so they are readable when posted on the wall.



Chief Little Shell
Lesson 2

Guiding Questions for the Lesson

- What is Little Shell III known for and how did his actions affect Little Shell tribal people today?

Standards

Essential Understandings Regarding Montana Indians

EU 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 predate the "discovery" of North America.

EU 4 Though there have been tribal peoples living successfully on the North American lands for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. Some were created through treaties while others were created by statutes and executive orders. The principle that land should be acquired from tribes 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 or states.

EU 5 There were many federal policies put into place throughout American history that have affected Indian people in the past and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods: • Colonization/Colonial Period (1492 - 1800s), • Treaty-Making and Removal Period (1778 – 1871), • Reservation Period - Allotment and Assimilation (1887 – 1934), • Tribal Reorganization Period (1934 – 1953), • Termination and Relocation Period (1953 – 1968), • Self-Determination Period (1975 - Present).

EU 7 American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

Social Studies Standards

SS.H.6-8.2 Analyze how the historical events relate to one another and are shaped by historical context, including societies in the Americas.

SS.H.6-8.3 Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies.

Materials

Chief Little Shell III video with Les LaFountain, Makoche Studios. here:

Old Crossing and Little Shell Rebuttal Introductory Text, The Pembina Chippewa Tribe.

Primary source text of Little Shell's response

Length

One class period

Key Vocabulary

cession (relate to Lesson 1, which included "cede")

negotiate ratify rebuttal signatory

Steps

Step One

Ask students what makes a good leader. In times of crisis, or when people are not being treated well, what should a good leader do?

Step Two

Play the five-minute video of Les LaFountain describing what Chief Little Shell III did for his people. Ask students to pay attention to the details, and whether they think what he did showed good leadership. You may also want to stop/review the text presented at the beginning of the video for clarity to students.

Step Three

Provide the printed version of the summary of the Treaty of Old Crossing and Little Shell. It may be helpful to read this out loud, to summarize it for students, and possibly even to write out the steps relating to how the Pembina people were treated by the US government. It is important for students to understand how the events unfolded, before they attempt to read the account of Little Shell and his protest.

Step Four

Provide the printed version of the protest (the part after the centered letter B, starting on page 38 of the lengthy primary document (or page 8 of the PDF print-out). You will want to read this out loud with students. Practice beforehand so that unfamiliar commas, long sentences, and archaic language don't trip you up. Before you begin, ask students to watch for the specific complaints Little Shell made. After you finish reading, ask students to summarize or otherwise indicate comprehension.

Assessment

Respond in writing:

- In what ways did Little Shell III meet or not meet your expectation of a good leader? Give examples from today's lesson.

OR

- Imagine you were one of the people who lost their land. How would you have felt? What would you have done if you were an adult at the time?

Extension Options

Create a mapping activity where students can review the amount of land lost. Involve mathematical calculations of area and/or percentages.

Create a brief research activity where students learn more about the 10-Cent Treaty. (There is another lesson specifically focusing on this topic.)

Who Are the Métis?
Lesson 1

Guiding Question for the Lesson

- How does the history of the Métis help explain their dress, music, and language?

Standards

Essential Understandings Regarding Montana Indians

EU 1 There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

EU 5 There were many federal policies put into place throughout American history that have affected Indian people and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods.

Social Studies Standards

SS.E.6-8.2 Analyze examples of how groups and individuals have considered profit and personal values in making economic choices in the past and/or present.

SS.G.6-8.2 Identify the location of places and regions in the world and understand their physical, political, and cultural characteristics.

SS.G.6-8.5 Explain the role and impact of spatial patterns of settlement and movement in shaping societies and cultures, including Indigenous cultures.

SS.G.6-8.6 Identify how the historical and contemporary movement of people, goods, and ideas from one area can impact change, conflict, and cooperation in other areas.

Materials

Flags of the Montana Tribal Nations, Montana Office of Public Instruction, 2023.

History of the Métis Jig Dance, Docus to Watch, c. 2018.

Métis Nation of Alberta

Who Are the Métis? PowerPoint, Montana Historical Society, 2019.

Who Are the Métis (PowerPoint notes for teachers), Montana Historical Society, 2019.

Length

One class period

Steps

Step One

- Ask students to consider what might happen if you take two different cultural groups, with different musical styles, languages, foods, clothing, and so on, and mix them together. What might the descendants of the groups be like, culturally?

Step Two

- Project the PowerPoint slides from the Montana Historical Society. Use the teacher notes to guide the information you provide. Suggested progression:
  - The goal of slides 1-5 is singular, to help students understand where/from whom the Métis originated, and how they are officially recognized today. Stop at slide 5 and ask students what they notice about this image. How does it help them understand who the Métis are? The slide notes also have other questions to ask students. Alternatively, you might have students jot down the answers to these questions in a journal or your preferred notes form.
  - Slide 6: Before providing information, ask students to carefully analyze this image. If they can spend a few minutes doing this silently first, they may notice more details. Then open the conversation to the whole group. What do they notice? What details stand out? And then, what do they think is going on in this image and why do they think so? Then share the teacher notes provided.
  - Slides 7-9: The theme of these slides is dress. Show the three slides (perhaps two-three times) and ask students to pay attention to the details. Then conduct a conversation about what they see. Follow up with the teacher notes as explanation. Alternatively, print these three pictures out and share with groups of three-four students, so each group has just one of the images on their table. Ask each group to characterize the fashion they see in the images. What details do they notice? What do they make of it?
  - Slide 10: There is a separate lesson on Red River Carts in this unit. Primarily, students need to know (from the teacher notes) that these were for travel and trade, specifically related to buffalo.
  - Slides 11-13 touch on language, music, and dance, three areas commonly associated with culture. The five-minute video on the History of the Metis Jig Dance helps explain the role of music and dance in Métis culture.
  - Slides 14-16 relate to the flags, both the Métis flag and the flag of the Little Shell Tribe of Chippewa Indians. You may need to explain the concept of “infinity” for the Métis flag to make sense. The Montana OPI has a resource on tribal flags. Here is the explanation of the Little Shell flag, from page 4 of that resource:

Little Shell Chippewa Tribal Nation Flag and Seal: The seal and flag of the Little Shell Chippewa Tribe was designed in 2006 by then Tribal Vice-Chairman James Parker Shield. He had four different versions for tribal members to vote on.

The buffalo was central to the survival and economy of the Pembina Chippewa (from whom the Little Shell are descended) and the Métis people. The buffalo image faces west to symbolize the migration of the Little Shell Chippewa and Métis from the Great Lakes region in Minnesota to what is now North Dakota and Montana.

Years ago, tribal spiritual leader Henry Anderson was presented with a single eagle feather by a Chippewa man from Wisconsin. The eagle feather is incredibly old and now hangs from the "crook" in the eagle staff that is behind the buffalo (made by Henry Anderson and presented to the tribe). The eagle staff represents the full-blood, traditional heritage of the Little Shell Chippewa Tribe. The crook is carried by a tribal leader or veteran, leading the Grand Entry at the Little Shell Chippewa Powwow each year.

The red and white background colors of the "Assiniboia" flag used by the Métis people represent the mixed blood heritage of the tribe. The yellow "fleur-de-lis" represents the French heritage of the mixed blood Chippewa while the green shamrock represents the Scots/Irish heritage. The yellow background on the Little Shell flag depicts the color of the sun.

Assessment

- Ask students to answer the guiding question from the beginning of the lesson: How does the history of the Métis help explain their dress, music, and language? Students can do this simply, on an index card for example, or perhaps each student in a group writes an answer, then groupmates work together to select the best answer from the group responses. Or ask them to write an answer together in pairs. Or ask them to write an answer, then collect all the answers and pass them out to other people to read out loud anonymously. The more times students hear variations on the same response, the better it will stick with them.

Extension Options

- Alternate version of this lesson: Before projecting the slide deck and going through any material on the Métis, print the slides and share thematic collections (slides 4-6, slides 7-9, slides 12-13, slides 14-15) with groups of three-four students, so each group has just one of the themes. Ask each group to make sense of the images they see. What details do they notice? What do they make of it? How does their collection or pair of images seem to go together? Have them share with the group, everyone knowing they do not really know about this topic yet.

- Conduct a more in-depth investigation with students into Michif language. You can find dictionaries online. There are also activities resources at the Rupertland Institute website.
  - Michif Dictionary, Algonquian Dictionaries Project.
  - Michif Language Resources, Rupertsland Institute.
  - Michif Phrases Dictionary, Gabriel Dumont Institute of Native Studies and Applied Research, Virtual Museum of Métis History and Culture
- Ask students to conduct a short research project on one aspect of Métis culture (Métis sash, music and jigging, the flag, beadwork, and the Red River cart). A great starting place is the Métis Nation of Alberta website.

Who Are the Métis?
Lesson 2

Guiding Question for the Lesson

- In what ways have the Métis contributed to Montana's history?

Standards

Essential Understandings Regarding Montana Indians

EU 1 There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

EU 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 predate the "discovery" of North America.

EU 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 American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Social Studies Standards

SS.E.6-8.2 Analyze examples of how groups and individuals have considered profit and personal values in making economic choices in the past and/or present.

SS.G.6-8.2 Identify the location of places and regions in the world and understand their physical, political, and cultural characteristics.

SS.G.6-8.5 Explain the role and impact of spatial patterns of settlement and movement in shaping societies and cultures, including Indigenous cultures.

SS.G.6-8.6 Identify how the historical and contemporary movement of people, goods, and ideas from one area can impact change, conflict, and cooperation in other areas.

Materials

Chris La Tray, Little Shell member (video)

Notes capture form (Appendix A)

Length

One class period

Key Vocabulary

indigenous (little i)	Indigenous (big I)
métis (little m)	Métis (big M)
Michif	post-colonial contact

Notes to Teacher

The video notes capture form is one way to increase engagement among students, helping them take an active role rather than sitting-and-getting while a video plays in front of them. You could decide to make your own form. Some other likely column headings:

- Fact, Question, Inference
- What I heard, What I think it means, What I don't know yet
- What I learned, What I wonder, What I can connect to

For any of these options, modeling the use of the chart for the students is always a good strategy.

Steps

Step One

One of the key lines in this video is, "We didn't cross the border; the border crossed us." Before the video starts, you might ask students to guess what this means. If it helps, you could show a map of the United States/Canada and ask students to think about what the map would look like without the lines on it, and what it might have meant to people when lines did "appear."

Step Two

Front-load instruction of the vocabulary terms for students, as they are all from the first four minutes of the video. You may want to watch to jot down your own definitions, but here are some general definitions:

indigenous (little i) = originally part of a place

Indigenous (big I) = aboriginal; tribal; Indian.

métis (little m) = "mixed"

Métis (big M) = ethnic group of mixed European and Indigenous heritage, recognized officially in Canada but not in the US

Michif = the language associated with Métis people; a mix of French, Gaelic, Cree, and Chippewa/Ojibwe

post-colonial contact = *after* Europeans and Indigenous people made contact for the first time

Step Three

Begin the video. **Stop at 4:11** and encourage discussion from the notes form. Depending on your class, you might have students share their notes in pairs or very small groups, and ask any clarifying questions, or host a brief all-class discussion.

Stop at 6:56 and ask students to think about, or perhaps summarize orally, the effect of the buffalo on the people and the people on the buffalo.

Prepare students for the next segment by telling them they will hear about a leader among the Métis people, Louis Riel.

Stop at 9:11. You are now halfway through the video, so it is a good time to ask students to focus on their forms and jot down some notes in those columns.

Prepare students for the next longer segment by telling them they will names of Métis people and their accomplishments. Ask them to pay attention to what the speaker says about these people and what roles they played in Montana's settlement by newcomers.

*Stop at 14:20***.** What do students have on their sheets? They can share in pairs, small groups, or as a large group. They may have questions for you. Alternatively, you can ask them to directly answer the question of what roles people like Gabriel Prudhomme, Jocko Finley, and Johnny Grant played in the history of the area.

Moving into the future how can we think about perpetuating culture? How can younger people become involved in it? You might ask students about their own culture and/or traditions (even ones in their family unit or some they have heard about) and to think about whether and/or how they might continue those traditions. *(End of video)*

Assessment

Ask students to review their notes and ask you their lingering questions. You can collect these note forms as is or ask students to use their notes to answer the guiding question from the beginning of the lesson: In what ways have the Métis contributed to Montana's history?

Extension Option

Consider assigning a brief research project on one of the Métis names presented in La Tray's video: Louis Riel, Gabriel DuMont, Gabriel Prudhomme, Johnny Grant, Jocko Finley (sometimes spelled Jacko, or Jacques; sometimes Finlay).

Appendix A – Notes Capture Form

Name: Date:

Details I already knew	Details I learned	Questions I have/Connections I can make

Who Are the Métis?
Lesson 3

Guiding Questions for the Lesson

- What is Miskihkiya?
- What role did (and do) women play in Métis society?

Standards

Essential Understandings Regarding Montana Indians

EU 1 There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

EU 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 predate the "discovery" of North America.

Social Studies Standards

SS.G.6-8.2 Identify the location of places and regions in the world and understand their physical, political, and cultural characteristics.

SS.H.6-8.1 Explore complex civilizations and identify elements of change and continuity across historical eras in Montana, the Americas, and world history.

SS.H.6-8.2 Analyze how the historical events relate to one another and are shaped by historical context, including societies in the Americas.

SS.H.6-8.3 Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies.

Materials

"Métis Miskihkiya: Métis Life in Montana" by Rosalyn LaPier, *Montana Naturalist*, Winter 2013-14. (Appendix A)

Political map of Montana

Length

One class period

Key Vocabulary

Clan Ecological Holistic

Multilingual Subsistence

Steps

Step One

Prior to providing the reading, "Métis Miskihkiya: Métis Life in Montana" by Rosalyn LaPier, build students' understanding of key vocabulary words through an activity done in pairs or small groups.

For each of the key vocabulary words, ask students to individually write what pieces of words they see inside. You might lead the first round with "multilingual": can students see "multi" and make a guess about what it might mean? And what does "lingual" remind them of? [language] Some students may grasp the concept more easily than others and you may need to offer more guidance in certain situations.

Then ask students to share with their partner/group some ideas of what those words might mean. Circulate among the groups, offering hints and help where needed. Encourage guesses.

Review each of the words with the whole group so students understand the words and how they might be used in sentences or contexts.

Provide the title of the article and ask students to make a guess, based on the title plus those words, what the article is going to be about. You might ask this of the group for a verbal discussion, or you might ask students to write their individual response on an index card or in a digital format.

Step Two

Hand out the article, "Métis Miskihkiya: Métis Life in Montana" by Rosalyn LaPier. Make sure you point out the two guiding questions for the lesson: *What is Miskihkiya?* And *What role did (and do) women play in Métis society?* Here are some suggested methods of leading the reading:

- Ask students to write in the margins (as they read) three-four words that describe the topic of <u>each</u> paragraph. (Provide additional note-taking space if your students' handwriting will not be compact enough, although notes directly on the article is best for review purposes later.) Demonstrate this process with the first two-three paragraphs if your students have never done this before.
- Ask students to take turns reading aloud in small groups, if this will not be uncomfortable or distracting. Each student should read no more than two-three paragraphs. At the end of each student's section, ask all students in the group to stop and make notes about what they heard in that section. This is a good way to teach general note-taking skills.
- Ask students to use symbols to mark up the text:
  - ! for words or ideas that seem important or surprising.
  - ? for words or ideas they do not understand.
  - circle words or ideas that remind them of something else they know about or have read.

Once students have completed the initial reading, ask them to chat with their partner or group about what they noticed in the reading. They should use their notes to guide this conversation. If you had them ask questions as they read, you can use those to direct a full class conversation afterward.

As a whole group, review questions/comments/things students found important or surprising from the article. At a minimum, review the paragraph notes to ensure comprehension by all students.

When you reach paragraph four, pull up the political map of Montana. Use the description of the Rocky Mountain Front and Augusta to help students find this area. You can expand, should this be a pertinent part of your curriculum, to discuss other points of geography as well as climate (note the article mentions “semi-arid”).

Make sure students understand, in particular, what the author says about Miskihkiya: that it is a holistic approach to living well, though it translates to “medicine”; it is not considered a single thing, but rather a concept of health and wellness that extends beyond plants to community and celebration as well.

Assessment

Ask students to use an index card or digital format to respond to the following prompt: Write the definition of Miskihkiya in your own words and use at least two of the key vocabulary words from this lesson in your definition.

Extension Options

Students’ knowledge of French, Chippewa, and Cree may vary. Provide additional readings or research assignments on these topics.

This article provides an excellent entry into plant research. Work with the science teacher or another pertinent school resource to learn more about plant cultivation, gathering, and preservation for food.

Appendix A: Métis Miskihkiya: MÉTIS LIFE IN MONTANA by Rosalyn LaPier

What happens when two worlds collide? Sometimes there is conflict and one gets conquered, sometimes they learn from each other but remain separate, and sometimes they blend into a new entity. On the Northern Great Plains two worlds collided and out of it emerged a new ethnic group—the Métis.

THE MÉTIS

The Métis are a distinct ethnic group that evolved out of the fur trade during the 18th century. As the European and Native peoples married and intermingled, their cultures, languages, music, art and environmental knowledge also began to blend.

By the time the Métis permanently moved into what is now Montana in the 19th century they had already solidified their status as a separate group within the northern Great Plains. They even asserted political rights as their own distinct nation-state within what is now Canada.

The Métis usually traveled and settled in large family groups, similar to their Native relatives. Families that began as a mixture of French, Chippewa and Cree evolved into Métis, who developed self-sufficient communities across the Plains. Their mixed heritage was evident in their language; even into the 20th century the Métis were multilingual, speaking Michif (their own creole language), French, Chippewa, Cree, sometimes other Native languages, and English.

My family, the LaPierres, first came to the Rocky Mountain Front before Montana became a territory. The Rocky Mountain Front of Montana is where the mountains meet the prairies, semi-arid and in some places almost desert-like. In the 1850s Antoine LaPierre moved his entire family there to work, initially as buffalo hunters, but eventually as hands for local cattle ranchers or on their own as wood-hawkers. They ended up settling down near Augusta—an area the Blackfeet called *"Sspiksii,"* meaning "tall groves of trees"—and it was this place, which stood out amongst its stark surroundings, that the Métis came to call home.

Antoine's daughter Clementine LaPierre married a Québécois rancher, Sam Forque, who Americanized his name to Ford. (The LaPierres eventually changed theirs to LaPier.) The home of Clementine, the eldest female of the clan, became the center of Métis life in the region. Family gatherings, community events, weddings and even weekly Mass were held at the Ford family home. Her siblings, Francois, John, Moses, Alec, and Euphrosine, and their spouses and children all lived close by.

MISKIHKIYA

The Métis, in part due to their semisubsistence lifestyle, viewed food and health holistically—much more so than is typical in modern Western culture. *Miskihkiya* is the Métis or Michif word that best translates into "medicine." But it is a complex translation because it does not necessarily mean "medicine" in the Western sense; rather, it refers to healing generated from plants that come from the earth. These plants are neither strictly medicinal nor edible but their general characteristic is to heal the body, mind and spirit.

Therefore, Métis women used a combination of edible and medicinal plants in everyday life to promote health and wellness within their families.

Métis women like Clementine and her sisters were the keepers of plant knowledge. When they lived further out on the Plains—in the areas that are now Manitoba and North Dakota—these Métis women relied on native plants. Fortunately many of these same plants could be found along the Front Range. The women spent their summers gathering a variety of berries and roots to eat and plants for medicine, including herbs used to ease childbirth.

In addition to gathering wild medicinal and edible plants Métis women also grew large home gardens, a skill they learned from their European relatives. They raised and butchered cows, pigs and chickens. They churned their own butter. And instead of picking chokecherries (*Pîkomina* in Métis) to dry and grind into a mixture of meat and fat, known as pemmican, the Métis women canned their chokecherries into jam and syrup. The women also used their unique knowledge and skills to make tools from native woods, such as willow branch *(Lii sol)* pitchforks for moving hay. Since the Métis men continued to hunt and trap wild animals and fish the streams along the Front, the women smoked the meat and fish to preserve them for future use.

CELEBRATIONS

Celebrations were central to the social life of the Métis. The biggest day of the year was New Year's Day, when the Métis organized a large community dance and feast. The Métis women cooked a huge feast of foods all harvested from the local environment: a dish called rubbaboo (boiled rabbit with flour gravy); bullets (meatballs made from elk or deer); pemmican; fried bread; huckleberry, raspberry and serviceberry pies; and herbal tea. And they invited all their neighbors, no matter their ethnicity, to join in the celebrations. The New Year's celebration was not complete without a visit from the local Catholic priest. The Métis religion was a blend of Native beliefs and Catholicism. On occasions such as this, the men got together to smoke the inner bark of the red willow *(Kinikinik)*. All of this—celebrating in community, eating wild meats and berries, smoking red willow, dancing all night—and more was what the Métis referred to as *Miskihkiya*.

TRADITION CONTINUES

When the Métis emerged as a new group they blended many aspects of their Native and European heritages. They maintained their Native ecological knowledge of wild plants and animals of the region, and they blended it with European ecological knowledge of domesticated plants and animals that go along with ranching, farming, and gardening. And through all this melding of cultures they maintained a holistic approach, understanding how to balance this varied ecological knowledge to live a healthy life. Now, five generations later, the Métis tradition of understanding and using native plants and hunting on the prairies continues. My cousin Autumn LaPier, a descendant of Antoine LaPierre, lives on the Rocky Mountain Front, near where her ancestors called home. Autumn now teaches her kindergarten-age daughter, Madeline—the next generation of Métis women—about native plants and health, and so the practice of *Miskihkiya* continues.

—Rosalyn LaPier (Blackfeet/Métis) is a faculty member of the Environmental Studies program at the University of Montana. She also works with the Piegan Institute in Browning.

Buffalo Economy and Red River Carts
Lesson 1

Guiding Question for the Lesson

- How did the buffalo support Indigenous life?

Standards

Essential Understandings Regarding Montana Indians

EU 1 There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Social Studies Standards

SS.E.6-8.6 Explain how changes in supply, demand, and labor standards cause changes in prices and quantities of goods, services, and other capital.

SS.G.6-8.5 Explain the role and impact of spatial patterns of settlement and movement in shaping societies and cultures, including Indigenous cultures.

SS.G.6-8.6 Identify how the historical and contemporary movement of people, goods, and ideas from one area can impact change, conflict, and cooperation in other areas.

Materials

Uses for parts of the buffalo (Appendix A), South Dakota State Historical Society.

Bison Bellows: Indigenous Hunting Practices, National Park Service.

Welcome to the Madison Buffalo Jump (video, 2 minutes), Montana Office of Public Instruction Indian Education for All Unit, 2021.

Madison Buffalo Jump - Ceremonial and Cultural Connections (video, 5 minutes), Montana Office of Public Instruction Indian Education for All Unit, 2021.

Madison Buffalo Jump Tour (video, 3 minutes), Montana Office of Public Instruction Indian Education for All Unit, 2021.

Madison Buffalo Jump Viewed from the Top (2 minutes), Montana Office of Public Instruction Indian Education for All Unit, 2021.

It's Bison, Not Buffalo. And Other American Bison Facts, Smithsonians national Zoo and Conservation Biology Institute, 2018.

Notes Capture Form (Appendix B)

Length

One class period

Steps

Step One

Ask students, can you think of an item you get from nature that you use? Can you think of one you use every single part of? Display the image of all the uses for parts of the buffalo. Encourage discussion. You might ask what they notice, what things we need in today's world, and what things we no longer need. One thing not explicitly mentioned is the fresh meat. First and foremost, buffalo was a food source.

Step Two

Introduce students to the text found at the National Park Service, called Bison Bellows: Indigenous Hunting Practices. Written for a young audience, this short descriptive piece will help your students understand the buffalo jump that will be shown in the video series. Encourage conversation and questions.

Show the four short videos with Dr. Shane Doyle at the Madison Buffalo Jump. Ask students to use the note capture form (see Appendix B) to note details from the videos. Between each one, or perhaps after the first two, ask students to chat with each other and/or as a whole group about what they are noticing.

Make a class list of "questions I have" (right-hand column). Can anyone answer anyone else's questions? If you have time, and they have easy access to the internet (via a device already in front of them) you can assign a lightning-fast research project. Each student or pair of students gets a question to try to answer via the internet in five minutes. Have them provide the answer and a source citation. You can use this to reinforce research skills, evaluating source material skills, and citation skills you may already have taught.

If there is not time/resources for a lightning-fast research project, a possibility is taking a sideways trip into words? Use the Smithsonian's National Zoo site for information on the difference between bison and buffalo. It is worth noting, though "bison" is technically correct in English, tribes had their own names for these animals long before Europeans arrived.

Assessment

Ask students to use their note-taking form to answer the guiding question, "How did the buffalo support Indigenous life?"

Extension Options

Note: the lessons in this section do not touch on the near-extinction of the buffalo. Extension resources focus wholly on that.

Buffalo & the Plains Indians- , South Dakota State Historical Society. Starting on page 5 there are several paragraphs on how and why buffalo herds were decimated.

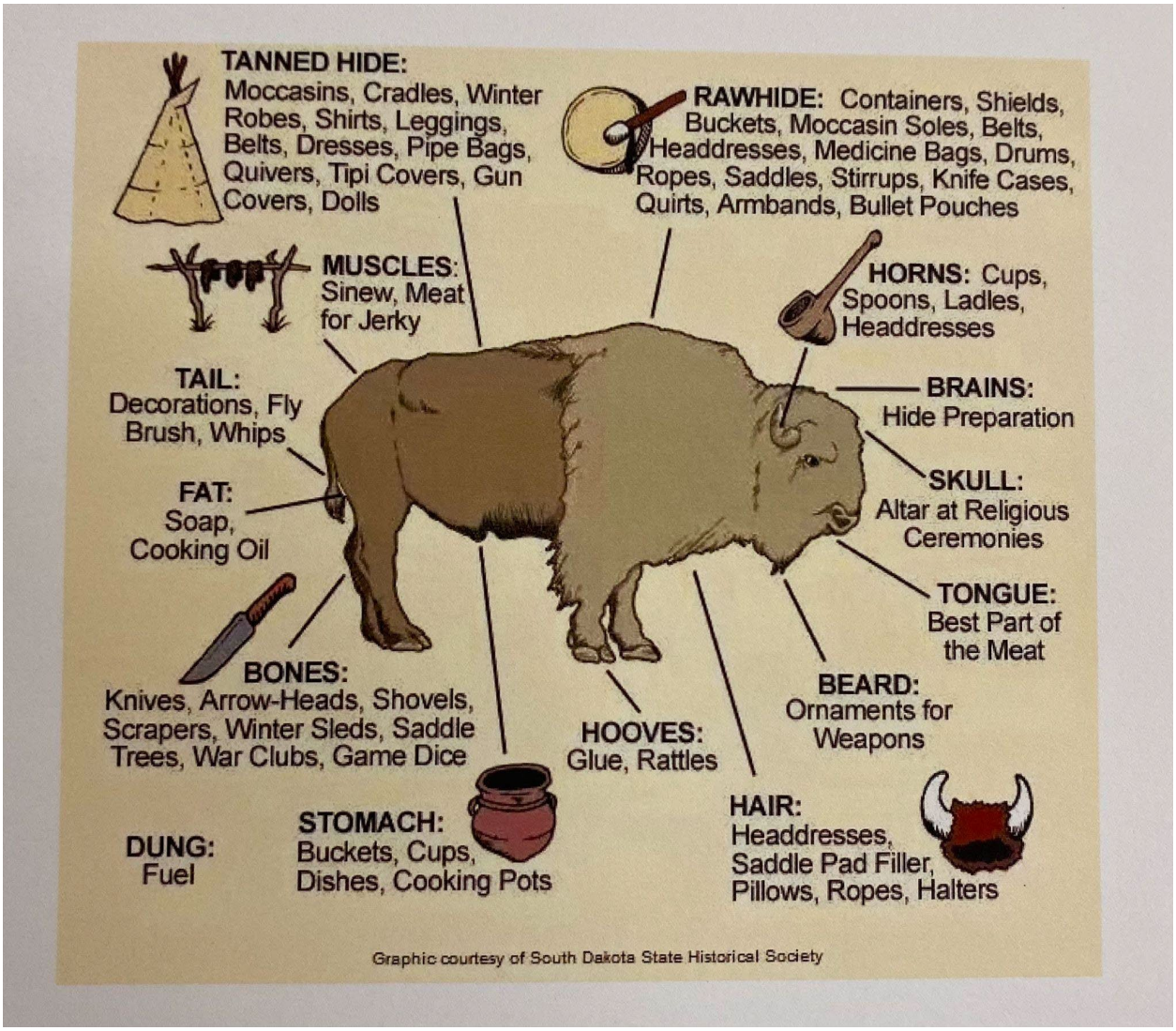
InterTribal Buffalo Council, Rapid City, South Dakota. This is an organization dedicated to restoring buffalo to tribal lands.

Buffalo Head Home to Tribal Lands, The Nature Conservancy, October 14, 2022. This article might be easier for kids to digest than the ITBC website.

Where the Buffalo No Longer Roamed by Gilbert King, Smithsonian Magazine, July 17, 2012.

Buffalo Should Be Everywhere, The Montana Experience: Stories from Big Sky Country, 2019. This video (3 minutes) is about restoration of buffalo to tribal lands and features Aaniiih language and children's voices.

Appendix A: Uses for Parts of the Buffalo



Appendix B: Notes Capture Form

Name: Date:

Details I already knew	Details I learned	Questions I have/ Connections I can make

Buffalo Economy and Red River Carts
Lesson 2

Guiding Question for the Lesson

- How did the Red River cart impact Métis lifestyle and economy?

Standards

Essential Understandings Regarding Montana Indians

EU 1 There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Social Studies Standards

SS.E.6-8.6 Explain how changes in supply, demand, and labor standards cause changes in prices and quantities of goods, services, and other capital.

SS.G.6-8.5 Explain the role and impact of spatial patterns of settlement and movement in shaping societies and cultures, including Indigenous cultures.

SS.G.6-8.6 Identify how the historical and contemporary movement of people, goods, and ideas from one area can impact change, conflict, and cooperation in other areas.

Materials

Images of Red River carts (Appendix A)

Red River Carts (2 minutes), APTNDigitalNations, c. 2009.

“Cart Trails” essay by Chris La Tray (Appendix B)

Video (2 minutes) about reproducing Red River carts in modern times, Global News.

Red River Carts, Minnesota Historical Society, October 24, 2017, modified July 11, 2023.

The Red River Cart and Trails: The Fur Trade by Harry Baker, Manitoba Historical Society, MHS Transactions, Series 3, Number 28, 1971-72 season.

Red River Cart, National Museum of American History Behring Center (Smithsonian).

The Métis and Red River Carts, North Dakota Studies, State Historical Society of North Dakota.

The Red River Buffalo Hunt, Gabriel Dumont Institute of Native Studies and Applied Research.

Length

One class period

Steps

Step One

Provide print copies of images in Appendix A. Without giving any clues (not even the name of this lesson or the guiding question), ask students to make note of what they observe in each one. Then ask them to talk with a partner or guide the discussion on what each student noticed. If nobody states it, ask what similarities they notice in the images. (answer: a two-wheeled cart) Direct students to look carefully at the carts. What do they notice? What is shown and not shown? What do they appear to have been used for? Share the lesson's guiding question with students.

Step Two

Play the Red River Carts video from APTNDigitalNationsa. Ask students to note anything they heard that interested them or they had questions about. Facilitate a brief discussion about these observations.

Coach students through the "Cart Trails" essay. You may need to help with vocabulary or concepts such as Manifest Destiny. In particular, ask students to watch for descriptions of Red River carts – How did they sound? What were they used for? What happened to the trails they left? Note: there is one instance of light profanity, "hard-ass." As a result, or for other reasons, you may choose to teach only the first half or so, as this is where you will find most of the references to Red River carts.

Review with students, using the following questions: How did the Red River carts support Métis life in the 1800s? What innovations were they known for? How did they impact the world we know today?

Your students may wonder about the cart noise referenced in both La Tray's essay and the introductory video. Here is an explanation, from Stories of the Land, the Montana Historical Society's history textbook, along with a bit more context about the role these carts and Métis people played during the fur trade:

> *As the fur trade pressed westward, the mixed-descent people moved with it. They supplied furs, bison robes, and pemmican (a traditional Northern Plains food made of dried meat, fat, and berries) to trading forts from the lower Missouri River region north to central Canada. Many military forts and trading posts increasingly depended on the Métis.*
>
> The Métis delivered hundreds of thousands of pounds of supplies per year using Red River carts. These two-wheeled carts were made entirely of wood lashed together with bison hide and sinew (animal tendon). The axle was usually an unpeeled log. They did not grease the axle because in that dusty environment grease would attract enough grit to grind the axle off in a day's travel. As the ungreased wheels turned against the axle, they made a terrific screeching noise that echoed across the grasslands for miles" (p 84).

Step Three

Share more Red River cart images (visit the websites included in this lesson to find images of red river carts) Make sure there is a cart in every image, although some are more obvious than others. If you print these out, provide small groups of three-four students with sets of images. Ask students to make a guess about what each picture represents: Does it show families moving? Do they think there is a trading operation happening? Is there any indication of buffalo in the images? The goal is to get students to apply what they learned about the carts to these images.

If you have time remaining, show the second video which depicts a Canadian man who has made it his life's craft to re-create Red River carts.

Assessment

Return to the guiding question from the beginning of the lesson and revisit it. Then ask students to answer the question, "How is having a car today like having a Red River cart back in the 1800s?"

Extension Options

Build your own miniature Red River cart! These kits are sold at Fort Union Trading Post for an affordable price, if you have a classroom budget.

Suggest a brief research project on various roadways influenced by pre-existing trails, such as the Mullan Road that La Tray mentions in his essay.

Invite students to study this 1864 map of Montana territory and locate some of the places they know today.

Appendix A: Red River Cart Images

Image 1

Paul Kane, *"Half Breed Encampment" Plains Métis; Pembina River region*, 1849–56 (depicting 1846). Royal Ontario Museum, gift of Sir Edmund Osler, 912.1.25. This image shows clearly the Aboriginal and EuroAmerican mélange of cultural attributes.

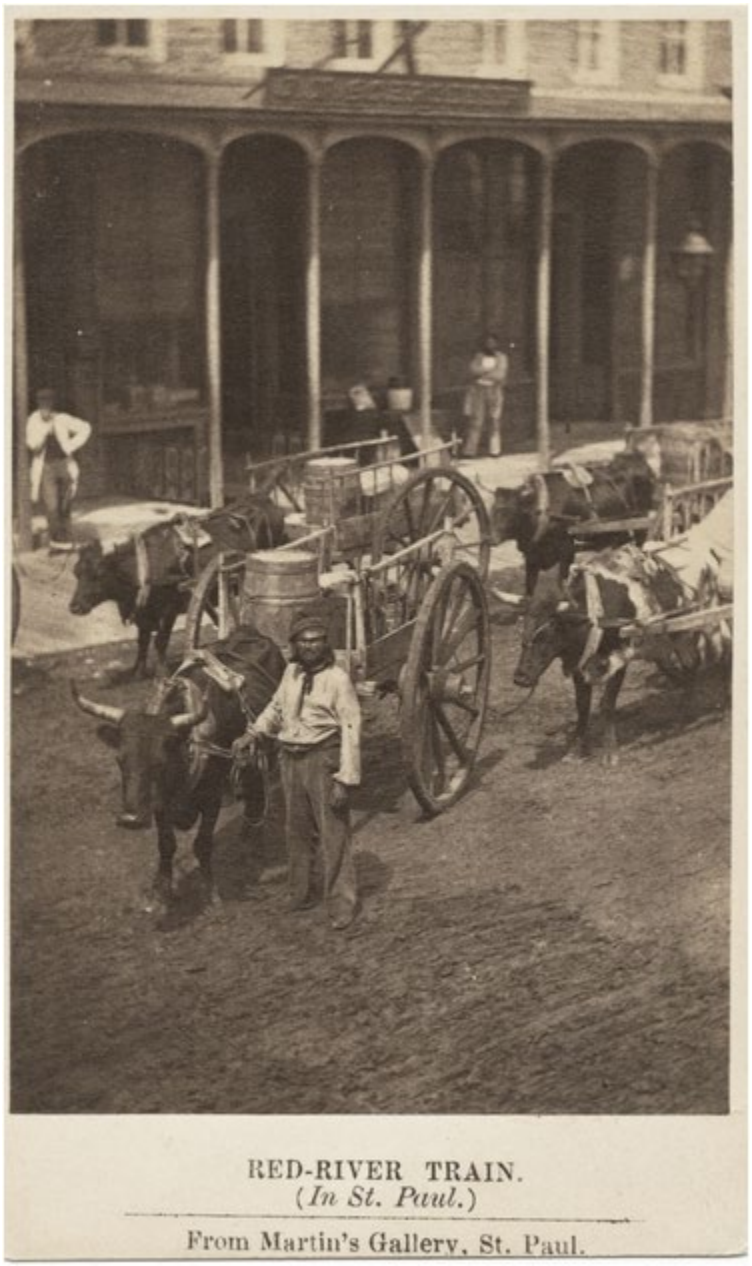
Image 2

Paul Kane, *Half Breeds Travelling*, 1849–56 (depicting 1846).
Royal Ontario Museum, 912.1.24.

Image 3

Upton, B. F, photographer. Red River carts. [Between 1867 and 1875] Photograph. Retrieved from the Library of Congress, www.loc.gov/item/2022651022/

Image 4



RED-RIVER TRAIN.
(*In St. Paul.*)

From Martin's Gallery, St. Paul.

Appendix B: Cart Trails by Chris La Tray

Before I drink my coffee, I must answer to the insistent trills of the red-winged blackbirds awakening the season with their noisy return, so I am out to fill my bird feeders. The cold feels like winter when I step out onto my front porch, and I must move carefully because of the thin layer of ice that has formed on the boards overnight. This early spring morning, the pale light just before full dawn is so sharp it almost hurts. I gaze west across a few wide fields and linger. From here, I can see the remains of the paper mill where my late father worked for more than 40 years. I say "remains" because ever since it shut down more than a decade ago, it's been steadily stripped for scrap. Now all that is left from its previous sprawl are a few crumbling shapes that resemble skeleton-like hulks of stone and rebar.

The birds aren't the only noisy ones outside. A few miles northeast, a jet prepares to take off from the Missoula airport, while similarly distant on Interstate 90, which runs east/west through the valley, the rumble of cars and trucks is a constant. It is this cacophony—combined with the faded industry of the mill, and the airport with its business travelers and bustle—that reminds me how this place has always been a landscape for commerce. How the Mullan Road, the route just up from my driveway that takes me by the old mill, is the namesake of the original Mullan Road, a rough passage started in 1859 for the military but quickly turned over to vehicles of trade. Today's road approximates the route carved out before Montana was its own defined U.S. territory. Even before then, the road was largely a cart trail made by the devilishly, *infamously* squeaky wheels of the carts of my Indigenous ancestors, the Red River Métis. Those wooden wheels rolled all over Montana from their origin in the Red River Valley of what is now Canada, hunting and trading, making a sound perhaps best described by the writer Joseph Kinsey Howard: "As if a thousand fingernails were drawn across a thousand panes of glass."

So many of the roads we take for granted today are built along tracks first made by Red River carts. Starting in the early 1800s, we Métis migrated back and forth from our homes in Canada, Minnesota and North Dakota, chasing buffalo. In those days we were the Pembina Band of Chippewa, named after the high cranberry that we combined with buffalo meat and fat to make pemmican, for a time the most valuable trade item in the region. We traveled in cart trains, numbering as few as a few score to over a thousand.

Think of entire villages on wheels: men, women, children and cattle. Everyone pitching in to transform the hides and meat of the buffalo into not just an economy but an entire culture.

It didn't' last. American commitment to "Manifest Destiny" left the Métis homeless when our land in North Dakota was stolen out from under us. When the United States decided not to recognize "Métis" as a unique Indigenous people as Canada did, we were essentially erased from U.S. history. Those of us stranded in Montana, scrabbling to survive, became known as the "Landless Indians." We were that for 156 years, until we finally gained federal recognition as the Little Shell Tribe of Chippewa Indians, in December of 2019. Montana has 12 tribes with federal recognition today, spread over seven reservations. In a technical sense, the Little Shell Chippewa, as the 574th tribe recognized by the United States, are the newest of them. Our history entwines with Montana for as long as that name has existed, and before, and we have

relatives married into every reservation in the state. In an important sense, my people traced many paths that would define and bind together this far-flung state.

No one knew the country like us. Many of us were happy to show others the way around, from places like, for example, Fort Hall—a Hudson's Bay Company outpost—all the way down near Pocatello, Idaho, just off the Oregon Trail. It was from there that a young Métis guide named Gabriel Prudhomme and several of his kinfolk delivered Father Pierre-Jean De Smet and two other priests north to what is now Stevensville, Montana, not far south of where I live, to establish St. Mary's Mission in 1841. There is a historical site there: a mission [not the original one] and a cemetery, even a replica of a Red River cart, though there is no mention of Prudhomme of the Métis at all.

Then there is John Mullan, who, as a lieutenant in the United States Army, led the building of the road that would bear his name. He and the men he commanded achieved this feat—a road connecting Montana's Fort Benton, the highest point steamboats could reach on the Missouri River, with Fort Walla Walla in Washington—in an unimaginable two years, through some fiendishly difficult terrain … including my present-day neighborhood.

John Mullan was no stranger to the region and its challenges. Isaac Stevens, . . . appointed by President Franklin Pierce in 1853 to be the governor of the new Washington Territory [which included today's Montana], headed west shortly thereafter, with Mullan under his command. Along the way, Stevens was tasked to survey a railroad route to the Pacific Coast. He also negotiated with Indian tribes between here and there. Most infamously, in my neighborhood, Stevens orchestrated the Hellgate Treaty of 1855 with the Bitterroot Salish, Upper Pend d'Oreille, and Lower Kootenai tribes. This treaty, which achieved the United States' theft of the Bitterroot Valley from the Salish while reneging on every single one of its promises to the Indians, was argued over and signed at a location along the Clark Fork River, west of Missoula, called Council Grove, now a state park. If not for fences between me and there, I could walk overland and arrive inside of an hour. Instead, I drive there. Almost every day. Using Mullan Road.

Mullan didn't spend a lot of time with Stevens. Instead, he explored the area to find a route for the railroad. He traveled vast swathes of territory, logging thousands of rugged miles. One of his most important guides in this task was a Métis man named Gabriel Prudhomme—the same guide who had delivered the Catholics to the Bitterroot a dozen years earlier.

I grew up in the area and never heard of Gabriel Prudhomme. Or of jocko Finley, for that matter, another Métis guide—this time in the employ of the legendary British Canadian adventurer David Thompson—whose name is attached to the landscape up and down the Flathead Reservation to my north. I never knew, either, that my hometown, Frenchtown, just down the road from where I live now, was a Red River Métis resettlement place beginning in the late 1850s, about the time Mullan was building his road through there. Or that Plains, Montana, where my grandparents are buried, is another. I grew up never hearing the word "Métis." Not until I started looking and listening in the wake of my father's death in 2014. It was then that I decided I needed to know more about who we are, where we came from, because he was notably close-lipped about it. Like my grandfather—and so many other Métis of his generations—my dad denied any Native heritage, or any relation to anyone else in the state

sharing our name. Since I started researching our story, I find us everywhere, in every part of the state.

I am often given pause in this connection I discovered with this place where I grew up. Not just how the desk and chair and computer in my room facing the western horizon are the engine of my personal economy, the same way noisy carts and wanderlust were to my ancestors. Or how my own footloose nature drives me to duck my head and explore those faint paths veering away from the more beaten one, literally and figuratively. Like my ancestors, I often struggle to find means to support a livelihood in this beautiful landscape. And like them, I am still here.

Chris La Tray is a Métis storyteller and an enrolled member of the Little Shell Tribe of Chippewa Indians. His third book, *Becoming Little Shell*, will be published by Milkweed Editions in 2023. He is the author of “An Irritable Métis” on Substack and live near Missoula.

Buffalo Economy and Red River Carts
Lesson 3

Guiding Question for the Lesson

- How did the Métis and their Red River carts contribute to the buffalo economy?

Standards

Essential Understandings Regarding Montana Indians

EU 1 There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Social Studies Standards

SS.E.6-8.1 Explain how economic decisions impact individuals, businesses, and society, including Indigenous societies.

SS.E.6-8.3 Explain the roles of producers and consumers in market systems.

SS.G.6-8.3 Analyze maps and charts from a specific time period to understand an issue or event.

SS.H.6-8.2 Analyze how the historical events relate to one another and are shaped by historical context, including societies in the Americas.

Materials

The Métis and Red River Carts, North Dakota Studies, State Historical Society of North Dakota.

Length

One class period

Steps

Step One

Prior to sharing the guiding question for the lesson, ask students to think back over the first two lessons and make a prediction about how they might overlap to arrive at this one. Ask them to write their prediction at the top of a page. You can now show them the guiding question and ask if it is close to what they predicted. If it is, they can let their prediction stay. If it is significantly different, they should add the guiding question to the top of their page (but not cross out the prediction, in case they find support for that too.)

Step Two

Provide the text from the North Dakota Studies. This text is written for fourth graders so it may be a little simpler than your students are used to. It also has embedded vocabulary which may distract your students or be helpful to them. You may choose (or need) to print the resource for your students.

Using whatever reading strategy you know works best with your students, ask them to read the piece while making notes on their page of evidence or details to support their prediction and/or answer the guiding question. You might stop along the way if reading aloud and ask for input or walk around the room if students are reading to themselves. You could stop midway and ask everyone to do a quick sharing of their notes with a partner in the room. You might also recommend students read the piece twice, to look for themes or details that escaped them the first time.

Step Three

Engage students in a historical cause-and-effect discussion. You might focus on questions like: “What led to the invention of the carts?” “How did geography promote the development of these carts?” “What did the carts allow the Métis to accomplish?” “What led to so much interest in buffalo [from Europeans]?” Try to use cause-and-effect as a framework to revisit the material in the text. This will help meet the standard SS.G.6-8.3 on maps and SS.H.6-8.2 on the interactions among historical events.

Assessment

If students began with a prediction that closely resembled the guiding question, they should use the notes they took during the reading and anything else they might have written to construct a summary of the information, thereby answering the guiding question. If they had a different prediction, ask them to write an explanation, using details from their notes, of how the prediction was not accurate. This should help demonstrate they understood the text enough to recognize what it was about.

Extension Options

The lesson activities in this lesson focused on transportation and goods. One extension option could be a study of transportation methods throughout time, including carts like this one, travois, other pre-wheel transportation methods, all the way through today with air and sea travel, train and truck transportation, and anything else they can think of.

This lesson also focuses on basic economics. You could teach a lesson on supply/demand, prices, cost of goods, and more. Visit the social studies standards for more guidance.

The Métis Archipelago
Lesson 1

Guiding Question for the Lesson

- How did the Little Shell and Métis people end up scattered in an “archipelago”?

Standards

Essential Understandings Regarding Montana Indians

EU 1 There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

EU 5 There were many federal policies put into place throughout American history that have affected Indian people and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods.

EU 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 American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Social Studies Standards

SS.G.6-8.5 Explain the role and impact of spatial patterns of settlement and movement in shaping societies and cultures, including Indigenous cultures.

SS.G.6-8.6 Identify how the historical and contemporary movement of people, goods, and ideas from one area can impact change, conflict, and cooperation in other areas.

SS.H.6-8.2 Analyze how the historical events relate to one another and are shaped by historical context, including societies in the Americas.

SS.H.6-8.3 Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies.

SS.H.608.5 Explain how Montana has changed over time and how this history impacts the present.

Materials

Nicholas Vrooman (20 minutes) by Helena Weekend, C-SPAN2 BookTV, October 8, 2013. video (20 minutes)

Métis map by Gerhard Ens (Appendix A)

Length

One class period

Key Vocabulary

archipelago disperse lingua franca polyethnic

Steps

Step One

Brainstorm as a group what might cause a group of people, who had previously lived together in one area or been related, to scatter. You might write it all on the board as students contribute ideas or give them a google doc to share – whatever works to have a full-group collection of thoughts on this topic.

Step Two

Explain that they will be watching a video where Nicholas Vrooman, a Little Shell historian, is interviewed about the Little Shell tribe. Stop the video several times and ask for clarifying questions, so students should have paper/pen ready for notetaking.

Before you begin, prepare students by telling them to listen for which groups got left out of treaties.

Stop at 5:54. Review which groups were left out and how they got left out of treaties. (Answer: connected to location [north of the Missouri River] and timing [after the Civil War], any groups left in that location at that time did not have a treaty resulting in a reservation.) Note use of "polyethnic" in this section, worth reviewing.

To prepare for the next section, ask students to pay attention to the how these groups lived, as well as the soldiers' role.

Stop at 7:42. How did many people in these groups live? (Answer: in large communities with permanent structures.) What was the soldiers' role? (Answer: to burn the villages and destroy this communal way of life.)

To prepare for the next section, ask students to listen for why the Little Shell families dispersed and what their lives were like.

Stop at 9:46. Why did they disperse and where did they go? (Answer: because of pressure from the military when their villages were destroyed and because there were no resources once the buffalo were gone. They needed money and jobs and did not have any, so they migrated to the edges of Montana's cities and lived in the only place nobody seemed to mind if they camped, the dumps.)

To prepare for the next section, ask students to listen for how Vrooman describes people's reactions to these Indigenous groups living in their cities. Note that from 9:49-10:04, this is Vrooman's version of what white people who lived nearby at the time were thinking and saying, not Nicholas Vrooman's own words and thoughts. It is worth pointing out to students who might miss his tone shift and misconstrue what he is saying here.

Stop at 12:51. How did white people respond to the Indigenous groups living along the edges of the cities? (Answer: they mostly could not understand where they had come from, since they thought Indians were confined to reservations. And they did not want them nearby.) How did the military respond? (Answer: the Cree Deportation Act of 1896.)

To prepare for the next section, ask students to listen for who became known as "The Little Shell Tribe of Chippewa Indians."

Stop at 15:41. Who became known as The Little Shell Tribe of Chippewa Indians and why? (Answer: in 1916 the Rocky Boy's reservation was created, but it could only support a fraction, maybe a third, of the people who needed it. Those left out became known as The Little Shell.)

To prepare for the next section, ask students to listen for how the government avoided dealing with the Little Shell.

Play to the end. How did the government avoid dealing with the Little Shell? (Answer: first, Congress did not allocate enough money to the Bureau of Indian Affairs to provide support to these Indigenous people. Second, they claimed the Little Shell were not "real Indians" in part because they were métis [little m, mixed].)

Step Three

Display the Métis map (Attachment A). Connect the settlement areas to the idea of an archipelago. Ponder with students about the locations of the Métis families, why they went where they did, and how this affected their cultural cohesiveness. How would it be different to try to share a culture with people living hundreds of miles away, versus those living on reservations where you are close all the time?

Assessment

Depending on the energy level of the group after this prolonged video and discussion, you may wish to ask for students to write their thoughts on an index card and turn it in, write lingering questions, or conduct a final classroom discussion focused on the review question, "How did the Little Shell and Métis people end up scattered in an 'archipelago'?"

Extension Options

Invite students to compare this 1864 map of Montana territory to the Métis map attached to this lesson. Do they see overlaps? How can these be explained?

Vrooman mentions the Chinese Exclusion Act. This connected topic may be worth a lesson, considering the role of the Chinese in Montana (railroad-building, which affected all the tribes of Montana).

Create a set of parallel timelines in which you invite students to add events they are learning about: one that depicts national events such as the Civil War, one that depicts events affecting many tribes (or pick just one), one that depicts events affecting other people like Chinese Americans or other immigrant groups, and one that depicts events affecting the Little Shell (or any combination). Students may be surprised to see how much overlap they see, or cause-and-effect combinations they can describe as a result.

Appendix A - Métis Map

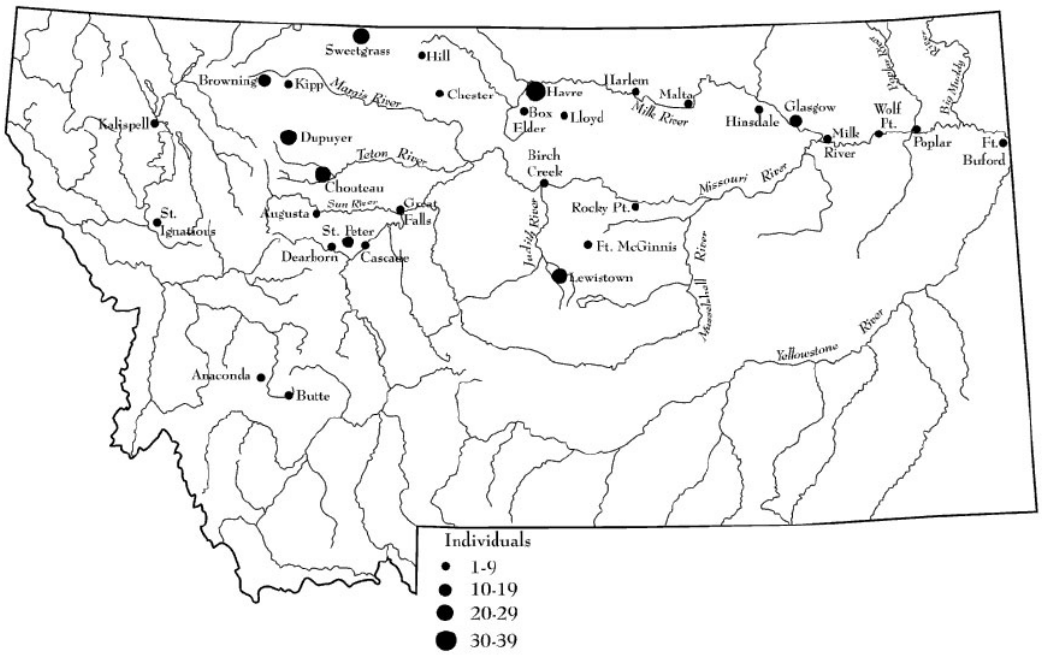


Figure 15. Métis settlement sites in Montana circa 1900. Map by Gerhard Ens.

The Métis Archipelago
Lesson 2

Guiding Question for the Lesson

- What was life like for Métis families settling in new places?

Standards

Essential Understandings Regarding Montana Indians

EU 1 There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

EU 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 American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Social Studies Standards

SS.G.6-8.5 Explain the role and impact of spatial patterns of settlement and movement in shaping societies and cultures, including Indigenous cultures.

SS.G.6-8.6 Identify how the historical and contemporary movement of people, goods, and ideas from one area can impact change, conflict, and cooperation in other areas.

SS.H.608.5 Explain how Montana has changed over time and how this history impacts the present.

Materials

First Catholic pioneers - the Métis by Mrs. Elizabeth Swan, Montana History Portal, Montana State Library.

Memorial for Métis unmarked grave dedicated in Lewistown (Appendix A) by Will Briggs, Lewistown News-Argus, September 5, 2023.

Length

One class period

Steps

Step One

Ask students to imagine what it might be like to travel in a group for several weeks or longer in screeching carts pulled by horses, to a place nobody had seen, to start a new life. What might they be feeling? What kinds of hardships and experiences might they encounter during the trip? How would they relate to others in their group? Ask students to write this out as an imaginative journal entry.

Step Two

Provide the "First Catholic pioneers - the Métis" resource to students. You will have students stop reading after the "First Death at the Settlement" section, so if you are printing, you will not need the whole document. Explain to students this was written in 1945 by two historians of Lewistown and reflects the words they used at the time, such as "half-breed," which are not considered acceptable today. Be sure they are not reading past the "First Death" section, since that has more to do with religion and less to do with the everyday life questions we are after.

Direct students to the guiding question for this lesson and remind them of the questions you asked in Step One. Encourage them to think about those questions as the purpose for their reading. Then read this resource: individually, in small groups, the whole class reading out loud. If reading out loud, you can stop and ask for comprehension checks throughout. If students are reading independently or even in small groups, you might consider asking them to stop after each segment and write some notes about what they noticed. If you have printed the resource, they can circle details that stand out to them, related to the purpose for reading (the questions about what life was like for the people).

At the end of the reading, encourage a discussion in small groups or the entire class about what they noticed, what might have surprised them, and so on. Could they imagine that 150 years later, people still honor these first families, who essentially founded Lewistown? Now provide the news story from the Lewistown News-Argus about the memorial dedication. Read this out loud with students. What connections can they make to the original history they read? Certainly they will see some names. Be sure they read the "God's Acre" inscription too, as there are overlaps with it as well. If you are feeling inspired, find the TV news coverage of this event and show that as well.

Assessment

Ask students to return to the piece they wrote at the beginning of the lesson. How accurate was their imaginative version of what it might have been like? Ask them to write an assessment of their own guesses. Use details to explain how close or how far off their estimation was to what it was really like, according to the historians' record.

Extension Options

Because this lesson began with an imaginative piece, that could be an engaging extension for students. You could ask them to take on the persona of one of the individuals mentioned in the history and write some fictional journal entries from their chosen individual's perspective, recounting what the journey was like using the events described in the historical account.

Similarly, you could provide photos of families mentioned in this article by going to the Montana State Library page (same place as where the Swan / La Tray account was housed) and conducting an image search. Ask students to pick a person and write an imaginative account of what their life might have consisted of.

There is another account of this trek, also housed at the Montana State Library, called "1879 Metis Trek to the Judith Basin." Pages 5-9 are a first-person account from a woman who was born at Pembina and traveled with the group in 1879 to what became Lewistown. It is likely that much of the Swan/ La Tray account pulled from this account, but it is interesting to read it from the first-person perspective. You might have students read this and then compare primary and secondary sources (and tertiary, if you can find one) for a refined overview of how history looks and sounds different, depending on the teller.

Appendix A: Memorial for Métis unmarked grave dedicated in Lewistown by Will Briggs

A monument installed at Calvary Cemetery tells the story of early Métis settlers originally buried on ranch land near Lewistown and reinterred at the cemetery in 1894. It also lists names of those who are known to be buried there, although not all of the 75 of them are known. Until last week, the grave was unmarked.

"It's been decades since the Métis have had the recognition they deserve. That changes today."

Those were the words of Alisa Herodes, councilwoman for the Little Shell Chippewa Tribe and descendant of Pierre Berger, one of the 25 Métis who settled in what would become Lewistown. Herodes spoke just before the unveiling of a memorial in honor of Lewistown's original founders, buried in a previously unmarked grave at Calvary Cemetery.

The unveiling ceremony was held Friday afternoon at the cemetery in conjunction with the annual Métis Celebration and Powwow. The monument displays the names of 35 Métis buried on site, with more unidentified. It also tells the story of how Berger and his fellow Métis fled Canada due to diminishing buffalo herds and deadly conflicts with the Canadian government to a camp on the Milk River, before journeying to Central Montana in 1879.

When the Corbly family purchased the land where the original Métis cemetery was located in 1894, around 75 bodies were relocated to Calvary Cemetery after a High Mass of Requiem was held for them at St. Leo's Catholic Church. Until last week, they lain there in an unmarked grave, a span of 130 years.

The efforts of the Little Shell Tribal Council, along with the work of local historians Candi Zion and Tom Wojtowick helped bring an end to that lack of recognition. The Little Shell Tribe donated the travertine stone for the monument from a tribal quarry in Idaho, along with performing the engraving and installation.

‘Why we’re here’

Speakers at the unveiling honored both those who had gone before and the ties between them, while also expressing pride at being a Métis during an emotional ceremony that also included music, Scripture reading, the passing of a prayer bundle to all in attendance, and a prayer to the Great Spirit.

Herodes paid tribute to those buried in Calvary Cemetery and thanked her fellow Little Shell Tribe members for their assistance with the project.

“These people lived here, thrived here, and were buried here,” she said. “There have been many times my tribe has made me proud, and this one tops the list.”

Zion spoke next, also thanking those who helped with the monument and lamenting how long it took to honor those buried at the cemetery.

“This project has been in the making for a very long time,” she said.

Will Goodon, Minister of Housing for the Manitoba Métis Federation in Canada, then expressed his sense of connection with the Métis buried in the cemetery and with all Métis.

“We are all one people. We’re not separated by these artificial boundaries. Looking at the monument, I see a lot of names from my own family tree,” he said. “Even if people are registered in other indigenous collectives or tribes we are still each other… We know who we are because we have been left aside for decades.”

Métis storyteller and Montana’s Poet Laureate Chris LaTray rose to speak next, voicing a mixture of pride, outrage, and sorrow.

“We forget what brought these people here. We were driven here,” LaTray said. “We owe it to these folks to be proud. They couldn’t be proud. They buried every aspect of their culture because they had to. They may not have been enthusiastic about that, but I’m pretty . . . enthusiastic to be a Métis.”

Métis Elder and Michif language expert Norman Fleury served as the event’s final speaker, rising to speak just as a large gust of wind started to whip around the different national and tribal flags behind him.

“What we’re saying is that we’re all related,” Fleury said. “Even the flags are clapping.”

Through the rest of his remarks, Fleury echoed the previous speakers, touching on his people’s history, pain, and pride.

“It wasn’t safe to tell our story, but now it is,” he said. “A lot of us never assimilated, we just adapted… We were the biggest ranchers in the world. We had 60 to 70 million buffalo and we managed them.”

Fleury also spoke of the importance of passing down a legacy for younger generations.

“If we don’t leave them anything, they’ll have no legacy, nothing to work with,” he said. “I’m close to the people in this mass grave, but God gives us life… The people buried here, there was a reason they were here and that’s why we’re here.”

He wrapped up his remarks with a parting piece of hopeful advice to those assembled.

“Let us continue with love and respect,” Fleury said. “There are a lot of names that people called us, but what’s most important is what we call ourselves.”

Text of the Métis memorial at Calvary Cemetery

Métis Memorial

"God's Acre"

Many Métis descendants of Native Americans and Scots or French fled their Canadian homeland because of diminishing buffalo herds, deadly conflicts with the Canadian government over land, policy, and increasing opportunities in the United States and Territories.

In the spring of 1879, Pierre Berger led 25 Métis families from a camp on the Milk. River past Fort Assinniboine to Fort Benton, across the Missouri River, and down to Arrow Creek to near the mountains, establishing what became Lewistown. Bernard LaFountain died soon after their arrival, and was buried in a coffin made from a Red River cart on a hillside, the first Métis Cemetery.

When Angelique and Antoine Ouellette (Métis trader and farmer) lost their daughter, they buried her on a hill above their home, not in the original cemetery. In 1891 they donated that tract of land to the Catholic Church to serve as a cemetery. It was named the Calvary Cemetery, the location of this monument.

After J.I. Corbly purchased the land where the original Métis Cemetery was located, he petitioned the first resident priest, Father John Van den Heuvel, to relocate the interred bodies. According to local Métis historian, Elizabeth Berger Swan, "… August (1894) the sad and unpleasant task was started… there must have been about 75 bodies interred there. Working day and night by the light of a big bonfire, they were done in about three days… through the day some were digging and others would be making coffins or just boxes to transfer some that showed signs of decay… they even had to use a shovel to put some of the bodies in the box."

"Father Van den Heuvel … bought cloth out of his own pocket and brought it to the ladies that were also helping to line and. Drape the coffins with white and black cloth .... When they were all ready, they brought the remains to the church, the coffins laid on the aisle one over the other. For two succeeding days a High Mass of Requiem was sung 'til all had been brought in. Two big graves were dug at the new cemetery where all were stacked one over the other. It was a sad but beautiful ceremony."

John Gabriel Dumont and Madeline (Wilkie) Dumont, the sister of the Lewistown's Judith (Wilkie), were reinterred with the others at Calvary. In the face of the dangerous Canadian conflicts, Gabriel Dumont, Madeline's husband and the military commander of the charismatic Métis leader Louis Riel, ensured the safe escort of Madeline across the border to live with Judith. Madeline, however, was not in good health, dying in 1885/86 from consumption and complications from a buggy fall.

Ground penetrating radar in 2022 indicated that approximately 25 graves are located here. It is assumed that the coffins were stacked on top of each other in the mass graves as Elizabeth stated.

Landless Indians in the 20th Century
Lesson 1

Guiding Questions for the Lesson

- What was life like for "landless Indians" in Montana, less than 100 years ago?
- How did some media outlets (newspapers) depict the landless Indians?

Standards

Essential Understandings Regarding Montana Indians

EU 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 American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Social Studies Standards

SS.CG.6-8.5 Identify events and leaders that ensure that key United States principles of equality and civil rights are applied to various groups, including American Indians.

SS.G.6-8.5 Explain the role and impact of spatial patterns of settlement and movement in shaping societies and cultures, including Indigenous cultures.

SS.H.6-8.3 Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies.

SS.H.6-8.8 Identify limitations and biases in primary and secondary sources, specifically regarding misinformation and stereotypes.

Materials

The Richest Hills: Mining in the Far West, 1862-1920 PowerPoint by Nicholas Vrooman, Montana Historical Society.

"Sun Dance in Silver Bow: Urban Indian Poverty in the Shadow of the Richest Hill on Earth," Montana Historical Society.

"The Cree Indian Nuisance," Dupuyer, 1900. Acantha (Appendix A).

Montana's Landless Indians and the Assimilation Era of Federal Indian Policy: A Case of Contradictions, Montana Historical Society and Montana Office of Public Instruction, 2018, p. 63-64.

Length

One class period

Steps

Note: there are a lot of sub-steps in this lesson plan, but the length is deceptive. Most of it consists of notes for you as you proceed through the slide deck of just 14 pictures, followed by reading a short article.

Step One

Engage students in a review of what they have learned and where they think the next two segments will go. Share the guiding questions for this lesson and ask students to predict the answer(s). They might do this in a discussion or on an index card or other written response.

Step Two

Project the slides from the PowerPoint by Nicholas Vrooman starting at Slide 61, through 67. Review these yourself beforehand and be prepared to ask students what they notice in the photographs. Notes for the slides are in the "Sun Dance in Silver Bow" lesson.

Step Three

Project the slides from the PowerPoint by Nichols Vrooman starting at Slide 68, through 74. Review these yourself beforehand and be prepared to ask students what they notice in the photographs. Your goal is to help students see the *people* in the story, not just the poverty and the discomfort. Yes, they are photos so most are smiling, but can students see what is good in their lives? What they value? Family, children, and community come to mind. Perhaps your students will also see other positive attributes in the photos that are worth noting and honoring. Notes for these are also in the Historical Society's "Sun Dance in Silver Bow" lesson.

Step Four

Hand out the newspaper article from the *Dupuyer Acantha*.

Notes from the Montana Historical Society *Montana's Landless Indians and the Assimilation Era Federal Indian Policy* unit regarding this article:

> The Crees referred to in "The Cree Indian Nuisance" may have been Métis, who had several small communities on the Rocky Mountain Front, or they may have been Cree families wintering there. Historical accounts note that the groups of landless Indians who moved seasonally sometimes overlapped with one another at the same locations. Some of the Métis were less mobile than other landless people, as many of these families intended to establish permanent farming communities. The press seldom distinguished between them. Articles such as these three were not uncommon in the Anaconda Standard, reflecting Montanan's racist attitudes.
>
> Augustus Heinze, alluded to in "Resistance..." was a businessman who literally undermined the mines belonging to the Anaconda Company. Heinze was reviled by the Anaconda Company-owned newspaper.
>
> Tom Power, also mentioned in this article, was a senator and businessman from Helena who supported Thomas Miles's efforts to convince the government to deport the Cree in the 1890s.

The "white man's burden" refers to the belief that white society had a responsibility to "civilize" other groups (most notably American Indians, Asians, and Africans) because of an assumed status of racial and cultural superiority.

Use the questions below in whatever way you see fit as you and the students work through this article. You might project them and have students answer them independently, work on them in pairs and then share with the group, or facilitate a whole-group response.

- In "The Cree Indian Nuisance," Cree Indians were shown camped in the forest reserves, part of the public domain not open for settlement by homesteaders. How might these Cree people have responded to the article's point of view?
- What words and phrases in the article reflect racist views?
- Why would the ranchers have feared landless Cree would kill and eat their stock? Why did the landless Indians and Métis sometimes resort to killing livestock? (Consider the impact on wildlife populations between 1850 and 1920 as fur traders, explorers, miners, ranchers, and homesteaders moved into Montana and the West.)

Assessment

Ask students to explain the way Landless Indians lived in the 20th century (both positive and negative).

Advanced: Ask students to explain the injustice of victim-blaming in the context of the Landless Indians.

Extension Option

This collection of obscure published references to Hill 57 in Great Falls is archived by Montana State University Bozeman. It is not suitable for reading cover-to-cover, but you might find some pieces that work for additional reading for your students. The short article on the very last page tells an abbreviated story that is worth noting if nothing else seems useful.

Also in the PDF, on page 17, is a succinct list of "Why Can't the Hill 57 People Save for School Clothing and Supplies" from something called a "Workshop in Understanding." This might be helpful for students to understand and apply to homeless/impoverished people in our own communities today.

Appendix A: The Cree Indian Nuisance

From the Dupuyer Acantha

About one year ago the Acantha found reason to call attention to the fact that a large number of Cree Indians had taken possession of the forest reserve west of town and were making themselves perfectly at home where a citizen of the United States was forbidden to trespass. The proper authorities took notice of the fact and realized that the presence of these Indians on the reservation was a violation of the law for the preservation of forests, as well as a menace to the peaceful enjoyment of the rights of property by our citizens. The appropriation for forest reserves had been exhausted, and red tape did the rest, so that the Indians remained in possession of wat the Rounder aptly dubbed Utopia until spring revived their tendency to rove, when many left on their annual campaign against the slop barrels and garbage piles of the centers of population.

Now winter is back again, and the problem again presents itself: the Indians must eat in order to maintain their individual existence until the frost thaws out of their commissaries at the back doors in Great Falls and other large towns, and meanwhile the ranchman, in his struggle to provide for his family and pay his taxes, has to keep a watchful eye on his stock in the day time and has troubled dreams of the “white man’s burden” at night.

This matter of the Crees has been the subject of a great deal of official correspondence and one governor of Montana made a trip to Washington in search of a solution of the problem, but the nuisance is still fastened upon us, and the forest reserve is again assuming the appearance of an Indian reservation for the winter. If the three prisoners in the Dupuyer jail should be convicted of cattle stealing, an example would be made, but the clamor of the hungry stomachs belonging to the rest of the tribe admits of no remedy by a plentiful supply of meat, and well the Indian knows that a little care on his part will allay his hunger and render a conviction practically impossible.

Landless Indians in the 20th Century
Lesson 2

Guiding Question for the Lesson

- What efforts were made throughout the 20th century to address the needs of the Landless Indians?

Standards

Essential Understandings Regarding Montana Indians

EU 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 American Indian perspectives frequently conflicts with the stories mainstream historians tell.

EU 7 American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

Social Studies Standards

SS.CG.6-8.5 Identify events and leaders that ensure that key United States principles of equality and civil rights are applied to various groups, including American Indians.

SS.H.6-8.3 Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies.

Materials

"Indian Poverty is Real Problem to Great Falls," Big Timber Pioneer, October 2, 1941, p. 2.

Joseph Laurent Dussome. (1880-1963): Montana Metis Leader by Judy Jacoby and Lawrence Barkwell, Metis Heritage and History Research, Louis Riel Institute.

Length

One class period

Steps

Step One

Return to the 12th slide (72) in the last lesson, the one that pictures Joe Dussome and his wife Caroline. The notes for that slide read, "Following the creation of Rocky Boy's Reservation, and the realization in the early 1920s that not all the Landless Indians were to be accommodated by the federal government, new leadership arose to meet the new challenges. Chief among them was Joe Dussome.

Dussome served as Headman for the Landless Indians from 1921 until his death in 1963." Ask students to predict what Dussome might have done as leader of the Landless Indians.

Step Two

One of the standards for this lesson is Essential Understanding 7. Begin the lesson by bringing up this EU and asking students to explain how it applies to this lesson. (Answer - Because the Little Shell Tribe was not federally recognized, it lacked acknowledgement of itself as a self-governing unit. The tribe was unable to communicate directly with the federal government, ask for assistance, provide for its members as a government should, and so on.) It is important to make this point so students understand exactly how important federal recognition is, and why the Landless Indians were different from other tribes in Montana.

Step Three

Provide the article from the 1941 Big Timber Pioneer that describes some of the effects of the poverty at Hill 57 and efforts to address those problems. Work with students to read it. This article does a good job of highlighting positivity as well as the heartbreaking effects of unclean water and other problems of impoverished areas.

Now hand out the Joseph Dussome article. Preview it to discover how its difficulty level aligns with your students' reading skill and whether you want to read it to them or have them attempt it independently. Of note, in this article there is a lengthy excerpt from the Vern Dusenberry piece "Waiting for a Day That Never Comes" which will be referenced in the next segment on federal recognition. Help students see, through this article, that efforts to attain recognition, a land base, assistance for the Chippewa/Métis/Cree people occurred continuously since the 1863 Old Crossing Treaty.

Assessment

Ask students to imagine they are Joe Dussome or Jim Gopher. Ask them to write a letter from him to a cousin living in another place, in which he describes his efforts and why he is so dedicated to them.

Extension Option

The "Montana & Métis History" exhibit at the Mansfield Library at University of Montana Missoula contains a lot of information regarding everything in this unit, and there is a photo of Dussome.

The Day that Finally Came
Lesson 1

Guiding Question for the Lesson

- What happened when “the day finally came”?

Standards

Essential Understandings Regarding Montana Indians

EU 7 American Indian tribal nations are inherently sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

Social Studies Standards

SS.H.6-8.3 Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies.

Materials

The Day That Finally Came slide deck (see supplemental document)

125 Years Later, Native American Tribe in Montana Gets Federal Recognition by Jim Robbins, New York Times, February 1, 2020.

Quotes from New York Times article (Appendix A)

Length

One class period

Steps

Step One

Provide students with the quotes in Appendix A, no context. You could print a quote for each student (several will have the same quotes) and ask them to mill about the classroom and compare quotes, try to make a prediction about this article.

When students have finished chatting about their quotes, seat them and ask for predictions on what happened. Also inquire if they felt the contrast between the tone of these and the one from the 10-Cent Treaty lesson.

Step Two

Project the slide show, "The Day That Finally Came." The following are teacher notes to aid you in presenting the information.

Slide One: The title, "The Day That Finally Came", references a Spring, 1958 article in *Montana: The Magazine of Western History*, written by the historian Verne Dusenberry, called "Waiting For a Day That Never Comes." It is significant because in 1958, sixty years before federal recognition happened for the Little Shell Tribe, it already seemed like the effort toward recognition had already been going on for so long. When recognition finally came in 2019, former tribal chairman John Gilbert said in his speech, "The day that never came, finally did!"

Slide Two: When the Little Shell received federal recognition in December 2019 as part of the $738 billion National Defense Authorization Act – the bill that funds the entire U.S. military – they were the 574th Indian tribe to be so recognized. This result came after 150+ years of petitioning the US government. At the time there were more than 5400 enrolled Little Shell members.

Slide Three: Federal recognition was a cause for celebration! More than 1,000 tribal members gathered at the Holiday Inn Hotel in Great Falls.

Slide Four: Little Shell Chairman Gerald Gray speaks to the crowd at the celebration.

Slide Five: All the other recognized tribes in Montana turned out to celebrate with the Little Shell, like the Northern Cheyenne, shown here with then-tribal chairman Rynalea Whiteman Pena in front of three elders who sang an honor song to the Little Shell.

Slide Six: Celebrations aside, what does it mean to be federally recognized and why do tribes care?

Slide Seven: Map of Reservations. This map shows the locations of the 573 tribes who preceded the Little Shell in being federally recognized. Most of these recognitions came in the form of treaties – almost 370 from 1778 to 1868 – with the government prior to 1871. In 1871 Congress stated "henceforth, no Indian nation or tribe . . . shall be acknowledged or recognized as an independent nation, tribe or power with whom the United States may contract by treaty…." This left many Indian nations unrecognized. In 1978 the United States realized they needed to create a path for non-treaty tribes to become federally recognized, which created an opportunity for the Little Shell to move forward.

Slide Eight: Benefits of federal recognition. Federally recognized tribes receive benefits through their relationship with the US Government that may include the following:

- **Sovereignty.** Tribes are recognized as sovereign nations, as other countries, with the ability to make their own laws for governing their people, allowing access to their lands, and interacting with state and federal governments. Tribes were already sovereign nations, but federal recognition reinforces that status, especially after the cessation of treaty-making seemed to diminish their sovereignty.
- **Access to IHS.** Members are eligible for health care through the Indian Health Services.
- **Other Federal Programs.** Examples include housing assistance, health programs (like anti-diabetes and anti-tobacco programs), and some education benefits.
- **Trust Land.** Though the Little Shell do not get a reservation, they are allowed 200 acres of land to be held in trust by the government. That means the tribe will not have to pay taxes on the land.

Slide Nine: Common misconceptions people have about what federally recognized tribes receive from the US Government include the following:

- **Money.** While tribes receive money from the government for operations – like operating the tribal government – individual members do not receive money "just because" they are Indians. Only tribes who control some kind of resource that generates income – tribes with casinos operated near populated urban regions, for example – are able to give money to members through what is called "per capita" payments. These are a kind of profit sharing. Not many tribes have this.
- **Education.** Tribal members do not automatically get free college education.
- **Reservation.** Not all tribes, like the Little Shell, have their own reservations. The Little Shell will be allowed 200 acres of trust land, but they must find and buy it first. The government did not give it to them. Likewise, other reservations made through treaties were not "given" to tribes by the government; the tribes reserved lands for themselves while ceding other lands.

Slide Ten: Organizing a tribe after federal recognition is a slow process. Not many tribes who apply for federal recognition receive it, nor is there an established process for how it unfolds when it does happen. The two federal agencies most involved in the process – IHS and the BIA (Bureau of Indian Affairs) – are separate from one another and are largely underfunded. It takes a long time to navigate all the details for how a new tribe will move through the system. It is also a challenge for tribes, who in many instances, like the Little Shell, are essentially building a new nation from the ground up.

Slide Eleven: COVID-19. The global pandemic arrived just three months after the Little Shell received federal recognition. This slowed the process even more as people could not travel or meet in person.

Slide Twelve: However, the CARES Act – Coronavirus Aid, Relief and Economic Security Act – that was passed by the federal government in March 2020 provided $8 billion of relief money to Indian tribes to fight COVID-19. The Little Shell received $25 million. If the tribe had not been federally recognized, they would have received no money. This money allowed them to complete projects years ahead of schedule that included:

- relief checks to individual members whose livelihoods were impacted by COVID;
- purchase of delivery vans to take food and medicine to elders and other homebound citizens without the means to drive themselves;
- purchase and building of a state-of-the-art healthcare facility in Great Falls;
- renovation of their headquarters and community center to make them safer for members.

Slide Thirteen: Because of COVID, when the Little Shell hosted a pow wow in Great Falls in August 2022, it was the first time since that Holiday Inn celebration in January 2020 the tribe was able to gather as a group.

Slide Fourteen: Another cause for celebration: the first Grand Entry for the Little Shell Chippewa as a federally recognized tribe!

Step Three

Provide the *New York Times* article and read through with students or assign them to read it independently. They will see their quotes featured. One important detail that might surprise them is how many other tribes came out to support the Little Shell Tribe at their event.

Assessment

Ask students to reflect on what they have learned about the people now officially known as The Little Shell Tribe of Chippewa Indians. Ask them to describe their feelings, summarize what they learned, or identify the most important idea.

Extension Options

Are there other tribes seeking federal recognition? Ask students to conduct a brief research project.

Do a brief research project on what are the services federally recognized tribes receive and what they can offer their membership.

Yellowstone Public Radio has a section of radio shows dedicated to the Little Shell.

Appendix B: Quotes from New York Times Article

“It’s really about dignity. We never had a place to call home.”

“Waiting for the day that never comes is over.”

“They said if we let them through, we’d have to let others, who might not have the same legitimacy.”

“We may buy some symbolic land right away so no one can call us landless Indians anymore.”

“Our ancestors will be here, dancing with us tonight.”

The Day that Finally Came
Lesson 2

Guiding Question for the Lesson

- Who guides and helps provide a voice for the Little Shell Tribe of Chippewa Indians in the current time?

Standards

Essential Understandings Regarding Montana Indians

EU 2 Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian.

EU 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.

EU 7 American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

Social Studies Standards

SS.CG.6-8.5 Identify events and leaders that ensure that key United States principles of equality and civil rights are applied to various groups, including American Indians.

Materials

Various research options, see suggestions in the lesson plan.

Length

Two-three class periods

Key Individuals

Gerald Gray

Alisa Herodes

Chris La Tray

Skye McGinty

Al Wiseman

Steps

Step One

Tribes and tribal communities are often portrayed as being "in the past." But tribes exist today and are active in the contemporary world. Ask students to imagine, given everything they now know about the history of the Little Shell Tribe, what kind of leaders and spokespersons they think would be most helpful at this time. What characteristics would be useful?

Step Two

Tell students they will be doing a research project on one of five individuals active in 2023 in the Little Shell Tribe. These five individuals are listed below, with some basic information and links to get started. This lesson should be revised as the year moves away from 2023.

Suggestions for a research project:

- Teach students how to find reliable resources and how to cite them correctly using MLA or APA formatting.
- Require three-four resources.
- Ask students to write their findings in their own words (reinforce paraphrasing and quoting skills) and/or create a two- to three-minute presentation in which they use only images and talk their way through the material. This option would be better if students are working in small groups or if you have a very small class (5 or fewer).

Gerald Gray, Jr., current Little Shell Tribe chairman, frequently quoted in the materials that have been covered, including the *New York Times* article from the last lesson.

- Little Shell Chippewa Tribe Chairman elected new chair of the Montana State Tribal Economic Development Commission
- Montana Health Foundation – Gerald Gray Board Secretary

Skye McGinty, Director of All Nations Health Center in Missoula

- Headwaters Foundation – Talking Community Organizing with All Nations Health Center
- City Lifestyle Beacon of Hope

Alisa Herodes, Little Shell Tribe councilwoman, also featured in article about Lewistown's cemetery memorial, covered in The Métis Archipelago Lesson 2

- Little Shell Powwow celebrates Native American culture

Al Wiseman, Métis elder

- Great Falls Tribune
- Métis Final, Montana Office of Public Instruction Indian Education for All Unit, 2020.
  (Al Wiseman makes an appearance in this video, but it is not all just him.)

Chris La Tray, Métis storyteller, enrolled member of Little Shell Tribe, winner of 2018 Montana Book Award for One-Sentence Journal and 2023-2025 Montana Poet Laureate

- Storyteller Chris la Tray selected as Montana's next poet laureate, Montana Free Press, August 15, 2023.
- Montana's Poet Laureate Inspires Storytellers at UM by Abigail Lauten-Scrivner, University of Montana News Service

Assessment/Reflection

After students share their research, ask them to reflect on whether the people they learned about meet the descriptions of who they thought ought to be taking on the leadership and guidance for the Little Shell Tribe. Did anything surprise them?

The Day That Finally Came

Federal Recognition and the Little Shell Chippewa

574

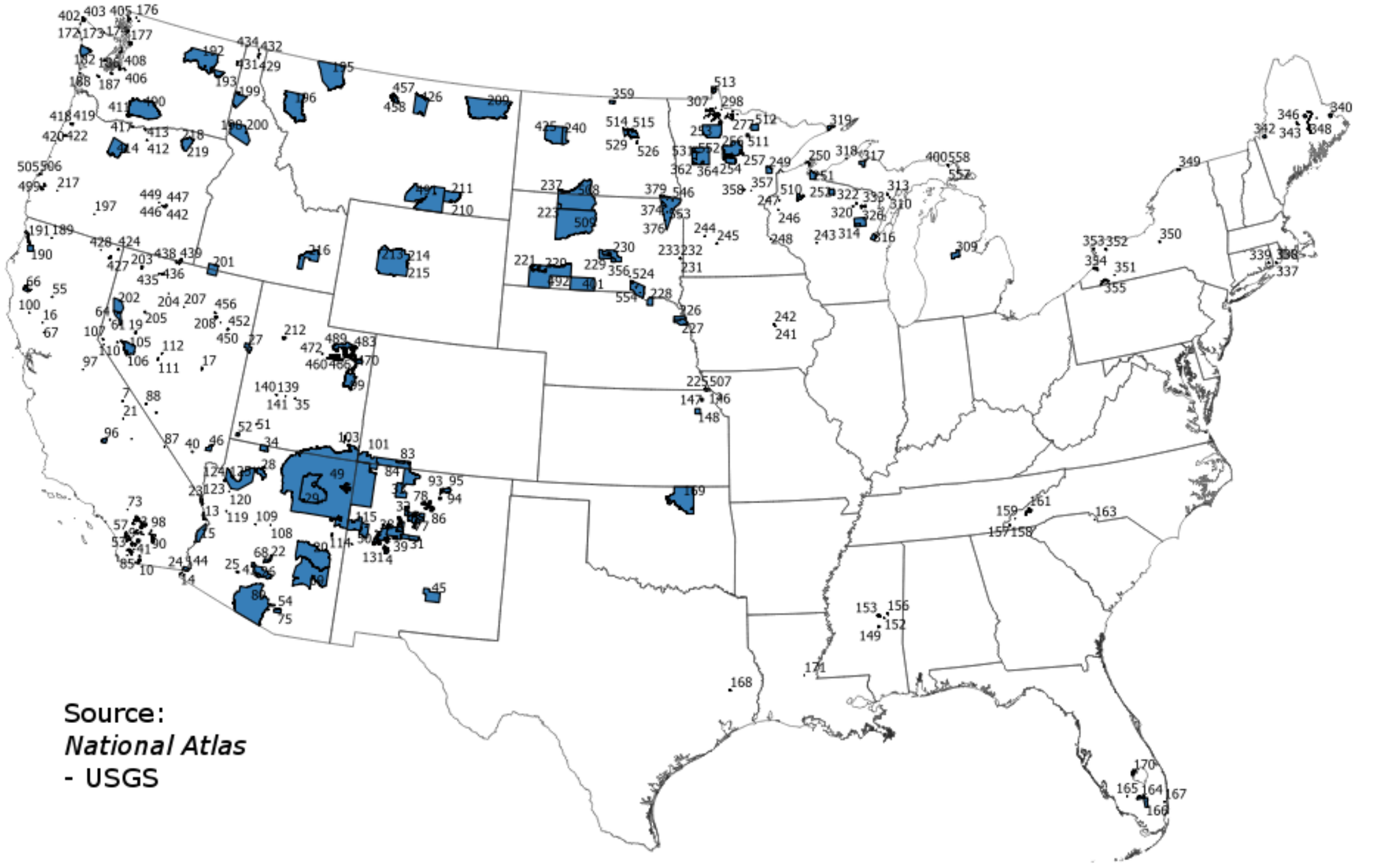
Federal Recognition Celebration!


EXIT
LITTLE SHELL
CHIPPEWA


EXIT
LITTLE SHELL

What Does Federal Recognition Even Mean?

Native American Reservations in the Continental United States



Source:
National Atlas
- USGS

Benefits

- Sovereignty
- Access to Health Benefits
- Access to other federal programs
- Trust Land

Common Misconceptions

- Money
- Education
- Reservation

It’s a Slow Process!

COVID-19

CARES Act

- Provided unprecedented amount of money for tribes to help their people

- If not for federal recognition, the Little Shell would not have received any

- This money enabled the Little Shell to complete critically important programs that may have taken decades to initiate otherwise


BOX
OFFICE
TicketSmarter
TICKET
SALES
VOYAGER
GAME
TICKETS
TicketSmarter
TICKET
SALES
VOYAGER
GAME
TICKETS
TicketSmarter
TICKET
SALES
LITTLE SHELL
CHIPPEWA TRIBE
Welcome to the
LITTLE SHELL
POW WOW


LITTLE SHELL
CHIPPEWA TRIBE
FORGOTTEN