Montana Tribal Histories: Educators Resource Guide and Companion DVD

Developed by Julie Cajune

Montana Office of Public Instruction
Denise Juneau, Superintendent

opi.mt.gov

On cover: "Society"
Valentina LaPier (Blackfeet, Cree-Metis), Artist
The Society has an important part within the community of the tribe – keeping order, educating, training, and being a part of a specific community within the larger community that helps take care of the people. There are different ways Societies organized themselves based on social, political, religious reasons, as well as by gender and age.

Indian Education
Montana Office of Public Instruction
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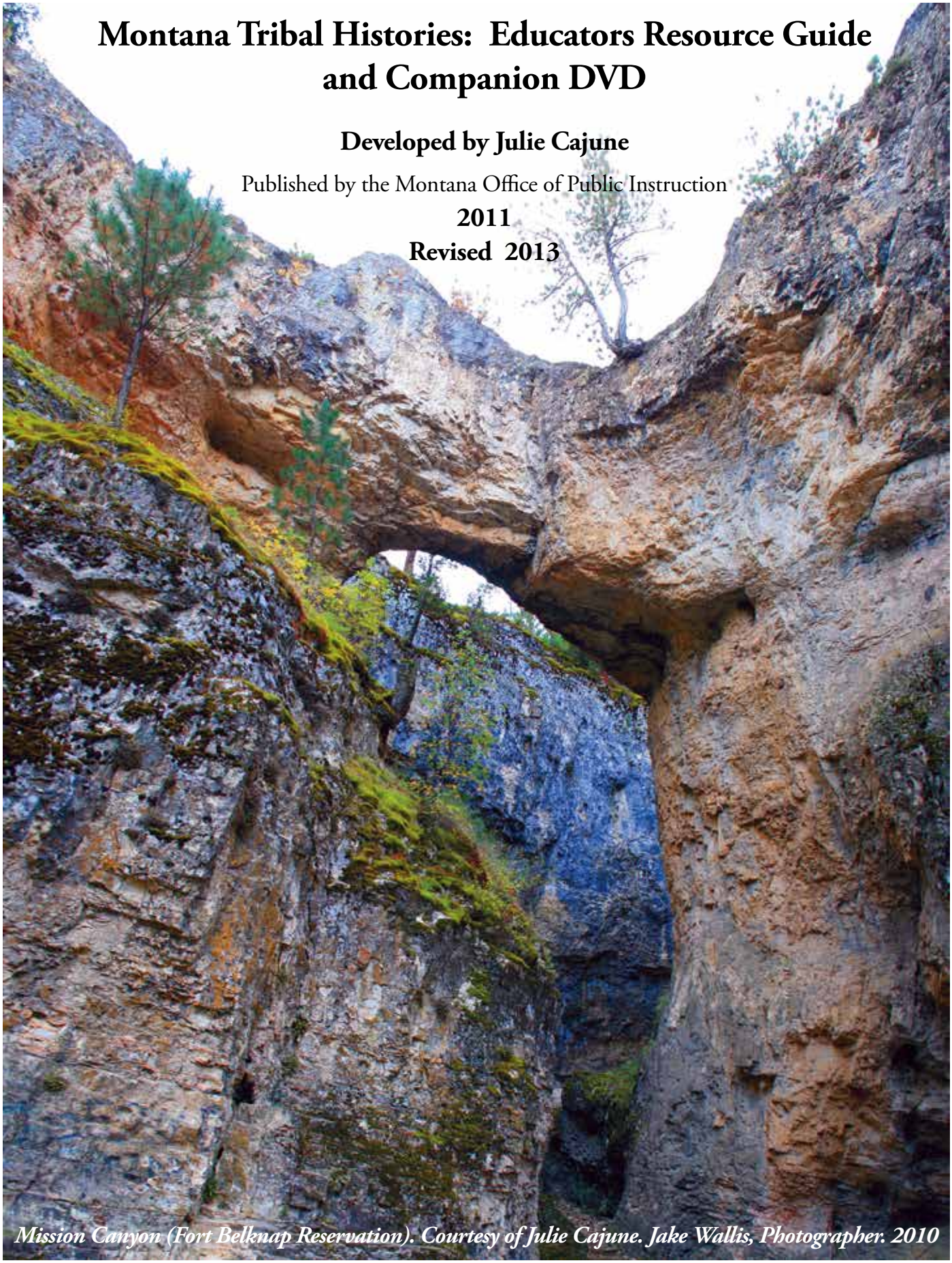

Mission Canyon (Fort Belknap Reservation). Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010

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TABLE OF CONTENTS

EDUCATORS RESOURCE GUIDE:
Educators Resource Guide and Companion DVD – Purpose and Summary....1

Introduction 2

Chapter One Tribal Histories Narrative - Time Immemorial: Tribal Creations Stories and Traditional Life.....4
- Notes 15
- Content Topics and Classroom Activities.....17
- Model Lessons
  - Who's Who in a Family? (Primary).....20
  - Rites of Passage (Grades 5 - 8).....24
  - The Council of Forty-Four (High School).....27

Chapter Two Tribal Histories Narrative - Colonization: Epidemics, Traders, Horses, and Guns 30
- Notes.....38
- Content Topics and Classroom Activities.....39
- Model Lessons
  - My Journey Home (Grades 5 – 12).....41
  - "Where the Girl Saved Her Brother" (Grades 5 – 12).....45
  - A Situational Hero (Grades 7 – 12).....50

Chapter Three Tribal Histories Narrative - Treaty Period: Sovereignty and A Promise.....54
- Notes.....61
- Content Topics and Classroom Activities.....62
- Model Lessons
  - Defining Treaty and Sovereignty (High School).....64
  - Understanding a Treaty (High School).....66

Chapter Four Tribal Histories Narrative - Reservation Period: Confinement 70
Notes 74
Content Topics and Classroom Activities 75
Model Lessons
Montana Reservations Facts Book (Grades 3 – 5) 77
Criminalizing Spirituality (High School) 80

Chapter Five Tribal Histories Narrative - Boarding Schools: The Abduction of Children 84
Notes 90
Content Topics and Classroom Activities 91
Model Lessons
The First Day of School (Grades 5 – 8) 93
The Boarding School Legacy: Fading Fluency (High School) 100

Chapter Six Tribal Histories Narrative - Allotment and Homesteading: Losing the Land 104
Notes 110
Content Topics and Classroom Activities 111
Model Lesson
History On Exhibit (High School) 113

Chapter Seven Tribal Histories Narrative - Indian Reorganization Act: The Indian New Deal 116
Notes 125
Content Topics and Classroom Activities 126
Model Lessons
Symbols of Nationhood (Grades 3-5) 128
Constitution Search (High School) 131

Chapter Eight Tribal Histories Narrative - Relocation and Termination: Going, Going, Gone 134
Notes 140
Content Topics and Classroom Activities 141
Model Lesson
The Era of Erosion (High School) 142

Chapter Nine Tribal Histories Narrative - Self-Determination: Montana Tribes Today.....146
Notes.....154
Content Topics and Classroom Activities.....155
Model Lesson
Self-Governance (High School).....157

Chapter Ten Montana Tribal History Timelines Model Lesson With Extended Classroom Activities.....160

TEACHING TOOLS.....165
Educator Background Support Articles:
Teaching About Loss and Violence: Thoughts and Ideas – Essay by Julie Cajune.....166
Teaching Controversial Issues – ERIC.....168

Montana Indian Reservations Map.....170

Seminar Templates:
The Big Questions - History Research Paper to Accompany Multi-Media Presentation.....171
Contract For Multi-Media Presentation.....172
Inner-Outer Circle Seminar.....173
Instructions for One-page History Research Paper to Accompany Multi-Media Presentation.....174
Rubric for Multi-Media Presentation.....175
Seminar Scoring Sheet.....176

Source Analysis Form.....177

Story Board.....179

Timeline Project Handouts:..
Illustrated Time Line Project.....180
Rubric for Illustrated Time Line Project.....181

Treaty Analysis Templates:

Hell Gate Treaty Prepared Analysis Guide....182
Treaty Analysis Guide....183
U.S. Constitution Analysis Guide....185

Word Map....187

RESOURCE LIST....188

COMPANION DVD:
Table of Contents

Montana Tribal History Timelines
Primary Source Documents
Secondary Source Document
Interview Film Files (Dan Decker and Anna Whiting Sorrell)
Oral History (Minerva Allen Sunk Pa)
Slide Show – Archival Photos for use with Chapter Five Tribal Histories

Educators Resource Guide – Purpose and Summary

Organized by **chapters**, this resource guide provides brief **Montana Tribal Histories Narratives,** beginning with traditional life and aboriginal homelands. Chronologically following federal policy periods through their impact on tribes, it incorporates extensive endnotes. References to tribal history project materials were made whenever possible. The narrative is not a comprehensive history. It is intended to provide a basic foundation of the historic storyline of tribes for core content guidance. A comprehensive curriculum on Montana tribal histories would necessitate several years of both research and writing. This guide is a humble beginning of that effort. The section labeled **Content Topics and Classroom Activities,** following each **Narrative chapter,** includes a variety of significant topics throughout history that have been identified, along with suggestions for their application in classroom activities. Next in order in each chapter are **Model Lesson Plans** (ranging from elementary to high school, with many being adaptable to several grade levels). The **Teaching Tools** section includes a "Source Analysis Form" that could be used with many lessons, as well as "Word Map" and "Story Board" forms and other helpful templates. The guide concludes with a **Resource List** of sources cited and other reference support.

Companion DVD – Summary

The Companion DVD contains its own detailed table of contents. The Companion DVD includes the **Montana Tribal History Timelines,** listed in alphabetical order by reservation; the **Primary** and **Secondary Source Documents,** which are utilized in some of the lessons, but not all (teachers should read through them to determine their use beyond the examples provided); **Film Interviews**: Anna Whiting Sorrell and Dan Decker; **Oral History**: Minerva Allen Sunk Pa; and a **Slide Show** of archival photos of children in traditional settings and in Indian Boarding School settings. To accommodate ease of use, clicking on the title of any of the items found in the Companion DVD table of contents will take the user directly to that item.

Introduction

Can you remember sitting in a classroom as your history teacher introduced the chapter on American Indians? Most students were excited and interested in this content. Unfortunately, frequently the chapter left them unsatisfied and with many unanswered questions. The same topics and facts tended to be repeated from grade school to middle school and then one last time in high school. By this stage, interest for many students had waned, as history became a series of dates and events accompanied by the arduous task of memorizing these facts in chronological order.

Here is the general rundown of how American Indian history teaching often went. Columbus's voyage leads to other explorers and finally to the settlers at Jamestown – the basic story of the colonies. If the course was Montana history, most likely students focused on the geography of the state, memorizing rivers and mountains before progressing to political information like counties and county seats. After we had those facts memorized there would be a brief, but tantalizing, reference to the "First Peoples." This interlude was one of fascination but too often we were again left dissatisfied and wanting to know more. The next chapter of course was the Lewis and Clark Expedition.

The instruction of selective history set the stage for the absence and marginalization of American Indian people throughout public education institutions. The reference of Columbus, and Lewis and Clark create contexts of discovery and position Indian people in relation or reaction to the newcomers. Consequently, the presence of American Indian people in the United States and the millennia of their inhabitation became relegated to an efficient museum exhibit, a discussion among anthropologists, or an article in a quarterly journal of archeology. In these contexts, the cultural and political diversity of over 500 nations were portrayed through classification in a time period or a cultural region. Terms such as *Paleo-Indian, Archaic* and *Woodlands* or *Plateau* dated and placed people. Such interpretations of unique tribal groups into categories made it difficult, if not impossible, to provide particular and authentic information on complex kinship and clan systems, diverse sustainable economies, cosmologies, philosophies, literatures, and languages. Indian people fell victim to extreme generalizations or microscopic analyses of artifact. What both extremes missed were the incredibly diverse human narratives that assist us in making meaning of history. This condition created the ideal environment to birth stereotype and myth, and American Indian people remain one of the least understood minority groups in the country.

In a grand and bold gesture, ordinary people serving as 1972 Montana constitutional convention delegates confronted this discrimination. Their gesture embodied a unique and remarkable guarantee to every citizen of the state and to the original inhabitants of this beautiful country. This pledge was given in elegant language as the convention delegates crafted the Montana State Constitution: "The state of Montana recognizes the distinct and unique cultural heritage of American Indians and is committed in its educational goals to the preservation of their cultural integrity. "(Montana State Constitution, Article X: Section 1, sub-section 2)

Montana's constitutional promise was initially interpreted and committed to in the 1973 Indian Studies Law. The law required K-12 teachers, living on or near reservations, to take Native American Studies courses for credits or continuing education units. In 1979, the law was amended, relieving teachers of the obligation, but remaining as an option for an individual school district requirement. The right and opportunity to learn about and study tribal histories then languished throughout the

state, finding some support in higher education as colleges and universities began to develop Native American Studies Departments.

Decades later the true intention and spirit of the constitutional oath were still not realized. In a second attempt to honor the state's vow, House Bill 528 was passed into law as Montana Code Annotated 20-1-501 in 1999. This law has become known as **Indian Education for All.** The new title proclaims the intent and benefit is not limited to Indian people - it is relevant and valuable for all Montanans. Common Montana citizens articulated an extraordinary dream of cultural understanding, equity, and justice.

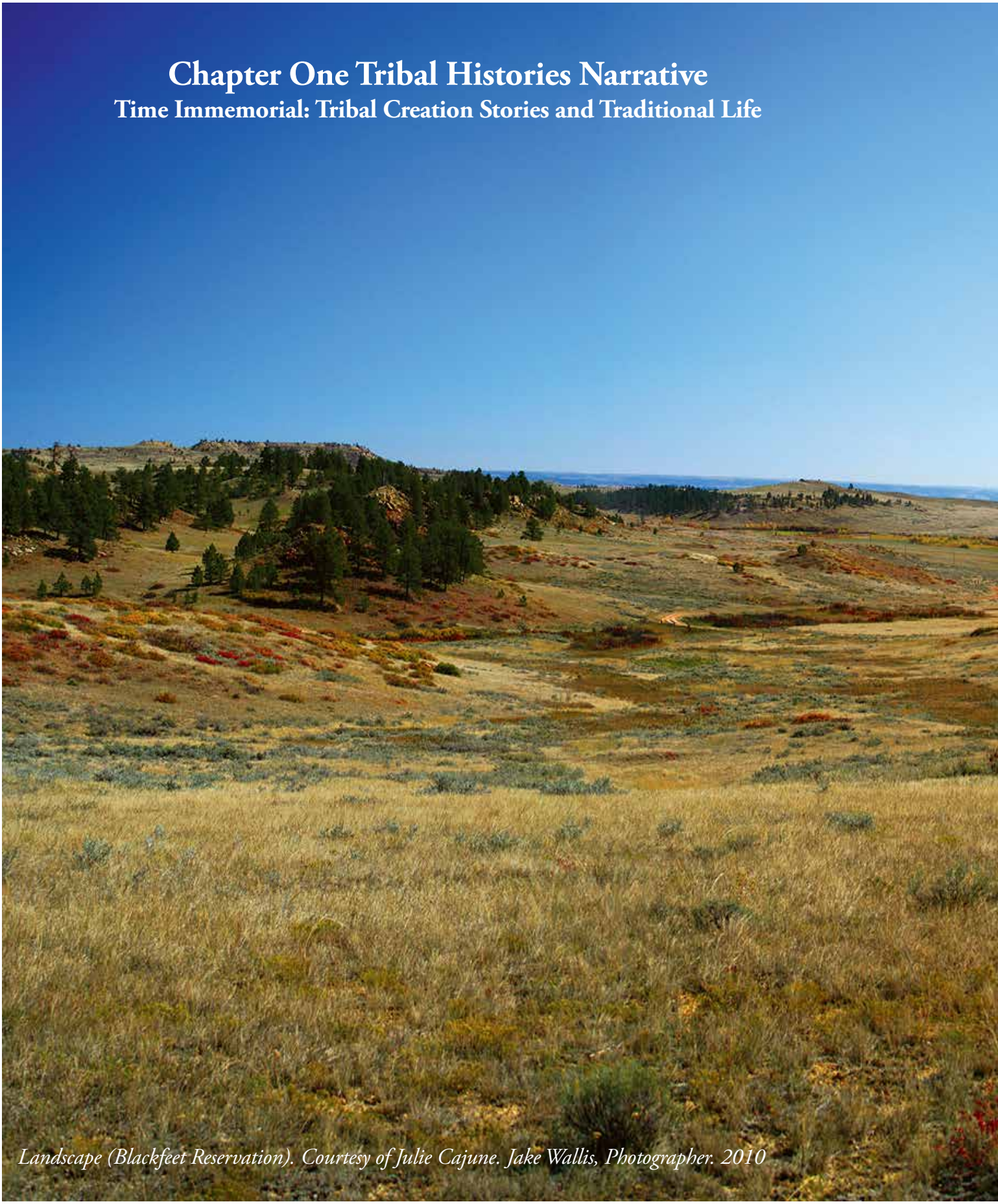
Now, 36 years later, this commitment has found another opportunity to be fulfilled. The State of Montana provided funding in 2005 to make good on its guarantee. Educational institutions began work in earnest to do their part - committees formed, grants were written, curriculum was developed, and training provided. It soon became apparent that this grand experiment could not succeed without the support and assistance of Indian people.

Governor Brian Schweitzer understood that Montana Tribes had a critical contribution to make. The Governor proposed an initiative to provide funding to Montana's seven Tribal Colleges to develop and publish tribal histories – from tribal perspectives and with tribal voices. The legislature supported the Governor's vision with an allocation of $2 million dollars, to be divided equally among the seven reservation tribal colleges. From the summer of 2005 to the end of 2007, all seven tribal colleges initiated projects to tell their community's history, a daunting task to be completed within two brief years. The results are remarkable, beautiful, and essential. They are a wonderful beginning. Many hope that this important work will find a way to continue in each community.

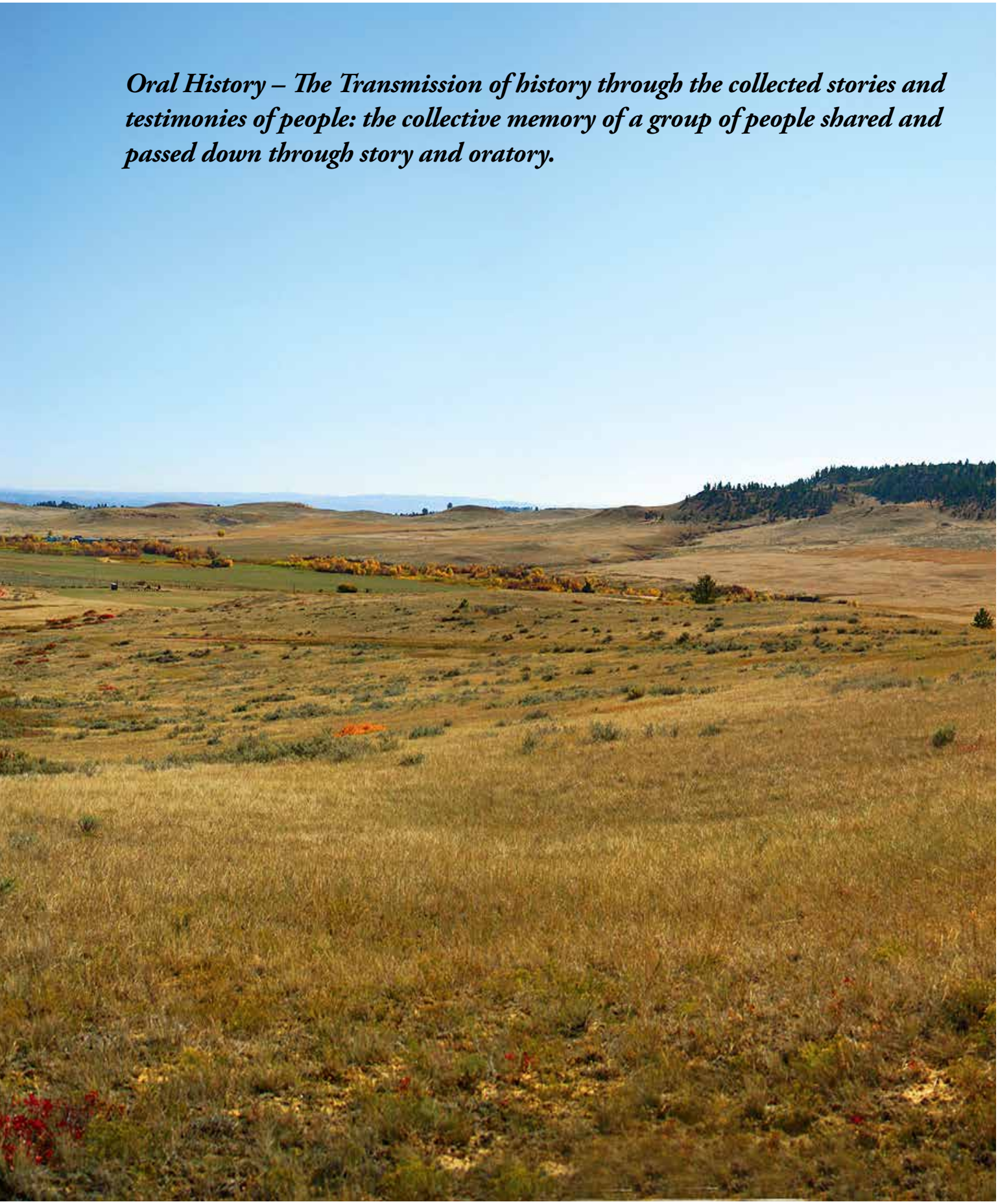
As each day passes Montanans are making history. If this brave initiative is to find success, it will require the commitment and effort of both Indian and non-Indian people. Educators are making history with their individual responses – action or inaction. This work has the potential to make us as individuals more humane, as a state more just, and as educational institutions more enlightened.

Chapter One Tribal Histories Narrative

Time Immemorial: Tribal Creation Stories and Traditional Life



Landscape (Blackfeet Reservation). Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010



Oral History – The Transmission of history through the collected stories and testimonies of people: the collective memory of a group of people shared and passed down through story and oratory.

Tribal Creation Stories

All the tribes in the state of Montana have oral histories that chronicle the beginnings of their people and the creation of the world. Tribal oral histories relate the order of creation and the place of human beings, describing a system of relationships between people and the natural world.

The beginnings of Indian people in America are most commonly explained through the Bering Land Bridge. The assertion that people crossed a temporary land bridge connecting Siberia and Alaska is still commonly taught as fact though it exists only as theory. The assumption being that a supposition informed by science is trust worthier than a spiritual origin embedded in a people's oral history.

Current scholarship is now challenging the Bering Land Bridge theory, and providing new evidence for divergent possibilities for human presence in the Americas. Archeological evidence, tribal oral histories, linguistic research, and other studies are presenting alternative explanations for the origin of human communities in the Americas. Key points to be noted in these content topics are: the Bering Land Bridge explanation remains an unproven theory, and indigenous people in the America's have their own explanations as to their origins and homelands. The following brief segment from the "Who Are the Salish" section of *Challenge to Survive, History of the Salish Tribes of the Flathead Indian Reservation, Unit 1, From Time Immemorial: Traditional Life, Pre-1800,* provides a brief discussion on this topic. The example of Salish and Pend d'Oreille oral history demonstrates congruity between traditional knowledge and contemporary scientific research and discovery.

> The Salish and Pend d'Oreille tell of living in what is now Montana from the time when Coyote killed off the nałisqélix^{w}tn – the giants – and prepared the world for the coming of people. Many Coyote stories contain what may be considered fairly precise descriptions of the geologic events of the last ice age. Anthropologists and other non-Indians have been skeptical of this, thinking there was little "evidence" that Salish or Qlispé people had been here that long ago. But recently, archaeologists have found sites in the South Fork of the Flathead River dating back 12,000 to 14,000 years, about the time of the end of the last ice age. Many of the Coyote stories, passed down for thousands of years, describe what geologists have only lately deduced: the extension of glaciers about halfway down the Mission Valley, the flooding of Western Montana beneath Lake Missoula, the breaking up of the ice dam that contained those waters, the gradual retreat, advance, and then final retreat of the cold as the ice age came to an end. [1]
>
> For those interested in pursuing a more thorough treatment of the Bering Land Bridge theory, the late Vine Deloria Jr. provides an excellent evaluation in the essay titled "Low Bridge, Everybody Cross" in his book *Spirit and Reason: The Vine Deloria, Jr. Reader.*[2] Also, Charles C. Mann provides related and thought-provoking information in his book *1491: New Revelations of the Americas Before Columbus.*[3]

Tribal oral histories chronicle the longest period of Montana history. Diverse languages, economies, political systems, and kinship systems represent immense bodies of knowledge spanning and integrating such disciplines as geography, pharmacology, astronomy, philosophy, and theology. This rich history has a significant contribution to the knowledge and understanding of the people and land of Montana. The tribal history projects of the seven tribal colleges present an opportunity to explore new narratives in a new study of Montana History.

If we travel back on a timeline to Time Immemorial, we would not find all twelve tribes currently residing on Montana's seven reservations. Many tribes would be in Canada or the Great Lakes Area. The tribal history projects share not only their Creation stories; they also provide accounts of their journey to the place they now call home. Some of the journeys were directed by vision; others were motivated by a wave of change that brought pressure and dispossession.

The Salish, Pend d'Oreille, and Kootenai of the Flathead Indian Reservation are fortunate to be among the oldest inhabitants of the state. Salish and Kootenai place names describe the history and geography of Montana, Idaho, Wyoming, Washington, and Western Canada. Many of these place names are some of the oldest words in the Salish and Kootenai languages. They recount an old tribal world and generations of occupation and relationship with a sacred landscape. Oral history and archeology have documented Salish, Pend d'Oreille, and Kootenai sites in the state that are thousands of years old.

Oral history of the Pikuni of the Blackfeet Reservation also includes a large geographic area, including Montana, and describes the Rocky Mountain range as the backbone of the world. The Pikuni are the southernmost band of the Blackfoot Confederacy of Canada. In the Blackfeet Creation Story, Napi (Old Man) creates the geographic features of the world as well as the plants, animals and human beings.

Blackfeet: The Creation

Our origination stories begin with the formation of the earth world (North American continent) and continue on through the present 21st Century. In 1949, Yellow Kidney in an interview with Claude Schaeffer about Origination stated: "The supernatural was an old man. Not a white man but he had gray hair and a beard. He is the person who treated the human beings and helped them. His name is White Beard." White Beard is a different person from Napi and lives up in the sky. There are three or four of these persons of which White Beard is the leader.[4]

Charlie Reevis, a respected spokesperson for our people in 1951 shared the following origination history. "The distinguishing 'Above Medicine Persons' are the Sun, who had a wife the Moon, and their only surviving child, a son called Morning Star. The Sun and Napi are both creators, although have a different function. Sun created the people and the animals, while Napi created the culture of the people.[5]

Chewing Black Bones, a respected Blackfeet elder, told Ella E. Clark the following creation story in 1953. Clark later published the account in her book, Indian legends From the Northern Rockies. This story is available in its entirety in the Montana Office of Public Instruction's publication, *Montana Indians Their History and Location,* sent to school libraries and also published online (http://www.opi.mt.gov/pdf/indianed/resources/MTIndiansHistoryLocation.pdf).

"Old Man came from the south, making the mountains, the prairies, and the forests as he passed along, making the birds and the animals also. He traveled northward making things as he went, putting red paint in the ground here and there—arranging the world as we see it today. He made the Milk River and crossed it; being tired, he went up on a little hill and lay down to rest. As he lay on his back, stretched out on the grass with his arms extended, he marked his figure with stones. You can see those rocks today; they show the shape of his body, legs, arms and hair."[6]

Both the Assiniboine and the Gros Ventre Creation stories are presented in an oral history provided by Minerva Allen, part of the 2008 Fort Belknap Tribal History Project. The Assiniboine (Nakota) Creation story, as told by Minerva Allen, is available as a segment selected from the Fort Belknap Tribal History Project on the Companion DVD. Here is a portion of that story:

"Ik-tomi, to the Assiniboine is a legendary character who created the world. He is not to be confused with the Great Spirit, God-Wakan-Tanka. Ik-tomi made the waters and the land. He made heaven as well as the night and the day…Seven men and women he made from the earth…he felt that the land that they were on was not the right place for them, he wanted to find another place."[7]

And so the story continues with Ik-tomi and the seven people traveling on oyster shells on the water, beginning the journey to a new place. The "new place" was to be created from mud recovered from underneath the water.

The Gros Ventre Creation story, as well, involves water in the form of a great flood.

"The Keeper of the Flat Pipe (Tha Ee Tsa), known as Earthmaker, knew in some way that the earth was going to be covered with water…The Keeper made a big raft of logs and took the pipe and put it on the raft. In the course of time, the whole earth was covered with water."[8]

The story unfolds with Earthmaker instructing many animals to dive down and bring back some earth from the bottom of the water. The earth finally recovered was used by Earthmaker to make ground on top of the water.

The story "How the Earth Was Made," is the appropriate beginning in their new Northern Cheyenne history text. The late Cheyenne historian, John Stands In Timber, shared a brief version of this Cheyenne Creation Story and also talks about the land and the people's movements to find a suitable place for living.

> Among my grandparents' relatives were two old women, Yellow Haired Woman and White Necklace. When I was small, they used to tell us how the world was created, and when I returned from school in 1905 they were still alive, so I visited them to write the story down.
>
> They said the Creator took dirt or mud and made a person, and blew breath into this person's mouth and he became alive. They did not remember what happened right after he was made. But after a time there were more people, and the Creator taught them how to live, using small animals for their food, and wild fruit. They mentioned Indian turnips and many other foods and ways to prepare them. And he taught them to make and use spears, and to hunt game.
>
> All this took place in another country, where great waters were all around them. They thought it could have been an island in the ocean. They lived mostly on fish and birds there, and they had a hard time as they were often hungry. But they were able to travel, and at last they came to a place where they found large animals. That encouraged them to go on farther to find a better country where they could live.[9]

The Northern Cheyenne tell of a time when their people were far to the northeast, living along the Great Lakes and Hudson Bay as a fishing people. Tribal members today relate that some of their fishing songs from this time are still remembered. Oral history follows a tribal movement by canoe, across a large marshland, which is thought to be along the northern border of Minnesota and southern Ontario. The Cheyenne then settled along a lake, thought to be near the headwaters of the Mississippi, and practiced fishing and hunting small game. Documentation of the Cheyenne on a 1673 map locates them on the eastern side of the Mississippi, around the Great Lakes, south of Lake Superior and west of Lake Michigan. At this location, they had built permanent villages of earth lodges and had begun to grow corn as a significant addition to their diet of dried meat and other plant foods. It was also during this time that the Cheyenne began to travel west to hunt buffalo.

The Crow Tribe too relates the story of a migration journey, traveling from the east to the west and arriving in Montana sometime in the 1600s. The Crow or Apsáalooke, were once part of the Hidatsa Tribe living along the Missouri. Earlier history traces tribal movement from the Northeast. The Tribe sent out several hunting parties for buffalo. All but one returned empty-handed. The hunters that traveled west returned with packs filled with buffalo. It is said that this event influenced the Tribe's movement west to perhaps northern Minnesota and southern Manitoba, and later to northeast North Dakota. It was at this location that the story of the two Chiefs is told – Red Scout and No Intestines (No Vitals). Both Chiefs fasted, seeking guidance for their people.

> Red Scout received from the Great Spirit a kernel of corn and was told to settle down and plant the seed for his sustenance. No Vitals received a pod of seeds and was told to go west to the high mountains and there plant the seeds in the pod. These seeds were sacred and the proper way to use them would be revealed to the people someday. The journey was resumed and by about 1600 – 1625 A. D., the group reached the Missouri River and moved in with the Mandan whose village was on the west side of the river near the mouth of Heart River.

> Later the newcomers built their own village of earthen lodges. It was during this period and place that Chief No Vitals, using a woman's quarrel over meat as an excuse, left for the western mountains with around 400 people. It is said that No Vitals remarked that day, 'It is time I heed the Great Spirit's instructions, I have tarried too long.'[10]

Two versions of the Crow migration story are included in their tribal history document sent to all school libraries - *The Apsáalooke (Crow Indians) of Montana: A Tribal Histories Teacher's Guide.*[11] The Crow migration stories are also available on-line at the Little Big Horn Tribal College website (http://lib.lbhc.cc.mt.us/)[12]

Tribes of the Fort Peck Reservation, the Assiniboine and Sioux, share a history marked by a dispossession from their homelands. As the country was being colonized and eastern tribes were moving west, boundaries of tribal territories shifted as dislocated tribes were forced to leave their homelands. Tribal procurement of modern weapons had a heavy impact on tribal movements through shifting military power and pressure as Indian people searched for new land and alliances. Persistent pressure brought the Assiniboine and Sioux down from Canada into the Milk River country.

Consequently, the Assiniboine of the Fort Belknap Reservation, like many other Montana tribes, tell of a pilgrimage from their ancestral homelands to the west, eventually ending in present day Montana.

"In recorded history, the Assiniboine, who call themselves Nakoda's people, meaning people not at war, are mentioned by the early Jesuits as a distinct and robust tribe living in the forest and lake regions around Lake Winnipeg in 1610."[13]

"The Assiniboine were once part of the Yanktonai Sioux, living as one people with them in the Lake Superior region of what is now northern Minnesota and southwestern Ontario. The Assiniboines split off from the Sioux in the 1600s. They migrated westward onto the northern Plains, first settling west of Lake Winnipeg in what is now the province of Manitoba. Some bands later moved farther west to the banks of the Assiniboine and Saskatchewan." [14]

The Gros Ventre (White Clay People) of the Fort Belknap Reservation have a parallel history of leaving their homelands for a new country.

"Long ago we were one with the Arapaho. In the early 1700s in North Dakota, the tribe divided, with the Arapaho moving southwest and the White Clay People moving northwest into Canada… We journeyed north past the forks of the Saskatchewan Rivers, then moved west and became a part of the feared Blackfeet Confederacy…Heavy pressure from more numerous and better-armed tribes forced us south to the Missouri by the first decade of the nineteenth century. Before moving permanently out of Canada, we destroyed another fort, the Chesterfield at the mouth of the Red Deer River, in 1826."[15]

History of the Chippewa and Cree of Rocky Boy's Reservation is replete with journeys and expeditions as they made their way from homelands in the northeast to the west.

"A long time ago, the Indians came from far back East (Sah-kahs-te-nok). The white men say that the Indians came from across the ice, from out of the Northwest, but this isn't true. The Indians came from the East not from the West (Pah-ki-si-mo-tahk). This wasn't very fast. I don't know how many years it took for the Indians to move West…Many Chippewa and Cree in Montana, accustomed to moving throughout Montana, Idaho, Saskatchewan and Alberta, came to Rocky Boy's Reservation to settle permanently." [16]

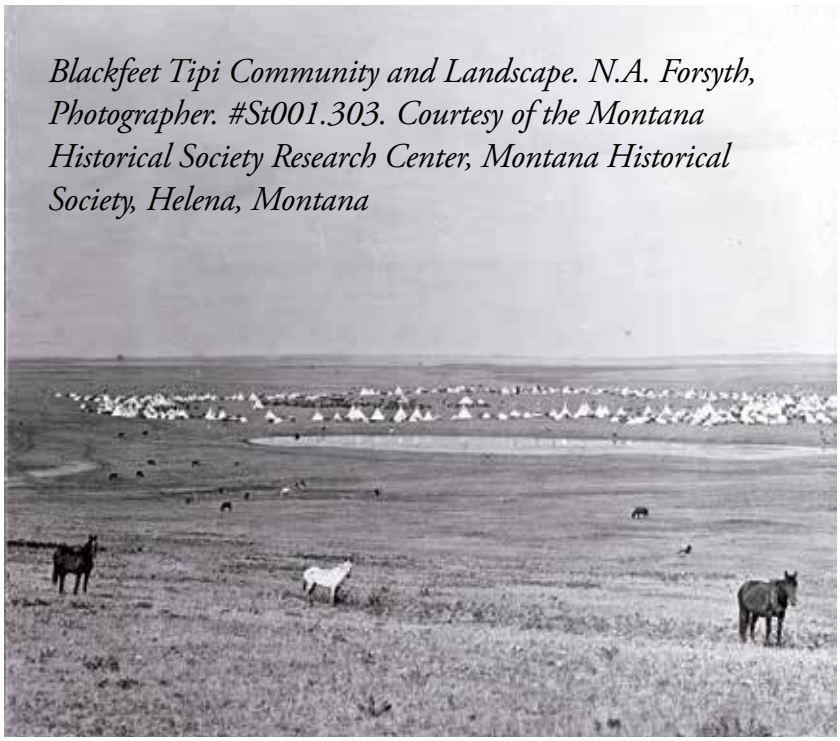
The Creation and Migration stories of Montana tribes provide us a window into ancient worldviews and an incredibly expansive landscape that Indian people occupied. At times, people made decisions to move to find a home with better resources. In other circumstances, tribes moved fleeing invasion and violence. In these situations, people endured a deep sense of loss, being separated from revered landscapes that had supported their families for generations.

Traditional Life

A long time ago…all over this land, the people's medicine was put here…It was good! Their home life was good, they were growing up in a good way, the children of the long-ago people. The land was clean, the air was clean, everything was good.[17] *Pete Beverhead*

Montana tribes all practiced subsistence living that was seasonally driven. Spring, summer and fall harvest of plants for foods, medicine, and utility added diversity to a diet of meat. Some tribes were more heavily dependent on bison and some utilized fish more than others. The resources available in a tribe's territory were the primary influence on diet.

"The force that most strongly influenced the gathering of Apsáalooke people was the availability of game and edible plants. Beginning in the spring, the Apsáalooke would gather in larger and larger groups until the early fall buffalo hunt. This was possible because of the availability of roots, berries, and game in spring and summer."[18]



Blackfeet Tipi Community and Landscape. N.A. Forsyth, Photographer. #St001.303. Courtesy of the Montana Historical Society Research Center, Montana Historical Society, Helena, Montana

The intimate knowledge of landscapes, animals, and plants afforded Indian people diverse and abundant resources for a healthy economy. Salish and Pend d'Oreille elders recall streams and creeks so full of fish that you could almost cross the water on their backs. Bison were abundant throughout the region, providing food, lodge-covers, ropes, robes, and a multitude of other utility items.

Buffalo Grazing the Big Open. L.A. Huffman, Photographer. #981-115 2. Courtesy of the Montana Historical Society Research Center, Montana Historical Society, Helena, Montana

"The relationship with the buffalo lay at the heart of the traditional way of life of the Salish and Pend d'Oreille people. The elders tell of the respect for the buffalo, and of how much the people relied upon them, both spiritually and materially… 'Going to buffalo' was part of the traditional cycle of life. The elders tell that when the wild roses bloomed in late spring or early summer, they knew that the buffalo calves were fat, and it was time to move east to hunt. The people would begin the journey as soon as they had dug their supply of camas."[19]

There is great diversity among Montana tribal cultures. While Tribes share some values such as the importance of family and kinship, they have unique gender roles, clan systems, traditions of prayer and ceremony, oral literature and particular traditional and spiritual knowledge.

"The clan fathers and clan mothers are therefore the ones who transmit the moral, ethical, and behavioral expectations of Apsáalooke culture. This instruction is generally conveyed through oral narratives. Apsáalooke storytelling and cultural training is passed on during winter evenings."[20]

"Instruction was by example, and children by early childhood were instructed by adults of their own gender: females by their mothers, aunts, and older sisters, and males by their fathers, uncles, and older brothers. Equally important, Assiniboine grandparents were vital teachers."[21]

The Cheyenne and Assiniboine experienced changes in their traditional economy as they relocated to different regions. The Cheyenne were once a fishing economy living in the Great Lakes region. They then moved south and west, transitioning to an agricultural economy, building and living in permanent homes. The Cheyenne were displaced by other tribes and found themselves on the plains, living in bands on a very large expanse of territory. Their transition to a plains horse culture and economy was necessary as was their alliance with Sioux tribes in the face of an increasing inter-tribal conflict due largely to the dispossession of tribes as the colonies and settlers pushed west. As economies changed, cultural adaptations were made. Some members of the Northern Cheyenne tribe still recall some of the fishing songs from long ago.

"Eventually, the Tse-tsėhésė-ståhase left these lakes in the cold land of the north, migrating in canoes…After a time they came to a land of great marshes filled with reeds and grass…Some days later the scouts returned to camp and told the people that there was a large lake bordered by open prairie on the other side of the marshlands. The people broke camp, loaded their canoes and, following the trail of poles, moved safely through the marsh. This was probably the great marshland of southern Ontario and northern Minnesota."[22]

"According to the Sioux, they camped at the head of the Minnesota River, near the Yellow Medicine River in southwestern Minnesota. Here a major change occurred in their way of life. Within a short time, they obtained corn and began planting fields. Also, they abandoned their wigwams and built a permanent village of earth lodges…"[23]

In the recent book, *We, the Northern Cheyenne People* (Chief Dull Knife College), remnants of their agricultural past are evidenced in traditions that persisted into the late 18th century.

"People living in villages of earthen lodges grew squash, beans and corn there prior to 1770… Another part of this legacy is remembered in ceremonialism, the Cheyenne Corn Dance or the Ree Ceremony, which survived to 1877, long after the Cheyennes left their earthen villages in the eastern Dakota…The Corn Dance was a healing ceremony, but the planting of corn was also accompanied by a special corn planting dance, overseen by a Corn Master, and performed by couples while men sang and kept time with elk horn scrapers."[24]

The Fort Peck Assiniboine experienced a similar change in economy and culture as they moved further south:

> By the 1790's, southern Assiniboines found themselves in a paradoxical situation. By this time, they had truly become a horse plains people. The more western and southern Assiniboines who had received horses from the Gros Ventre and the Blackfeet may have possessed more horses than eastern Assiniboines, but horses had become essential to moving, hunting, and warfare. At the same time, when compared to other plains tribes, southern Assiniboines were relatively "horse poor." This was an inter-tribal dynamic reflecting a decline in horse trade. Like other plains horse tribes, however, Assinobines had become skilled raiders of horses, and these raids served as a key means of acquiring this invaluable resource.
>
> By 1800, southern Assiniboine cultural beliefs and practices evolved because of their long-standing plains and parkland existence. Bison were the primary staff of life, and Assiniboines continued their meticulous concentration on bison features and habits.[25]

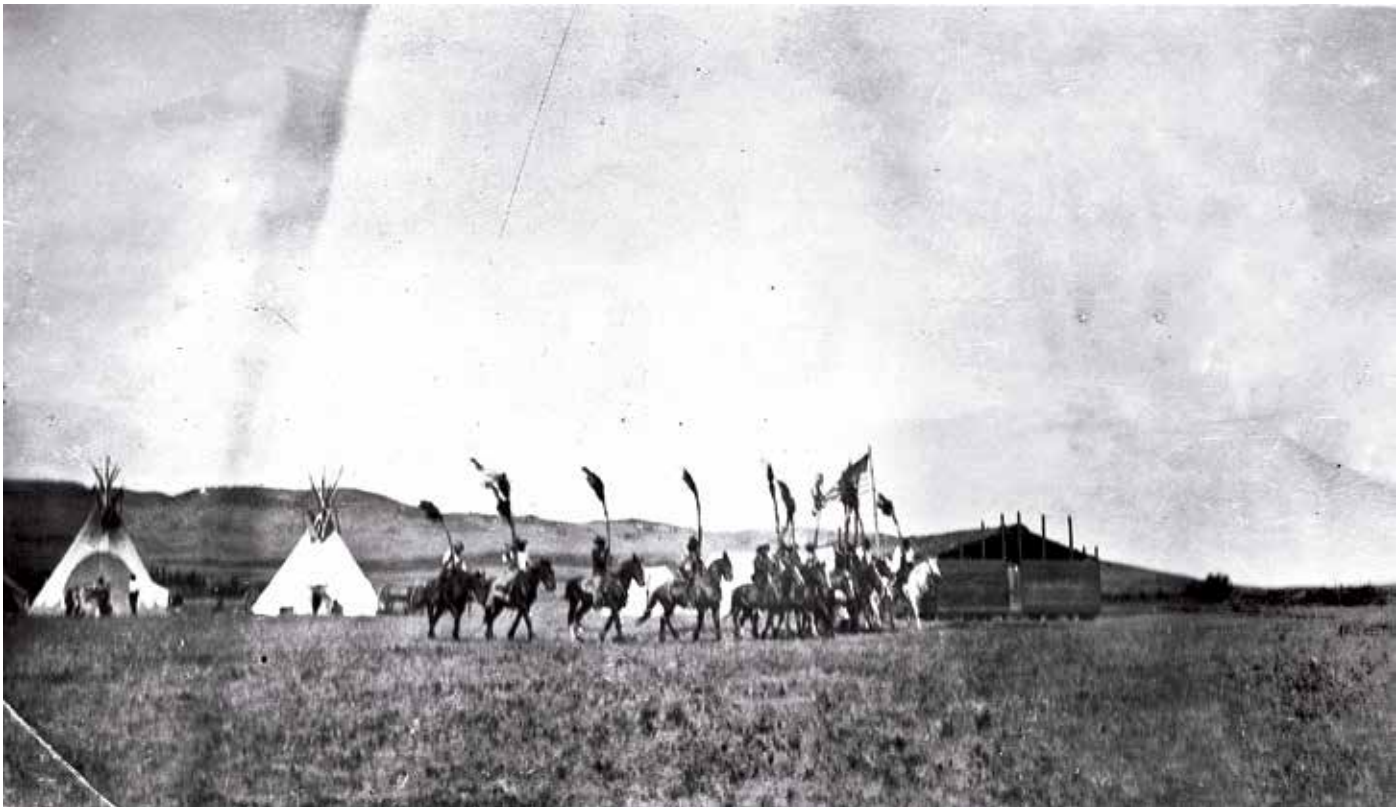
As Montana tribes practiced their subsistence living, they lived and traveled in smaller bands. This allowed people to support themselves well in a particular landscape. Bands came together at times for different activities and individuals and families could move between bands. Each band had leaders according to the tribe's custom. Generally, these people held their role through the quality of

their personal character. Honesty, generosity, intelligence, and strength were common characteristics of all of Montana's tribal leaders or chiefs. While some generalizations can be made about traditional leadership and governance among Montana's twelve tribes, there were also clear distinctions.

The Cheyenne system of governance came through the teachings of Sweet Medicine, one of their most significant spiritual teachers. A Council of forty-four Chiefs served the people providing support and leadership in all aspects of Cheyenne life, along with the Men's Societies.

"The Council of Forty-four consisted of forty chiefs, four from each of the ten bands, and four head chiefs or Old man Chiefs. The chiefs served for ten years. At the end of this time, they selected successors, often their sons…They were always to be generous, kind, of even temper, brave and wise".[26]

Traditional leadership carried with it enormous responsibilities. Leadership and governance all carried spiritual obligations, as Indian people did not separate religious belief and practice from any aspects of living. In direct contradiction to American theory of the separation of church and state, Indian people valued spirituality as an essential quality for leadership.



The Doves (society) Cut the Willows for Sweat House" [no date]. Photographer Unidentified. #PAc2008-35.44. Courtesy of the Montana Historical Society Research Center, Montana Historical Society, Helena, Montana.

Chapter One Notes

Time Immemorial: Tribal Creation Stories and Traditional Life

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Chapter One Content Topics and Classroom Activities

Time Immemorial: Tribal Creation Stories & Traditional Life

Content Topics:

Aboriginal territory
Arts – material culture
Ceremony
Child rearing
Creation stories
Culture
Family, kinship, clans
Governance
Leadership
Oral literature
Oral tradition
Rite of passage
Ritual
Sacred
Seasonal round
Spirituality
Subsistence living
Traditional knowledge
Traditional technology

Classroom Activities:

Create seasonal calendars with students. Utilize information from a specific tribe or several tribes. If available, use tribal names for the months. Students could also create their own family calendar, including important dates and activities.

Bison played an important role with Montana Tribes. Collect the names for bison in as many Montana tribal languages as possible. Put together a collection of stories about bison from the history project materials and books referenced in the Resource List.

Compare kinship terms and roles of Montana tribes. Explore information on childhood training, rites of passage, marriage, roles of men and women etc. *A History of the Northern Cheyenne* provides a good glimpse of traditional life on pages 32 and 34. *Challenge to Survive Unit 1* (Salish Tribes) provides narratives and stories on family life, childhood training, and male and female roles.

Using the Fort Peck, Crow, and Northern Cheyenne history materials, trace the routes that various tribes took to come to Montana. Estimate their dates of arrival in the state and locate their current reservations. Use the Reservation Timelines (available from the Companion DVD and also on the

OPI website - http://www.opi.mt.gov/Programs/IndianEd/IEFAResources.html?gpm=1_3#TH) to support this activity and identify important areas on the map.

Compare and contrast traditional leadership and governance with contemporary tribal government. Create one-page biographies of historic leaders from the history materials. Use two templates from the **Teaching Tools** section - "The Big Questions" and "Instructions for One-page History Research Paper" to assist and support writing the biography.

Locate photographs of tribal leaders and create a portrait wall in the classroom. Under the photograph, list the leader's name, tribal affiliation, birth and death date, and a one-two sentence description of their character or life actions.

Explore the evolution of traditional art through material culture. Trace the progression of clothing ornamentation through natural dyes, shells, quills and eventually beads.

Use stories from the tribal history project materials to create a storybook. With each story title, name the tribe the story belongs to and share any cultural protocols for using the story. Locate the reservation that is home to the tribe that the story belongs to. Explain the nature of oral tradition and model it by telling the story rather than reading it. Provide students with a Story Board (template found in the Teaching Tools section) to retell the story with text and illustrations.

Thoughts and Teaching Ideas for Tribal Creation Stories

Introducing tribal creation stories and other oral literature in the classroom should be thoughtful and deliberate. As we portray the worldview of other people, we must take care to maintain the cultural integrity of their stories and narratives. At times oral literature and stories are introduced as "legends," "fairy tales," or "myths." Placing this content in such genre can be demeaning and dismissive of the beliefs of others.

To guide us in our inclusion of oral history and literature, we should determine the learning objectives for students and consider the appropriate developmental age to introduce such content. Creation stories and oral literature express belief systems, philosophy, cosmology, social values, societal norms, and the predicaments of human beings. Coyote, for example, embodies both the hero and the fool. At times he is greedy and selfish. In many other stories, he uses intelligence and courage to help others.

Three of the tribal history projects included creation stories in their narratives. These are important for educators to gain an understanding and appreciation for the deeper culture of Montana tribes. Tribal Creation stories and oral literature are important narratives that can address misunderstandings and negative perceptions. They offer an opportunity for the teacher to present a tribal worldview from a completely tribal voice. Teachers do not have to interpret or qualify the narratives; they need simply to state that this is how this tribe explains the world and their place in it. Inclusion of

Creation stories is appropriate for middle and high school grades. Elementary teachers have utilized them, but the OPI believes it is challenging for young students to be able to frame them in the context of worldview with real understanding and meaning. If elementary teachers are interested in using stories from the oral tradition, they might be best served by intentional selection of a story that is directly matched to a learning objective. The stories will be more meaningful if they are used to instruct a specific learning outcome. For example, many oral stories emphasize values such as good listening, respect, sharing, etc.

Many young students will ask if the story is true. A suggestion for answering that inquiry is similar to the response to the questions about Creation Stories. Inform students that this is a story that belongs to this tribe (name the tribe). This is the tribe's description or explanation and way to pass on particular knowledge, skills, or lessons. Students are generally satisfied with that statement. Further qualification could lead to an evaluation by someone outside the culture.

When utilizing Creation stories and oral literature, it is important to follow tribally specific cultural protocols for traditional stories. The Salish and Pend d'Oreille, for example, follow a seasonal rule, only telling Coyote Stories during the winter months, taking the stories out after the first snowfall and putting them away with the first thunder in the spring. Salish and Pend d'Oreille materials include a written request that teachers only use Coyote Stories during the winter season.

Chapter One Model Lesson
Time Immemorial, Traditional Life

Lesson Title: Who's Who in a Family?

Grade Level: Primary
Time: Two to three class periods

Lesson Summary:
Students explore different definitions of family through Montana tribal languages and traditions.

Learning Targets:
1. Students can give a definition of the term family.
2. Students are aware of diverse definitions of family.
3. Students can identify one benefit of families and relatives living close to one another.

Essential Understandings:
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.

Montana Content Standards:
Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

Teacher Background:
The term family can mean many things to different people. In most Indian communities in Montana, the term family does not refer to mother, father, and children. In Indian Country, family means mom, dad and kids and grandparents and aunts and uncles and cousins. Even the term cousin has a different meaning to most Indian people. Cousins are all of our relatives near or distant! What most people in America consider a cousin, to many American Indians means a sister-cousin or brother-cousin. These relationships are special and close.

All of these relatives in Indian Country are often referred to as the extended family. Extended family is very intact in Indian Country and relationships within families are very important. Young children have many significant adults in their life and this can include relatives that are not related by blood, but by relationship. It is also common for younger children to be raised by other relatives if need be. This is not perceived as something negative, but is looked upon as a strength that remains in Indian communities. Adults try to keep children in the family circle.

In the Assiniboine and Cheyenne communities, families often practiced the tradition of grandparents raising the first grandchild. This grandchild would have very deep knowledge of the language,

culture, and history of their people. These people often grew up to be culture bearers or tribal leaders in some way. This was a very practical method of ensuring the survival of cultural knowledge. Minerva Allen from the Fort Belknap Reservation is a great example of this. Minerva tells about this in her film interview.

MATERIALS:

Online –

- Historic photographs of Montana Indian people – **see suggested sites in PREPARATION section.**

Companion DVD -

- Oral History – Minerva Allen Sunk Pa

Teacher provided -

- Family portrait student page (follows lesson)
- Kinship terms and phonetic pronunciations when available – see Tribal History books listed below

Teaching Tools -

- Word Map

Sent by OPI to school libraries –

- *Challenge to Survive Unit: History of the Salish Tribes of the Flathead Indian Reservation Unit I*
- *The Apsáalooke (Crow Indians) of Montana*

PREPARATION:

Access Crow kinship information from *The Apsáalooke (Crow Indians) of Montana* and the Salish Tribes kinship information from *Challenge to Survive Unit I.* Write kinship terms on the board and practice pronouncing them; cue Minerva Allen interview to her conversation about being raised by her grandparents; make copies of several historic photographs for 4-5 student groups; make copies of the family portrait student page.

Download digital historic images of Montana Indian People from these sources:

- University of Montana, Maureen and Mike Mansfield Library, Archives and Special Collections Digital Photo Project – key in "Indian." http://www.lib.umt.edu/asc/photos
- Montana State University Library, Digital collections, both the James Willard Schultz Photographs Collection 10 and Indian Peoples of the Northern Great Plains - http://www.lib.montana.edu/digital/
- Blackfeet Photographs in the Browning H.S. Library
- Denver Public Library, Western History and Genealogy, North American Indians, Digital Images – (key in search term) http://history.denverlibrary.org/collections/indians.html

ENGAGEMENT:
Have students gather in their groups and give each group copies of the historic photographs. As a group, students examine the photographs. Discuss with them that care must be taken not to assume that their interpretations of the photos, from their frames of reference, are completely accurate, because there are so many factors about the setting, the people, the photographer, what was being said, etc. that cannot be known for certain. Encourage them to consider thoughtful possibilities and answer the following questions as thoroughly as they can:

- Who are the people in the photograph?
- What are their relationships with each other?
- What are the people doing?
- When was the photograph taken?
- Who do you think took the photograph?
- Why was the photograph taken? (This question is suitable for older students.)

EXPLORATION:
Identify the photographs by tribe, when possible, for the students. Discuss their answers to the questions. Talk about families long ago in Indian communities and how they lived together forming bands and tribes. Families included more than the parents and children – they included grandparents and other relatives. Ask the class how living with your relatives might have been helpful during the time periods the photographs were taken.

EXPLANATION:
As a whole class, complete a word map for *family*.

Provide students with the family picture frames and have them create a family portrait.

Ask students if they have any special names for family members or relatives. Find out if any students have grandparents living near them. Discuss the value of grandparents. Talk about the Northern Cheyenne and Assiniboine customs of the grandparents raising the first grandchild. Play the Companion DVD Oral History – Minerva Allen Sunk Pa excerpt found at 04:53 – Naming and Grandparents – if teaching in grades 3-5 classes.

Share some of the Salish or Crow kinship terms with the class.

ELABORATION:

1. Students interview and then write up their information about a grandparent or older family member, including photographs when possible.
2. Students write a definition of the term *family* to include meanings from Montana tribes.

EVALUATION:
Assess the interview write up and/or the definition of the term family.

My Family

Chapter One Model Lesson
Time Immemorial, Traditional Life

Lesson Title: Rites of Passage

Grade Level:
5-8

Time:
One to two class periods

Lesson Summary:
Students examine the transition from childhood to adulthood in the past and present.

Learning Targets:
1. Students can define the meaning and purpose of a rite of passage.
2. Students can identify a tradition that has persisted in Montana Indian communities.

Essential Understandings Regarding Montana Indians 3:
The ideologies of native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced today by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Montana Social Studies Content Standard 4:
Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

MATERIALS:
Sent by OPI to school libraries -
- *Challenge to Survive: History of the Salish Tribes of the Flathead Indian Reservation, Unit I*

Following lesson -
- Fourth Grade Salish Boy's story "My First Elk"

ENGAGEMENT:
Ask students at what age they believe young people can be left alone in charge of younger children, including babies. Have them write the age down on a piece of paper. Now ask them to line up according the age they wrote down – oldest at one end of the line and then youngest at the other. Now "bend" the line in half and ask students to give the student across from them their reason for their age selection.

Now ask students to identify the age they believe young people are old enough to date. Repeat the process as with the first question.

EXPLORATION:
Ask the class to help create a list of evidence on the board (both privileges and responsibilities) that demonstrates they are being considered "young adults." Discuss these as a class.

Ask students to create a similar list that would be appropriate for them if they were a young Salish boy or girl living during the 1800s. What do they think would be different and what would be the same?

EXPLANATION:
Divide the students in gender groups. Give the girls the information from *Challenge to Survive Unit I,* pp. 32-34, 48-50 and give the boys information from pp. 34-35, 51-56.

Discuss the readings and explore how some traditions may have changed but also how some may have remained.

Read the story "My First Elk" to the class as an example of a tradition that has persisted. Explain that this boy's family was providing a rite of passage for him – a ritual or tradition marking his growing up.

Ask the class to try to generate a list of traditions they think may persist in Indian communities.

ELABORATION:
Eighth grade graduation used to be quite common. Long ago many students did not go past the eighth grade. Today only a few schools continue the tradition of eighth grade graduation. Discuss this with the class and ask them to write an opinion paper on the subject. Students should give at least two supporting reasons for their opinion. Papers should be one page in length.

EVALUATION:
Use the paper as an assessment.

My First Elk

By A Fourth Grade Salish Boy

(Personal communication with Julie Cajune, 1993)

I am nine years old. I live in Ronan, Montana and I just wanted to tell you about my first elk. One day me and my dad and my dad's friend, we were driving along in the woods and my dad, he all of a sudden, he saw this, these elk down on the road. I was thinking, all right! I can get my first elk. I know I can. And so my dad's friend said, "Stop right here."

My dad's friend, he took me down to where the elk was. Then I got right next to the tree and then I aimed and I shot and I hit it. And then my dad said, "Good shot son." My dad, he cut the elk open and got the heart out and then he cut off a chunk for me to eat because it was honoring the elk that I shot. And then we cut it in half and loaded it up in the truck. The next day we took it out and gave it away because you're supposed to either have a feast or give it away to relatives. We gave the meat to our grandmas, and grandpas, and cousins, and friends, and relatives.

This is my first elk that I have been talking about and I got it [mounted] on the board so I could hang it up on the wall so when people walk by they can see my elk.

Chapter One Model Lesson
Time Immemorial, Traditional Life

Lesson Title: The Council of Forty-Four

Grade Level:
High School

Time:
Two class periods

Lesson Summary:
Students examine the basic structure of the traditional Northern Cheyenne government.

Learning Targets:
1. Students identify leadership traits.
2. Students compare different types of leadership.
3. Students analyze a leadership issue in their school or community.

Essential Understandings Regarding Montana Indians 1:
There is great diversity among the 12 tribal nations of Montana in their languages, cultures, histories and governments. Each nation has a distinct and unique cultural heritage that contributes to modern Montana.

Montana Social Studies Content Standard 2:
Students analyze how people create and change structures of power, authority, and governance to understand the operations of government and to demonstrate civic responsibility.

MATERIALS:
Sent by OPI to school libraries -
- *A History of the Cheyenne People* by Tom Weist
- *Cheyenne Memories* by John Stands in Timber (optional)

Internet -
Pictures of political and religious world leaders, downloaded from the internet.

PREPARATION:
- Print pictures of political and religious leaders
- Make student copies of text on the "Council of Forty-four" from *A History of the Cheyenne People* (see "Council of Forty-four" in Index for page references) and from *Cheyenne Memories* if you have the book available

ENGAGEMENT:
Display pictures of political and religious world leaders in the classroom. Ask students to write down the names of as many of the people that they can identify. Now instruct students to create several categories that characterize the people and put each person in the appropriate category.

Discuss the impacts of the activities of the national leaders. Ask the class if religious leaders have political impact and to provide specific examples.

Ask the class how the religious beliefs of a political leader might impact their decisions. Should religious values play a role in leadership today? Why or Why not? Discuss responses.

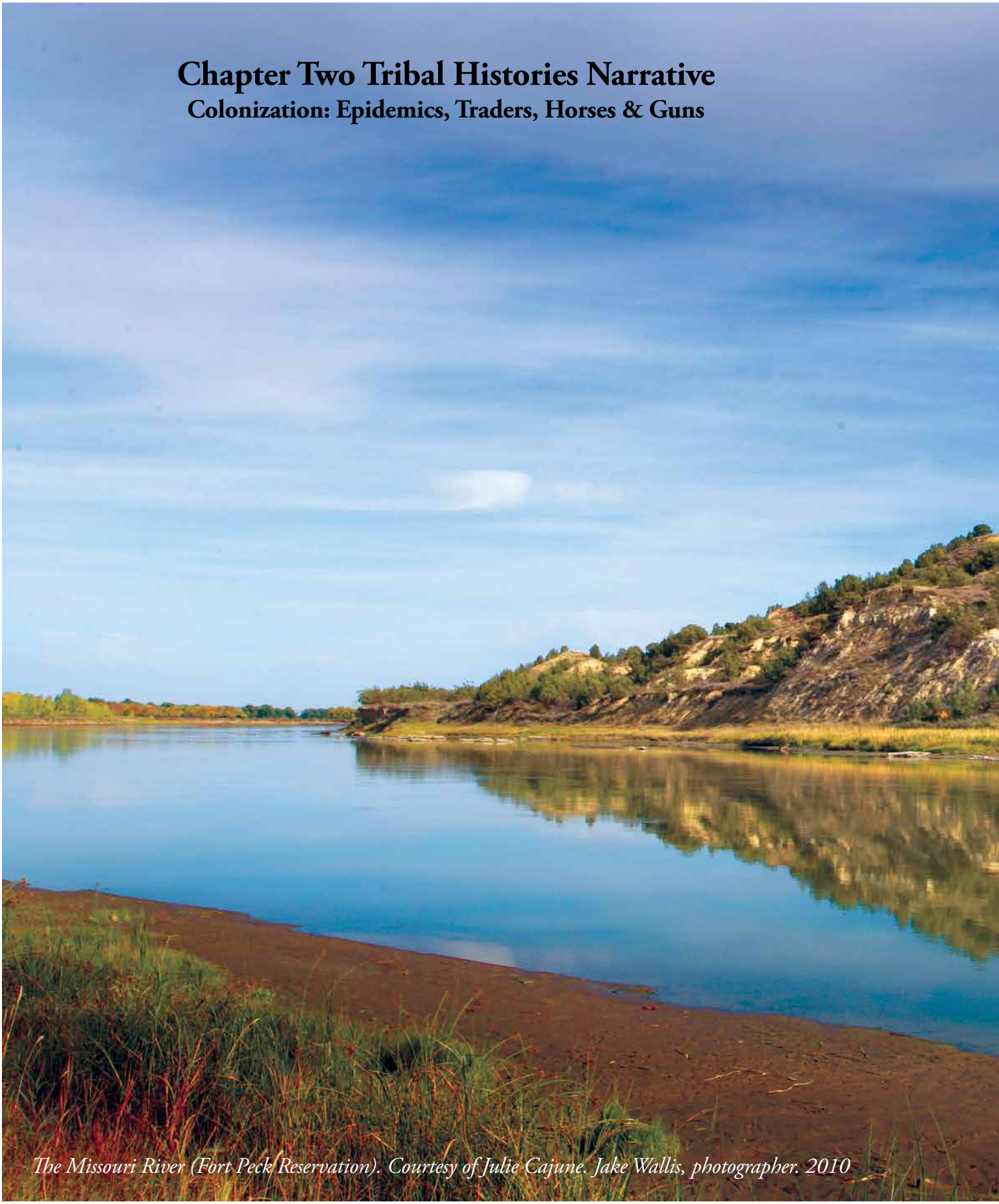
EXPLANATION:
Provide students with text on the "Cheyenne Council of Forty-Four." Allow reading time and then discuss the various aspects of this traditional leadership. How are leaders selected? What were considered desirable characteristics of leaders? What were the roles, duties and expectations of leaders? Did religious values or activities play a role in the leadership?
(End of First Class)

ELABORATION:
1. Have the class generate two separate lists of leadership qualities for political and religious leaders. Discuss the similarities and differences.
2. Pose the question "Can religious values play a role in leadership today in tribal governments, state governments and national governments?" Discuss the responses.
3. Students identify an issue in their school or community that needs leadership attention and action and write a two-page essay describing the issue and the type of leadership needed.

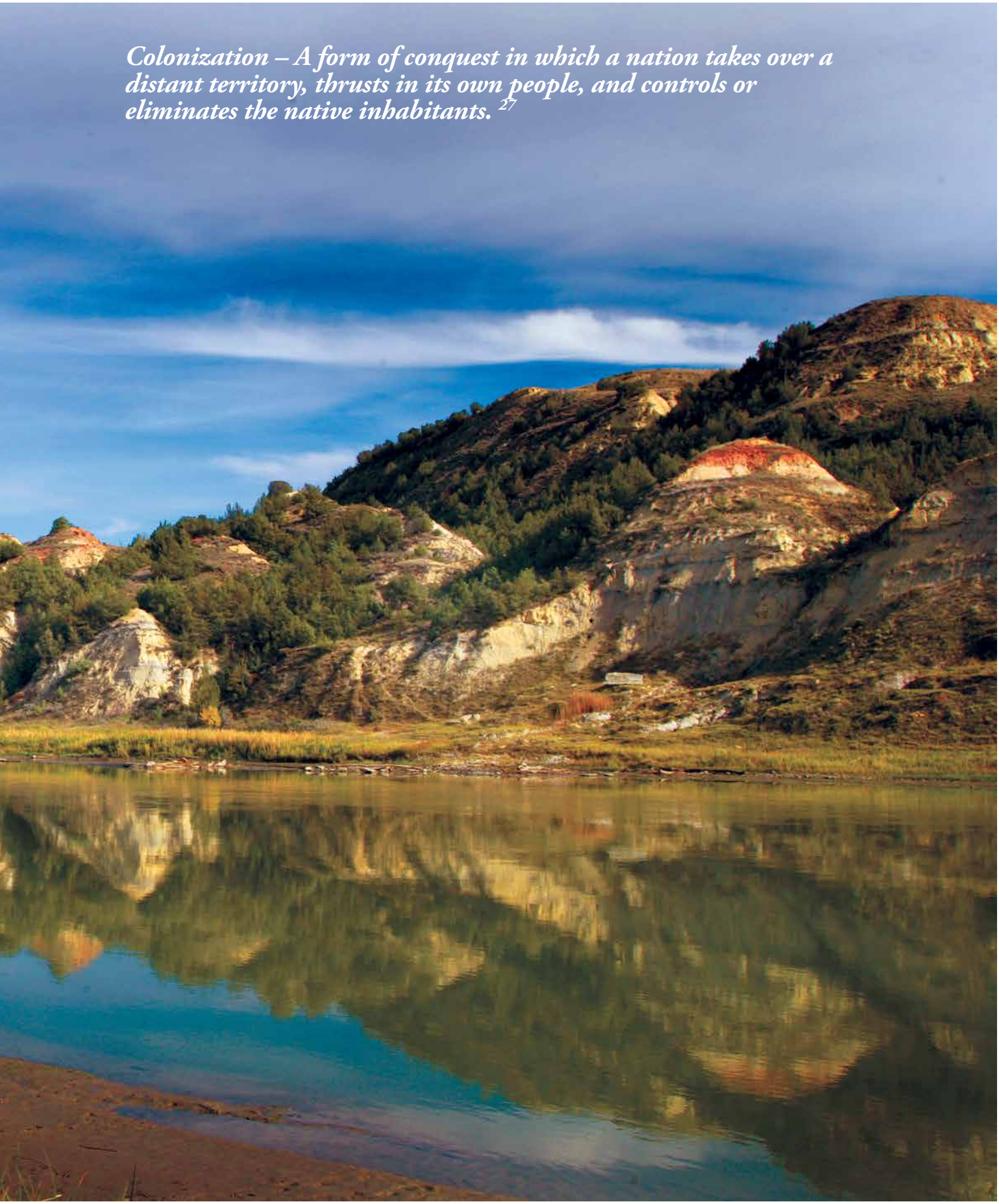
EVALUATION:
Assess the essay.

Chapter Two Tribal Histories Narrative

Colonization: Epidemics, Traders, Horses & Guns



The Missouri River (Fort Peck Reservation). Courtesy of Julie Cajune. Jake Wallis, photographer. 2010



Colonization – A form of conquest in which a nation takes over a distant territory, thrusts in its own people, and controls or eliminates the native inhabitants. [27]

Early estimates of pre-Columbian American Indian populations at one time ranged from 1 million to 10 million. Contemporary estimates continue to fluctuate among scholars rising as high as 1 million to 200 million people. It is thought that the earlier low number was in part due to using sample populations that had already been decimated by epidemics. R. J. Rummel, Professor Emeritus of Political Science at the University of Hawaii, has spent his academic career researching collective violence and war, coining the term "democide." Rummel estimates that 13,778,000 Indians died of democide in the 16th to 19th century. His pre-contact population estimate is 55 million, of which he estimated 49.5 million have died during the colonial era. In his book *American Holocaust,* Stannard approximates the death toll in the 16th century at 60 million to 80 million. Such loss of life was staggering; so too was the emotional and spiritual crisis that followed such an event.[28]

Stannard qualifies the period of colonization this way: "The destruction of the Indians of the Americas was, far and away, the most massive act of genocide in the history of the world."[29] It is a sobering task to find our way through the historic events and circumstances that illuminate Stannard's statement. Human nature persuades us to either pass by these stories or to situate them through dates and statistics, leaving a sanitized narrative that is more palatable. To avoid the reflex to ignore or dismiss this difficult narrative in our history, Stannard urges us to "keep in mind the treasure of a single life in order to avoid becoming emotionally anesthet zed by the sheer force of such overwhelming human evil and destruction."[30] This advice is wise not just for the historian, but also too for the teacher.

Every Montana tribe was affected by epidemic disease, most commonly smallpox, cholera and tuberculosis. Tribal timelines all include date points of epidemics. With no immunity, Indian people were faced with an illness for which they could find no cure. Traditional healing practices had served families and communities for thousands of years. Now each new sickness took its toll in human life. The Salish story of "Grizzly Bear Looking Up" and the Nakoda story of "White Eagle" provide intimate stories of surviving smallpox and relate the enormous human loss. What they do not tell is the horrific nature of the disease. Plymouth Colony's Governor William Bradford gives a rare account of the nature of the smallpox epidemics:

"For want of bedding and linen and other helps they fall into a lamentable condition as they lie on their hard mats, the pox breaking and mattering and running one into another, their skin cleaving by reason thereof to the mats they lie on. When they return them, a whole side will flay off at once as it were, and they will be all of a gore blood, most fearful to behold…The condition of this people was so lamentable and they fell down so generally of this disease as they were in the end not able to help one another, no not to make a fire nor to fetch a little water to drink, nor any to bury the dead. "[31]

Experience with personal loss of this magnitude is difficult for us to conceptualize. We are left to read accounts and sift though scraps of evidence to inform our imagination of such an event. What we might conjure, perhaps, is the helplessness and heartache that occurred with each loss of a mother, father, daughter, or son. These feelings were spoken by George Bent, a mixed-blood Cheyenne, who witnessed an 1849 outbreak of cholera:

"During the medicine dance an Osage visitor fell down in the crowd with cholera cramps. The

Indians broke camp at once and fled in every direction…Here a brave man whose name I have forgotten – a famous warrior – mounted his war horse with his arms and rode though the camp shouting, 'If I could see this thing [the cholera], if I knew where it was, I would go there and Kill it!' He was taken with the cramps as he rode, slumped over on his horse, rode slowly back to his lodge, and fell to the ground."[32]

Regrettably, there is another layer of dread to the story of disease and epidemic. During World War II, the Library of Congress collected and microfilmed British historical documents. Among these were letters written in 1763, between Jeffrey Amherst and William Bouquet, discussing the possibilities of using smallpox as a weapon. While we do not know if Bouquet or Amherst followed through on such plans, we do know that William Trent made an attempt. Trent's journal entry, published in 1938 in *Pen Pictures of Early Western Pennsylvania,* reads thusly:

"...Out of our regard to them we gave them two Blankets and an Handkerchief out of the Small Pox Hospital. I hope it will have the desired effect."[33]

Overlapping the crisis of disease was the mortality bestowed by modern weaponry. As traders began to set up posts throughout the northwest, they brought armaments with them. Tribes were earnestly seeking guns and their interest was of course to the advantage of the trader. Weapons were so critical to a tribe's survival and advancement that traders became caught in the struggle for advantage. Entries in the Edmonton House Journal end with a quotation from members of Plains tribes threatening the trader, "that they would kill and make dried meat out of any white trader supplying the Rocky Mountain Tribes with guns and ammunition."[34] The combination of the horse and gun brought hope when the mission was good, and dread when it was war.

Epidemics, guns, and trading posts all impacted Indian people at different times, but with a common doom. Tribes who were able to acquire guns from traders early secured for themselves a new military advantage. The intention and ceremonial nature of warfare – asserting tribal status and protection through counting coup - was transfigured by competition for scarce resources, invasion of tribal territories, and new, deadly weaponry. The shift in military purpose and power created enormous stress on tribes, many of who had already suffered significant population losses due to disease.

"Aggravating matters, 600 lodges of hostile Sioux were threatening them. The Gros Ventre numbered only 110 lodges and they were willing to fight the Sioux, but they were prohibited from buying ammunition, and they had no way to defend themselves. They stated they were resigned to roaming the country like fugitives."[35]

[Terms such as *hostile, threatening*, and *friendly,* are relative to the historical context of the times.]

As more tribes moved into Montana, territorial boundaries were blurred and ignored. Survival was paramount and Indian people were trying to stay ahead of the tidal wave of change that was on their heels. Increased mobility exponentially increased the likelihood of conflict. Intertribal hostilities loomed as paths were now bound to be crossed.

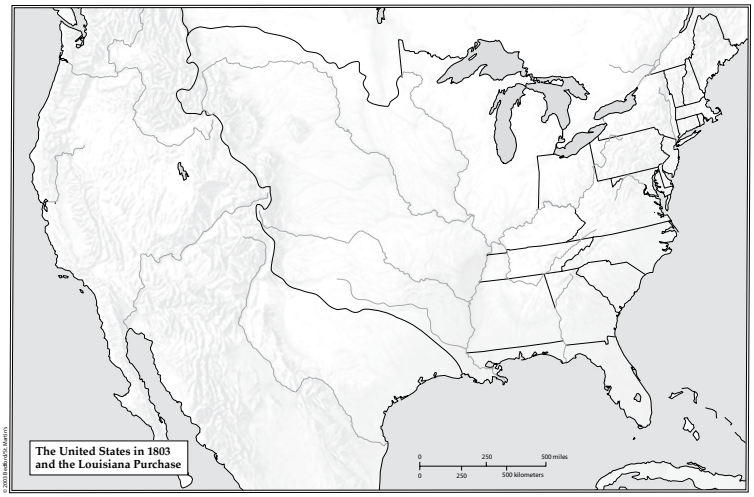
The next wave of devastation came with the U.S. military. Westward expansion brought the presence of the military as tribes were moved, and settlers were in want of security. Skirmishes and conflicts at times precipitated the advance of the cavalry. There was a need to deal with "the Indian problem." Treaties were made and broken. Tribes learned that treaty guarantees and promises could easily be ignored or changed. Lewis Cass, Secretary of War, promised recognition of a permanent homeland to the Shawnees and Cherokees in an 1825 treaty council:

"The United States will never ask for your land there. This I promise you in the name of your great father, the President. That country he assigns to his red people, to be held by them and their children's children forever."[36]

Forever turned out to be five years. The Indian Removal act was passed in 1830. Tribes were exiled to land on the west side of the Mississippi. However, even this river boundary of banishment lived a short life of infamy as populations pushed further west.

Manifest Destiny was taking shape as more land was needed and more land was taken – such actions were believed to be divinely inspired. Journalist John L. Sullivan coined the phrase manifest destiny. It appeared bold, in print, in his editorial titled "Annexation." The editorial was printed in his publication *The United States Magazine and Democratic Review.*

"Our manifest destiny [is] to overspread the continent allotted by Providence for the free development of our yearly multiplying millions…"[37]



The United States in 1803 and the Louisiana Purchase. From the Bedford St Martins MAKE HISTORY Collection. Bedford, Freeman and Worth Publishing Group, LLC. Used with permission

The overspreading of the continent was not simply a matter of dispossessing Indian people from their territories. Resistance from tribes was quickly confronted and avenged. Pledges of peace and promises of neutrality did not secure a tranquil existence for tribes either. In 1864, a group of about 500 Southern Cheyenne were camped in their traditional lands on Sand Creek, Colorado. Two-thirds of the people in the camp were women and children. Early in the morning of November 29, women in the camp thought they saw a herd of buffalo approaching. What they were seeing was Colonel Chivington and 700 Colorado volunteers. They charged the camp with Chivington's orders to take no prisoners. The violence of Sand Creek overwhelms the sense of reason and sanity.

How did ordinary people come to such an act? Some of the answers may be found in the original

ideology that shaped the perceptions the colonists held of Indian people.

From Columbus' first expedition to the New World to the first colony at Jamestown, the guiding tenet was the Doctrine of Discovery. This edict from the Papacy proclaimed the divine right of conquest and dominion in countries that were not Christian.

"We [therefore] weighing all and singular the premises with due meditation, and noting that since we had formerly by other letters of ours granted among other things free and ample faculty to the aforesaid King Alfonso--to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and to convert them to his and their use and profit…"[38]

Pope Alexander VI in his Bull Inter Caetera affirmed the earlier papal edict, sanctioning imperialism in 1493. In addition to claiming the divine right of discovery and conquest, the world was divided for exploitation between Spain and Portugal:

> Among other works well pleasing to the Divine Majesty… that in our times especially the Catholic faith and the Christian religion be exalted and everywhere increased and spread, that the health of souls be cared for and that barbarous nations be overthrown and brought to the faith itself…
>
> Almighty God conferred upon us in blessed Peter and of the vicarship of Jesus Christ, which we hold on earth, do by tenor of these presents, should any of said islands have been found by your envoys and captains, give, grant, and assign to you and your heirs and successors, kings of Castile and Leon, forever, together with all their dominions, cities, camps, places, and villages, and all rights, jurisdictions, and appurtenances, all islands and main lands found and to be found, discovered and to be discovered towards the west and south, by drawing and establishing a line from the Arctic pole, namely the north, to the Antarctic pole, namely the south, no matter whether the said main lands and islands are found and to be found in the direction of India or towards any other quarter, the said line to be distant one hundred leagues towards the west and south from any of the islands commonly known as the Azores and Cape Verde... And we make, appoint, and depute you and your said heirs and successors lords of them with full and free power, authority, and jurisdiction of every kind…[39]

The belief in Christian authority and superiority prevailed among the colonists. It influenced their treatment of those that were not Christian. This ideology became the framework for Manifest Destiny. As the United Sates emerged and grew as a nation, the concept of Manifest Destiny grew quite naturally as an extension of the Doctrine of Discovery:

"In exercising its control over the American continent, the United States also enforced the doctrine

of discovery. Thus, as the United States Supreme Court stated in 1823, in the case of Johnson v. McIntosh, 21 U.S. (8 Wheat) 543 (1823), the United States acquired the sole right to buy lands from Indian tribal governments under the doctrine of discovery."[40]

It was the destiny of the youthful country to continue its expansion, by way of Providence and the right of civilization. Indian people needed to give way and if they persisted, they should be made civilized. In a message to Congress in 1830, President Andrew Jackson justifies his course of progress – the Indian Removal Act:

"It will separate the Indians from immediate contact with settlements of whites; free them from the power of the states; enable them to pursue happiness in their own way and under their own rude institutions; will retard the progress of their decay, which is lessening their numbers, and perhaps cause them, gradually, under the protection of the government and through the influence of good counsels, to cast off their savage habits and become an interesting, civilized, and Christian community."[41]

Such sentiments were not unknown by Indian people. They had been subjects of civilizing efforts from the onset of colonization. It was as well clear to Indian people that their spiritual beliefs and practices were at best of no regard and at worst, contemptible to the newcomers.

> In the summer of 1805, a number of the principal chiefs and warriors of the Six Nations, principally Senecas, assembled at Buffalo Creek in the state of New York at the request of a certain Reverend Cram from the Boston Missionary Society. The following eloquent speech by the Seneca Chief, Red Jacket, was prompted by the tactless remarks and questions put to the Indians by Cram.
>
> …There was a time when our forefathers owned this great island…The Great Spirit had made it for the use of the Indians…Your forefathers crossed the great water and landed on this island. Their numbers were small. They found friends and not enemies. They told us they had fled from their own country for fear of wicked men and had come here to enjoy their religion. They asked for a small seat. We took pity on them, granted their request; and they sat down amongst us. We gave them corn and meat; they gave us poison in return…We also have a religion which was given to our forefathers and has been handed down from father to son…It teaches us to be thankful for all the favors we receive, to love each other, and to be united…Brother we do not wish to destroy your religion or take it from you. We only want to enjoy our own…[42]

It is important to try to understand how the colonists came to imagine American Indian people, and how this imagination motivated or justified their actions. Such perceptions persisted throughout U.S. history as evidenced by the treatment of Indian people politically, socially, and culturally. While this course of events is difficult to journey at times, it is nevertheless, our shared history. Historian Howard Zinn encourages us to stay the course and come to terms with our common heritage:

"My point is not that we must, in telling history, accuse, judge, condemn Columbus in absentia. It is too late for that; it would be a useless scholarly exercise in morality. But the easy acceptance of atrocities as a deplorable but necessary price to pay for progress… that is still with us. One reason these atrocities are still with us is that we have learned to bury them in a mass of other facts, as radioactive wastes buried in containers in the earth. We have learned to give them exactly the same proportion of attention that teachers and writers often give them in the most respectable of classrooms and textbooks."[43]

Bear Cub and son, Harvey [and others circa 1898]. S.W. Ormsby, Photographer. Wolf Point, Montana. Courtesy of Sheldon Headdress (Assiniboine).

Zinn's point addresses the value of finding the particular human stories in our history. When we do, we find the honor and worth of a single life, such as that of a Kwilqs or Buffalo Calf Road Woman. When we choose to grapple with wrongs and bias within the historic narrative, we restore our own humanity. As we teach these stories, we recognize that they are the family histories of Indian people in Montana today. The people and events inhabit the collective memory of every tribe – they are the tribes' oral histories. A member of the Northern Cheyenne tribe made a powerful remark about a particular episode of their history and its relevance to his tribe, "To the Cheyenne, Sand Creek is very immediate."

Memory is of great consequence. Embracing our collective past offers reconciliation and the opportunity to chart a different course. History is never inevitable. Reckoning with the multiple voices of America is a coming of age and a rite of passage to a more intelligent and just society.

Chapter Two Notes

Colonization: Epidemics, Horses, Traders and Guns

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42. *"John Adams: On a Natural History of the Country."* Annals of America, Volume 4, 48. Encyclopedia Britannica, Inc., 1976. p. 197.
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Chapter Two Content Topics and Classroom Activities

Colonization: Epidemics, Traders, Horses, and Guns

Content Topics:

Cultural adaptation
Doctrine of Discovery
Epidemics – smallpox, cholera, and tuberculosis
Ethnocentrism
Extermination of buffalo herds
Genocide
Heroism
Ideology
Imperialism
Leadership
Loss
Manifest Destiny
Trade goods
Traders
Tribal displacement

Classroom Activities:

Horses, guns, and disease found their way west with traders, trappers and settlers. All of these had significant impacts on all tribes. Locate some of the trading posts in Montana. Make a list of common trade items. Have students predict costs of that item. Reproduce some trade ledgers and let students see actual costs of items. There are trade ledgers in *Challenge to Survive Unit 2.*

Have students research some of the prominent people involved in the Fur Trade: Manuel Lisa, David Thompson, Jocko Finlay, Angus McDonald, and Sophie Morigeau. (The Salish Kootenai College has a film of Sophie Morigeau. Sophie was unique as an Indian woman involved in the fur trade business.)

Share the story of the Salish acquiring horses from the Shoshone using Challenge to Survive, Unit 2. Examine the cultural material items made for horses – Indian saddles, beaded martingales, parfleche saddlebags, etc.

Have students make a list of advantages and disadvantages that guns brought to Indian people. With the list, have students create a paper discussing the impact of modern weapons. For information about one tribe's perspective, students could use *Challenge to Survive, Unit 2* regarding pressure from the Blackfeet on traders to exclude the Salish from acquiring guns.

Epidemics in Indian communities arrived before white people. Montana tribes suffered significant

population losses. Use the book *Grizzly Bear Looking Up* and/or the Assiniboine story "White Eagle" to teach about the impact of epidemics. Have students research smallpox and cholera to gain understandings of the diseases.

Provide a thoughtful and careful study of the Battle of the Rosebud. Highlight the story "Where the Girl Saved Her Brother." The Cheyenne qualify the battle as a victory. Locate the site on a Montana map and identify the purposes of each side involved. There are numerous websites, including the U.S. military ones, which have diagrams and maps of the battle site. (Explore www.history.army.mil) Utilize the designation of the Rosebud Battle Site as a historic site as a culminating activity to support students moving beyond the event. Northern Cheyenne tribal member Steve Brady gave testimony to support recognition of the site as having historic significance. His testimony is included in the primary documents on the Companion DVD.

Lead a discussion around the first colonists and colonies in America. Create categories for individual people, groups and countries. Under these categories list the reasons for each to come to America. Explore how individuals, groups and countries had divergent reasons for colonizing America.

The Northern Cheyenne Social Studies curriculum states that Indian people living during this time period were heroic. Survival and protection of others exacted heroism. Identify examples from several tribes of heroism in leadership, negotiating, peacemaking, and war. Explore lists of people that students identify as heroes. Discuss qualities and actions of a hero.

Chapter Two Model Lesson

Colonization: Epidemics, Traders, Horses and Guns

Lesson Title:
My Journey Home

Grade Level:
Adaptable to Grades 5-12

Time:
Three Class Periods

Lesson Summary:
Students explore the historic Fort Robinson Outbreak through the experiences and reflections of a young Northern Cheyenne tribal member.

Learning Targets:
1. Students identify meanings of commemorative events.
2. Students explain the value of remembrances of past events.
3. Students apply ritual to an activity with respect and meaning.

Essential Understandings Regarding Montana Indians 5:
Federal policies, put into place throughout American history, have affected Indian people and still shape who they are today. Much of contemporary Indian history can be related through several major federal policy periods.

Montana Social Studies Content Standard 4:
Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

MATERIALS:
Following Lesson –
- "My Journey Home" news article by Trenton Kaline (article follows lesson)

Online -
- Northern Cheyenne Tribal History timeline - http://www.opi.mt.gov/Programs/IndianEd/IEFAResources.html?gpm=1_3#TH (also found on Companion DVD)
- Northern Cheyenne Tribal website -http://www.cheyennenation.com/.
- Fort Robinson Outbreak Spiritual Run - www.yellowbirdinc.org

Publications sent by OPI to School Libraries -
- *We, the Northern Cheyenne* by Chief Dull Knife College,
- *A History of the Northern Cheyenne People* by Tom Weist
- *Montana Indians: Their History and Location* (also found online athttp://www.opi.mt.gov/pdf/

indianed/resources/MTIndiansHistoryLocation.pdf

Teacher provided

- U.S. wall map

PREPARATION:
Make student copies of "My Journey Home" (follows lesson); familiarize yourself with the history of the Fort Robinson Outbreak; read about the Fort Robinson Outbreak Spiritual Run (www.yellowbirdinc.org).

ENGAGEMENT:
Ask the class to describe the weather in January. With winter weather in mind, have the class imagine running cross-country for 400 miles.

What would motivate someone to take such a journey in the winter? Could you imagine a child, a 10 year-old running long distances in the winter?

EXPLORATION:
Give each student a copy of "My Journey Home." Ask the class to highlight the following words as they are reading: respect, pride, proud, sacrifice, and honor.

When the class is finished reading, review the highlighted words and discuss their meaning in the article.

What do you think the Fort Robinson Outbreak Spiritual Run is about?

What does participating in the run do for Trenton?

EXPLANATION:
Share the story of the Fort Robinson Outbreak from the Tom Weist book.

Find the location of Fort Robinson, Nebraska on the U.S. wall map. Now show students the distance between Fort Robinson and Busby, Montana, where the Spiritual Run ends. (Approximately 400 miles) Provide some background on the Spiritual run.

Ask the class if they can identify the purpose of the run.

There are many different kinds of memorials and commemorations of past events that people participate in. Ask the class if they can name several.
Pose the question, "Why is it important to remember and mark past events?"
(End of First Class)

ELABORATION:
Arrange the students into small groups of 3-4. Each group will have the task of designing a commemorative event for the establishment of the Northern Cheyenne Reservation.

Allow some brainstorming and planning time.

- Who would be the main host? Why?
- Who would the speakers be? Why?
- Who would be invited?
- Would the event be open to the public?
- Would this be an event appropriate for students to attend? Why or why not?
- What would the main purpose of the commemoration be?
- What rituals need to be included to accomplish the purpose of the event?
- Where would it take place?
- Would prayer play a role in the event? Why or why not?
- Would music be included? What kind of music and why or why not?

Remind the class of the powerful lessons and feelings that people can take away from such an event.

Visit with each group to determine if they have answered all of the questions. Ask the groups to assign individual tasks to each group member.

Allow the rest of class time for gathering information and planning.

Sources of information- publications sent to school libraries by OPI:
- *A History of the Cheyenne People* by Tom Weist,
- *We, the Northern Cheyenne People* by Chief Dull Knife College
- *Montana Indians: Their History and Location* (also available online at http://www.opi.mt.gov/pdf/indianed/resources/MTIndiansHistoryLocation.pdf
- Official website for the Northern Cheyenne - http://www.cheyennenation.com/

(End of Second Class)

Groups use the first half of the class period to finalize their plans. Then groups use the last half of the class to design programs for the event. The programs need to include an agenda with times, names and/or titles of speakers, graphics or photos, etc. Groups will need to create copies of their programs on the computer. Spelling, grammar, punctuation, graphic layout, will all be graded along with the content.
(End of Third Class)

EVALUATION:
Student groups present their event to the class along with the programs they have designed.
The whole class discusses the merits of each presentation.

My Journey Home

***By* Trenton Kaline**

Originally published in the *Tribal Report For the Cheyenne People, Northern Cheyenne Tribe*, January 2006. Used with permission of the Northern Cheyenne Nation.

I'm a ten-year-old fourth grader at Lame Deer Elementary School. This was my first year taking part in the Fort Robinson Outbreak Spiritual Run.

The things I learned are respect, responsibility, and pride. You have to respect yourself by not doing drugs or alcohol. Also respect those around you.

I am very proud of who I am. I am a member of the Northern Cheyenne Tribe but I am also part Sioux on my great-grandfather's side.

I am really proud of how the Cheyennes fought their way back to their homeland in Montana. I am thankful for our reservation.

I learned how we can survive as a group by becoming one and by helping each other – protecting one another by doing our share of work and not waiting for someone to tell you or do it for you.

I ran for my family and relatives by carrying a prayer cloth and praying for our people throughout the run.

The run was hard. It got cold especially at night when we would run for 22 miles. It was my responsibility when my turn came, to run with the eagle staff. It was an honor for me.

I will always remember the stories of our ancestors and the teachings I've learned. I will carry these things on, a responsibility I now have.

I would like to thank Phillip Whiteman, Jr., and his family, the chaperones, and the van drivers who all sacrificed their time to take us on this journey. I would also like to thank the Northern Cheyenne Tribal Council and the Lame Deer School for letting us go.

I would especially like to thank my grandparents, Roger and Mabel Killsnight, Uncle Jason Tall Bull, and my sister Teela for her sacrifice by running with me.

Thanks to Willy High Bull for his patience in driving our van, which was "Painted Horse." Thanks to all the runners for their sacrifice and hard work.

My Cheyenne name is Meome'ehne (Appears in the Morning). This was my great-great grandfather's Cheyenne name who fought in the Rosebud Battle.

Chapter Two Model Lesson

Colonization: Epidemics, Traders, Horses and Guns

Lesson Title:
"Where the Girl Saved Her Brother"

Grade Level:
Adaptable for grades 5-12

Time:
One -Two Class Periods

Lesson Summary;
Students retell the story of a historic event through interpretive signage design.

Learning Targets:

1. Students analyze several primary documents.
2. Students portray a historic event through interpretive signage.

Essential Understandings Regarding Montana Indians 5:
Federal policies, put into place throughout American history, have affected Indian people and still shape who they are today. Much of contemporary Indian history can be related through several major federal policy periods.

Montana Social Studies Content Standard 4:
Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

MATERIALS:
Companion DVD -

- Steve Brady Testimony on the Rosebud Battle Site

Following lesson –

- Ledger Art reprint, National Anthropological Archives, Smithsonian Institution (NAA INV 08704700 OPPS NEG 57)
- Photographs of the Rosebud Battle Site

Online -

- Smithsonian Institution, *Book of Cheyenne Drawings by Yellow Nose and Anonymous Artists*, ca 1889 (http://collections.si.edu/search/results.jsp?q=set_name:"Book+of+Cheyenne+drawings+by+Yellow+Nose+and+anonymous+artists+ca.+1889")
- Plains Ledger Art Project, University of California, San Diego https://plainsledgerart.org/ledgers/index/1/5

Sent by OPI to school libraries –

- *We, the Northern Cheyenne People*, "Where the Girl Saved Her Brother" and ledger art of the incident (pp. 67 – 70)

Teacher provided -

- Wall map of Montana

PREPARATION:
Make student copies of the ledger art reprint; familiarize yourself with the story "Where the Girl Saved Her Brother," locate the Rosebud Battle Site on a Montana wall map, bookmark Smithsonian site of Cheyenne ledger art images and also the Plains Ledger Art Project site, if needed; make student copies of Steve Brady testimony

ENGAGEMENT:
Give each student a copy of the ledger art picture. Allow five minutes for each to analyze the picture, answering the following questions:

- Who is in the picture?
- What is happening?
- When did it happen?
- Who made the picture?
- Why was it made?

Create a list of descriptive words that would portray what would be seen, heard and felt in the scene of the picture.

EXPLORATION:
Now provide 15 minutes for students to create a story that would fit the picture. Remind students to utilize words and phrases from the descriptive list.

EXPLANATION:
Read the story "Where the Girl Saved Her Brother" to students. Show the pictures of where the battle took place and locate it on a Montana wall map.

Go through the ledger art of the battle the students have just written their own stories about and discuss how theirs fits with the actual story.
(End of First Class)

ELABORATION:
Provide students copies of Steve Brady's testimony on the Rosebud Battlefield Site. Allow time for reading.

Let the class know that the Northern Cheyenne Tribe was successful in getting the area historic landmark designation.

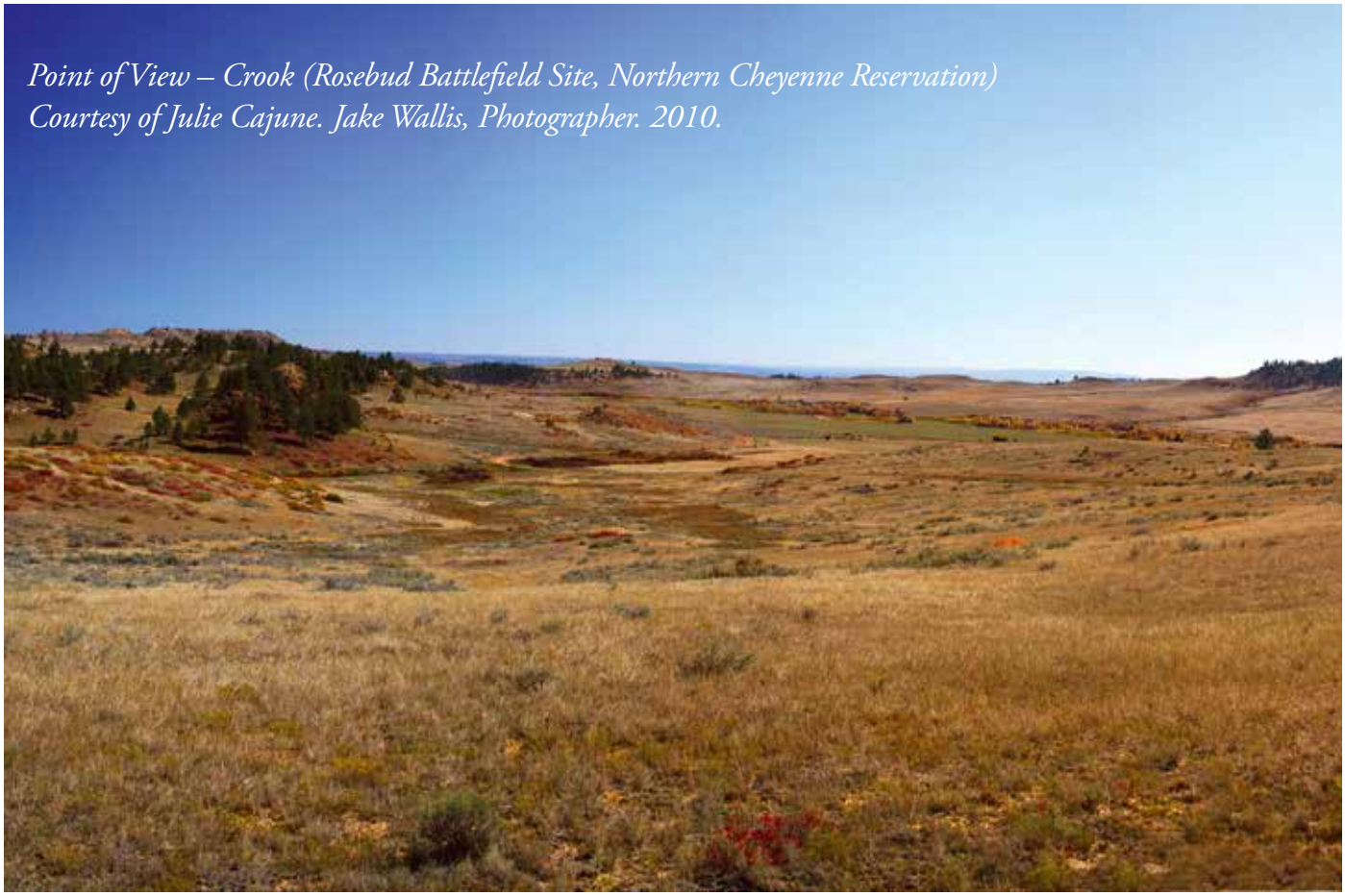
Arrange students in groups with the task of creating interpretive signage for the site. Each group member should be responsible for an appropriate amount of text. Each group needs to determine what images and graphics will be utilized in their signage.

Model drawings of the signs should include both text and image. Instruct the groups to think carefully about how they will tell the story with both text and image. What are the most important parts of the story to tell so that a visitor to the site comes away with real understanding of what took place?

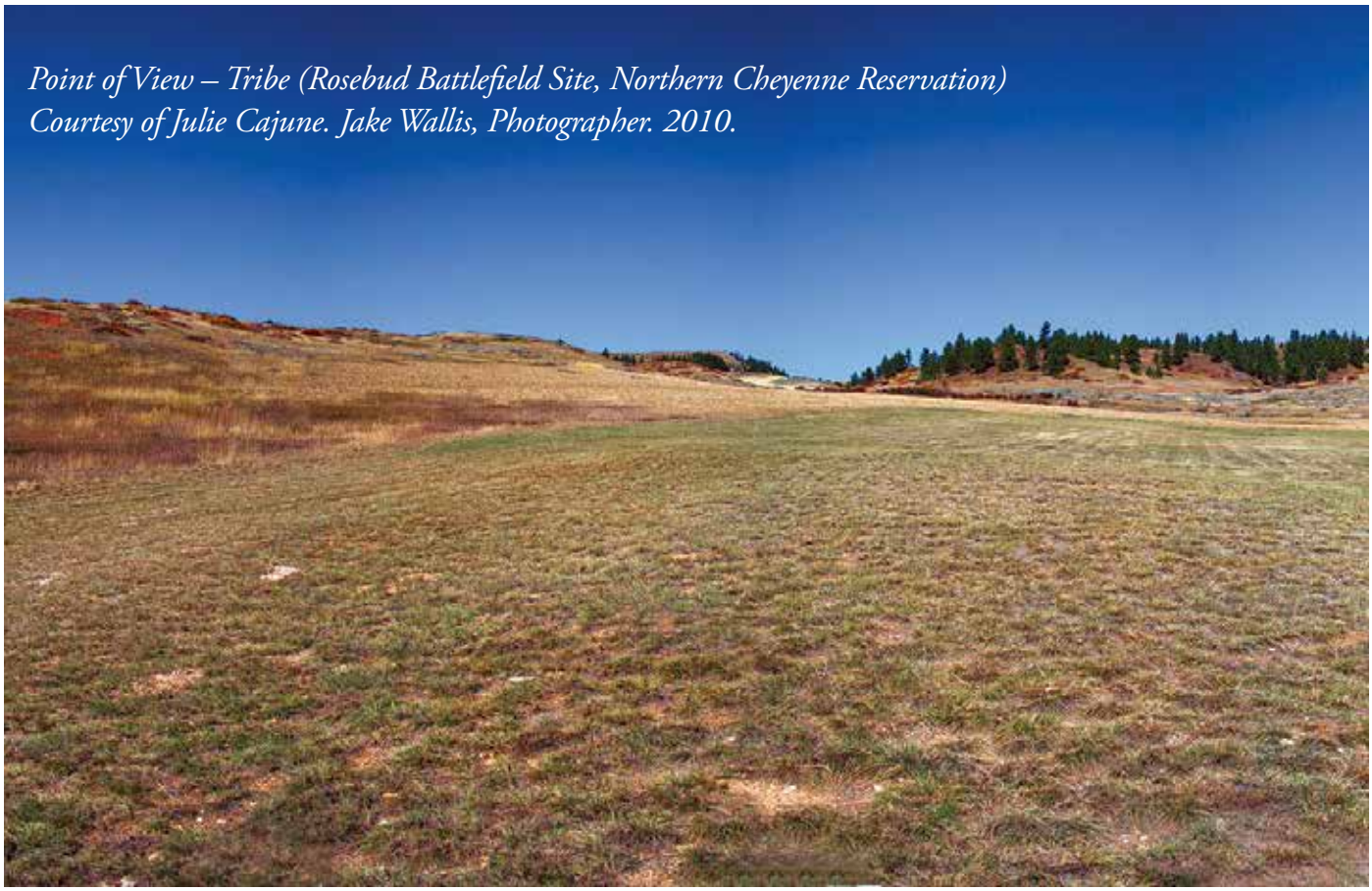
When groups complete their designs, display them in the classroom. Spend time as a class viewing each one and discuss them as a class. Which one do they think tells the story in the most powerful way? Which one presents the most balanced story? Which design has the best use of images? Which group used the most preferred amount of text? Etc…

EVALUATION:
Use the interpretive signage as an assessment.

Ledger Art Yellow Nose Drawing. Reprint courtesy of National Anthropological Archives, Smithsonian Institution (NAA INV 08704700 OPPS NEG 57).



Point of View – Crook (Rosebud Battlefield Site, Northern Cheyenne Reservation)
Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010.



Point of View – Tribe (Rosebud Battlefield Site, Northern Cheyenne Reservation)
Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010.

Chapter Two Model Lesson

Colonization: Epidemics, Traders, Horses and Guns

Lesson Title:
A Situational Hero

Grade Level:
7-12 – Adaptable to lower grades

Time:
Two Class Periods

Lesson Summary:
Students explore heroism through historic figures and then apply the characteristics and actions of heroes to their peer group.

Learning Targets:

1. Students are able to create a definition of "hero" and identify characteristics of "heroism."
2. Students effectively analyze a historic narrative to identify heroes/heroines and cultural behaviors/values/traditions.
3. Students apply attributes of heroism to contemporary situation of their lives and identify situations for heroism.
4. Students can identify either a person of their peer groups that was a "situational hero," or an opportunity for situational heroism and what actions would be identified as heroic in that circumstance.
5. Students complete a one-page essay on # 4, providing clear and specific reasoning.

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

Montana Content Standards:
Literature Content Standard 5: Students use literary works to enrich personal experience and to connect to the broader world of ideas, concepts, and issues.

MATERIALS:
Sent by OPI to school libraries -

- Heart of the Bitterroot DVD and Companion Study Guide
- Note: There are many other stories in the history projects that this lesson could be adapted to. "Where the Girl Saved her Bother," from *We, the Northern Cheyenne People* is a good example.

Teacher provided –

- Downloaded from the internet or cut from magazines/newspapers pictures of people students might identify as heroes and a variety of pictures of national and world heroes
- DVD player
- Peer editing guidelines

Teaching Tools –

- Word Map template

PREPARATION:
Download and/or cut out images of people students might consider heroes; make student copies of "Pretty Flower" background from the study guide (pp. 8 – 11); make copies of the peer editing guidelines; collect and display the images of heroes on one of the classroom walls

ENGAGEMENT:
Create a portrait wall with the heroes and heroines, allowing students five minutes to explore the photographs. Instruct students to write down the names of people that they recognize.

EXPLORATION:
Ask students share names of people they recognized. Provide names for those that remain unknown.

Ask students if they can identify a descriptive category that would encompass all of the people. Provide some basic information about people that students do not know. If students do not arrive at hero, then share and qualify that term as an appropriate category.

Create a word map of hero on the board and work with the class to fill it in.

Discuss qualities of heroes and actions that would indicate heroism.

Explore and identify vocations that commonly provide opportunities for heroism.

Explain situational heroism. Ask students to try to come up with examples.

EXPLANATION:
Give students the copies of "Pretty Flower." Allow 10 minutes for reading and note taking, instructing students to identify any actions or behaviors they would consider heroic.

Now play the DVD version of "Pretty Flower."

Discuss the story as a class – draw out traditional and cultural information about marriage, warrior status, and inter-tribal relationships.

Ask students to identify the characters they thought were heroic.

ELABORATION:
Ask students to identify someone in or close to their peer group that they believe is a hero/heroine. Elicit specific reasons/actions that qualify the person they identified.

Discuss Little Dog's response to Pretty Flower's plea to be returned to her family. This was a situation that Little Dog had not anticipated. Ask students if they believe his decision to bring her back was heroic. Why or Why not?

Give students five minutes to identify an opportunity for situational heroism in their peer group setting.
(End of first class period)

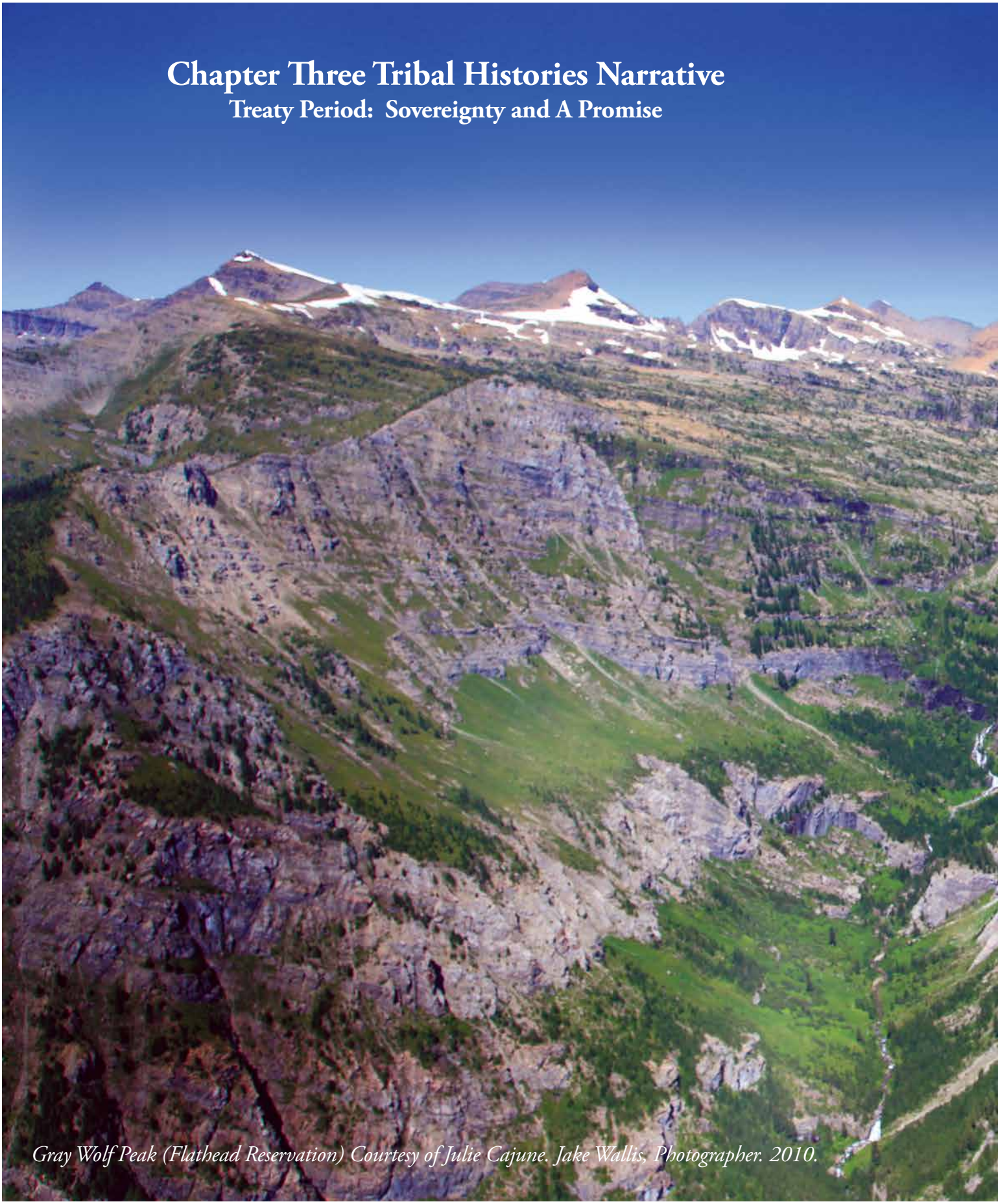
EVALUATION:
Allow students one class period to write a one-page essay either on a peer that they identify as heroic, or a situation or circumstance that was an opportunity for heroism.

Give students 20 minutes for writing. Allow another ten minutes for peer editing and sharing with a partner. Support and assist students during the peer edit/share. Remind students to follow the guidelines for peer editing.

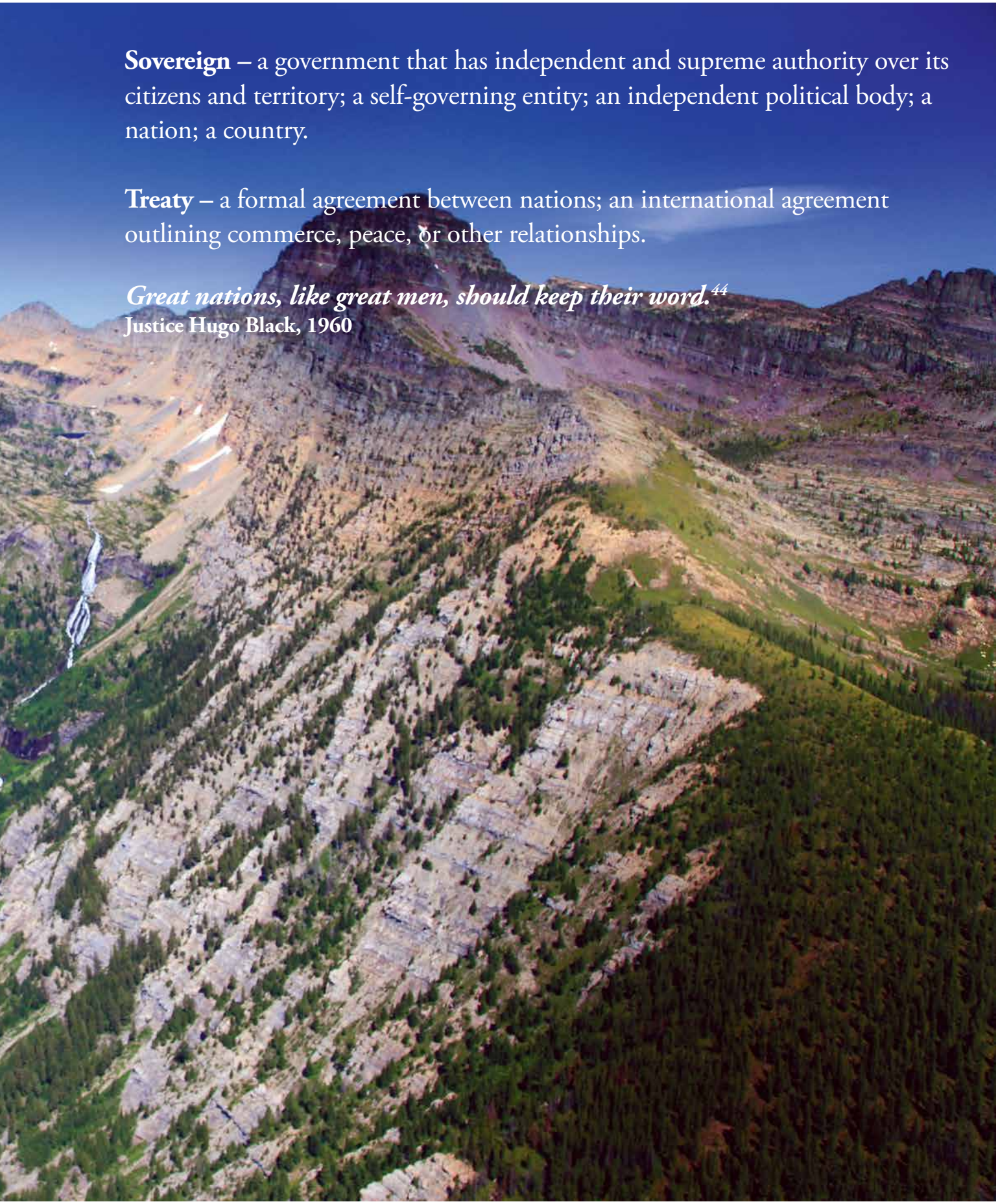
Use the last amount of class time for editing the essays. Ask students to create a clean copy of an edited version to be turned in the next class period.

Chapter Three Tribal Histories Narrative

Treaty Period: Sovereignty and A Promise



Gray Wolf Peak (Flathead Reservation) Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010.



Sovereign – a government that has independent and supreme authority over its citizens and territory; a self-governing entity; an independent political body; a nation; a country.

Treaty – a formal agreement between nations; an international agreement outlining commerce, peace, or other relationships.

Great nations, like great men, should keep their word.[44]
Justice Hugo Black, 1960

When conceptualizing sovereign, it is best, perhaps, to apply the term to our own persons – to consider our personal sovereignty. We have authority over our own bodies, our thoughts, and our lives. Our personal sovereignty affords us the liberty to make choices for religion, education, marriage, and general lifestyle. Individual sovereignty is inherent to us as a basic human right. If we then apply that same principle to a group of people who share language, culture, governance, and land base, we arrive at the model of a political sovereign - a nation, a country.

While the term sovereign is of European origin, American Indian Tribes had clear beliefs in their right to self-govern and occupy their homelands. These rights were inherent for all tribes from time immemorial. When colonists and explorers from European nations came to the New World, they recognized American Indian tribes as separate nations. The British Crown dealt with Indian nations through treaties. So too, the budding colonial government recognized Indian people as distinct nations that through right of occupation had title to their land. Henry Knox, the first U.S. Secretary of War, recognized the right of Indians to their land, but also believed that there were ethical ways to take it.

"The Indians being the prior occupants, possess the right of the soil. It cannot be taken from them unless by their free consent, or by the right of conquest in case of a just war. To dispossess them on any other principle would be a gross violation of the fundamental laws of nature and of that distributive justice which is the glory of a nation."[45]

With an increasing population of immigrants, the country needed more land. The "just war" that Knox referred to would have posed great difficulty to wage. In reality, the new country did not have a military large enough to engage in enough "just wars" to secure the amount of land needed and wanted. Consequently, acquiring land title through "consent" was more convenient and less costly in dollars and citizens. Such acquisition could only be done through a government-to-government basis. The young confederation recognized that Indian affairs must be conducted exclusively by the federal government. Individuals and states had no authority to conduct business with tribal nations. This was articulated in the Articles of Confederation.

"The United States in Congress assembled shall also have the sole and exclusive right and power of regulating the alloy and value of coin struck by their own authority, or by that of the respective States — fixing the standards of weights and measures throughout the United States — regulating the trade and managing all affairs with the Indians, not members of any of the States…"[46]

The recognition of American Indian Tribes as independent sovereigns laid the foundation for the federal government's relationship with American Tribes and the ensuing years of Federal Indian Policy. The treaty period spanned almost 100 years of the colonial period of U.S. History, lasting from 1789 to 1871. Article 8 of The United States Constitution frames the exclusive relationship between the federal government and American Indian Tribes:

"Powers of Congress
To regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes."[47]

The constitutional assertion that treaty law is the supreme Law of the Land situates the 367 ratified treaties with Indian Tribes above state law and jurisdiction. This legal framework would be referenced in courtrooms and congressional hearings for hundreds of years following the first treaty that was made in 1778 with the Delewares.

"Article VI. – Debts, Supremacy, Oaths
This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding."[48]

The principles of Federal Indian Law have been argued and analyzed from the inception of treaty making to the contemporary legal interpretations of treaty language and intent today. Canby, in *American Indian Law,* identifies four significant tenets of Federal Indian Law:

"Indian Law has always been heavily intertwined with Federal Indian Policy…Yet a few themes have persisted and form the doctrinal bases of present law. At the risk of oversimplification, they may be reduced to four. First, the tribes are independent entities with inherent powers of self-government. Second, the independence of the tribes is subject to exceptionally great powers of Congress to regulate and modify the status of the tribes. Third, the power to deal with and regulate the tribes is wholly federal; the states are excluded unless Congress delegates power to them. Fourth, the federal government has a responsibility for the protection of the tribes and their properties, including protection from encroachment by the states and their citizens."[49]

The second principle describes "the power of Congress to regulate or modify the status of tribes." Certainly Montana Tribes experienced the alteration of their treaties.

The Fort Laramie Treaty of 1851 identified 38 million acres as Crow Tribal lands. The Fort Laramie Treaty of 1868 then reduced Crow lands to 8 million acres. A further reduction of land came by Congressional Act in 1882. By the time the last land cession was made in 1905, the Crow Reservation had been reduced from its original 38 million acres to 2.3 million acres.[50]

Treaties have commonly been thought of as beneficial to Indian tribes. A general misunderstanding is that treaties grant certain benefits or rights to the tribes involved. In practice, however, the United States government has been the real beneficiary. Treaty negotiations were the primary vehicle for acquiring land. Tribes were giving, or ceding, land to the United States government.

It was later acknowledged that tribes were often at a disadvantage when treaties were being

negotiated. As a result, rules of interpretation were established. These three rules were to be adhered to when interpreting treaty language and intent:

1. Treaties are to be construed, as the tribal representatives who participated in their negotiation understood them.
2. Treaties are to be liberally interpreted to accomplish their protective purposes favorably toward Indians
3. Treaty ambiguities must be resolved in favor of the Indians.[51]

The tribes in Montana believed that they were setting aside permanent homelands for themselves when they negotiated their treaties. This belief was reinforced by the treaty language that specifically stated this. Along with their homelands, some tribes reserved specific rights such as hunting, fishing and gathering in "usual and accustomed places." This meant that Indian people could continue to hunt, fish, and gather in their homelands that were now outside of their reservation boundary. State agencies and individuals have both questioned and contested the treaty right of hunting in aboriginal territory outside of the reservation boundaries. The court, however, has upheld the tribes' right to hunt, fish and gather in ceded lands of their aboriginal territory. Additionally, access to and protection of sacred sites outside of reservation borders remains a grave concern to tribes. A testament to this concern is the refusal by members of the Sioux Nation to accept the monetary compensation for the Black Hills.

"Although Indians surrendered the physical occupation and ownership of their ancestral homelands, they did not abandon the spiritual possession that had been a part of them."[52]

Just as lands were reserved to tribes, the courts have also determined that water rights to maintain those lands, including any present or future agricultural uses, are implied in the treaty. The Fort Peck Tribes have quantified their water rights. Other tribes are in varying stages of the process. Water rights are inextricably enmeshed in treaty rights. As tribes proceed, individuals, counties, and the state, all that have a stake in their own water claims, closely follow their decisions.

The Solicitor for the Department of the Interior responded to the Blackfeet Tribe's water rights, as the Toole County and Cut Bank irrigation districts were claiming appropriation of creeks that should benefit the Blackfeet Tribe.

"The prior right of these Indians to the use of this water was not conferred but merely recognized by that act. That right had its origin in the treaty ratified by the Act of May 1, 1888 (25 Stat. 113), under which the Blackfeet Indians and Indians on other similar reservations acquired the right to land themselves…The courts have twice interpreted that act of 1888 and the treaty in so far as they concern the rights of Indians to the use of the water…In each of these cases it was held that inasmuch as the treaty was entered into before the admission of the Territory of Montana into the Union, Congress had the power to reserve, and did reserve the waters in this and a similar reservation for the use of the Indians for irrigations purposes, and thus exempted such waters from the operations of the State laws enacted to control the appropriation of waters."[53]

It should be noted that Executive Order, Agreements, and Acts of Congress also determined reservations. Agreements were to involve tribal consent and had to be ratified by Congress.

> Agreements, at first the chief treaty substitutes, were a direct continuation of the treaty process, despite the constitutional differences. They began with the Shoshone in 1872 and continued until 1911…most of the agreements concerned cession of land or modifications of reservation boundaries…The sanctity of the stipulations in the agreements became ultimately equal that of the stipulations in the treaties.
>
> After 1871, many statutes accomplished what before had been the subject of formal treaties. Indians were moved, lands changed hands, allotments were prescribed and implemented, provisions for civilization programs were enacted, and the list goes on.
>
> The third class of treaty substitutes was executive orders issued by the President of the United States. Whereas Indian reservations had once been established by treaty or statute, new ones were now formed and old ones modified by executive order…From time to time a question arose about the legal status of the executive order reservations…In a series of cases the Supreme Court decided emphatically that such reservations were to be equated with reservations created by treaty or statute.[54]

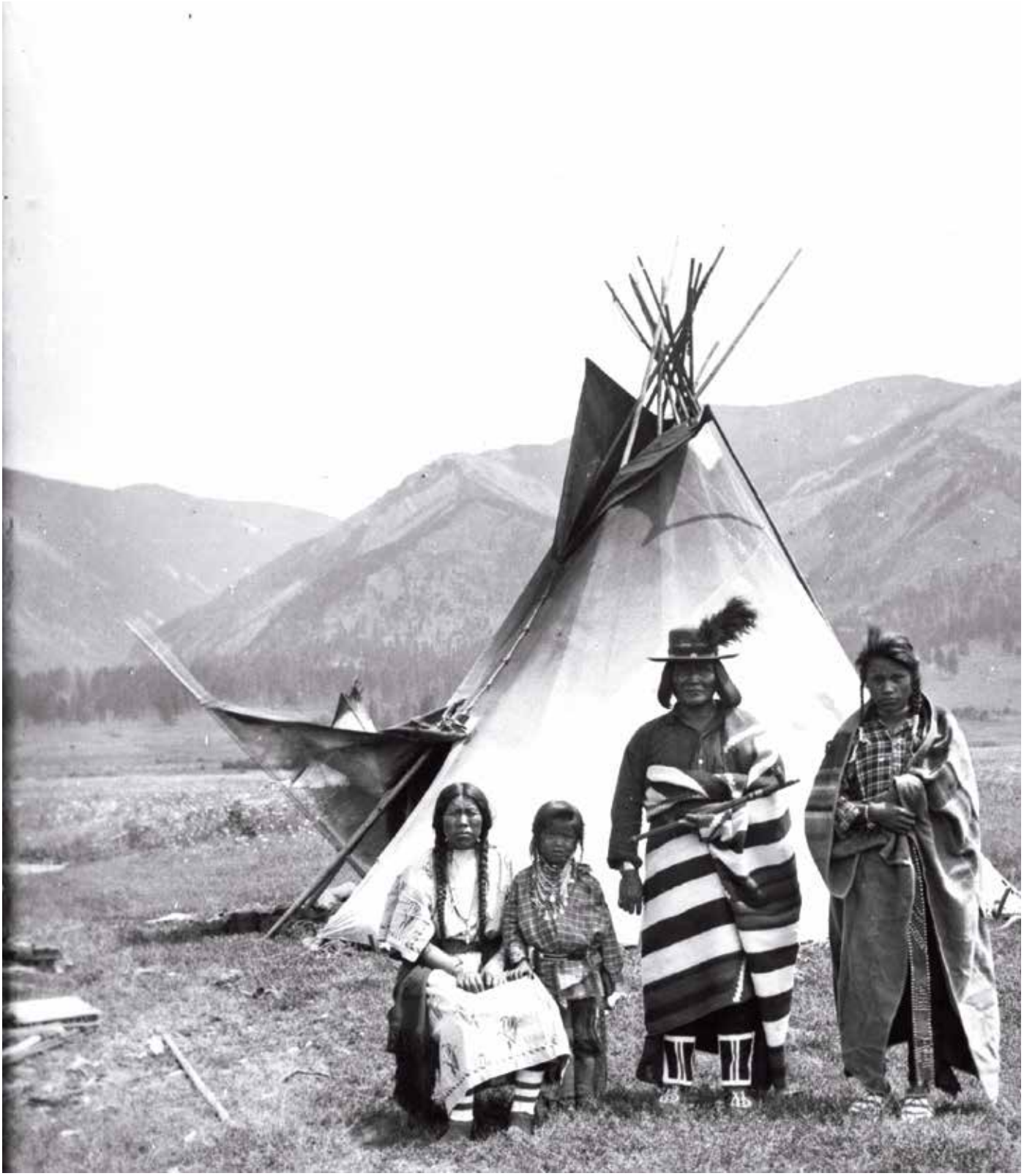
A total of 162 Indian reservations had been established by 1890. They were established in this manner:

56	By executive order
6	By executive order under authority of an act of Congress
28	By act of Congress
15	By treaty, with boundaries defined or enlarged by executive Order
5	By treaty or agreement and act of Congress
1	By unratified treaty
51	By treaty or agreement[55]

Montana reservations have been both diminished and expanded. The Fort Laramie Treaty involved the Crow, Blackfeet, Cheyenne, Arapaho, Assiniboine, Sioux, Gros Ventre, Mandan, and Arikara. It is estimated that 10,000 Indians came to the treaty negotiations, held along the Platte River, thirty-six miles downriver from Fort Laramie. Tribal boundaries were identified, peace between the tribes was agreed to, and annuities were promised. Large tracts of land were established for the tribes present. These boundaries, however, were not to remain.

Tribal lands, in general, continued to be diminished. The 1855 Treaty of Hell Gate promised a survey of land in the Bitterroot Valley for Victor and the Salish. The survey was never done and the Salish people were forcibly removed from the Bitterroot Valley in 1891.

Poor boundary surveys also resulted in land loss. The Crow and Northern Cheyenne share a boundary that was incorrectly surveyed, placing Crow land in the Northern Cheyenne reservation. The Flathead Reservation also suffered from incompetent survey work both on the northern and southern boundaries. Such losses were but a shadow of what was to come with the reservation system.



Flathead Indian Chief and Family, 1884. Photographer, F. Jay Haynes. #H-1337. Courtesy of the Montana Historical Society Research Center, Montana Historical Society, Helena, Montana. ("Flathead" is a common misnomer of the times)

Chapter Three Notes

Treaty Period: Sovereignty and A Promise

44. Justice Hugo Black made this statement in a criticism of the U.S. Supreme Court's Decision in Federal Power Commission v. Tuscarora, which allowed the issuance of a license for a power site on the Niagara River on land partially owned by the Tuscarora Indian Nation. Justice Black believed the decision was a breach of the treaty with the Tuscarora, and violated the intention of Indian reservations being set aside for the use of Indian people. (362 U.S. 99142 (1960) (Justice Black, Dissenting)
45. Knox, Henry, Secretary of War. "Report on the Northwestern Indians, June 15, 1789," *American State Papers: Indian Affairs,* I: p. 13.
46. *Articles of Confederation,* Article IX
47. *United States Constitution,* Article VII: Conducting business with Indian tribes became solely under the authority and privilege of the federal government.
48. *United States Constitution,* Article VI: Often referred to as "The Supremacy Clause," this article positions tribal rights reserved in treaties above state laws.
49. Canby Jr., William C. *American Indian Law.* 2nd Edition, St. Paul Minnesota: West Publishing Co.,1988, p. 1-2.
50. Montana Legislative Council. *The Tribal Nations of Montana: A Handbook for Legislators.* 1995, p.27.
51. Canby Jr., William C. *American Indian Law.* 2nd Edition, St. Paul Minnesota: West Publishing Co.,1988. p. 109.
52. Deloria, Jr., Vine and Clifford M. Lytle. *The Nations Within*. Austin, Texas: University of Texas Press,1984. p. 11.
53. *Opinions of the Solicitor of the Department of the Interior Related to Indian Affairs 1917 – 1974, Volume I*. Washington DC: Department of the Interior, 1979. p. 143.
54. Prucha, Francis Paul, Ed., *Documents of United States Indian Policy.* Third Edition, Lincoln and London: University of Nebraska Press, 2000. pp. 12-13, 325-326, 329, 333.
55. Prucha, Francis Paul, Ed. *American Indian Treaties: The History of a Political Anomaly*. University of California Press, 1994. pp. 312-313.

Chapter Three Content Topics and Classroom Activities

Treaty Period: Sovereignty and A Promise

Content Topics:

Congressional Act
Executive Order
Federal government roles
Inherent sovereignty
Leadership
Negotiation
Reserved rights
Rules of Treaty Interpretation
Sovereignty
Treaty
Treaty annuities
U.S. Constitution Commerce Clause
U.S. Constitution Supremacy Clause

Classroom Activities:

Word Map the following terms: government, treaty, and sovereignty, as a pre-lesson to teaching about treaties. A model of a Word Map is included in the Teaching Tools section.

Select one of the Friendship Treaties (found on the Companion DVD) and ask students to write a one-two sentence summary of each article. After they are finished, ask students to determine the intention and purpose of the treaty.

Compare a treaty with an executive order and a congressional act. How is each of them made? By whose authority? Are they of equal status?

Create a role-play of a treaty negotiation. Develop role cards for the people students will portray. On a map, identify the location of the treaty negotiation as well as the land it involved.

Select a treaty to analyze. Ask students to list the tribes involved and identify where the treaty negotiation took place. Ask the class to write one-to-two sentence summaries of each article of the treaty. Then create three categories: ceded, promised, and reserved. Give one-third of the class the task to identify exactly what was ceded, another one-third of the class the job of determining what was reserved, and the last group lists what was promised – to include payments, annuity goods, educational services, etc.

Follow the progression of treaties, agreements and acts made with the Blackfeet, Crow or Sioux tribes of Montana. Utilize the reservation timelines as a resource, along with official tribal websites and tribal history project materials.

Have students work in groups exploring several treaties, highlighting annuities. Ask groups to prioritize the annuities and services as to their importance in supporting the tribe's economic transition to reservation life.

Explore the United States Constitution. Divide the constitution in parts and assign the sections to student groups. Ask groups to write summaries of their sections, paying particular attention to any references to Indian tribes or treaty law. Come together as a class and have each group report the findings of their summary. Discuss the commerce and supremacy clause, interpreting their meaning in relation to tribal sovereignty and tribal-state-federal relationships.

Chapter Three Model Lesson
Treaty Period: Sovereignty and a Promise

Lesson Title:
Defining Treaty and Sovereignty

Grade Level:
High School

Time:
One Class Periods

Lesson Summary:
Students construct definitions of treaty and sovereignty. Students analyze a treaty using a template guide.

Learning Targets:
1. Students articulate a definition of **treaty** and provide several examples.
2. Students articulate a definition of **sovereignty** and provide several examples.
3. Students apply the definition of sovereignty to Montana tribes.

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

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

MATERIALS:
Companion DVD –
Film interview of Dan Decker (Mr. Decker is an enrolled member of the Confederated Salish & Kootenai Tribes, an attorney, and an Indian law specialist.)
Teaching Tools –
Word Map template
Teacher provided –
Dictionaries

PREPARATION:
Collect a variety of definitions of the terms **treaty** and **sovereignty.**

ENGAGEMENT:
Write the words **treaty** and **sovereignty** on the board.

Ask students to write a definition of each word.

Invite several students to share their definitions.
Ask the class to identify which word was easier to define?

EXPLORATION:
Play the film clip of Dan Decker. Instruct the class to listen for both the words treaty and sovereignty, in the context of Mr. Decker's talk.

EXPLANATION:
Draw word maps for **treaty** and **sovereignty** on the board. When doing a word map, fill in the parts "Describe it" and "Give some examples" first. After those are completed then create a class definition of the word.

Ask students to compare their definition of **treaty** and **sovereignty** with the class definition.

Have several students look up both words and read the definitions.

ELABORATION:
Have the class write two descriptive paragraphs on the sovereignty of Montana tribes. The first paragraph will describe their sovereignty before colonization. The second paragraph should describe their sovereignty today.

Remind students of the various definitions of sovereignty and information from Dan Decker's interview.

EVALUATION:
Use the descriptive paragraphs as an assessment.

Chapter Three Model Lesson

Treaty Period: Sovereignty and a Promise

Lesson Title:
Understanding a Treaty
(This lesson should be taught following the lesson "Defining Treaty and Sovereignty.")

Grade Level:
High School

Time:
One to Two Class Periods

Lesson Summary:
Students create summaries of individual treaty and constitution articles to analyze specific treaties and the U.S. Constitution

Learning Targets:

1. Students summarize individual treaty articles.
2. Students use summaries to evaluate intention and purpose.
3. Students use summaries to determine the beneficiary.
4. Students summarize articles of the U.S. Constitution

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

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

MATERIALS:
Companion DVD –

- Treaties for summarization (the 1855 Lame Bull or Judith River Treaty and/or the 1851 Fort Laramie Treaty would work well)
- 1855 Hell Gate Treaty
- U.S. Constitution

Online –

- Law Library of Montana, Indian Law Portal: http://indianlaw.mt.gov/default.mcpx

Teaching Tools -

- 1855 Hell Gate Treaty Prepared Analysis Guide

- Treaty Analysis Guide
- U.S. Constitution Analysis Guide

Teacher provided –

- Dictionaries

PREPARATION:
Make student copies of the U.S. Constitution, the Hell Gate Treaty, and one additional treaty selected from those found on the Companion DVD; make student copies of the Hell Gate Treaty Prepared Analysis Guide, Treaty Analysis Guide, and U.S. Constitution Analysis Guide; ahead of time, study the additional treaty you selected and summarize it, using the Treaty Analysis Guide; gather several dictionaries. For reference, browse through the hunting and fishing rights found at the Indian Law Portal site - http://indianlaw.mt.gov/default.mcpx - for tribally specific information.

ENGAGEMENT:
Ask the class if they have ever heard of a reference to treaty rights. Allow a few responses.
The Confederated Salish and Kootenai Tribes (CS&KT) reserved the right to fish, hunt and gather in usual and accustomed places when they negotiated the Hell Gate Treaty. When CS&KT tribal members hunt off-reservation, they are exercising the tribes' treaty right.

Ask the class if the CS&KT had the right to fish, hunt, and gather prior to the treaty. Did the treaty give them this right? No, it was their right prior to the treaty – they *reserved* their right in the treaty.

Pass out the Hell Gate Treaty and the Hell Gate Treaty Prepared Analysis Guide to the class. Ask students to find the article that reserved the right to fish, hunt and gather off-reservation.

EXPLORATION:
Hand out the additional treaty selected for the students to summarize and the blank treaty analysis guide.

Arrange students in pairs. Have each pair divide the treaty articles up to summarize. When each is finished, they need to review the other's analysis and agree on it or edit it.

Remind students to look up words they are unfamiliar with.
Have them write those words and definitions on the back of the hand out.

EXPLANATION:
Revisiting the Hell Gate Treaty Analysis, have students working in pairs go through each article and make a note as to who is the beneficiary – the Tribe/s or the United States. Instruct students to write "Tribe" or "U.S." in each Article box.

Write the article numbers of the Hell Gate Treaty on the board. Ask pairs to share their perspectives as to the beneficiaries for each article. Discuss as you go through them.

Have students repeat the process of identifying the beneficiary for each article in the treaty they analyzed.

Share again as a whole class.

ELABORATION:
Ask students what they think the legal relevance of a treaty is today. Discuss responses.

Pass out copies of the U.S. Constitution. Ask students to create a table to analyze the constitution for the articles only, not the amendments.

Write the constitution article numbers on the board. Ask pairs to give a summary of each article.

Discuss Article 1, section 8, which situates the government-to-government relationship between the federal government and Tribes.

Discuss Article 6, which positions treaty law as the Supreme Law of the Land. This article is sometimes referred to as the Supremacy Clause. Treaties between American Indian tribes and the United States remain a solemn obligation and a legal agreement.
Students turn in their treaty and constitution handouts for evaluation.

EVALUATION:
Student pairs will be evaluated by the quality of their treaty and constitution analysis.

Chapter Four Tribal Histories Narrative

Reservation Period: Confinement

A reservation is an area of land "reserved" by or for an Indian band, village, or tribe (tribes) to live on and use. Reservations were created by treaty, by congressional legislation, or by executive order.[56]

The confinement of American Indians to reservations brought satisfaction to the homesteader and grief to the Indian. Annuities promised in treaties did not come in substance, quality, or quantity as pledged. Subsistence living was impossible on a restricted land-base. Leaving the reservation required a pass and one could not count on securing one. The liberty of crossing the new invisible political boundary could no longer guarantee food. The staff of life that had supported the people from the beginning of time had all but disappeared.

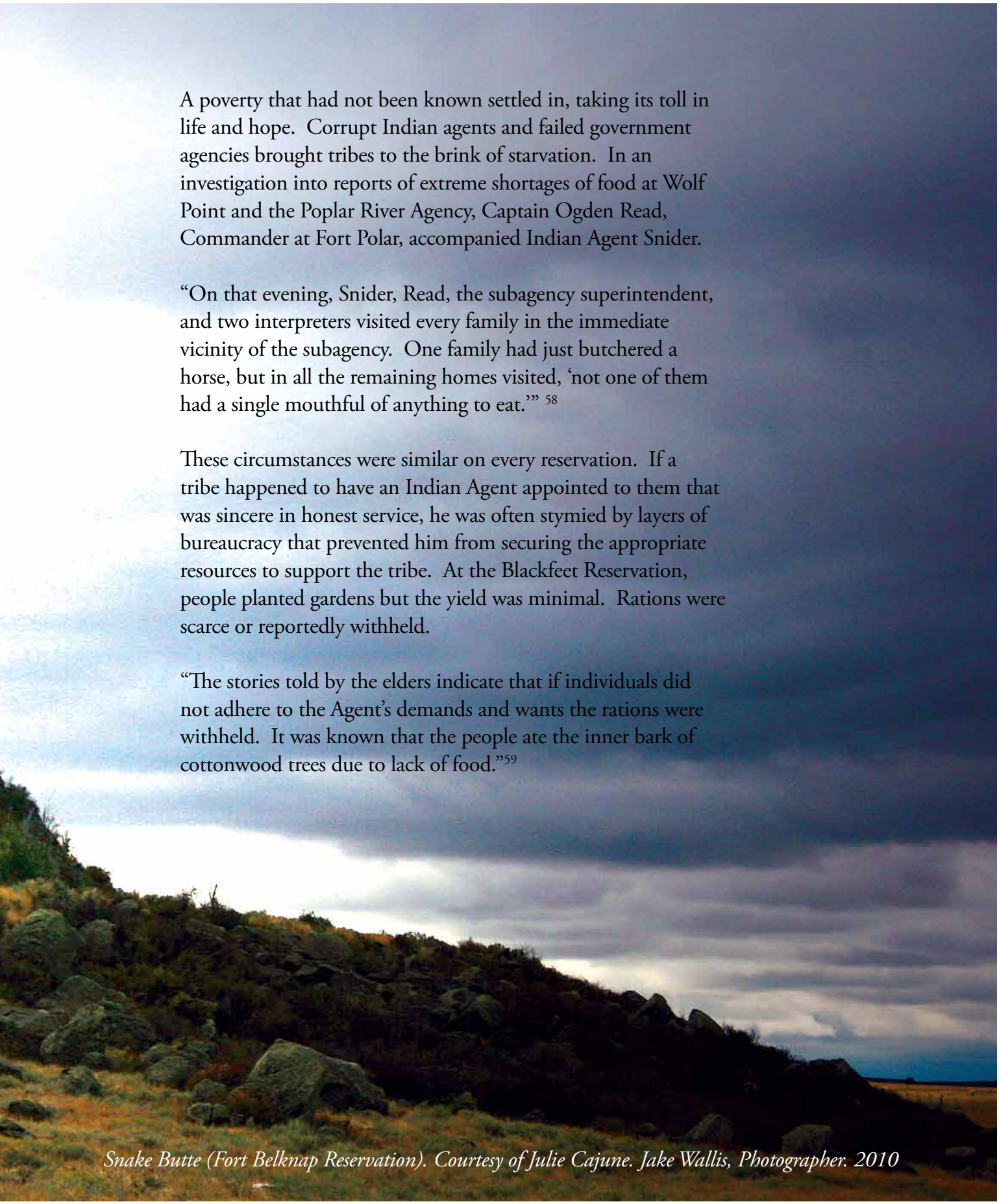
The complaints of Fort Peck Assiniboine and Sioux were about the destruction of their bison by fellow Indian people, an increasingly poignant story as these Natives crowded together to hunt the rapidly disappearing bison. At this same time during the summer and fall of 1879, Fort Peck tribesmen for the first time witnessed the wholesale slaughter of bison by white hide hunters. In late October 1879, General Phillip Sheridan reported that these white commercial hunters had killed thousands of bison along the Red Water and Big Dry Creeks, one of Sitting Bull's most prized winter camping areas, on the south side of the Missouri River.[57]

A poverty that had not been known settled in, taking its toll in life and hope. Corrupt Indian agents and failed government agencies brought tribes to the brink of starvation. In an investigation into reports of extreme shortages of food at Wolf Point and the Poplar River Agency, Captain Ogden Read, Commander at Fort Polar, accompanied Indian Agent Snider.

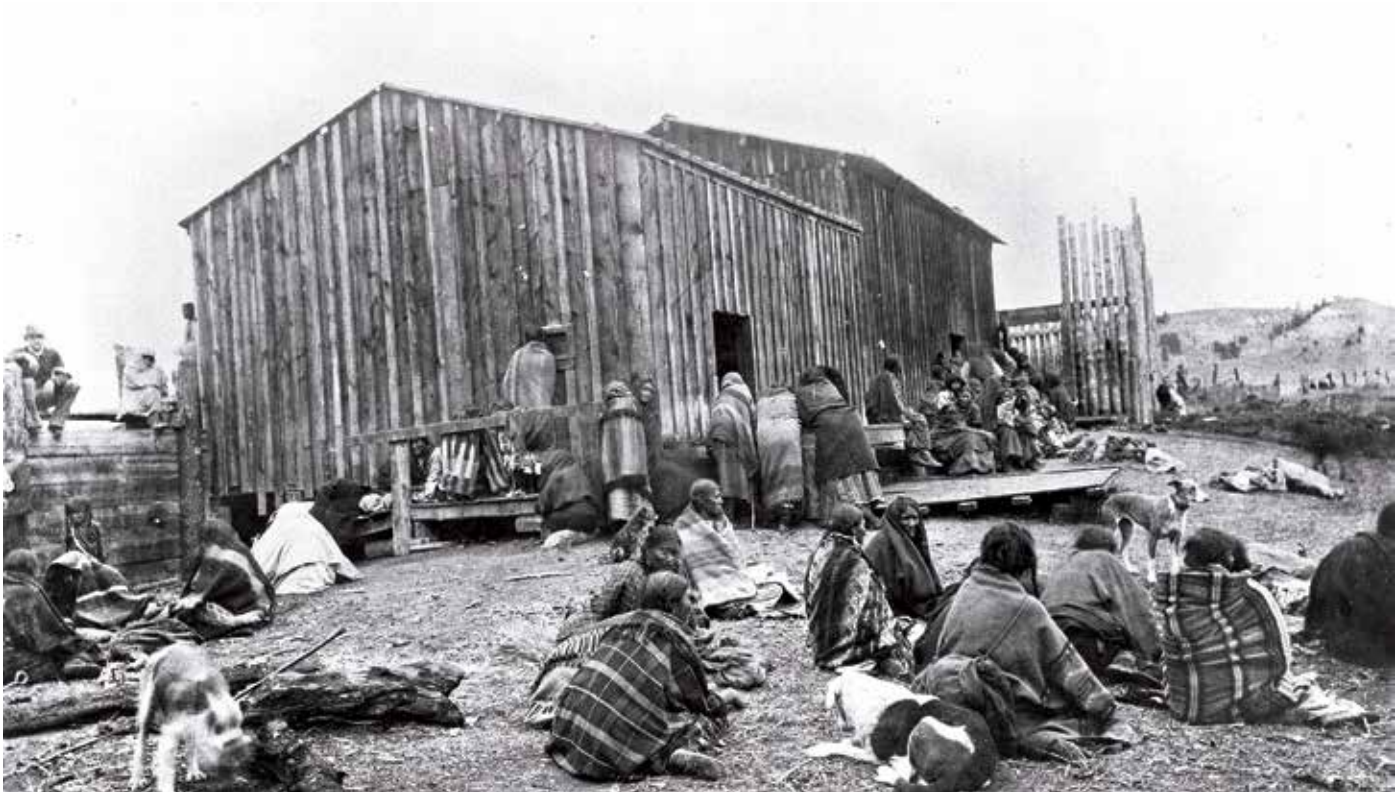
"On that evening, Snider, Read, the subagency superintendent, and two interpreters visited every family in the immediate vicinity of the subagency. One family had just butchered a horse, but in all the remaining homes visited, 'not one of them had a single mouthful of anything to eat.'" [58]

These circumstances were similar on every reservation. If a tribe happened to have an Indian Agent appointed to them that was sincere in honest service, he was often stymied by layers of bureaucracy that prevented him from securing the appropriate resources to support the tribe. At the Blackfeet Reservation, people planted gardens but the yield was minimal. Rations were scarce or reportedly withheld.

"The stories told by the elders indicate that if individuals did not adhere to the Agent's demands and wants the rations were withheld. It was known that the people ate the inner bark of cottonwood trees due to lack of food."[59]



Snake Butte (Fort Belknap Reservation). Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010



Issue Day (Cheyenne). Christian Barthelmess, Photographer. #PAc 95-68.C425. Courtesy of the Montana Historical Society Research Center, Montana Historical Society, Helena, Montana.

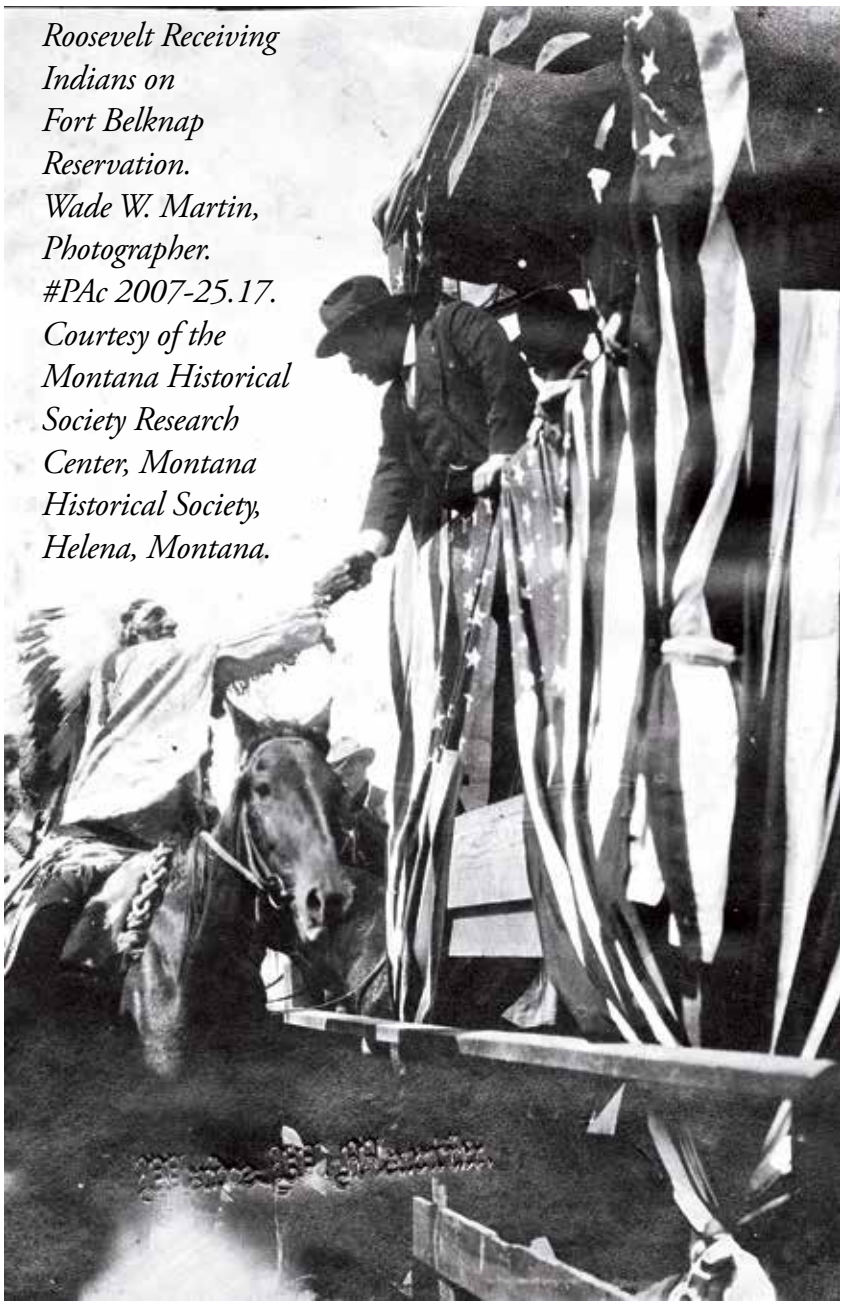
The Northern Cheyenne worked with Indian Agent Robert Upshaw to begin farming reservation lands. Despite valiant efforts, conditions worked against producing crops of any significance – these included drought, insects, and no irrigation system. To supplement their diet, tribal members tried to hunt, but as mentioned earlier, the buffalo were gone, and other game had been depleted.

"It was only a matter of time until some hunter, unable to find any game, shot and butchered a cow belonging to a neighboring white rancher…Upshaw and later agents quickly realized that the Tongue River Reservation was ill-suited for small-scale farming."[60]

Issue Rooms and Beef Corrals On Ration Day (Cheyenne). Fannie Stohr, Photographer. Courtesy of the Montana Historical Society Research Center, Montana Historical Society, Helena, Montana. #955-674

As human survival became so dependent on the Indian agent and the Indian Bureau, traditional life for all the tribes was dramatically altered. The Indian Bureau and the role of the Indian Agent undermined traditional decision-making and leadership.

Agents recruited Indian men into the Indian Police service. Men of particular status were also recruited as judges. This created a foreign system of rule and set members of the same tribe against each other at times. At other times, the men serving as police or judges ignored the Agent's orders and policy and followed their own conscience. These actions resisted assimilation and oppression. Such was the case with Salish Judge Louison. The Denver Public Library's Western History/Geneology archives state that he known on the reservation for speaking out against the erosion of customs and traditions and also was a participant in the U.S. Indian Congress in Omaha, October 1898.



Roosevelt Receiving Indians on Fort Belknap Reservation. Wade W. Martin, Photographer. #PAc 2007-25.17. Courtesy of the Montana Historical Society Research Center, Montana Historical Society, Helena, Montana.

In 1891, however, Louison was dismissed from his position as Judge because Ronan alleged he was campaigning for preservation of the old ways. Ronan charged that Louison and Big Sam were competing for a following to replace the recently deceased Chief Arlee. In 1896 Agent Joseph Carter arrested Louison for presumably opposing the Agent's authority to halt an Indian dance. In 1897, however, Carter reappointed Louison as Indian Judge, a position he held at least until 1909.[61]

The federal government's manipulation of tribal affairs crossed the line of politics to the most intimate domain – spirituality. Tribal religious beliefs and cultural practices were for the most part completely misunderstood and judged pagan and inferior. In 1883, Henry M. Teller, Secretary of the Interior and Hiram Price, Commissioner of Indian Affairs, established Rules Governing the Court of Indian Offenses. The rules criminalized expressions of native spirituality, imposing fines and jail time for participation in cultural traditions and religious ceremonies. Medicine men were specifically targeted and any healing activities were judged illegal and subject to imprisonment. Such attitudes and ignorance continue to affront Indian people into the 21st century.

Chapter Four Notes
Reservation Period: Confinement

56. Montana Legislative Council, *The Tribal Nations of Montana: A Handbook for Legislators.* 1995. P. 26.
57. Miller, Dennis, Dennis Smith, Joseph McGeshick, James Shanley, and Caleb Shields. *The History of the Assiniboine and Sioux Tribes of the Fort Peck Reservation in Montana 1800 – 2000*. Fort Peck Community College and Montana Historical Society, 2008. p.119.
58. Ibid., p. 128.
59. Blackfeet Community College, *Days of the Blackfeet.* Helena, MT: Office of Public Instruction, 2008. p. 5.
60. Weist, *Tom, History of the Cheyenne People.* Billings, Montana, Montana Council for Indian Education,1977, p. 123.
61. Bigart, Robert and Clarence Woodcock, Eds. *In the Name of the Salish and Kootenai Nation.* Pablo, Montana: Salish Kootenai College Press, 1979. p. 27.

Chapter Four Period Content Topics and Classroom Activities

Reservation Period: Confinement

Content Topics:

Annuity distribution
Assimilation
Bureau of Indian Affairs
Criminalization of culture and religion
Cultural adaptation/change
Indian Agents
Indian Court of Offenses
Indian Police
Pass system for off-reservation travel
Paternalism
Poverty
Religious oppression
Treaty abrogation
Undermining of traditional leadership and governance

Classroom Activities:

Create a word map of the term reservation.

Provide Montana maps with reservations to students and have students list the following by each reservation: reservation name, tribe/s of that reservation, date established and tribal headquarters.

Create graphs comparing the land base size of the seven reservations. Use the graphs in a written report describing the geography of each reservation. Reports should include the size of the land base, the percentage of trust and fee land, the major rivers and mountain ranges, census data on Indian and non-Indian reservation populations.

Discuss the economic changes necessary for confinement to reservation land bases. Ask the class to generate a list of essential resources necessary for tribes to begin ranching and farming. Explore the geography of each reservation with the class. Rank the reservations in order of most resources necessary for successful ranching and farming.

Identify tribal leaders from every reservation. Allow students to select one of the leaders to create a report on. In the report, ask the student to identify what they believe was the most significant challenge facing that tribal leader.

Select Indian Agents from several reservations and create short biographies of them. What reservation did they serve? What did they do before they were an Indian Agents? What was the role

of the Indian Agent? How were their years of service Indian Agents characterized? As a concluding paragraph to the biography, ask students to imagine why the person chose to be an Indian Agent.

Compare the 1855 Treaty of Hell Gate with the Salish, Pend d'Oreille and Kootenai to the 1884 Executive Order establishing the Northern Cheyenne Reservation. What are the differences? What are the similarities?

Examine cultural and spiritual oppression by examining the Rules Governing the Court of Indian Offenses. Conclude the lesson with a reading and discussions of the public apology letter to tribes and/or the American Indian Religious Freedom Act.

Create eight groups in the class and assign each group one of the seven reservations and one to the Little Shell Chippewa tribe, officially recognized by the state of Montana but not by the US Government. Each group creates a report on the reservation/tribe they were assigned. Reports are to include, as applicable, the date it was established, natural resources, size in acres, tribal member population, tribal flag, tribal headquarters, significant geographic features, and historic sites.

Compare the number of reservations in Montana with other states.

Chapter Four Model Lesson
Reservation Period: Confinement

Lesson Title:
Montana Reservations and Little Shell Tribe of Chippewa Indians Facts Book

Grade Level:
Intermediate 3-5

Time:
Two Class Periods

Lesson Summary:
Students learn basic facts as they put together a fact book on the seven Indian reservations and the Little Shell Tribe of Chippewa Indians in Montana. [**Note:** The Little Shell Tribe of Chippewa Indians is without a reservation land base in Montana and members live throughout the state and region. Their current tribal headquarters is in Great Falls, MT. The state of MT officially recognizes this tribe and works with them on a government to government basis. The federal government, at this time, does not recognize them as an official American Indian Tribal Nation.]

Learning Targets:
1. Students locate and identify Montana's seven Indian reservations on a Montana map.
2. Students investigate the Little Shell Tribe of Chippewa Indians, which does not have its own reservation.
3. Students locate and identify each reservation's/Little Shell's tribal headquarters.
4. Students design and publish a reservation/Little Shell fact book with text, images, and maps.

Essential Understandings Regarding Montana Indians 1:
There is great diversity among the 12 tribal nations of Montana in their languages, cultures, histories and governments. Each nation has a distinct and unique cultural heritage that contributes to modern Montana.

Montana Social Studies Content Standard 3:
Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement and regions).

MATERIALS:
Official tribal websites -
- Blackfeet Nation - http://www.blackfeetnation.com/
- Confederated Salish and Kootenai Tribes - http://www.cskt.org/
- Crow Tribe Apsáalooke Nation - http://www.crowtribe.com/
- Fort Belknap Indian Reservation - http://www.ftbelknap-nsn.gov/

- Fort Peck Tribes -http://www.fortpecktribes.org/
- Little Shell Tribe of Chippewa Indians - http://www.littleshellmt.com/
- Northern Cheyenne Tribe - http://www.cheyennenation.com/
- Rocky Boy's Reservation - http://www.rockyboy.org/

Sent to school libraries by OPI -

- *Montana Indians: Their History and Location* (also available on the OPI website(http://www.opi.mt.gov/pdf/indianed/resources/MTIndiansHistoryLocation.pdf)
- *The Apsáalooke* (Crow Indians of Montana): A Tribal Histories Teacher's Guide
- *Challenge to Survive Series: History of the Salish Tribes of the Flathead Indian Reservation*
- *Days of the Blackfeet*
- *The History of the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana, 1800 – 2000*
- *A History of the Cheyenne People*
- *We, the Northern Cheyenne People: Our Land, Our History, Our Culture*

Teacher provided -

- Montana map
- Student outline maps with Montana reservations - two options
- One version located in Teaching Tools
- Another version available from the OPI website http://opi.mt.gov/programs/indianed/reservationmap.htmlß

PREPARATION:

Make copies of Montana outline maps with reservations; collect books on Montana tribes; arrange for student access to tribal websites

ENGAGEMENT:

Give students the Montana outline map with reservations. As applicable, ask students to fill in the following information by each reservation:

- Name of reservation
- Tribe/s of reservation
- Location of tribal headquarters

EXPLORATION:

As applicable, students research the following reservation facts:

- Name of reservation
- Tribe/s of reservation
- Tribal headquarters
- Tribal population
- Significant natural resources
- Size of reservation land base, reservation land status (trust and fee)
- Tribal government structure

- Tribal flag
- At least one significant historic fact.

(End of first class)

EXPLANATION:
Students complete their research if necessary.

Students design their own book on Montana's seven reservations and the Little Shell Tribe. Each selects a title, graphics, maps, and photographs to include in their book. [Note: This lesson provides an opportunity to teach/practice research skills including the concepts of plagiarism and paraphrasing, as well as citing of sources.]

ELABORATION:
Students teach the content of their book to a lower grade class.

EVALUATION:
Utilize the published book as an assessment.

Chapter Four Model Lesson
Reservation Period: Confinement

Lesson Title:
Criminalizing Spirituality

Grade Level:
High School

Time:
Two Class Periods

Lesson Summary:
Students read a primary document to determine motives and reason.

Learning Targets:
1. Students analyze a primary document for motives and reason.
2. Students research the historic context of a political action.
3. Students identify contemporary legacies of historic events.

Essential Understandings Regarding Montana Indians 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 their affairs.

Montana Social Studies Content Standard 6:
Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

MATERIALS:
Companion DVD –
- Rules Governing the Indian Court of Offenses

Teaching Tools –
- Source Analysis Form
- Seminar 1- Inner-Outer Seminar Circle
- Seminar 2 – Scoring Sheet

Following lesson –
- A Public Declaration
- American Indian Religious Freedom Act

PREPARATION:
Make student copies of the Rules Governing the Indian Court of Offenses, the Source Analysis

Form, and the Seminar 2 Scoring Sheet; read the primary source documents - Rules Governing the Indian Court of Offenses, A Public Declaration, and the American Indian Religious Freedom Act.

ENGAGEMENT:
Ask the class to provide a list of reasons that colonists came to the New World. When a student provides the response **freedom from religious persecution,** stop, and highlight that response.

Read the American Indian Religious Freedom Act to students. Ask the class to provide a list of circumstances that would require such legislation. Write the responses on the board.

Inform the class that they are going to go back in time to ascertain the possible reasons for the development of the American Indian Religious Freedom Act. To do so, let the class know they will be looking at the reservation period when Indian Agents and government officials were making decisions as to how Indian people would live – to the point of religious expression and practice.

EXPLORATION:
Give students copies of the Source Analysis Form and the Rules Governing the Indian Court of Offenses. Provide the rest of class time for reading and completing the form.

Explain the structure of the Inner-Outer Seminar Circle: In many respects this activity resembles a Socratic seminar, but students manage the seminar by taking turns discussing prepared questions. Students learn from one another while the teacher observes. Half the class discusses while in the inner circle; the other half takes notes in the outer circle. Seminar Sheets 1 and 2 include guidelines with student instructions and a scoring sheet for recording student participation. Review Seminar sheets 1 and 2 with the class.

Inform the class that they will be using the Rules Governing the Indian Court of Offenses as the topic document for the seminar. They will need to read the document at least two more times and develop four questions and answers. Provide students copies of the Seminar Scoring Sheet so they will know how they will be graded.
(End of First Class)

EXPLANATION:
Conduct the Inner-Outer Seminar Circle. Remind students of grading and behavior expectations.

ELABORATION:
Share the Public Declaration from the Pacific Northwest churches. Discuss the value and role of public apologies. Compare the dates of the American Indian Religious Freedom Act and the apology.
Pose the question, "Is there a contemporary situation that this past circumstance can inform?"

EVALUATION:
Use the completed Source Analysis Forms and the scoring from the seminar as assessments.

"A Public Declaration"

A PUBLIC DECLARATION
TO THE TRIBAL COUNCILS AND TRADITIONAL SPIRITUAL LEADERS OF THE INDIAN AND ESKIMO PEOPLES OF THE PACIFIC NORTHWEST
In care of Jewell Praying Wolf James, Lummi

Seattle, Washington
November 21, 1987

Dear Brothers and Sisters,

This is a formal apology on behalf of our churches for their long-standing participation in the destruction of traditional Native American spiritual practices. We call upon our people for recognition of and respect for your traditional ways of life and for protection of your sacred places and ceremonial objects. We have frequently been unconscious and insensitive and have not come to your aid when you have been victimized by unjust Federal policies and practices. In many circumstances we reflected the rampant racism and prejudice of the dominant culture with which we too willingly identified. During the 200th Anniversary year of the United States Constitution we, as leaders of our churches in the Pacific Northwest, extend our apology. We ask your forgiveness and blessing…

May the promises of this day go on public record with all the congregations of our communions and be communicated to the Native American peoples of the Pacific Northwest. May the God of Abraham and Sarah, and the Spirit who lives in both the cedar and Salmon People be honored and celebrated.

Sincerely
The Rev. Thomas L. Blevins, Bishop
Lutheran Church in America

The Rev. Dr. Robert Bradford, Executive Minister
American Baptist Churches of the Northwest

The Rev. Robert Cook
N.W. Regional Christian Church

The Right Rev. Robert H. Cochrane, Bishop
Episcopal Diocese of Olympia

The Rev. James Halfaker, Conference Minister

Washington North Idaho Conference
United Church of Christ

The Most Rev. Raymond G. Hunthausen
Archbishop of Seattle
Roman Catholic Archdiocese of Seattle
The Rev. Elizabeth Knott, Synod Executive
Presbyterian Church

The Rev. Lowell Knutson, Bishop
North Pacific District
American Lutheran Church

The Most Rev. Thomas Murphy
Coadjutor Archbishop
Roman Catholic Archdiocese of Seattle

The Rev. Melvin G. Talbert, Bishop
United Methodist Church

American Indian Religious Freedom Act

Public Law 95-341

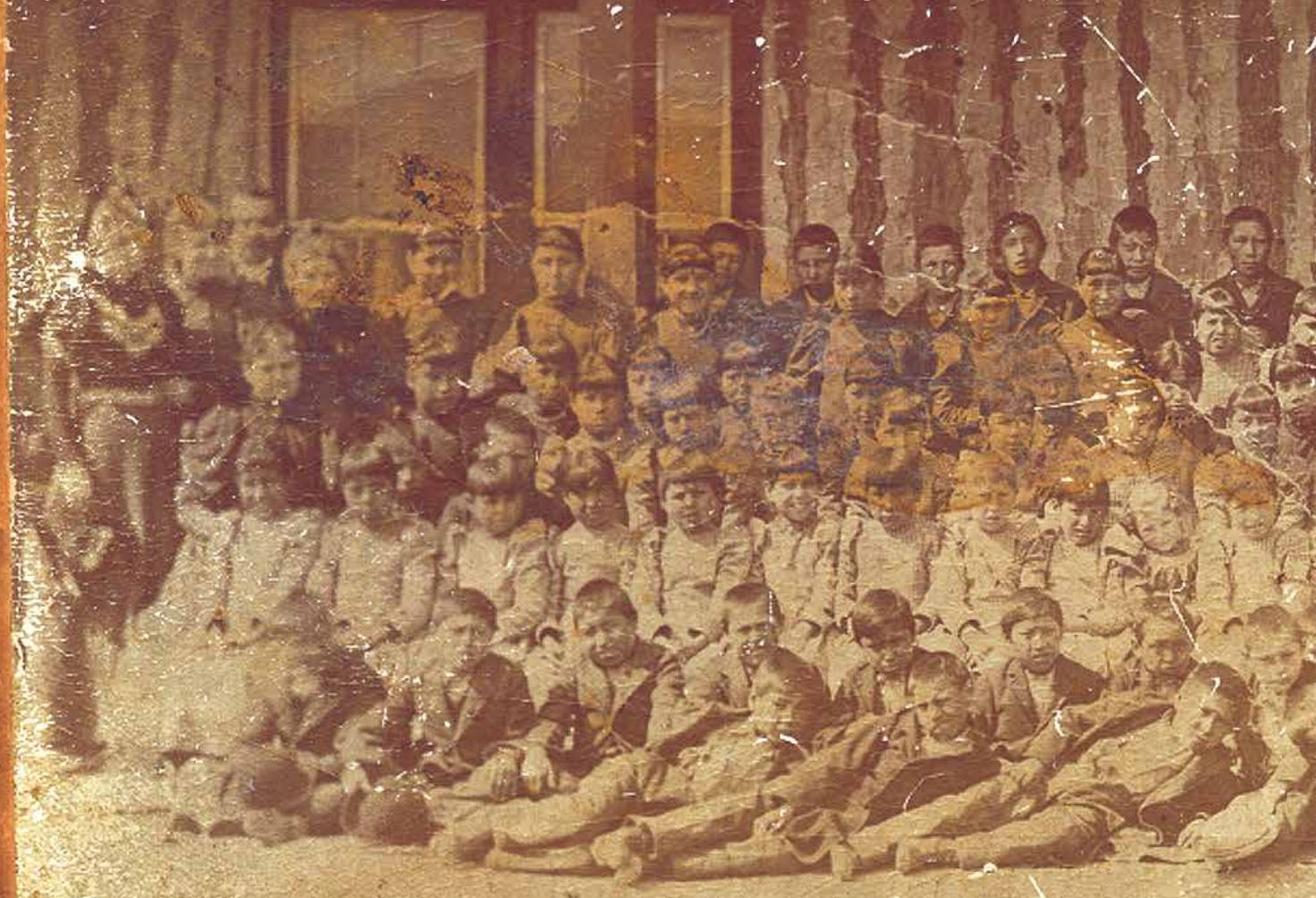
August 11, 1978, 95 Congress

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That henceforth On and after August 11, 1978, it shall be the policy of the United States to protect and preserve for American Indians their inherent right of freedom to believe, express and exercise the traditional religions of the American Indian, Eskimo, Aleut, and Native Hawaiians, including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonials and traditional rites

Chapter Five Tribal Histories Narrative

Boarding Schools: The Abduction of Children

"Among no other people, so far as is known, are as large a proportion of the total number of children of school age located in institutions away from their homes as among Indians under the boarding school policy."[62]



Missionaries primarily undertook early education efforts among Indian people. Their central purpose of educating Indian people was to teach them Christian doctrine. Many of the treaties with Montana tribes included provisions for education. As the government was unable to organize so many educational projects across the country, funding was allocated to missionaries providing educational services. This financial support came through Congress' Civilization Fund, which continued to fund educational endeavors among Indian tribes until 1873.

Poplar School May 18, 1897. Courtesy of Sheldon Headdress (Assiniboine)

"Be it enacted that…For the purpose of providing against the further decline and final extinction of the Indian tribes, adjoining the frontier settlements of the United States, and for introducing among them the habits and arts of civilization, the President of the United States shall be, and he is hereby authorized, in every case where he shall judge improvement in the habits and condition of such Indians practicable, and that the means of instruction can be introduced with their own consent, to employ capable persons of good moral character, to instruct them in the mode of agriculture suited to their situation; and for teaching their children in reading, writing and arithmetic....U.S. Statutes at Large, 3:516-17" [63]

The First Saint Xavier Mission Building. [Built twenty-five years before photo in 1908] Lot 10 B1/12/01. William Brings, Photographer. Courtesy of the Montana Historical Society Research Center, Montana Historical Society, Helena, Montana.

Every reservation in Montana has a history of both parochial and government schools providing the first formal educational services to children. Some schools operated as day schools, while others were boarding schools. Indian parents were not always in agreement with their children going to the schools, in particular the boarding schools. Elders from every reservation can recall the stories of the Indian Agents literally rounding up the children. If parents refused to relinquish their children, they were threatened with rations being withheld. In other circumstance parents allowed their children to be taken to school where they assumed at least they would have a regular diet.

The Catholic Church, through the Sisters of Providence, established one of the first mission schools in Montana. Arriving on the Flathead Indian Reservation in 1864, the Sisters operated the school until 1916, when the building burned down. In the meantime, Ursuline nuns had arrived and started another school. Ursuline nuns also started a school on the Northern Cheyenne Reservation in 1884.

The St. Labre Catholic Boarding School founded in 1884 on the Northern Cheyenne Reservation is still in operation in Ashland. On the Rocky Boy Reservation, the tribe made the decision to construct a school so that their children would be able to attend school on the reservation. Consisting of a one-room log house, constructed by tribal members, the school was built in 1916.

While there were numerous schools for Indian children both on and off the reservations, children

were still sometimes sent away to larger government boarding schools. In 1878, the government boarding school system began with Colonel Pratt's well-known institution at Carlisle, Pennsylvania. Pratt's infamous motto was "Kill the Indian, Save the Man."

Following is a partial list of the tribal affiliation of children attending Carlisle from 1879 – 1918.[64]

Assiniboine	56	Crow	97
Blackfeet	187	Flathead	19
Cheyenne	249	Gros Ventre	43
Chippewa	998	Kootenai	3
Cree	1	Sioux	1126

Conditions at schools varied in regard to diet, instruction, and treatment. What remained consistent was the unwavering aim of assimilation. At boarding schools students attended class for half a day and then worked the other half. The labor of children literally ran the schools. The Brookings Institution undertook a comprehensive study on the administration of Indian people. The published report (often called The Meriam Report) was a scathing indictment of failed Indian policy. The section devoted to education had this to say about conditions at boarding schools:

Learning Finger Songs at Carlisle Indian School, Children's Primary Class 1, 1901. # JO-01-04-2. Courtesy of the Cumberland County Historical Society.

> Half-Time Plan Not Feasible for All Children. If the labor of the boarding school is to be done by the pupils, it is essential that the pupils be old enough and strong enough to do institutional work…At Leupp, for instance, one hundred of the 191 girls are 11 years of age or under. The result is that the institutional work, instead of being done wholly by able-bodied youths of 15 to 20 nominally enrolled in the early grades, has to be done, in part at least, by very small children—children, moreover, who, according to competent medical opinion, are malnourished…. In nearly every boarding school one will find children of 10, 11, and 12 spending four hours a day in more or less heavy industrial work—dairy, kitchen work, laundry, shop. The work is bad for children of this age, especially children not physically well-nourished; most of it is in no sense educational since the operations are large-scale and bear little relation to either home or industrial life outside; and it is admittedly

> unsatisfactory even from the point of view of getting the work done…. At present the half-day plan is felt to be necessary, not because it can be defended on health or educational grounds, for it cannot, but because the small amount of money allowed for food and clothes makes it necessary to use child labor. The official Course of Study for Indian Schools says frankly:
>
> 'In our Indian schools a large amount of productive work is necessary. They could not possibly be maintained on the amounts appropriated by Congress for their support were it
>
> not for the fact that students [i.e., children] are required to do the washing, ironing, baking, cooking, sewing; to care for the dairy, farm, garden, grounds, buildings, etc.—an amount of labor that has in the aggregate a very appreciable monetary value.'
>
> The term "child labor" is used advisedly. The labor of children as carried on in Indian boarding schools would, it is believed, constitute a violation of child labor laws in most states…Indian school children as young as 11 years of age have been sent to the beet fields of Colorado and Kansas. The official circular … describes this work in the beet fields as 'light work, though tedious.' The beet thinning, the circular explains, 'is all done in stooping over or on the hands and knees. Small boys are very well-adapted to this work, and it can be done very nicely by the boy of from 13 to 14 years of age.' [65]

In a prior chapter on Health in the report, conditions of sanitation, overcrowding, poor diet, and inadequate health care are described along with their consequences to boarding school students. Documentation in later years revealed the troubling incidents of abuse. In a Senate subcommittee hearing, details were presented showing teacher abuse of students that was chronically ignored. Teachers that were predators were moved from school to school rather than being dismissed from the teaching service.

While we are reminded that conditions at schools differed, what remained common was the removal of children from their families at very young ages. By any standard this process now would be considered a form of violence. Though we can find some relief by relegating these circumstances to the past, the reality is that the boarding school legacy continues to visit generations of children.

"…the generally routinized nature of the institutional life with its formalism in classrooms, its marching and dress parades, its annihilation of initiative, its lack of beauty, its almost complete negation of normal family life, all of which have disastrous effects upon mental health and the development of wholesome personality…"[66]

Boarding schools, both parochial and governmental, were perhaps the most significant contributor to culture and language loss.

"When a new student comes to us, we start with the dressing ceremony and the haircut ceremony. Our boarders must sacrifice the three braids that encircle and decorate their heads. Our students belong to four different tribes: the Flatheads, the Pend d'Oreille, the Kootenai, and the Nez Perce. Our purpose is to completely civilize our natives by habituating these students to work, particularly agriculture, and by teaching them English which will serve them well later." [67]

If one can imagine successive generations of children being removed from their families and communities (for varying amounts of time - in some instances from early childhood to adulthood), one begins to understand the tragedy and disaster of the separation and institutionalization of whole communities of children. Some children never returned home. Children that died away from home were buried in cemeteries at the school.

Boys and girls in back of Mission truck, 1928. Children coming from the Cut Bank Boarding School. # 10588. Bureau of Catholic Indian Missions. Courtesy of Marquette University.

Chapter Five Notes
Boarding Schools: The Abduction of Children

62. The Institute for Government Research Studies in Administration. *The Problem With Indian Administration.* Baltimore, MD: Lord Baltimore Press, 1928. p 403.
63. Prucha, Francis Paul, Ed. *Documents of United States Indian Policy,* Third Edition. Lincoln and London: University of Nebraska Press, 2000. p 33.
64. Cumberland County Historical Society Website on Carlisle Indian Industrial School. http://www.historicalsociety.com/ciiswelcome.html
65. The Institute for Government Research Studies in Administration. *The Problem With Indian Administration.* Baltimore, MD: Lord Baltimore Press. 1928, pp. 375 - 376.
66. Ibid. p. 376.
67. Bigart, Robert, Ed, *A Pretty Village: Documents of Worship and Culture Change: St. Ignatius Mission, Montana, 1880-1889.* Salish Kootenai College Press, 2007. pp. 90, 91.

Chapter Five Content Topics and Classroom Activities

Boarding School: The Abduction of Children

Content Topics:

Assimilation
Child labor
Coercive and compulsory school attendance
Civilization definitions
Cultural identity
Ethnocentrism
Government boarding schools
Institutionalized racism
Language loss
Meriam Report of 1928 -"The Problem With Indian Administration"
Parochial boarding schools
Proselytizing
Religious oppression
Student abuse
Tuberculosis

Classroom Activities:

As a class, create word maps of the following terms: assimilation, identity, ethnocentrism, and civilized, as a pre-lesson to the study of the boarding school period.

Have students write out their daily schedules. Provide them with several examples of schedules from American Indian Boarding Schools. One is included from the Salish Kootenai College Press book, *A Pretty Village*. Let students compare and discuss the schedules.

Locate Carlisle, Pennsylvania on a US map. Calculate the distance from Montana reservations. Ask students how many of them have traveled that far from their home. Were they with their family? Friends? School Group?

Utilize literature to explore boarding schools from the voice and experience of a child. The following books are recommended as exemplary resources:

- *Shi-shi-etko* by Nicola I. Campbell for Elementary Grades
- *As Long as the Rivers Flow* by Larry Loyie for Elementary Grades
- *My Name is Seepeetza* by Shirley Sterling for Middle Grades
- *The Flight of Red Bird: The Life of Zitkala-sa* by Doreen Rappaport for Middle Grades
- *Sweetgrass Basket* by Marlene Carvell for Middle Grades
- *Away From Home: American Indian Boarding School Experiences,* editors Margaret Archuleta, Brenda Child and K. Tsianina Lomawaima for High School Grades

Explore the traditional life of young people and then compare it to their life at boarding school. Charles Alexander Eastman's book, *Indian Boyhood*, is a great text to use and it is available FREE on-line at the University of Virginia @http://etext.lib.virginia.edu. The book is appropriate for middle and high school, but portions could be used as a read-to with elementary students.

There are many, many Internet sites on American Indian Boarding Schools. Utilize the sites to locate photographs and stories of students. Following are two excellent sites:
http://content.lib.washington.edu/aipnw/marr.html
www.historicalsociety.com/ciiswelcome.html

Chapter Five Model Lesson
Boarding Schools: The Abduction of Children

Lesson Title:
The First Day of School

Grade Level:
Adaptable grades 5-8

Time:
Three class periods

Lesson Summary: Students explore activities and schedules of a first day of school for someone their age, from a Montana Tribe, living 100 years ago.

Learning Targets:
1. Students interpret historic photographs.
2. Students review primary sources to construct a biographical sketch.
3. Students compare and contrast personal experiences with historic experiences of children their age.

Essential Understanding 5:
Federal policies put into place throughout American history, have affected Indian people and still shape who they are today. Much of contemporary Indian history can be related through several major policy periods.

Montana Social Studies Content Standard 6:
Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

MATERIALS:
Companion DVD –
- Slide show of archival photos of children in traditional settings and in Montana Indian Boarding School settings
- Oral history – Minerva Allen Sunk Pa

Following the lesson -
- Narrative from *A Pretty Village*
- School schedule from *A Pretty Village*
- Two historic photos for comparison – one of Apsáalooke (Crow) Indian children in a traditional setting and clothing and one of Apsáalooke (Crow) Indian children in a boarding school setting and clothing

Teacher provided –

- Photographs of young people with a variety of hairstyles from magazines or Internet sites
- Dictionaries

PREPARATION:

Familiarize yourself with the basic history of the boarding school policy period through the Chapter Five Tribal Histories Narrative, "Boarding Schools: The Abduction of Children." Identify information appropriate to the age of your students to share later. Make student copies of the two comparison historic photographs that follow this lesson in the guide; make student copies of narrative from *A Pretty Village*; cue the Minerva Allen Oral History to the section on her grandparents' boarding school experiences (13:00); from magazines and/or the internet, collect images of young people with a variety of hairstyles.

ENGAGEMENT:

Provide students with both historic photographs of Apsáalooke (Crow) children and ask them to carefully examine the photographs and respond to the following questions:

- When was the picture taken?
- Who took the picture?
- Where was the picture taken?
- Who is in the picture?
- What is their relationship to one another? To the photographer?
- Where are the people in the picture from?
- What is happening in the picture?
- Why was this picture taken?

Note: Discuss with students that care must be taken when trying to interpret historic photos. We probably have no way of knowing *exactly* what is going on in any given archival photo; we have different perspectives and frames of reference from the children in the photos. But what we can do is study background information and then the photos, think about them and suggest some possibilities for interpretation.

Share with students information you identified from the Chapter Five Tribal Histories Narrative, "Boarding Schools: The Abduction of Children."If you think your class is mature enough, discuss the meaning of and use of the word abduction in this narrative. Does this information change how any respond to the questions above? Allow time for students to respond accordingly.

When all students complete this task, ask them to determine as many descriptive words as they can to describe the photographs. Now ask students to give titles to the pictures. Allow about five minutes for this task.

EXPLORATION:

Ask students to try and recall their first day of school. Who was their teacher? Were they excited?

What did they wear? Did their parents bring them to the school? Have the class jot down a few notes of the details that they can remember.
(End of first class)

Use a projector to display the archival photographs of children depicting both Montana Indian Boarding School settings and traditional settings found on the Companion DVD.

Discuss student responses and thoughts about the photographs. Discuss which of the photos represent traditional settings, clothing, etc. Provide some specific information to the students about the photographs, such as location, names of boarding schools and tribes, etc. when that information is known.

Show the class the photographs of young people with varying hairstyles. Discuss with the class contemporary hairstyles. Ask students if they chose their hairstyle or if their parents are involved. Discuss the historic photographs that show hairstyle and adornment. Discuss the significance of hair in relation to their identity and tribal identity.

Now provide the paragraph of the **"New Student"** from *A Pretty Village* and give students a few minutes to read it. Ask students to highlight the words **boarders, ceremony, civilize,** and **habituating** as they read.

After the reading, review definitions of the words boarders, ceremony, civilize, and habituating. Discuss their meaning in the Jesuit priest's narrative. Ask students what emotions they think the children had when their hair was cut. Make a list of these on the board.

Ask students to compare the clothing in the two comparison photographs. Ask the class how they think the children felt about their traditional clothing. How did they feel about their boarding school clothing? What did they remember about their own clothes the first day they went to school?

EXPLANATION:
Have the students write down their daily school schedule. Write the boarding school schedule from *A Pretty Village* on the board. Ask students to compare the schedules. What is different? What is similar?

Discuss with students their prior knowledge of boarding schools.
(End of second class)

ELABORATION:

- View the section of film Oral History of Minerva Allen talking about her grandparents' boarding school experiences. Discuss ways her grandfather's experience differed from her grandmother's.

- Ask students to each select a person in one of the boarding school photographs and imagine he/

she is that person. Given the information gathered about the photographs and background information on boarding schools, ask each student to write about what his/her (imaginary) first day of boarding school was like. Ask students to use the word list of emotions on the board in their writing. The essay should include as many details as possible about the setting.

- Give students some time to think on their own about the Boarding School Policy. Then ask them to decide how they feel about it – pro or con and why. This can be done in the format of "Take A Stand." Students line up according to their position with one end of the line being strongly against and the other strongly for. Students then state their position and give several supporting reasons for their choice. Allow about 15 minutes for this activity.

- Evaluation – Assess students' "First Day at Boarding School" writings.

"New Student" Excerpt from *A Pretty Village*
Catholic Papers and Records for the Flathead Indian Reservation
Bob Bigart, Editor, Salish Kootenai College Press, 2008

This narrative is an excerpt from Brother E. de Rouge, Jesuit Priest working at the St. Ignatius Mission on the Flathead Indian Reservation in 1882.

"When a new student comes to us, we start with the dressing ceremony and the haircut ceremony. Our boarders must sacrifice the three braids that encircle and decorate their heads. Our students belong to different tribes. The Flathead, the Pend d'Oreilles, the Kootenai and the Nez Perce. Our purpose is to completely civilize our natives by habituating these students to work, particularly agriculture; by teaching them English which will serve them later." (p. 90)

DAILY BOARDING SCHOOL SCHEDULE
(From *A Pretty Village* Catholic Papers and Records for the Flathead Indian Reservation
Bob Bigart, Editor, Salish Kootenai College Press, 2008)

The following schedule was given for the boarding school in St. Ignatius on the Flathead Indian Reservation:

5:30 am	Wake Up
6:00 am	Mass with Rosary and Hymns
	Breakfast
	Kitchen Work
	Sweeping and Other Cleaning Chores
8:45 am	Class
11:00 am	Work
1:30 pm	Class
4:00 pm	Work
5:00 pm	Recreation or Walking
6:00 pm	Study
7:00 pm	Catechism
7:30 pm	Dinner
8:30 pm	Bedtime

"You see that work occupies a fairly considerable place in the ordering of our day. Sometimes everyone goes to the fields instead of class. Lately, our young farmers have been at work harvesting the grain, threshing, collecting potatoes, etc." (p. 91)

Crow Girls. N.A. Forsyth, Photographer. ST001.338. Courtesy of the Montana Historical Society Research Center Photograph Archives, Montana Historical Society, Helena, Montana."

Crow Indian Girls at Boarding School, Crow Agency, 1896. # 955-926. Courtesy of Montana Historical Society Research Center Photograph Archives, Montana Historical Society, Helena, Montana

Chapter Five Model Lesson
Boarding Schools: The Abduction of Children

Lesson Title:
The Boarding School Legacy: Fading Fluency

Grade Level:
High school

Time:
Two Class Periods

Lesson Summary:
Students analyze a Crow woman's perspective on the status of her language.

Learning Targets:
1. Students construct a cause and effect timeline.
2. Students identify characteristics that contribute to identity.
3. Students articulate their personal identity.

Essential Understandings Regarding Montana Indians 5:
Federal policies, put into place throughout American history, have affected Indian people and still shape who they are today. Much of contemporary Indian history can be related through several major policy periods.

Montana Social Studies Content Standard 1:
Students access, synthesize and evaluate information to communicate and apply social studies knowledge to real world situations.

MATERIALS:
Teacher provided -
- Essay, "Fading Fluency" by Luella N. Brien, first printed in Perceptions: *A Special Report on Race in Montana* by the University of Montana School of Journalism. 2005. http://nativenews.jour.umt.edu/archives/nativenews2005/1nc.htm
- Additionally, this essay is found in *The Apsáalooke (Crow Indians) of Montana: A Tribal Histories Teacher's Guide* sent by OPI to school libraries (pp. 45-50).

PREPARATION:
Familiarize yourself with the basic history of the boarding school policy period through the Chapter Five Tribal Histories Narrative "Boarding Schools: The abduction of Children" and other articles and books; make student copies of the essay "Fading Fluency."

ENGAGEMENT:
Begin the lesson with the simple question: "Who are you?" Ask students to answer this question in a narrative paragraph that they will turn in at the end of the second class period. When they are finished, suggest several ways that people identify themselves, such as through their work: "I am a teacher;" "I am an attorney;" and "I am a doctor." People also identify themselves through their religions: "I am a Christian;" "I am a Buddhist;" and "I am a Muslim." Students might identify themselves through school activities – athletics, band, honor societies, etc.

Create a class-generated list of all of the different characteristics that contribute to our identity – gender, family, religion, interests, career, age, marital status, political affiliation, citizenship, etc.

EXPLORATION:
Provide students with copies of the essay "Fading Fluency." Ask the class to note and highlight direct references or inferences to characteristics of identify.

Allow the rest of class time for reading the essay.
(End of First Class)

EXPLANATION:
Provide students with some basic background information on the boarding school policy period. As well as the Chapter Five Tribal Histories Narrative "Boarding Schools: The Abduction of Children" in this Resource Guide, there are numerous websites with information and photographs. Refer to the Content Topics and Activities section titled "Boarding Schools: The Abduction of Children" for other theme ideas, activities, literature titles, and websites.

After providing some basic background on the boarding school period, ask students to construct a brief timeline of the Crow language up to present, using the boarding school information along with Luella Brien's family tree.

Ask students to put the year 2050 on the timeline and make a prediction for that time marker.

Discuss.

ELABORATION:
Ask students to review their narrative paragraph on their personal identify from the previous class. Discuss how priorities of identify vary within our communities and our country. Explain that they will now write a second identity statement using Luella's opening statement as a template.

"Before I am a student, I am a _____. Before I am a son/daughter I am a _____. Before I am an American I am a _____ _____."

Students can modify the template as desired, as long as they include three statements.

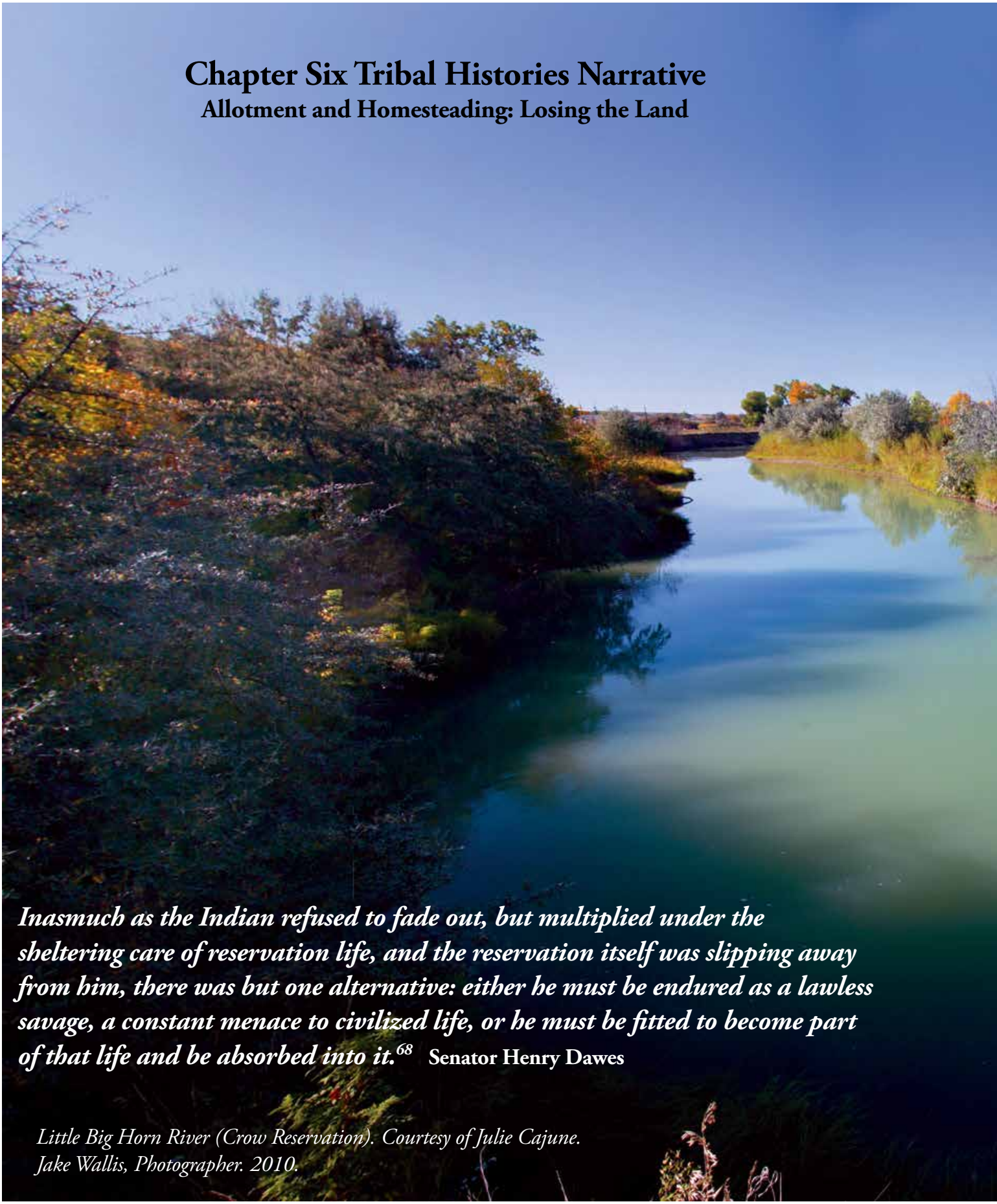
Take a moment for students to reflect on their Identity Narrative Paragraphs and their second Identity Statements following Luella's model.

Finally, have students write a concluding statement describing their personal identities.

EVALUATION:
Credit students for their timeline work and their narrative identity paragraphs and statements.

Chapter Six Tribal Histories Narrative

Allotment and Homesteading: Losing the Land



Inasmuch as the Indian refused to fade out, but multiplied under the sheltering care of reservation life, and the reservation itself was slipping away from him, there was but one alternative: either he must be endured as a lawless savage, a constant menace to civilized life, or he must be fitted to become part of that life and be absorbed into it.[68] **Senator Henry Dawes**

Little Big Horn River (Crow Reservation). Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010.

While we would be hard pressed to determine how the reservation was slipping away from Indians, we could with certainty say that reservation lands had slipped away to homesteaders and settlers. For merchants in reservation border towns, these land changes represented an increase in revenue.

Crow Indian Cowboys branding cattle about 1890. #955-786. Courtesy of Montana Historical Society Research Center Photograph Archives, Montana Historical Society, Helena, Montana

Two distinct interests brought enormous influence on the government to pass the Allotment bill sponsored by Senator Henry Dawes. Real estate speculators and Montana business owners found themselves strangely aligned with an eastern Indian advocacy group – the Friends of the Indians. The Friends of the Indians were worried about the fate of tribes. Fearing their resistance to assimilation would lead to their extinction, they felt that forcing lifestyle change was in the Indian peoples' best interest.

The General Allotment Act, or the Dawes Severalty Act, was passed in 1887. The intent was to assimilate Indian people by allotting parcels of land to individual families, thus encouraging agricultural lifestyles and breaking up communal tribal lands. The remaining land that was not allotted was deemed surplus and was authorized for sale to non-Indian buyers.

"Although allotment policy underwent a number of changes from 1887 to 1934 when allotment was finally abolished, the fundamental effect of the law remained constant: Indians, without legal or political recourse, were deprived of tribal land."[69]

Salish Chief Charlo and other tribal leaders such as Sam Resurrection formally protested allotment. Both through travel to Washington DC and through letters of opposition, the tribes made their position on allotment clear. Their resistance was dismissed and Chief Charlo died the year the reservation was opened up to homesteading.

On the Flathead Indian Reservation, only 245,000 of the tribes' 1,245,000 acres were allotted. The remaining grazing and agricultural lands were opened up to homesteading. Amendments to the allotment act further reduced the tribal land base by taking land for town sites, reservoirs, churches, the Indian Agency, and every section 16 and section 36 was taken for school support. Lands taken for schools alone amounted to over 60,000 acres.[70]

The Blackfeet, Crow, and Fort Peck suffered a similar fate with allotment. After the lands were

allotted, the "surplus" acres were opened up to homesteading. Fort Peck Superintendent Mossman remarked on the fate of allotted tribal lands lost to poverty and debt:

"Issuance of patents in fee and removal of restriction have been particularly disastrous here. These people have not been allotted long enough to have their land turned loose… Practically all of the patented land is sold, if not sold, it is mortgaged. Probably 75 per cent of the money secured is squandered. [sic] As a rule, fair prices are received."[71]

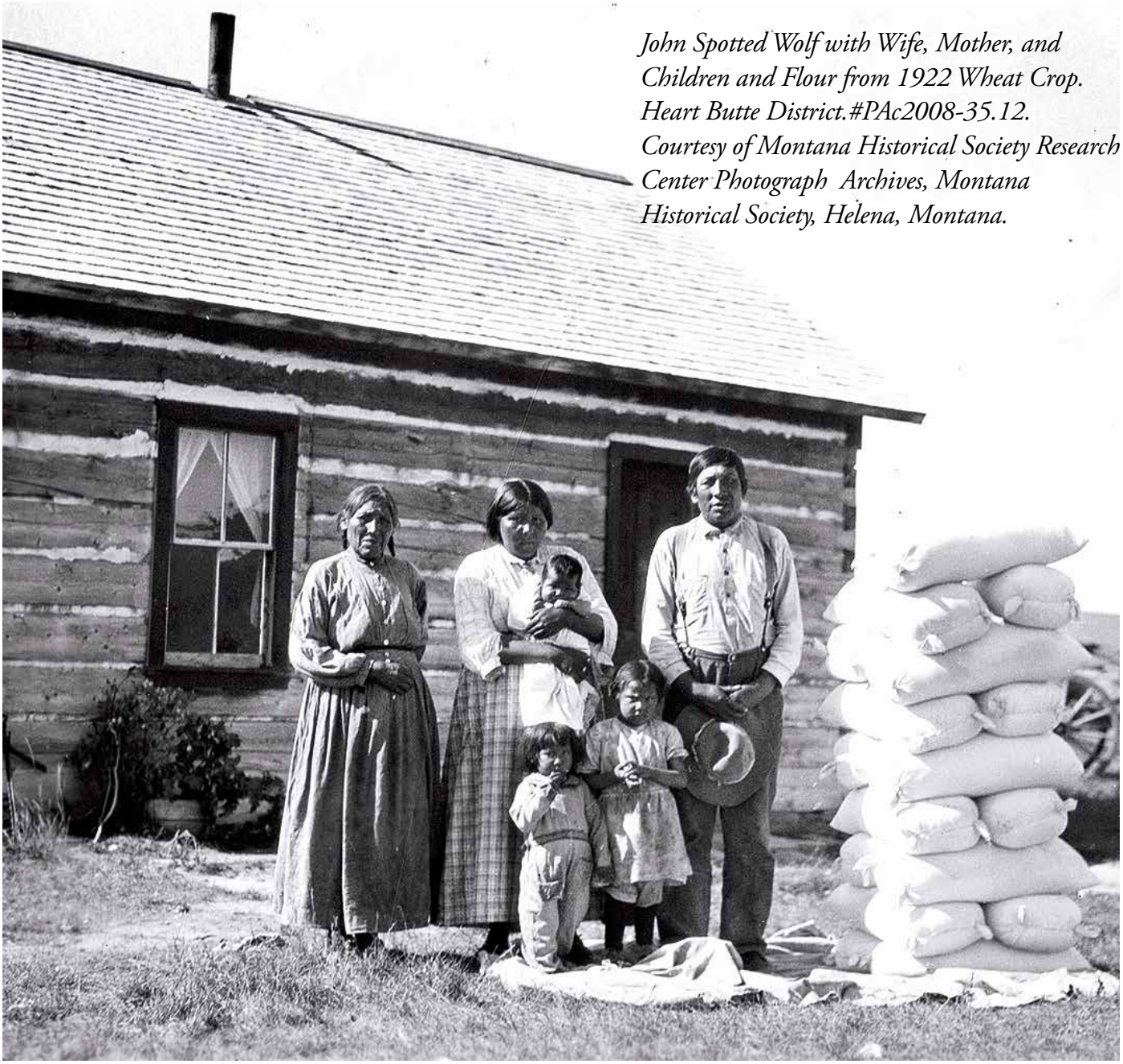
Oat Field. Fort Peck Indian Reservation – Poplar. Circa 1911. #956-004. Courtesy of Montana Historical Society Research Center Photograph Archives, Montana Historical Society, Helena, Montana.

Harry Horn, Harvesting near Heart Butte. [no date]#PAc 2008-35.3. Courtesy of Montana Historical Society Research Center Photograph Archives, Montana Historical Society, Helena, Montana.

Attempts to open the Crow Reservation lands to non-Indian settlement were sponsored by legislation in 1905, 1910, 1915, and 1919. In an innovative political move, the Crow Tribe was able to influence Congress to pass the **Crow Act** in 1920, which allotted the remainder of reservation lands, excluding mountainous and other specified areas. This strategy thwarted the disposal of "surplus" Crow lands.[72] While the efforts of such leaders as Medicine Crow, Plenty Coups and Robert S. Yellowtail succeeded in protecting Crow lands from the government, there was no such remedy for poverty.[73] Some tribal allotments were sold and today non-Indians own 35 percent of Crow Reservation lands.[74]

Fort Belknap and Northern Cheyenne surplus lands were not opened up for sale to non-Indians. Rocky Boy's Reservation was never allotted. Tribal members on the Fort Belknap Reservation take great pride in holding on to their allotments even through times of severe poverty. Ninety-six percent of reservations lands remain in tribal trust. Over 50 percent of this land is individual tribal allotments.[75]

The legacy of allotment and homesteading has "checker-boarded" reservations. Non-Indian owned land within reservation boundaries has created multiple social and political issues. Often non-Indian landowners do not want to comply with tribal laws regarding land management. However, courts



John Spotted Wolf with Wife, Mother, and Children and Flour from 1922 Wheat Crop. Heart Butte District.#PAc2008-35.12. Courtesy of Montana Historical Society Research Center Photograph Archives, Montana Historical Society, Helena, Montana.

have upheld the tribes' rights to enforce natural resource policy throughout the reservations.

On the Flathead Indian Reservation, non-Indians outnumber the tribal members. For generations, Indian and white have lived in proximity as neighbors; however, cultural barriers remain solid, though invisible. Reservation schools are just beginning to include the Indian community in education planning and programming. City and county government have been resistant and slow in any kind of consultation or cooperation with tribal government. Other Montana reservations with similar land and population patterns experience the same social and political challenges.

The Consequence of Allotment: Montana Indian Reservation Land Status.

Reservation	Total Acreage	Trust Land Individual & Tribal	Fee Land Privately owned, federal and state government
Blackfeet	1.5 million	65%	35%
Crow	2.3 million	65%	35%
Flathead	1.2 million	62%	38%
Fort Belknap	650,000	96%	4%
Fort Peck	2.1 million	44%	56%
Northern Cheyenne	445,000	98%	2%
Rocky Boy's	108,000	100%	0%

* Land statistics are from official tribal websites and *The Tribal Nations of Montana: A Handbook for Legislators.*[76] Flathead Reservation statistics are from the Confederated Salish and Kootenai Tribes Land Department.

Though 19 tribes sent 57 delegates to protest both allotment and railroad rights of ways on their reservations, their protests secured nothing. Confederated Salish and Kootenai Tribal member D'Arcy McNickle commented on the regretful attitude of Congress.

"In the heat of such a discussion, it would not have occurred to any of the debaters to inquire of the Indians what ideas they had of home, of family, and of property. I would have assumed, in any case, that the ideas, whatever they were, were without merit since they were Indian." [77]

The final consequences of allotment in Montana are depicted in the land status table above. In 1887, there were approximately 138 million acres of Indian reservation lands in the country. By 1891, 20 million acres went out of Indian hands. By the end of the allotment period in 1934, Indian people were deprived of 90 million acres of their lands. Half of the remaining 48 million acres were unsuitable for agriculture, consisting of desert and semi-desert land. The most suitable land had been lost. Allotment proved to be a far cry from what Alice Fletcher, the Mother of Allotment, predicted:

"The Indian may now become a free man; free from the thralldom of the tribe; freed from the domination of the reservation system; free to enter into the body of our citizens. This bill may therefore be considered as the Magna Carta of the Indians of our country."[78]

Chapter Six Notes

Allotment and Homesteading: Losing the Land

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70. Trosper, Ronald L. *The Economic Impact of the Allotment Policy on the Flathead Reservation.* Unpub. Dissertation. Cambridge, MA: Harvard University Department of Economics, 1974. pp. 35, 43.
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72. Bryan, Jr., William L. *Montana Indians: Yesterday and Today. 2nd. Ed*. Helena, MT: American and World Geographic Publishing, 1996. P. 81.
73. Edmunds, R. David. *The New Warriors: Native American Leaders Since 1900.* Lincoln, NE: University of Nebraska Press, 2001. pp. 62-63.
74. Russell, Scott, Sec. Crow Nation's Executive Branch. April 1, 2011 Testimony for US House of Representatives Natural Resources Subcommittee on Indian and Alaska Native Affairs Oversight Hearing. "Tribal Development of Energy Resources and the Creation of Energy Jobs on Indian Lands."
75. Montana Legislative Council. *The Tribal Nations of Montana: A handbook for Legislators.* 1995.
76. Ibid.
77. Tyler, S. Lyman. *A History of Indian Policy.* Honolulu, Hawaii: University Press of the Pacific, 2001. P. 104.
78. nebraskastudies.org Section 1875-1899 "Dawes Act 1877" http://www.nebraskastudies.org/0600/frameset_reset.html?http://www.nebraskastudies.org/0600/stories/0601_0200.html Alice Fetcher was trained as an anthropologist under the Director of the Peabody Museum. Ms. Fletcher conducted fieldwork in Florida and Massachusetts that influenced her interest in ethnographic work with tribes. She spent a great deal of time with the Omaha Tribes and wrote a book of her studies, The Omaha Tribe. Fletcher had the distinction of being the first woman to work and an Indian Agent. In this capacity she participated in allotting lands of the Winnebago and Nez Perce Tribes. She brought political pressure to bear in the passing of the 1887 Dawes Act and she was often called the "Mother of Allotment."

Chapter Six Content Topics and Classroom Activities

Allotment and Homesteading: Losing the Land

Content Topics:

Assimilation
Checkerboard land ownership on reservations – trust v. fee
Communal land concepts
Dawes Act of 1887
Fee land on reservations
Fractionated interest of family tribal allotments
"Friends of the Indians"
Federal government paternalism
Non-violent resistance through political activism
Tribal census data
Trust property
Trust responsibility

Classroom Activities:

Explore with students basic definitions of trust and fee land. The Indian Land Tenure Foundation website – Land Issues – helps clarify terms and the variety of circumstances found on American Indian reservations. (http://www.iltf.org/)

Explain to students what a tribal allotment is. Allotted lands were held in trust (when something is owned by one person but managed by another – in this case, the federal government) for 25 years. After that, they could become fee patent land and be sold. However, some allotments, as on the Fort Belknap Reservation, remain in trust.

Utilize the land status map of the Flathead Indian Reservation as a teaching tool. Land status is color-coded and the map includes a key. Original tribal allotments on the map are depicted in orange. [See: Flathead Indian Reservation Land Status map located within the Montana history textbook Montana: Stories of the Land Companion Website, Ch. 13, p. 255. http://mhs.mt.gov/education/textbook/Chapter13/Chapter13.asp]

Review the Homestead Act and discuss the implications for Montana reservations.

Have students compare and contrast communal land ownership and individual land ownership on Montana reservations in the early twentieth century. What were the advantages and disadvantages of both? Would those be the same for tribes and tribal members today?

Explore the reality of fractionated interest that is common with tribal allotments. The original land of the allottee often passed down through generations of family without a will. The contemporary consequence is that hundreds of family members now collectively own interest in a single allotment

of 160 acres. Decisions for use of the land must have consensus of all the people that have a fraction of interest in the land – that fraction may be 1/160 or even less. Hence the term "fractionated interest." This could be demonstrated by selecting two students as a "couple" with an original allotment of 160 acres. The couple is given a single piece of paper representing their land. Then four students are their children. The paper is torn onto four pieces. Then those children each have children and the paper is torn again, and so on. This provides a visual demonstration to support student understanding. You could extend this activity by asking students to try to reach consensus over land use – select a student to put forth a request to build a house on the property. What might the other family members do?

High school students could summarize the Dawes Act of 1887 in groups with the purpose of determining the legislation's main intentions.

High school students can do a similar summary of the Homestead Act and discuss implications for reservation lands. The same exercise can be seen with the Pacific Railway Act.

Students can graph the land status on the seven reservations using the table in the narrative.

Identify and locate the reservations in Montana that were opened up to homesteading after allotment. Have students create a list of the political and social issues that are precipitated by non-Indian settlement on that reservation.

Chapter Six Model Lesson

Allotment and Homesteading: Losing the Land

Lesson Title:
History on Exhibit

Grade Level:
High School

Time:
Five Class Periods

Lesson Summary:
Students gain understanding of the Dawes Act of 1887 and the 1862 Homestead Act by designing a museum exhibit focusing on them.

Learning Targets:

1. Students identify multiple perspectives of one historic event.
2. Students analyze primary documents.
3. Students construct storylines of historic events.

Essential Understandings Regarding Montana Indians 5:
Federal policies, put into place throughout American history, have affected Indian people and still shape who they are today. Much of contemporary Indian history can be related through several major federal policy periods.

Montana Social Studies Content Standard 4:
Students demonstrate an understanding of the effects of time, continuity, and change on historical and future relationships.

MATERIALS:

Companion DVD –

General Allotment Act - Dawes Act of 1887
The Homestead Act of 1862

Online –

Flathead Indian Reservation Land Status map in the Montana history textbook Montana: Stories of the Land Companion Website, Ch. 13, p. 255. http://mhs.mt.gov/education/textbook/Chapter13/Chapter13.asp

Teaching Tools –

Source Analysis Form

PREPARATION:
Review the Dawes Act, Homestead Act and related resources; make student copies of the Dawes Act and the Homestead Act.

ENGAGEMENT:
Show the land status map of the Flathead Indian Reservation. Explain the color codes of the map. Read the following excerpt of the 1855 Hell Gate Treaty, explaining to the class that the treaty is referring to the lands of the Flathead Indian Reservation:

"All which tract shall be set apart, and, so far as necessary, surveyed and marked out for the exclusive use and benefit of said confederated tribes as an Indian reservation. Nor shall any white man, excepting those in the employment of the Indian department, be permitted to reside upon the said reservation without permission of the confederated tribes, and the superintendent and agent," Article 2 of the 1855 Hell Gate Treaty

Now refer back to the land status map and inform the class non-Indians own that most of the fee land. Given that the Hell Gate Treaty is still a legally binding contract, how could this current situation on the Flathead Reservation have come to be? Allow for some student responses.

EXPLORATION:
Provide half of the class with Dawes Act and the other half with the Homestead Act. Students are to complete the Source Analysis Form for the document they were given.

After the forms are completed, ask for volunteers from each half of the class to read their responses on their form.
(End of First Class)

EXPLANATION:
With the two documents as anchor texts, students are to design a museum exhibit on homesteading and allotment in Montana. As a class, brainstorm the possible components of the exhibit: items, maps, photos, primary documents, and narrative text.

Discuss how exhibits are intended to tell, show, and preserve an important story of history. Create a basic Allotment/Homesteading storyline with the whole class. Include a timeframe and all of the people involved – Indian and non-Indian. Within the "story" will be individual stories of people living through the period. Discuss how the exhibit can tell the big story and individual stories.

Assign small student groups of 2-3 particular parts/topics of the story to work on. (Suggestions: some reasons non-Indians came to reservation lands; what lives were like for some on the homesteads; what life was like for some Indian families living on allotments; the impacts on Indian people because of the physical changes to the land; the politics and economy of allotments and

homesteading; how were the various Montana Indian reservation areas impacted by allotments; the complexities of opportunities for some and the negative impacts on the cultures and traditions for others … beginning to delve into these topics will reveal additional parts/topics.) Allow two class periods for students to conduct research and design their part of the exhibit.
(End of Second and Third Class)

Have each group present their component of the exhibit. With all of the pieces together as presented, do they tell the whole story? Are pieces missing? If so, assign these topics to groups.

Spend the rest of the class period pulling together the actual exhibit materials to display in the classroom.
(End of Fourth Class)

Spend the fifth class "fine tuning" the exhibit and getting everything up in the classroom.

ELABORATION:
Invite other classes or parents to the exhibit and have students stationed by the part they worked on to serve as museum docents to the visitors.

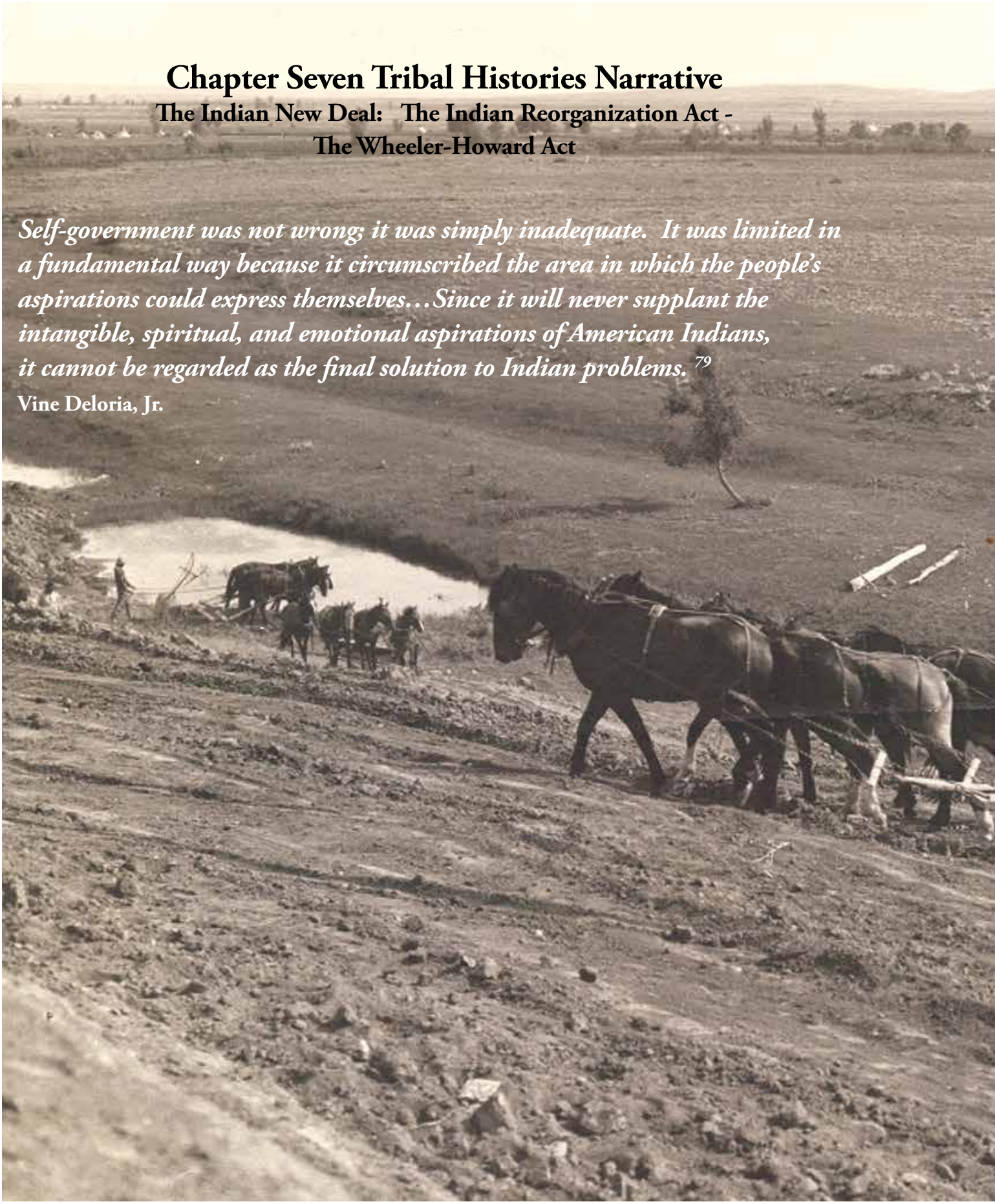
EVALUATION:
Use the completed exhibit components as an assessment.

Chapter Seven Tribal Histories Narrative

The Indian New Deal: The Indian Reorganization Act - The Wheeler-Howard Act

Self-government was not wrong; it was simply inadequate. It was limited in a fundamental way because it circumscribed the area in which the people's aspirations could express themselves…Since it will never supplant the intangible, spiritual, and emotional aspirations of American Indians, it cannot be regarded as the final solution to Indian problems. [79]

Vine Deloria, Jr.



WPA Projects 2 (Fort Peck Reservation). Courtesy of Sheldon Headdress (Assiniboine)

WPA Projects or Earlier 3. (Fort Peck Reservation) Courtesy of Sheldon Headdress (Assiniboine).

Problems were the theme of the day for those concerned or involved with Indian Affairs in the early 20th century, and problems proved to be the repetitive word in a 1928 report on Indian Administration. The report, The Problems in Indian Administration, became widely known as "The Meriam Report." The study was authorized by the Secretary of Interior in 1926, and led by Lewis Meriam of the Brookings Institution.

Cheyenne Indians. #955-649. Lame Deer, Montana, July 18, 1914. #955-649. Courtesy of Montana Historical Society Research Center Photograph Archives, Montana Historical Society, Helena, Montana.

The report painted a dismal picture of conditions in Indian country. Social and economic conditions had been exacerbated rather than improved by federal policies. No diplomacy was offered in the criticism of the Bureau of Indian Affairs management of numerous programs ranging from education to health and land. From corruption to incompetence, staff members in the Indian service were indicted, along with misguided and failed federal policies.

Montana tribes had their fair share of such examples. The Northern Cheyenne Tribe suffered numerous and disastrous consequences of the "management" by the Bureau of Indian Affairs. It was decided that the tribe would develop a tribal herd of cattle rather than individual herds, which many Cheyenne tribal members were managing quite successfully. Threat of force and jail was used to address resistance and reluctance to give up family control of their stock. The slogan "20,000 cattle in five years" was coined, predicting success and tribal profits. To make way for this tribal herd, the Bureau of Indian Affairs determined that the Cheyenne horse herd of 15,000 would have to be drastically reduced. Horses were slaughtered and owners were paid $6.55 per hide. Some horses were shipped without any compensation to the owners. Bureau management of the cattle, again at tribal protest, proved a catastrophic failure.[80]

The earlier promise of "20,000 cattle in five years" ended in the bitter realization that, of their original herd of 12,000, almost 8,000 head of cattle had been lost. For the Cheyennes, who had never wanted to relinquish control of their cattle in the first place, the good times were over. Some had lost virtually everything – most of their horses as well as their cattle – and ended up owing the government. [81]

There could really be no argument that reform in Indian Affairs was not only a necessity, but also a moral imperative. The time was right. Programs to improve economic conditions were already underway to address the brutal consequences of the Depression. Some of these programs were

underway in Indian Country. The Civilian Conservation Corps had seventy-two work camps in 15 states assigned to Indians. In 1936, many Chippewa Cree left their land assignments and agricultural pursuits to gain employment in the Works Progress Administration, the Indian Emergency Conservation Work and the Civilian Conservation Corps. While jobs were important, the WPA is considered responsible for the collapse of the Rocky Boy's cattle industry.[82]

Fort Peck Reservation, Men and Team of Horses. Courtesy of Sheldon Headdress (Assiniboine).

Starting in 1933 the government work projects did accomplish some good things at Rocky Boy. Brush was cleared and roads were built into the forests. Switchbacks were built to the top of Centennial Mountain and a lookout placed there. Firebreaks were completed where needed. An irrigation ditch was built near Box Elder Creek. Between 1933 and 1934, houses were built on assignments. At that time a house could be built for five hundred dollars. Bonneau Dam, named for a family who lived there, was also a product of the New Deal. It was built in the years 1937-40. [83]

Fort Peck Reservation, Men and Team of Horses. Courtesy of Sheldon Headdress (Assiniboine).

Employment programs would not meet the multitude of need on reservations. Land reform had become a critical issue. Decision-making and effective negotiation with the federal government continued to be impeded by both the policies and staff of the federal government. These problems had been clearly documented in the Meriam Report.

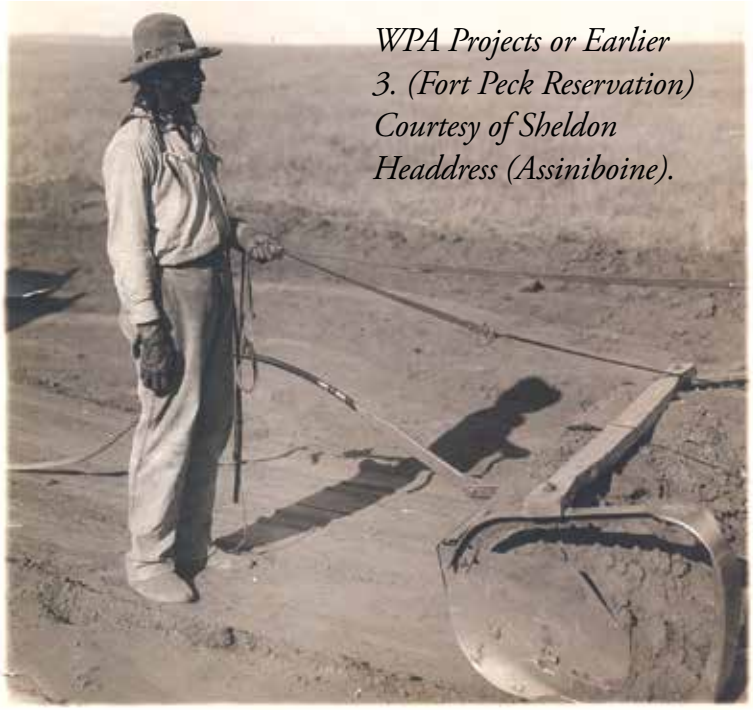
In 1933, John Collier was appointed the Commissioner of Indian Affairs. Collier had organized and served as a member of the American Indian Defense Association. He served on the Committee of One Hundred, whose charge was to make recommendations for reforms to benefit American Indians. The Committee of One Hundred was organized at the direction of Hubert Work, Secretary of the Interior, in 1923. Five distinguished Indian men served on the "Committee:" Dr. Charles

Eastman, Dakota Physician and author; Thomas Sloan, Omaha attorney who was the first Indian to argue a Supreme Court Case in 1904; Sherman Coolidge, Arapaho Minister, who survived captivity and completed a doctorate of divinity; and Arthur C. Parker, Seneca-Iroquois, archaeologist and historian, who became the Director of the Rochester Museum of Arts and Sciences.

Recommendations from the Committee included improved educational opportunities, federal scholarships for college and vocational training, moving Indian children from boarding schools to public schools, and opening a Court of Claims to Indian tribes. While these goals were on Collier's agenda, he had a sweeping, comprehensive plan for reform in Indian Affairs. Collier's guiding principles for change were:

> Indian societies must and can be discovered in continuing existence, or regenerated, and made use of.
> Indian societies must be given status, responsibility, and power.
> Land held and used by Indians is fundamental to their lifesaving program.
> Each and all freedoms must be extended to Indians. This envisions the enforcement of cultural and religious liberty.
> The grant of freedoms must be more than a remission of enslavements. The government must give Indians the freedom to organize and extend credit as well as provide technical assistance of both a business and civic nature.
> Tribes must be extended the experience of responsible democracy. [84]

Collier's plan was translated into a forty-eight-page bill covering self-government, land, education and a Court of Indian Affairs. In addition to the hearings on the bill, Collier simultaneously convened a number of Indian Congresses to involve Indian tribes during the months of March and April, 1934. Starting in Rapid City, South Dakota, a four-day conference was held. Over two hundred representatives from forty tribes attended. Following Rapid City, one Congress was held in Oregon and another in California. In the same month, three Congresses convened in Fort Defiance, Arizona, Santo Domingo, New Mexico and Phoenix, Arizona. At three different locations in Oklahoma, three more Congresses met. On April 23 and 24, the last Congress gathered at Hayward, Wisconsin, drawing Indian representatives from Wisconsin, Minnesota and Michigan.



WPA Projects or Earlier 3. (Fort Peck Reservation) Courtesy of Sheldon Headdress (Assiniboine).

WPA Projects or Earlier 3. (Fort Peck Reservation) Courtesy of Sheldon Headdress (Assiniboine).

The response to Collier's bill was mixed. Ninety-two tribes were asked to vote on the proposed reform. The result was eighteen opposed to the bill and seventy-four in favor.

The first Senate hearing on the Collier Bill was in February of 1934. At this time, Burton K. Wheeler was the head of the Senate Committee on Indian Affairs. The bill was a distinct move from current assimilation policy to self-determination. Wheeler was not in agreement with this shift. Collier endured a grueling series of hearings and ended up appealing to the White House for support, which he received from President Roosevelt. Roosevelt sent letters to Burton Wheeler in the Senate and Edgar Howard in the House. The result was a compromise negotiated by Wheeler and Collier. The modified bill brought the loss of the Court of Indian Affairs, the meticulous details of self-government, and eventually even Collier's name. In the end, the bill became known as the Wheeler-Howard Act, and probably more commonly today, the Indian Reorganization Act. [85]

While there were significant changes in the final bill, several key components remained – land reform, a revolving credit fund, and the opportunity for tribes to formally establish tribal governments.

In the area of land reform, allotment was discontinued, the trust period of allotments were extended indefinitely (to prevent further land loss), reservation land that had been declared "surplus" was withdrawn from sale and could be restored to the reservation land base, and land could be purchased for tribes with no existing land base.

Economic support was made available to tribes through a $10,000,000 revolving credit fund. An annual $250,000 appropriation was earmarked for tuition and scholarships, but was provided primarily through government loans. Possibilities for employment in the Bureau of Indian Affairs improved through implementation of Indian preference.

The establishment of Tribal governments was afforded through the adoption of a tribal constitution and corporate charter. Tribes were then authorized to conduct tribal business and negotiate with state and federal governments, as well as file suit on their own behalf.

The Wheeler-Howard Act (Indian Reorganization Act - IRA) of 1934 was not imposed on tribes. Tribes were allowed to vote on participation. However, if a tribe rejected the Act, they could not avail themselves of any provision of the Act.

Not all Montana tribes voted in favor of the Wheeler-Howard Act. The Crow and the Fort Peck Tribes rejected the act. This rejection does not indicate that these tribes did not participate in some form of self-governance. The Crow Tribe chose a general council type of government that allowed all adult tribal members a vote – what many Crow tribal members remark is a true democracy. The Fort Peck Tribes also maintained a general council form of government under their tribal constitution that was adopted in 1927.

Rocky Boy's Reservation, comprising less than 60,000 acres at the time of the Wheeler-Howard Act, was particularly interested in the provisions to acquire additional land. For the Rocky Boy's Tribes to take advantage of this opportunity, the government required a particular concession.

In order to get tribes to approve the documents under the IRA (like the constitution), Collier promised that public lands would be added to the reservations of tribes who accepted the IRA. The tribe voted 172 for and 7 against adopting the IRA. As a result of adopting the IRA, Collier held true, at least to part of that promise. That's when Gravel Coulee and Williamson Range were purchased. But before this land would be added to the existing reservation, the government added another requirement. That was the tribe must adopt twenty-five additional families into the Chippewa-Cree Tribe.[86]

Among the Tribes in favor of the IRA were the Rocky Boy's and Confederated Salish and Kootenai Tribes who in 1935 were the first tribes in the nation to adopt and ratify a constitution. After the Northern Cheyenne adopted their constitution in 1936, they negotiated a $2,000,000 loan in 1937 to establish a tribal cattle herd. After at least a decade of success, the business venture faced multiple management challenges and was discontinued in 1957.

Collier's vision of comprehensive reform was tainted by the revision of his original bill. However, despite the alterations, there were obvious gains and improvements for some tribes. The first and most apparent advantage was the immediate end of surplus land sales. Prior to the formalizing of tribal governments under Collier's act, general councils and committees had developed to conduct

business with agents and superintendents. The legitimacy of these groups was questionable at times, but formalizing a representative government secured credibility.

A significant drawback to government structure within the tribal constitution was the exclusion of traditional forms of governance. The Confederated Salish and Kootenai Tribes' Constitution recognized and named Salish Chief Martin Charlo and Kootenai Chief Koostahtah. After these Chiefs passed away, the formal inclusion of tribal leaders in the Tribal Council was discontinued. The constitutions that tribes adopted were not of their own design. They were provided a model or template that was not congruent with any of the traditional models of leadership or decision-making. This was a serious impediment to full participation from tribal members and in particular those maintaining traditional lifestyles.

With its flaws and strengths, the Wheeler Howard Act marked the evolution of numerous contemporary tribal governments that we are familiar with today. Both criticized and praised, the act became known as the Indian New Deal, and it was a move from earlier assimilation policies. However, what was not immediately apparent was soon realized; governance was limited by the continued requirement for approval of the Secretary of Interior. The Confederated Salish and Kootenai Tribes immediately felt this limitation as they set about the task of recovering reservation lands. The Bureau of Indian Affairs controlled what lands the Tribal Council purchased.

The Solicitor for the Department of Interior provided legal interpretation and opinion on the rights and powers of tribes as they began the work of political restructuring under the Wheeler Howard Act. The inherent sovereignty of Indian tribes is duly noted. In practice however, the Bureau of Indian Affairs and the Secretary of Interior would continue to direct tribal affairs for decades to come.

Perhaps the most basic principle of all Indian law, supported by a host of decisions hereinafter analyzed, is the principle that those powers which are lawfully vested in an Indian tribe are not, in general, delegated powers granted by express acts of Congress, but rather inherent powers of a limited sovereignty which has never been extinguished. Each Indian tribe begins its relationship with the Federal Government as a sovereign power, recognized as such in treaty and legislation. The powers of sovereignty have been limited from time to time by special treaties and laws….What is not expressly limited remains within the domain of tribal sovereignty, and therefore properly falls within the statutory category, "powers vested in any Indian tribe or tribal council by existing law."[87]

One examining tribal constitutions developed under the IRA will find articles determining the structure of the tribe's government and identifying specific authorities and powers of those tribal governments. These rights and powers were interpreted and identified for the Department of the Interior.

> The power to adopt a form of government, to create various offices and to prescribe the duties thereof, to provide for the manner of election and removal of tribal officers, to prescribe the

procedure of the tribal council and subordinate committees or councils, to provide for the salaries and expenses of tribal officers and other expenses of public business, and, in general, to prescribe the forms through which the will of the tribe is to be executed.

To define the conditions of membership within the tribe, to prescribe rules for adoption, to classify the members of the tribe and to grant or withhold the right of tribal suffrage, and to make all other necessary rules and regulations governing the membership of the tribe so far as may be consistent with existing acts of Congress governing the enrollment and property rights of members.

To regulate the domestic relations of its members.

To prescribe rules of inheritance with respect to all personal property and all interest in real property other than regular allotments of land.[88]

Today, all federally recognized tribes are engaged in governance, whether they chose to organize under the IRA or not. Tribal governments are making basic decisions such as such as defining who is a citizen to designing complex economic strategies. In spite of persistent challenge and scarce resources, tribal governments continue to protect their lands and people passionately with future generations of tribal members in mind.

Chapter Seven Notes

The Indian New Deal: The Indian Reorganization Act -The Wheeler Howard Act

79. Deloria, Jr., Vine and Clifford M. Lytle. *The Nations Within.* Austin, TX: University of Texas Press,1984. pp. 13 – 14.
80. Weist, Tom. *History of the Cheyenne People.* Billings, MT: Montana Council for Indian Education, 1977. p. 172-173.
81. Ibid., p. 189.
82. Stone Child College. *A History of the Chippewa Cree Tribe of the Rocky Boy's Reservation,* 2008, p. 27.http://www.archive.org/details/historyofchippew2008stamrich
83. Ibid.
84. Deloria, Jr., Vine and Clifford M. Lytle. *The Nations Within,* Austin, TX: University of Texas Press,1984. p. 59.
85. Ibid., p. 136-137.
86. Stone Child College. *A History of the Chippewa Cree Tribe of the Rocky Boy's Reservation,* 2008, p. 55. http://www.archive.org/details/historyofchippew2008stamrich
87. *Opinions of the Solicitor of the Department of the Interior Related to Indian Affairs 1917 – 1974, Volume I,* Washington DC: Department of the Interior, 1979. p. 447.
88. Ibid., p. 448.

Chapter Seven Content Topics and Classroom Activities

The Indian Reorganization Act: The Indian New Deal

Content Topics:

Bureau of Indian Affairs
Committee of One Hundred
Constitutions
Corporate charters
Exclusion of traditional forms of governance
Reform
Self-determination
Self-governance
Sovereignty
Tribal government

Classroom Activities:

Create a list of Montana tribes that organized under the Indian Reorganization (Wheeler-Howard Act). Develop a list of benefits for doing so. Create a list of possible reasons for tribes that rejected the legislation.

Analyze the tribal constitutions for duties, roles and powers of the tribal governments. (All Montana tribal constitutions, including the Little Shell Tribe of Montana, are accessible at the Law Library of Montana, Indian Law Portal - http://indianlaw.mt.gov/default.mcpx)

Compare tribal constitutions developed under the legislation with the Crow and Fort Peck constitutions that were not formed under the auspices of the Indian Reorganization Act.

Ask the class how United States citizenship is determined. Then, have eight student groups each explore one of Montana's tribal constitutions for how that tribal government determines citizenship. Come together as a class and compare and discuss citizenship requirements. Determining citizenship is a fundamental right of a nation. Guide a discussion on the implications of different tribal criteria. Please note that this is a sensitive issue and this should be done thoughtfully. Students in your class may have strong feelings about this issue.

Create word maps of the following terms: government, constitution, and citizenship.

Explore decision making by demonstrating the model of consensus and majority. Try to utilize a real class issue for the demonstration – particularly one that students are passionate about! Discuss this decision- making transition for some tribes whose traditional governance included consensus.

The Committee of One Hundred is worth exploring in a variety of ways. First the reason that they were convened, secondly the recommendations they made, and finally the committee members

themselves all warrant meaningful study. The Indian people that were members were quite remarkable in their educational accomplishments and status. Their lives and contributions to federal Indian policy are worth examining.

The role of the Bureau of Indian Affairs in the lives of Indian people and tribes motivated the pursuit for reform. Included on the Companion DVD is a public address given by Kevin Gover, Pawnee, when he served as the Assistance Secretary of the Bureau of Indian Affairs. Mr. Gover's remarks poignantly review the history of the Bureau of Indian Affairs. This document should be an essential part of study of the period of reform in Indian Affairs.

Chapter Seven Model Lesson
The Indian Reorganization Act: The Indian New Deal Period

Lesson Title:
Symbols of Nationhood

Grade Level:
Intermediate 3-5

Time:
Three Class Periods

Lesson Summary:
Students examine and compare the Great Seal of the United States and the seals of Montana Tribal Nations.

Learning Targets:
1. Students interpret meanings of visual symbols.
2. Students identify symbols of governments and nations.

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

Montana Social Studies Content Standard:
Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.

MATERIALS:
Online –
Tribal websites with seal images and explanations:
- Fort Belknap Reservation - http://www.ftbelknap-nsn.gov/seal.php
- Apsáalooke (Crow) Nation - http://www.crowtribe.com/
- Rocky Boy's Reservation - http://www.rockyboy.org/

Tribal websites with seal images only:
- Blackfeet Nation -http://www.blackfeetnation.com/
- Confederated Salish and Kootenai Tribes - http://www.cskt.org/
- Fort Peck Tribes - http://www.fortpecktribes.org/index.htm
- Northern Cheyenne Nation - http://www.cheyennenation.com/
- Little Shell Chippewa Tribe of Montana – http://www.littleshellmt.com/

Teacher provided -

- Copies of the Great Seal of the United States and description and explanation of the Great Seal of the United States (The following article - "The Great Seal of the U.S." is thorough and contains excellent images of the front and back of the current Great Seal of the United States. Access online: http://www.usa.gov/About/Great_Seal.shtml)
- Copies of Montana tribal seals, description and explanation of the tribal nation seals (when available), display-size pictures of the Montana tribal seals (Although each tribal website features a tribal seal, not all have explanations of the symbols. As a research project option, some students might be interested in contacting the tribes to ask about the seals.)
- Reference books with the State Seals of the United States
- Drawing paper, colored pencils, rulers, and shape templates.

ENGAGEMENT:

Arrange students in working groups of 3-4. Provide each group with pictures of the Great Seal of the United States, but do not provide them with any actual documentation about the seal at this time. Allow students 5-10 minutes to explore and discuss the seal. Instruct groups that each group member will select 1-2 symbols on the seal and write a possible and brief explanation of its meaning. (Pre-teach, if needed, what a symbol is.) Each group will select one symbol explanation to share with the whole class.

After each group has shared their symbol explanation, provide the class with the description found in the article of the symbols and briefly discuss how they were chosen to represent their meaning. Allow students to provide their own ideas before sharing the actual reasons. (For example: Students will have immediate ideas for the choice of the eagle and the arrows.)

Ask students how they think the Great Seal of the United States is used. What kind of documents would qualify to have the Great Seal? (Official Federal Government documents, international agreements, treaties, etc.)

EXPLORATION:

Provide each group with pictures of two Montana tribal seals. Have each group member select one symbol from each seal and write a possible and brief explanation of its meaning. What does it symbolize? After each group member has finished, have the group put together their possible symbol explanations to create a written descriptions and explanations of the two seals.

EXPLANATION:

Put up the display-size pictures of the Montana tribal seals. Review the group descriptions and explanations. Share the actual meanings based on website or interview information and discuss with students. Reinforce that several of the seals are designed to represent more than one tribe within a reservation.

In their groups, ask students to create designs for a "School Seal." Brainstorm as a whole class a

variety of symbols and their meanings. Write these on the board for students to reference. Give students drawing paper, colored pencils and shape templates. Allow groups 20 minutes to create their "School Seal" design. Instruct them to make the seals large enough for the whole class to view easily.

Post the group designs on the board and allow students a few minutes to discuss them in their groups - what they like, what they think the symbols represent. Assign each design a number.

Arrange students back as a whole class in their individual seating arrangement. Let individual students vote on a design with an anonymous paper ballot.

EXPLANATION CONTINUED:
Announce the winning "School Seal" design. Discuss how the symbols are representative of their school and complement ALL the designs.

Give each student drawing paper and materials to create their own version of the winning design. Allow students to add "personal" touches – small design elements such as colors, borders, frames, etc. Provide 30 minutes for students to complete their rendition. Inform students that these will be displayed in the hallway for other students, teachers, and parents to view.

Create a display in the hallway using the Great Seal of the United States, the Tribal Nation Seals, and the student designs of the School Seal.

ELABORATION:
Allow students to select one State Seal of the United States to study and present to the class.

EVALUATION:
Use the design of the school seals as an assessment.

Chapter Seven Model Lesson

Indian Reorganization Act: The Indian New Deal

Lesson Title:
Constitution Search

Grade Level:
High School

Time:
Two Class Periods

Lesson Summary:
Students compare preamble, governing body and citizenship as identified in articles from several tribal constitutions.

Learning Targets:

1. Students can give provide a one-two sentence description of the purpose of a constitution.
2. Students can summarize the articles of a constitution.
3. Students can identify the governing body of a Montana tribe by reading the tribal constitution.
4. Students can list two powers of tribal governance by analyzing a tribal constitution.

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

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

MATERIALS:

Teacher Provided –

- At least three Montana tribal constitutions (accessible at the Law Library of Montana, Indian Law Portal - http://indianlaw.mt.gov/default.mcpx)
- dictionaries

In Teaching Tools -

- Treaty analysis guide (easily adapted for constitution analysis)

PREPARATION:
Modify the treaty analysis guide to fit the constitutions; make student copies of tribal constitutions (most Montana tribal constitutions can be found on the tribe's official website (listed in Bibliography) or at The Native American Constitution and Law Digitization Project - http://thorpe.ou.edu/; make student copies of the modified treaty analysis guide; collect several dictionaries for student reference; read the Tribal Histories Narrative section on the Indian Reorganization Act (IRA - Wheeler Howard Act) and read through several Montana tribal constitutions; select at least three constitutions for students to analyze and compare – preferably with one non-IRA tribe which are the Crow and Fort Peck tribes.

ENGAGEMENT:
Read the Preamble of the United States Constitution to the class:

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

Ask the class what the purpose of the constitution is. Write the preamble on the board to assist responses. Ask when the constitution was written.

EXPLORATION:
Provide the class with the three tribal constitutions that they will be analyzing. Ask student volunteers to read the preambles and discuss the comparison with the preamble from US Constitution.

EXPLANATION:
This activity can be done in student groups of three, with each group member responsible for one constitution summary. Provide students the three tribal constitutions and the (modified) constitution analysis guide. Students are to summarize each article of the constitution and as they do, they are to make a note of:

- each tribe's citizenship requirements (often referred to as membership)
- the structure of the governing body
- if the tribe developed their constitution under the Indian Reorganization Act of 1934.

Note: This activity may require time beyond this class period.
(End of First Class)

ELABORATION:
Create two headings on the board: Citizenship and Governing Body
Ask students from different groups to report out their findings. Discuss the similarities and differences. Is one of the tribes not an IRA tribe? Which one? What does the class think are the

considerations for determining citizenship.

Propose a simulation to the class for students to work on in their groups. They are a tribe that has just gained federal recognition. They are in the process of developing a tribal constitution. Imagine they are the descendants of this tribe and part of a working group with the responsibility to formulate a constitution. In groups, develop a preamble, citizenship and governing body. Each group should write up their constitution in a similar format to the ones they reviewed. Care should be given to punctuation, spelling and formatting.

EVALUATION:
Assess the constitution analysis guide work and/or the simulation.

Chapter Eight Tribal Histories Narrative

Relocation and Termination: Going, Going, Gone

Like the miner's canary, the Indian marks the shift from fresh air to poison gas in our political atmosphere; and our treatment of Indians, even more than our treatment of other minorities, reflects the rise and fall in our democratic faith. [89]

Felix Cohen

Federal Indian policy is influenced by the public will, the mood of Congress and by executive opinion. In a dramatic departure from the New Deal intention and direction, policy returned to the aged plan of assimilation. The Bureau of Indian Affairs Relocation Program and Termination legislation couldn't have been farther from the reform road tribes had started down. The rise of democratic faith took an abrupt fall.

The fall was not one of intention; it was the consequence of an ill-suited program determined to "fit" Indian people into employment in urban settings. The Bureau of Indian Affairs implemented an Employment Assistance Program of vocational training late in the 1940s for the Navajo and Hopi Tribes. Tribal members willing to relocate to Los Angeles were provided with transportation, a living allowance until placed, and a job referral. The program was judged to be successful and under the Eisenhower Administration, the Relocation Program was expanded.

Tongue River (Northern Cheyenne Reservation). Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010.

The purpose of the Relocation program was given in the Montana Business Quarterly's *Bureau of Indian Affairs Employment Assistance Program: A Critique.*

"Purpose. The purpose of the Relocation Program is to seek and develop areas of opportunities where Indians may relocate and become self-supporting; disseminate information about such opportunities; assist Indians and their families, who voluntarily desire to do so, to move from the reservation, where opportunities for self-support are inadequate, to the new areas of their choice; provide or arrange services to them in adjusting to the new environment; and aid them in securing permanent employment."[90]

While the purpose states that people could relocate to areas of their choice, in fact, there were six urban areas set up as Field Relocation Offices. They were Chicago, Denver, Los Angeles, San Francisco, San Jose, and St. Louis. By 1956, 12,625 Indian people had been relocated to cities. After arriving at their destination, families were given an assistance allowance that was calculated based on family size. A married couple alone qualified for $40 a week for four weeks. The weekly allowance increased $10 for each child up to four children, and then only increased by $5 a week for additional children after that.[91]

Comments on deficiencies in the program were collected from a variety of sources. Some areas noted had been improved, others had not. Included in the list of criticisms was the point that Indian people were sent to slums. Several tribal members speaking to (author) Julie Cajune about relocation remarked on being housed in ghettos. One Confederated Salish and Kootenai tribal member was placed in Watts during the time of racial turmoil and violence. People questioned why relocation sites were limited to the very large cities. Another repeated criticism was the lack of training afforded to people to qualify them for a job other than labor or factory work.

"The Relocation Program, although it does not itself exert an evil pressure upon Indians, is carried out in a total Indian situation in which enormous force is being brought to bear upon Indian people. The force is not new, and it has been continuous since the day the first Indian tribe moved backward in the face of the advancing Europeans. It is the force which herded the tribes into Indian Country and reservations for as long as the grass should grow, and then whittled these down to their present size. The process, except for a respite in the era of the Indian Reorganization Act of 1934, when the sale of Indian land was forbidden, has gone inexorably on, and by the figurative day after tomorrow it may have spent itself." [92]

Percentages of people returning home after participation in the relocation program were estimated from 25% to 90%, depending on the source of figures. Recommendations were made to improve the program, including training, and providing fares home – one-way tickets to the relocation place were the standard procedure. Criticisms were taken seriously and significant improvements were made in the allocation of resources for college and vocational training. By 1960, over 30,000 Indian people had participated in the program. Relocation continued through the '70s. While poverty and unemployment continued to plague Indian reservations, for many, the Relocation

Program did not appear to be the remedy. Many Indian people preferred to be poor at home rather than poor in a city.[93]

While many people in America no longer hold a generational attachment to place and people, most Indian people have never willingly severed themselves from their tribe or their homeland. The culture and spirituality of Indian people is incredibly community and land-based. It is difficult to imagine individuals and families leaving what was so inextricably part of their identity and survival. For Indian people there is an invisible umbilical cord connecting them to their homeland.

However, the persistence of some Indian people in urban areas is evidenced not only by census data, but also by the numerous urban Indian centers that are a legacy of the relocation program.

Baptiste Smatt, also known as Dressed In White. Photo circa 1940s, Rocky Boy, Montana. #955-703. Courtesy of Montana Historical Society Research Center Photograph Archives, Montana Historical Society, Helena, Montana.

Congress passed the Reorganization Act in 1945. Unlike the Wheeler Howard Act or Indian Reorganization Act of 1934, this legislation was not intent on organizing Indians; rather, it was designed to organize federal government. During both the Truman and Eisenhower administrations, there was a concerted effort to streamline federal administration. Both administrations were intent on creating more efficient and effective governmental services. So what does this have to do with Indians?

One area of federal programs targeted for "efficiency," was the Bureau of Indian Affairs. Had Collier's bill been more truly organized, tribes would have been managing more of their affairs

– apart from the continual involvement of the Bureau of Indian Affairs and the Secretary of Interior. Decentralizing the Bureau was a targeted goal, and this was accomplished through creating eleven Area Offices. Area Officers consequently acquired a significant amount of control and power in Indian affairs.

Concurrently with the passage of the Reorganization Act, was the elimination of the Standing Committee on Indian Affairs. This may have appeared to be a benign action, but regardless of intent, its consequence had a dramatic impact on Indian tribes. Indian Affairs were transferred to the Committee on Public Lands. Senator Arthur V. Watkins of Utah and Representative E. Y. Berry of South Dakota both served on the committee and both were zealous to extinguish federal services to Indian tribes. The confluence of the legislation, the transfer of Indian Affairs, and the establishment of the Area Offices came together to engineer termination legislation.[94]

Family. (Blackfeet) Ella Mad Plume Yellow Wolf, Photographer. #PAc97-37.31. Courtesy of Montana Historical Society Research Center Photograph Archives, Montana Historical Society, Helena, Montana.

"Whereas it is the policy of Congress, as rapidly as possible, to make the Indians within the territorial limits of the United States subject to the same laws and entitled to the same privileges and responsibilities as are applicable to other citizens of the United States, to end their status as wards of the United States, and to grant them all of the rights and prerogatives pertaining to American citizenship…"[95]

Discontinuing the "status as wards of the United States" was to abolish the political status of tribes, extinguish treaty rights, eliminate the tribal governments as organized under Federal Law, and dissolve the reservation land base. "Flathead," Menominee, Klamath, Potowatomie, and Turtle Mountain Chippewa were specifically named in the termination resolution.[96]

Tribes were assessed for "readiness" to terminate. Assistant Commissioner of Indian Affairs, William F. Zimmerman reported to a Senate committee as to how tribes were evaluated for readiness: degree of acculturation, economic resources and condition of the tribe, willingness of the tribe to be relieved of federal control, and the willingness of the state to take over. Certainly, most tribes were eager to be relieved of federal control – but not at the expense of their sovereignty and land base. Tribes from sixty-four reservations were arranged in three groups. Group one was identified as being ready for immediate termination, group two would be ready in ten years, and group three in an "indefinite time." The "Flathead" were included in group one and the Blackfeet, Crow, Fort Belknap, and Fort Peck Tribes were listed in group two.[97]

Between June 17, 1954 and September 5, 1962, twelve termination acts were passed. No Montana tribes were terminated. Members of the Confederated Salish and Kootenai Tribes vehemently opposed termination.

In 1953, Paul Charlo, the last chief, defended his people before an Indian Affairs Committee in Washington D.C against the termination bill and tried to retain for them what was left of their original holdings. [98]

Termination was later considered a failure. Some tribes have been reinstated. The Uinta Ute Tribe of Utah has filed a federal lawsuit seeking reinstatement. Opposition to termination was not limited to Indian Country and the tide turned in the '60's - a new era was cresting for federal Indian policy.

Chapter Eight Notes

Relocation and Termination: Going, Going, Gone

89. Cohen, Felix. "Erosion of Indian Rights." *Yale Law Journal,* 62, 1953.
90. Swaney, Thomas (Bearhead). "Bureau of Indian Affairs Employment Assistance Program: A Critique." *Montana Business Quarterly,* Volume 8, No. 4, 1970. p. 53.
91. Madigan, LaVerne, Mary Holmes and Steven Hayes. *The American Indian Relocation Program.* Association on American Indian Affairs. New York: The Association of Indian Affairs, 1956. p. 3.
92. Ibid., p. 18.
93. Fixico, Donald L. *The Urban Indian Experience in America.* Albuquerque, NM: University of New Mexico Press, 2000. P. 23.
94. Prucha, Francis Paul. *The Great Father: The United States Government and the American Indians.* Lincoln and London: University of Nebraska Press, 1986. pp. 345-351.
95. Ibid.
96. House Concurrent Resolution 108, Eighty-third Congress.
97. Prucha, Francis Paul. *The Great Father: The United States Government and the American Indians.* Lincoln and London: University of Nebraska Press, 1984, 1986. p. 348.
98. McDonald, Walter. "The Last Chief."*Char-Koosta* Vol. 1, No. 12. Flathead Agency, Mont: Confederated Salish and Kootenai Tribes, 1957, p. 1.

Chapter Eight Content Topics and Classroom Activities

Relocation and Termination: Going, Going, Gone

Content Topics:

Assimilation
Extinguishing the trust relationship
Federal Indian policy
Generational poverty
Political activism against federal Indian policy
Reservation unemployment

Classroom Activities:

Discuss the Felix Cohen quote and explore his background and seminal work on federal Indian law and policy.

Identify situational heroes during this time period, such as Paul Charlo.

Study the history and current struggle of the Uinta Ute Tribe's termination and struggle to be reinstated.

Examine the story of the Klamath tribe's termination and reinstatement.

Create a timeline of federal Indian policy that Montana tribes actively resisted.

Explore the purpose of the Relocation Program. List advantages and disadvantages of Indian families moving to urban areas.

Utilize the story "Indian Relocation: Sending Roots Under Pavement," on the Companion DVD, to explore personal stories of Indian families that relocated to cities.

Examine census data in Montana to compare urban and reservation Indian populations. Repeat the exercise for several states that have numerous Indian reservations.

Chapter Eight Model Lesson

Relocation and Termination: Going, Going, Gone

Lesson Title:
The Era of Erosion

Grade Level:
High School

Time:
Five Class Periods

Lesson Summary:
Students examine three documents to build understanding of the Relocation and Termination Policy Period.

Learning Targets:

1. Students analyze a primary source document.
2. Students construct a seminar on a federal policy.
3. Students create a multi-media presentation on a federal policy period.

Essential Understandings Regarding Montana Indians 5:
Federal policies, put into place throughout American history, have affected Indian people and still shape who they are today. Much of contemporary Indian history can be related through several major policy periods.

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

Montana Social Studies Content Standard 6:
Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

MATERIALS:
Companion DVD –

- Primary documents:
    - House Concurrent Resolution 108
    - President Nixon's *Self-Determination Without Termination*
- Secondary document
    - *Indian Relocation: Sending Roots under Pavement*

Online -

- DVD. Montana Mosaic: 20th Century People and Events, Chapter Six, "Federal Indian Policy" – features the Juneau family's relocation experiences - http://mhs.mt.gov/education/MontanaMosaic/MontanaMosaic.asp (DVD also sent by OPI to school libraries)

Teaching Tools -

- Inner-Outer Circle Seminar and Seminar Scoring sheets
- Contract for Multi-media Presentation
- Rubric for Multi-Media Presentation
- Instructions for One-page History Research Paper To Accompany Multi-Media Presentation
- The Big Questions - History Research Paper to Accompany Multi-Media Presentation
- Source Analysis Form

PREPARATION:

- Read all of the primary documents and the secondary document.
- Review the Relocation and Termination section of the Tribal Histories Narrative.
- Make student copies of:
    * Primary and secondary source documents
    * Inner-Outer Circle Seminar and Seminar Scoring sheets
    * Contract for Multi-media Presentation
    * Rubric for Multi-Media Presentation
    * Instructions for One-page History Research Paper To Accompany Multi-Media Presentation
    * The Big Questions - History Research Paper to Accompany Multi-Media Presentation
    * Source Analysis Form
- Identify an audience for the students' multi-media presentations.

ENGAGEMENT:

Ask the class where most American Indian people live in the United States. Most students will respond "on Indian reservations." According to the article *Indian Relocation: Sending Roots under Pavement,* 66 percent of American Indian people live in urban areas – share that figure with the class and ask them to consider how that statistic could be a reality. Allow for several responses.

EXPLORATION:

Provide students with the article *Indian Relocation: Sending Roots under Pavement.* Allow reading time. Discuss the following questions and points with students:

What were the intentions of the relocation and termination policies?
What do you think may have been the advantages and disadvantages of each policy? Create lists for both policies.

EXPLANATION:
Provide students copies of Concurrent House Resolution 108. Tell the class that they will be conducting a seminar with this legislation as the topic. Explain the structure of the Inner-Outer Seminar Circle: In many respects this activity resembles a Socratic seminar, but students manage the seminar by taking turns discussing prepared questions. Students learn from one another while the teacher observes. Half the class discusses while in the inner circle; the other half takes notes in the outer circle. Review with the class the Inner-Outer Circle Seminar guidelines with student instructions and Seminar Scoring sheets.
(End of First Class)

Conduct the seminar.
(End of Second Class)

EXPLANATION CONTINUED:
Provide students with President Nixon's speech and copies of the Source Analysis Form. Allow time for reading and completing the Source Analysis Form.

Using the materials the class has reviewed as a starting point and either in groups or individually, students plan a Five Minute multi-media presentation on the Relocation and Termination Policy Period. Distribute copies of:

- Contract for Multi-Media Presentation
- Instructions for One-Page Report for Multi-Media Presentation
- Rubric – Multi-Media Presentation

Assign points for the rubric. Give students the rest of the class period to begin planning their presentations.

Allow a complete class period for students to work on their presentations. Review contracts with each student at the end of the class period
(End of Third and Fourth Class)

Prepare the classroom for guests. Seat the audience and begin the presentations. Students are to take notes on their peers' presentations for debriefing later.

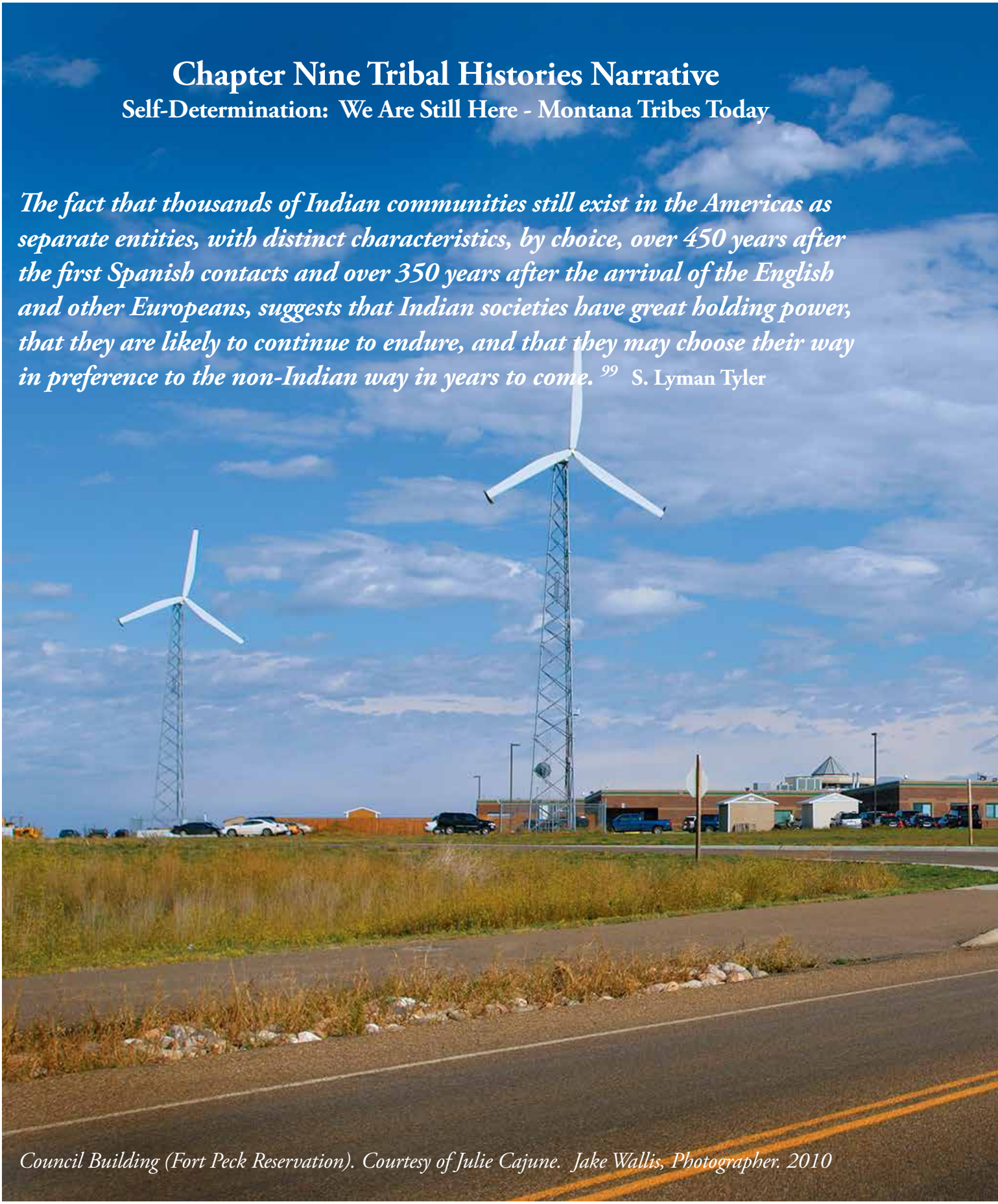
ELABORATION:
After the presentations are over and the audience has left, conduct a debriefing of the presentations with the class.
(End of Fifth Class)

EVALUATION:
Use the multi-media presentation projects as an assessment.

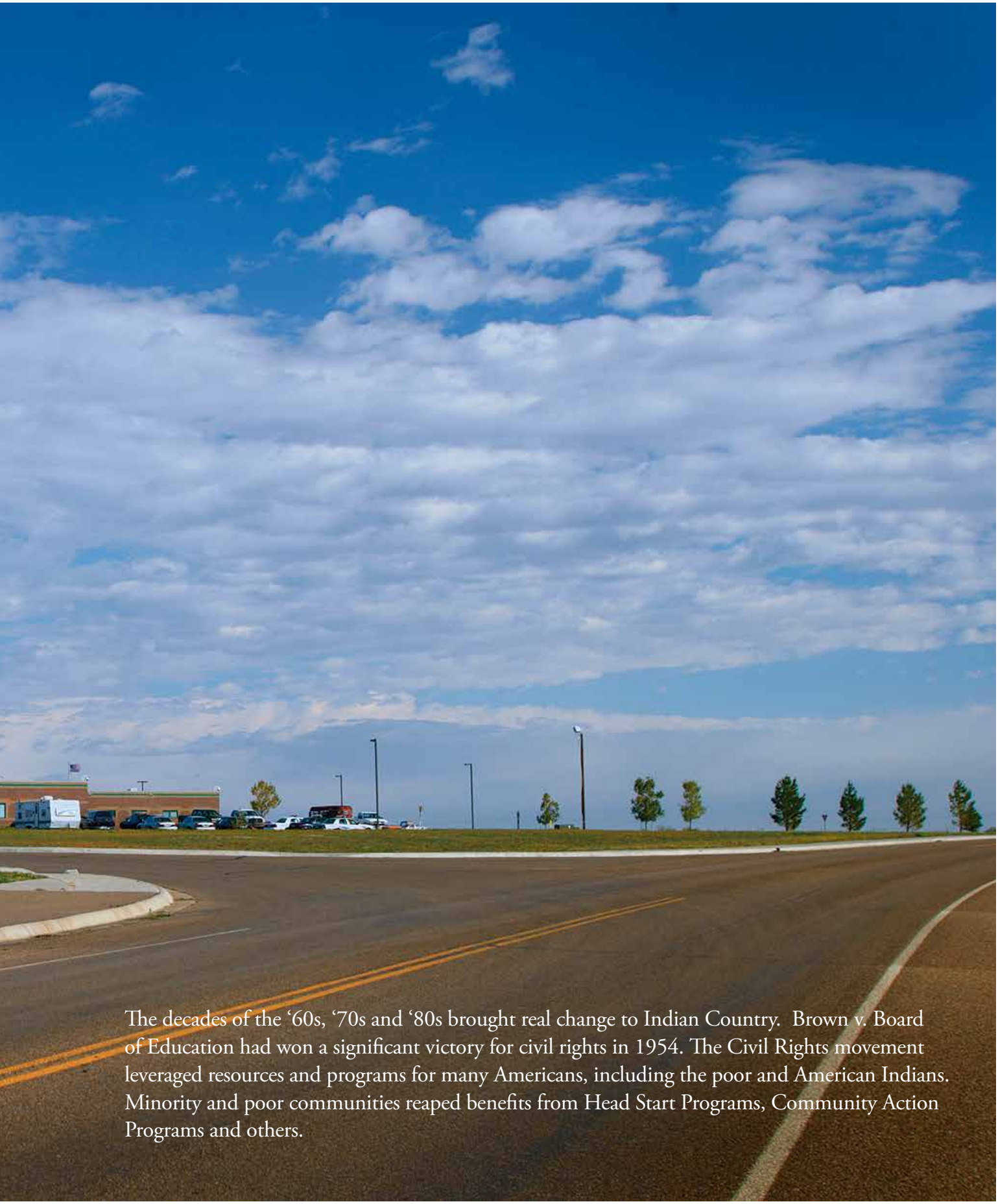
Chapter Nine Tribal Histories Narrative

Self-Determination: We Are Still Here - Montana Tribes Today

The fact that thousands of Indian communities still exist in the Americas as separate entities, with distinct characteristics, by choice, over 450 years after the first Spanish contacts and over 350 years after the arrival of the English and other Europeans, suggests that Indian societies have great holding power, that they are likely to continue to endure, and that they may choose their way in preference to the non-Indian way in years to come. [99] S. Lyman Tyler

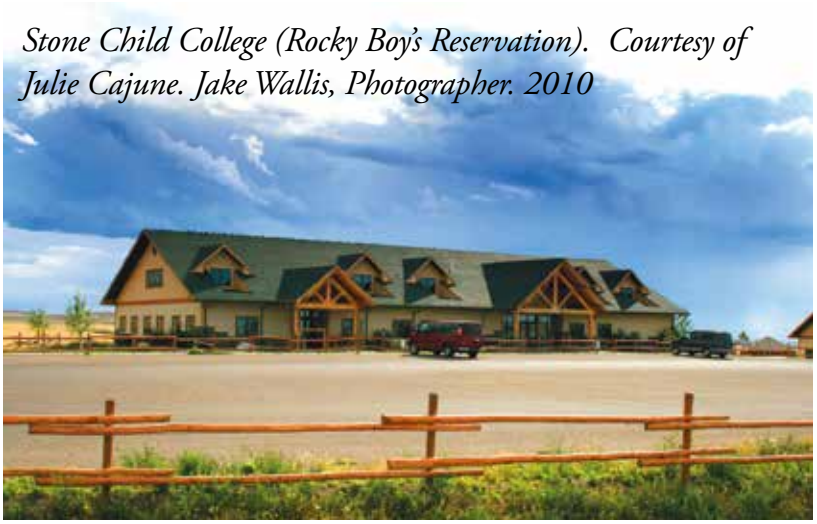


Council Building (Fort Peck Reservation). Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010



The decades of the '60s, '70s and '80s brought real change to Indian Country. Brown v. Board of Education had won a significant victory for civil rights in 1954. The Civil Rights movement leveraged resources and programs for many Americans, including the poor and American Indians. Minority and poor communities reaped benefits from Head Start Programs, Community Action Programs and others.

While bus boycotts and the March on Washington shook the social conscience of the country, American Indian people had been making their own way in the struggle for civil rights. Though the Snyder Act of 1924 had granted citizenship to American Indians, Indian people were denied full participation as citizens. In 1947, Frank Harrison, Yavapai tribal member, and Harry Austin, Yavapai Tribal Chairman, went to Maricopa County in Arizona, to register to vote. The county recorder denied Harrison and Austin their voting privileges based on state constitutional language barring wards under guardianship, who were considered "non compos mentis or insane." Harrison and Austin took their cause to the courtroom. In 1948, the Arizona Supreme Court overturned their 1928 ruling that had disenfranchised American Indians. [100]



Stone Child College (Rocky Boy's Reservation). Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010

Indian suffrage was still years from victory. Idaho's constitution denied the "uncivilized" Indian – allowing only those that lived outside the reservation and "pursuing the customs and habits of civilization." This requirement was repealed in 1950. Utah turned Indians away from the voting booth by determining that they were not residents. This ban was repealed in 1957. Minnesota also reserved voting rights for "civilized" Indians, demanding the relinquishment of tribal affiliation. The last holdout states were New Mexico, Washington and Mississippi. All three state constitutions included language stating, "Indians not taxed may not vote." These constitutional denials were all repealed in 1968. [101]

Chief Little Wolf Capital Building, Lame Deer (Northern Cheyenne Reservation). Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010

Elsewhere, Indian people were struggling to maintain their treaty rights. In Wisconsin, Minnesota, Oregon, and Washington, the fishing rights of tribes were being challenged. Law enforcement, state game wardens, and private citizens confronted Indian people at traditional fishing sites. Some confrontations turned violent. Oregon made an attempt to impose state regulations on tribal members. Treaty language for the Nez Perce, Yakama, Umatilla, and Warm Springs Tribes retained their right to fish in their "usual and accustomed place." [102]

David Sohappy, Yakama, rebuffed the state's intimidation and continued to exercise reserved treaty rights. Sohappy's stand found its way to the United States District Court. (Sohappy v. Smith/

United States v. Oregon) In 1969, Judge Belloni ruled that the Nez Perce, Yakama, Umatilla, and Warm Springs Tribes had the right to fish in their "usual and accustomed places." The state could not impose regulations unless a serious conservation concern could be proven. [103]

Victory was bittersweet for some. The case put David Sohappy squarely in the public media. In 1981 and 1983, Sohappy was charged with selling illegally caught fish. The U.S. Supreme Court denied an appeal, and Sohappy was sent to a federal prison in 1986. After serving 18 months, Sohappy was released due to pressure from influential senators. [104]

In Montana, the Northern Cheyenne were embroiled in a seemingly futile effort to save their lands from coal development. Facing a national energy crisis and multimillion-dollar companies, the Northern Cheyenne brought their battle to the courtroom. With over 56 percent of their reservation leased to energy companies and speculators, the Northern Cheyenne waged a magnificent fight to recover their land. At the cost of millions of dollars, a new community health center, jobs, and an enormous boost to the reservation economy, the Northern Cheyenne chose to protect their land. In 1973, the tribe petitioned for cancellation of the leases, submitting a 600-page petition to the Secretary of the Interior. On October 9, 1980, the Northern Cheyenne received clear title to their land and the permits and leases were cancelled through an Act of Congress.[105]

"I think I would rather be poor in my own country, with my own people, with my own way of life than be rich in a torn-up land where I am outnumbered by strangers."[106]

Fueled by the generations of oppression, poverty, and political struggle, the American Indian Movement (AIM) was born. Members of AIM were both urban Indian people and reservation tribal members. While AIM became involved with numerous political struggles in Indian Country, Indian people had been engaged in hundreds of years of political activism and resistance. Those struggles remained invisible to the American public. AIM activism garnered public attention. In some Indian communities, elders and traditional leaders rejected AIM. AIM is most widely known for the nearly 18-month occupation of Alcatraz Island beginning in 1969 and the 71-day occupation at Wounded Knee, South Dakota in 1973. AIM members came to the Pine Ridge Reservation in support of Lakota tribal members who were attempting to address corruption in the Bureau of Indian Affairs and their Tribal Council.[107]

In 1972 a caravan of Indian people from around the country, including many members of Montana Tribes, made their way to Washington DC to present a 20 point position statement. Their journey was called "The Trail of Broken Treaties." When they arrived at the Bureau of Indian Affairs building, they were denied an audience. In a spontaneous decision, they barricaded themselves in the building, refusing to leave until their position was heard. Here are the points they put forth:

1. Restoration of treaty making (ended by Congress in 1871).
2. Establishment of a treaty commission to make new treaties (with sovereign Native Nations).

3. Indian leaders to address Congress.
4. Review of treaty commitments and violations.
5. Unratified treaties to go before the Senate.
6. All Indians to be governed by treaty relations.
7. Relief for Native Nations for treaty rights violations.
8. Recognition of the right of Indians to interpret treaties.
9. Joint Congressional Committee to be formed on reconstruction of Indian relations.
10. Restoration of 110 million acres of land taken away from Native Nations by the United States.
11. Restoration of terminated rights.
12. Repeal of state jurisdiction on Native Nations.
13. Federal protection for offenses against Indians.
14. Abolishment of the Bureau of Indian Affairs.
15. Creation of a new office of Federal Indian Relations.
16. New office to remedy breakdown in the constitutionally prescribed relationships between the United States and Native Nations.
17. Native Nations to be immune to commerce regulation, taxes, trade restrictions of states.
18. Indian religious freedom and cultural integrity protected.
19. Establishment of national Indian voting with local options; free national Indian organizations from governmental controls
20. Reclaim and affirm health, housing, employment, economic development, and education for all Indian people.[108]

During this turbulent time, the mood and attitude toward Indian policy changed. On the heels of a failed termination policy and a social movement speaking justice, President Lyndon B. Johnson pointed to a new direction for Indian Country.

In a special message to Congress on March 6, 1968, President Johnson proposed a new goal for Indian programs. His address was titled "The Forgotten American." The President qualified the goal this way:

"I propose a new goal for our Indian programs. A goal that ends the old debate about "termination" of Indian programs and stresses self-determination; a goal that erases old attitudes of paternalism and promotes partnership self-help." [109]

The concept of self-determination was named. Throughout his address, the President outlined an ambitious undertaking of new initiatives in education, health services, jobs and economic development, essential community services, community action, civil rights, and Alaska Native Claims. Within each of these areas the President identified necessary allocations and legislation.

Two years later, President Richard M. Nixon continued the executive push toward self-determination. Again, through a Special Message to Congress, the President outlined his direction for Federal Indian Policy:

To the Congress of the United States:

The first Americans - the Indians - are the most deprived and most isolated minority group in our nation. On virtually every scale of measurement, employment, income, education, health - the condition of the Indian people ranks at the bottom.

This condition is the heritage of centuries of injustice. From the time of their first contact with European settlers, the American Indians have been oppressed and brutalized, deprived of their ancestral lands and denied the opportunity to control their own destiny. Even the Federal programs which are intended to meet their needs have frequently proved to be ineffective and demeaning.

But the story of the Indian in America is something more than the record of the white man's frequent aggression, broken agreements, intermittent remorse and prolonged failure. It is a record also of endurance, of survival, of adaptation and creativity in the face of overwhelming obstacles. It is a record of enormous contributions to this country – to its art and culture, to its strength and spirit, to its sense of history and its sense of purpose.

It is long past time that the Indian policies of the Federal government began to recognize and build upon the capacities and insights of the Indian people. Both as a matter of justice and as a matter of enlightened social policy, we must begin to act on the basis of what the Indians themselves have long been telling us. The time has come to break decisively with the past and to create the conditions for a new era in which the Indian future is determined by Indian acts and Indian decisions.

SELF-DETERMINATION WITHOUT TERMINATION

The first and most basic question that must be answered with respect to Indian policy concerns the history and legal relationship between the Federal government and Indian communities. In the past, this relationship has oscillated between two equally harsh and unacceptable extremes.

On the other hand, it has – at various times during previous Administrations – been the stated policy objective of both the Executive and Legislative branches of the Federal government eventually to terminate the trusteeship relationship between the Federal government and the Indian people. As recently as August of 1953, in House Concurrent Resolution 108, the Congress declared that termination was the long-range goal of its Indian policies. This would mean that Indian tribes would eventually lose any special standing they had under Federal law: the tax exempt status of their lands would be discontinued; Federal responsibility for their economic and social well-being would be repudiated; and the tribes themselves would be effectively dismantled. Tribal property would be divided among individual members who would then be assimilated into the society at large.

This policy of forced termination is wrong, in my judgment, for a number of reasons. First, the premises on which it rests are wrong. Termination implies that the Federal government has taken on a trusteeship responsibility for Indian communities as an act of generosity toward a disadvantaged people and that it can therefore discontinue this responsibility on a unilateral basis whenever it sees fit. But the unique status of Indian tribes does not rest on any premise such as this. The special relationship between Indians and the Federal government is the result instead of solemn obligations which have been entered into by the United States Government. Down through the years through written treaties and through formal and informal agreements, our government has made specific commitments to the Indian people. For their part, the Indians have often surrendered claims to vast tracts of land and have accepted life on government reservations. In exchange, the government has agreed to provide community services such as health, education and public safety, services which would presumably allow Indian communities to enjoy a standard of living comparable to that of other Americans…[110]

Napi Elementary School (Blackfeet Reservation). Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010

Two critical pieces of legislation followed: The Indian Education Act of 1972 and The Indian Self-Determination and Education Act of 1975. The Indian Education Act was a response to the Kennedy Report on Indian Education in 1969. The introductory summary stated:

"For more than two years the members of this subcommittee have been gauging how well American Indians are educated…Our work fills 4,077 pages in seven volumes of hearings and 450 pages in five volumes of committee prints…We are shocked at what we discovered. Others before us were shocked…For there is so much to do – wrongs to right, omissions to fill, untruths to correct" [111]

Pryor High School (Crow Reservation). Courtesy of Julie Cajune. Jake Wallis, Photographer. 2010

The report came to be known as the

Kennedy Report, as Senator Robert Kennedy was the committee chair until his death and then his brother Senator Edward Kennedy served as chair. The Indian Education Act provided for grants to educational institutions to design and improve programs serving Indian children and adults, established an Office of Indian Education, and the National Advisory Council on Indian Education.

S & K Technologies, St. Ignatius, Montana (Flathead Reservation). Courtesy of S & K Technologies, Inc. Staff. S2011

The Indian Self-Determination and Education Act of 1975 stated the obligation and policy to involve Indian participation in the direction of educational services.

A significant provision in this legislation was the opportunity for tribes to "contract" services that were administered by the Department of Interior. The Bureau of Indian Affairs had up to this point directed and managed tribal programs in Indian Country. Bureau decisions and management were often in direct conflict with tribal council and tribal member interests.

Following this trend was the 1988 Tribal Self-Governance Demonstration Project. This legislation moved beyond simple contracting of programs, and allowed tribes a five-year opportunity to demonstrate success and effectiveness in planning and administration of programs, which could involve redesigning and reallocation of existing programs. The Confederated Salish and Kootenai Tribes successfully participated in the demonstration project.

In response to the success of tribes under the 1988 demonstration project, Congress passed the Tribal Self-Governance Act of 1994. This Act is to be permanent tribal self-governance legislation; however, the trust responsibility of the federal government is not diminished. The Chippewa and Cree Tribes of Rocky Boy's Reservation and the Confederated Salish and Kootenai Tribes of the Flathead Indian Reservation are currently the tribes in Montana that are participating in self-governance.

Montana tribal nations continue to assert their inherent right to self-determine and self-govern.

These rights were present from time immemorial. While tribal sovereignty continues to be impacted by Congressional legislation, Montana tribes continue to hold the country accountable to their treaty obligations, as guaranteed by moral imperative and the United States Constitution.

Chapter Nine Notes

Self-Determination: We Are Still Here

99. Tyler, S. Lyman. *A History of Indian Policy.* Honolulu, Hawaii: University Press of the Pacific, 2001. p.10-11.
100. McCool, Daniel, Susan M Olson and Jennifer L. Robinson. *Native Vote: American Indians, the Voting Rights Act, and the Right to Vote.* New York: Cambridge University Press, 2007. pp. 16-18.
101. Democratic Policy Committee. *The American Indian Vote: Celebrating 80 Years of US Citizenship*. 2004. pp. 2-3.
102. Cohen, Gay G. *Treaties On Trial: The Continuing Controversy Over Northwest Indian Fishing Rights.* Seattle and London: University of Washington Press, 1968. P. 78.
103. Ulrich, Roberta. *Empty Nets: Indians, Dams, and the Columbia River.* Corvallis, OR: Oregon State University Press, 1999. p.130.
104. Ibid., pp. 177, 178.
105. Chief Dull Knife Community College*, We, The Northern Cheyenne.* Lame Deer, MT: Chief Dull Knife College, 2008, p. 137.
106. Ibid.
107. www.aimovement.org The official website of the American Indian Movement.
108. Ibid.
109. Johnson, President Lyndon B. "The Forgotten American." *The President's Message to the Congress on the Goals and Programs for the American Indian,* March 6, 1968.
110. Nixon, President Richard M., "Recommendations for Indian Policy." *Message to the Congress of the United States,* July 8, 1970.
111. "Indian Education: A National Tragedy, A National Challenge." *Senate Report no. 501,* Ninety-first Congress, First Session, 1969. p. xi.

Chapter Nine Content Topics and Classroom Activities

Self-Determination: Montana Tribes Today

Content Topics:

American Indian Movement (AIM)
Fishing rights
Indian Education Act of 1972
Indian Self-Determination and Education Act of 1975
Kennedy Report of 1969 – "Indian Education: A National Tragedy – A National Challenge"
Kevin Gover – Assistant Secretary of the Bureau of Indian Affairs
President Lyndon B. Johnson – "The Forgotten American"
President Richard M. Nixon – "Self-Determination Without Termination"
Repeal of Indian Prohibition
Self-Governance Demonstration Project of 1988
Trail of Broken Treaties
Treaty rights

Classroom Activities:

Compare the dates of the women's suffrage movement with the Indian suffrage movement. Highlight Frank Harrison and Harry Austin as situational heroes.

Explore the Voting Rights Act with the movement in Indian Country to secure the right to vote as prohibited primarily by state constitutions.

Situate the fishing rights movement in Indian Country with the Civil rights movement. Utilize individual activist stories for identification as heroic people. David Sohappy's story of activism for the Yakama tribe would work well.

Research current articles regarding fishing rights concerns and movements. (Ex. May 14, 2011. "Dakota Net Fish Before Opener." http://minneapolis.pointslocal.com/story/minneapolis/320944/dakota-indians-net-fish-before-opener)

Access current Montana tribal fishing and hunting rights and their connections to tribal constitutions and treaties at the Law Library of Montana, Indian Law Portal - http://indianlaw.mt.gov/default.mcpx

Examine the chronology of the Northern Cheyenne tribe's struggle to cancel coal permits and leases on their reservation. Include their subsequent victory in protecting air quality.

Identify the two tribes in the state that participate in Self-Governance. Use the film of Anna Whiting Sorrell to provide background information on Self-Governance.

Explore the benefits of self-governance utilizing Kevin Gover's remarks on the Bureau of Indian Affairs history as a complementary document.

Compare the state of Indian Education in Montana with the Meriam Report of 1928 and the Kennedy Report of 1969. There is much work to be done, but there is also cause for celebration!

Chapter Nine Model Lesson
Self-Determination: Montana Tribes Today

Lesson Title:
Self-Governance

Grade Level:
High School

Time:
Three Class Periods

Lesson Summary:
Students examine the historic and contemporary role of the Bureau of Indian Affairs and the shift to self-governance within Montana tribal governments.

Learning Targets:
1. Students can give examples of cause and effect.
2. Students are able to give a definition of tribal self-governance and tribal Self-Governance.
3. Students can explain three different ways Montana tribes access services from the federal government.

Essential Understandings Regarding Montana Indians 5:
Federal policies, put into place throughout American history, have affected Indian people and still shape who they are today. Much of Indian history can be related through several major policy periods.

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

MATERIALS:
On Companion DVD -
- Film Interview of Anna Whiting Sorrell
- Remarks of Kevin Gover at the Ceremony Acknowledging the 175th Anniversary of the Bureau of Indian Affairs, September 8, 2000

School Library -
- *We, The Northern Cheyenne People*
- *A History of the Cheyenne People*
- *The History of the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana 1800-2000*

PREPARATION:
Make student copies of Remarks of Kevin Gover at the Ceremony Acknowledging the 175th Anniversary of the Bureau of Indian Affairs, September 8, 2000

ENGAGEMENT:
Write the term "self-governance" on the board. Ask the class what they think this term means in relation to Montana tribes. Ask students what they know about tribal self-governance in Montana. Ask the class to give examples of tribal self-governance. Write responses on the board.

EXPLORATION:
Students now work in pairs to answer the following questions using the Northern Cheyenne and Fort Peck tribal history books:

- What was the role of the Indian Agent?
- Did the activities of the Indian Agent effect tribal self-governance? How? Give an example.

EXPLANATION:
Play the film clip of the interview with Anna Whiting Sorrell. Remind students to listen for the answers to these questions:

- What is the difference between tribal self-governance "little s, little g" and tribal self-governance "big s, big g?"
- What are the three ways that tribes can access services from the federal government?
- What is the difference between the delivery of contractual services and compacted services?
- What program in Montana does a tribe play a role in, following the criteria of having a significant geographic, cultural and historic connection to that program? (End of First Class)

EXPLANATION CONTINUED:
Provide students with copies of Kevin Gover's remarks. Allow for reading time and then discuss the Bureau of Indian Affairs' role and impact on tribal self-governance.

Let students work in pairs to find examples of the Bureau of Indian Affairs impacts on tribal self-governance using the Northern Cheyenne and Fort Peck tribal history books.
(End of Second Class)

ELABORATION:
Students work in pairs to identify one significant challenge to tribal self-governance to a specific Montana tribe. After each pair has identified a challenge, they work individually to write a two-page paper describing a brief history of tribal self-governance, the contemporary challenge facing Montana tribes, and a possible strategy or solution to address it.

Create a scoring rubric for the paper to include the criteria of historic accuracy, clear examples, significant challenge identified, and realistic or plausible solutions or strategies.

EVALUATION:
Use the paper as an assessment for student understanding of the concept and history of tribal self-governance.

Chapter Ten Montana Tribal Histories

Reservation Timelines

The Montana Tribal Histories Reservation Timelines are collections of significant events as referenced by tribal representatives, in existing texts, and in the Montana tribal colleges' history projects. While not all-encompassing, they serve as instructional tools that accompany the text of both the history projects and the Montana Tribal Histories: Educators Resource Guide.

The largest and oldest histories of Montana Tribes are still very much oral histories and remain in the collective memories of individuals. Some of that history has been lost, but much remains vibrant within community stories and narratives that have yet to be documented.

Landscape (Rocky Boy's Reservation). Courtesy of Julie Cajune. Jake Wallis, Photograher. 2010

Chapter Ten

Montana Tribal Histories Reservation Timelines Model Lesson

Lesson Title:
Illustrating Time

Grade Level:
5-12 adaptable

Time:
Two Class Periods

Lesson Summary:
Students create an illustrated timeline of a Montana reservation.
[Note: Alternative Suggestion – Students create a comprehensive, illustrated Montana Tribal Histories/Reservations Timeline]

Learning Targets:

1. Students evaluate and prioritize events on a timeline for significance.
2. Students create illustrations depicting a historic event.

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

Montana Social Studies Content Standard 1:
Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

MATERIALS:

Companion DVD -
- Montana Tribal History Timelines

School Library -
- Montana tribal history materials (sent by OPI to school libraries)
- Other books and resources on Montana tribes

Online –
- Montana Indians: Their History and Location (http://www.opi.mt.gov/pdf/indianed/resources/MTIndiansHistoryLocation.pdf) also sent by OPI to school libraries

Teacher Provided -
- Montana map

Tag board, colored pencils, drawing paper

Teaching Tools –

Illustrated Time Line Project

PREPARATION:

- Review the Montana Tribal History Timelines
- Make student copies of the timelines
- Make student copies of the Illustrated Time Line Project and Rubric
- Locate an exemplary illustrated timeline
- Mark events on that timeline that use powerful images
- Cut tag board in 10-12" strips

ENGAGEMENT:

Share the selected exemplary illustrated timeline with the class. Discuss the power of images to communicate information and highlight those on the timeline.

EXPLORATION:

Give each student a copy of one of the reservation timelines. Allow time to explore a few pages. Ask the class to think of images that would support portraying the events.

EXPLANATION:

Explain the illustrated timeline activity with the class. Review selection of eight events that are significant. Note on the Montana map, the location and names of Montana Indian reservations. Give students the Illustrated Time Line Project handout and Rubric. Review both with the class. Let students select a reservation for their illustrated timeline. Allow the rest of the class period for students to read their timelines, make their selection of eight events and begin drafts of images and graphics.
(End of First Class)

Provide drawing paper to the class and let students begin designing their timeline. When they feel their design is solid, provide them with the tag board strips.

Allow the whole class period for creating the illustrated timelines.

ELABORATION:

A rubric for the timeline is provided to guide the activity and provide clear expectations for content and graphics. When students complete their timelines, they should be displayed in the classroom.

Using the rubric, have students do peer review of their timelines.

EVALUATION:

Use the completed timelines as an assessment.

EXTENDED CLASSROOM ACTIVITIES:

The following **Classroom Activities:** were developed to support student interaction with content on the Montana tribal history timelines, either on an individual reservation timeline or on a comprehensive reservations timeline. Some of the activities require posting and marking notes. Colored sticky notes of various sizes work well.

1. Have students place themselves, their parents, grandparents and great grandparents on the timeline using a sticky note. Under their relatives' names, have students include where they grew up if they know.

2. Students interview their families to trace their lineage as far back as possible. Include these names on the corresponding date on the timeline with a sticky note.

3. Students locate the corresponding date with their families' arrival in Montana. Dates should be marked with students' last names on sticky notes.

4. Students determine any timeline events that took place within a one hundred mile perimeter of their town. These should be marked on the timeline.

5. With the class arranged in groups, provide each group a different color sticky note and have them place a note on the six most important events of every timeline. They should write a phrase on the sticky note explaining their selection. Have students post their notes one group at a time. When all groups are finished, allow them time to explore choices of the other groups and look for similarities and differences.

6. In their groups, have students identify three events that are shared by all the timelines. Let groups explore the timeline one at a time. When all groups have identified the three-shared events, have them report out their findings to the whole class.

7. Instruct students to select one timeline event to research. Use the Instructions for One-page History Research Paper (found in Teaching Tools). Identify an audience outside the classroom for student presentations of their reports.

8. Students select one timeline event for a multi-media presentation. Presentations can utilize the Contract and Rubric for Multi-media Presentation (found in Teaching Tools). When completed, have students share their presentation with a lower-grade class. A question and answer session could be included after each presentation.

9. With the school's town as the subject, students create an illustrated timeline depicting local history. The timeline should span 100 – 150 years.

TEACHING TOOLS

Educator Background Support Articles:

- Teaching About Loss and Violence: Thoughts and Ideas – Essay by Julie Cajune.
- Teaching Controversial Issues – ERIC

Montana Indian Reservations Map

Seminar Templates:

- The Big Questions - History Research Paper to Accompany
- Multi-Media Presentation
- Contract For Multi-Media Presentation
- Inner-Outer Circle Seminar
- Instructions for One-page History Research Paper to Accompany Multi-Media Presentation
- Rubric for Multi-Media Presentation
- Seminar Scoring Sheet
- Source Analysis Form
- Story Board

Timeline Project Handouts:

- Illustrated Time Line Project
- Rubric for Illustrated Time Line Project

Treaty Analysis Templates:

- Hell Gate Treaty Prepared Analysis Guide
- Treaty Analysis Guide
- U.S. Constitution Analysis Guide

"Browning Mercantile" [Browning, Montana]. ca. 1940's. # PAc 97-37.82. Ella Mad Plume Yellow Wolf, Photographer. Courtesy of Montana Historical Society Photograph Archives, Montana Historical Society, Helena, Montana

Educator Background Support Articles:

Teaching About Loss and Violence: Thoughts and Ideas
Essay by Julie Cajune

Teaching history requires covering content on human conflict precipitated by empire building, political and religious ideology, economic power, and the multitude of differences that exist both within and between nations. American history is not void of events spurred by such factors. Over 500 nations lived for millennia on the North American continent before explorers and refugees found a piece of its ground and claimed a foot hold. This set the stage for the initial conflict with explorers and colonists. This discord continues, in some ways, even into the 21st century.

How can people from other countries move to a land previously unknown to them, claim that soil as their own, and in so doing dispossess the original inhabitants? A study of both motive and justification are necessary to inform our understanding. The Doctrine of Discovery instructs us in part as to the ideology that would justify such actions. The conditions people were escaping in other countries serves as the motive for some colonists, while expansionism and imperialism loom as a backdrop for political intentions. It is important to be able to identify and separate the motives for individuals, groups, and countries. The motivation of an individual could be quite different from a particular group and from their respective countries. France, Spain and England all had an interest in the colonizing of North America. Examining and considering the host of factors leading to the colonizing of America is essential to building a framework of understanding and the ability to differentiate the motive of the individual, the group, and the country.

Committing to an authentic survey of American History affords the opportunity to utilize the past to inform and guide choices and decisions in the present and the future. While such a survey takes an honest look at conflict and violence, some educators describe this course of study as "peace education." If while teaching about the numerous wars our country has been involved in, we also identify situations when alternative decisions were made, we can travel beyond tragedy and despair with our students to peace and hope for the future.

"Peace education attempts to sharpen awareness about the existence of conflict between people, and within and between nations. It investigates the causes of conflict and violence embedded in the perceptions, values and attitudes of individuals, as well as within the social, political and economic structures of society. It encourages the search for alternatives, including non-violent solutions, and the development of skills necessary for their implementation." **Peace Education** as defined by Toshifumi Murakami from "Teaching About War and Peace" by Kip Cates, *Global Issues in Language Education Newsletter, Issue No.19, June 1995, p. 12.*

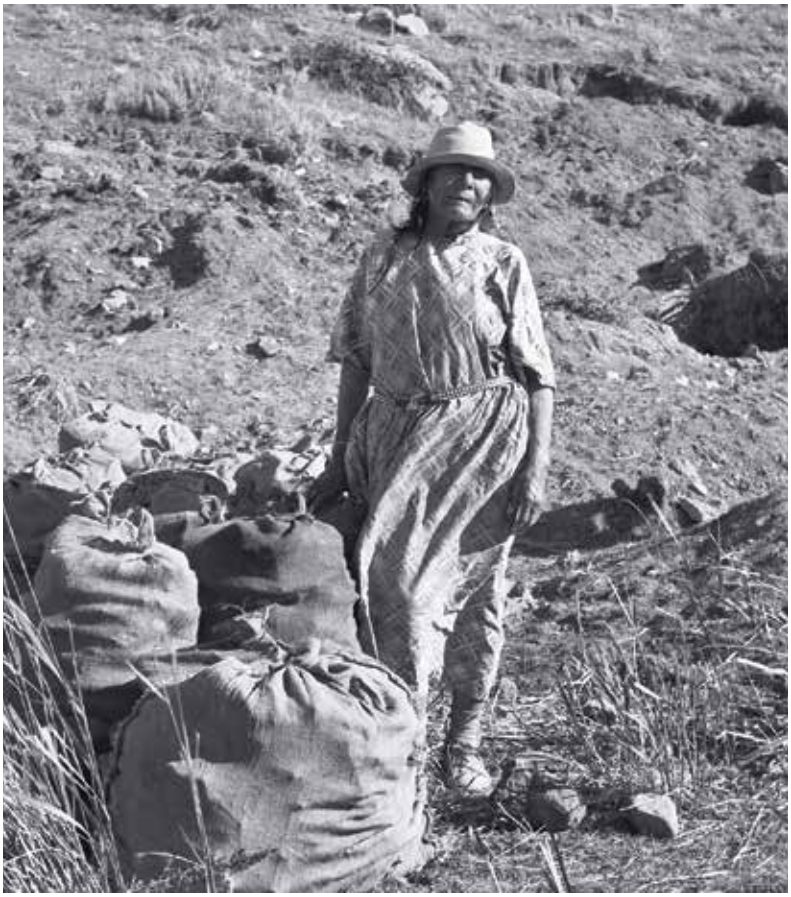
Included in the appendix is the ERIC document Teaching Controversial Issues. It would be advantageous to give this report a thorough reading and take the time for thoughtful deliberation on how to support students through content that includes conflict and violence. It has proven helpful to me to provide a culminating activity that facilitates students processing their feelings and move

beyond the event or circumstance. This could be as simple as a writing activity that allows a student response to the content. An example of moving beyond the event would be exploring the Fort Robinson Spiritual Run after studying the actual events of the Cheyenne during their internment at Fort Robinson. Another example might be the analysis of a settlement in the Indian Court of Claims related to a deprivation suffered by a particular tribal group.

A concluding thought would be to consider the emotional maturity of your students in the selection of details and specifics they are introduced to. Certainly high school students have the capabilities to grapple with more depth in the study of inter-tribal war and battles and massacres involving Indian people, individual colonists and the cavalry. Presently I would feel confident in stating that most students have already had numerous exposures to Indian people as violent aggressors. Print and film media have been quite successful in imprinting the image of Indians as brutal predators and all others as victims. It is time to correct that portrayal – or to at least not perpetuate it.

Studying conflict always presents the opportunity to identify different choices and actions that could bring resolution without oppression or violence. There is a need for youth today to believe that choices and actions will make a difference for their life and the lives of others. There is a saying "Never underestimate what a single act of integrity can accomplish." If we believe or even hope that this is true, then history is not inevitable. It can still be shaped. These ideas and concepts find high interest among middle and high school students.

"I have, therefore, chosen this time and this place to discuss a topic on which ignorance too often abounds and the truth is too rarely perceived--yet it is the most important topic on earth: world peace." (From the American University June 10, 1963 Commencement Address given by President John F. Kennedy. The John F. Kennedy Presidential Library and Museum. http://www.jfklibrary.org/Asset-Viewer/BWC7I4C9QUmLG9J6I8oy8w.aspx/)



Unidentified Piegan – bone picking. [Unidentified Piegan during World War II with bison bones sacked, sewn, and ready to load on truck, Montana] #PAc 2008-104 Box 2 F 1/18. Courtesy of Montana Historical Society Photographic Archives, Montana Historical Society, Helena, Montana.

Controversial Issues in the Classroom (Abbreviated)

ERIC Identifier: ED327453
Publication Date: 1990-09-00
Author: Harwood, Angela M. - Hahn, Carole L.
Source: ERIC Clearinghouse for Social Studies/Social Science Education Bloomington IN.

The essence of a healthy democracy is open dialogue about issues of public concern. An integral part of the training of young citizens, therefore, includes the discussion of controversial social, political, and economic policies. This ERIC Digest explores the use of classroom discussions as a pedagogical technique to examine controversial issues by considering (1) the nature of controversial issues discussions, (2) the importance of discussion in social studies instruction, (3) what is known about the use of controversial issues discussions in social studies, and (4) suggestions for implementing controversial issues discussions in the classroom.

WHAT IS A CONTROVERSIAL ISSUES DISCUSSION?
A controversial issues discussion is defined as reflective dialogue among students, or between students and teachers, about an issue on which there is disagreement. Typically a discussion is sparked by a question or assertion made either by a student or teacher. The ensuing dialogue then allows for the presentation of supportive evidence, comments, and the expression of differing points of view. Discussion is therefore, by nature, an interactive endeavor, and reflective dialogue engenders listening and responding to ideas expressed by one's peers.

An idea or viewpoint may be considered an issue if a number of people disagree about statements and assertions made in connection with the proposition. Issues that deeply divide a society, that generate conflicting explanations and solutions based on alternative value systems, are considered controversial (Stradling 1984).

Given this definition, the scope of issues that might be considered controversial is quite broad. The content of issues may vary from local problems to issues on the international scene. The censoring of books in a school library, the immigration policy of the United States, and the environmental state of the world would each prove to be rich subjects for controversial issue discussions. Although each reflects a problem area at a different level of public policymaking, they are all topics that foster a wide range of sharply differing opinions.

WHY IS A CONTROVERSIAL ISSUES DISCUSSION AN IMPORTANT ELEMENT OF SOCIAL STUDIES INSTRUCTION?
Many reasons have been given to support the use of controversial issues discussions in social studies classrooms. Three of the most prevalent are (1) preparing students for their roles as citizens in a pluralistic democracy, (2) developing critical thinking skills, and (3) improving interpersonal skills.

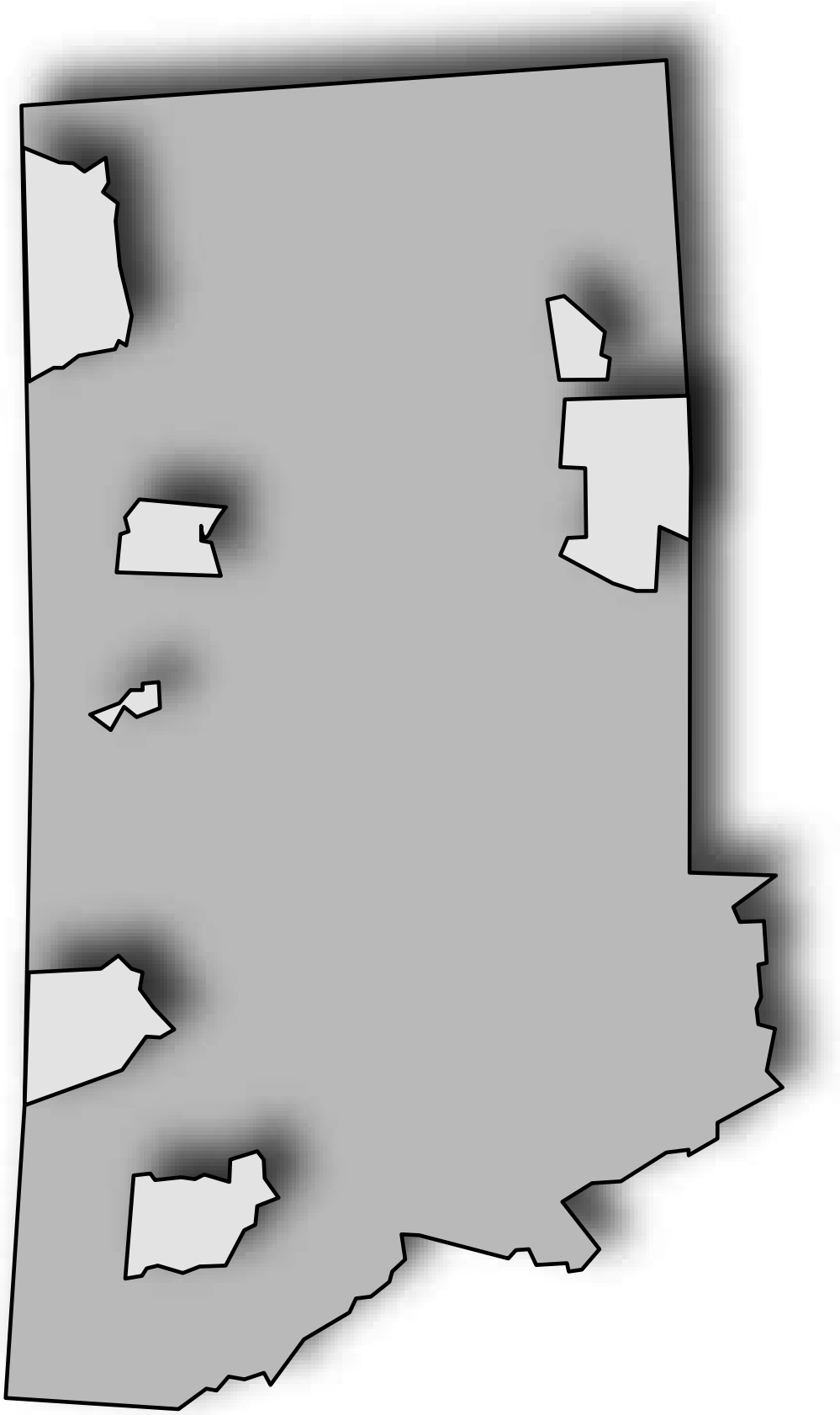
1. Citizenship Preparation - We must prepare students, as young citizens, to grapple with a wide array of social problems. Newmann (1989) argues that the main task for democratic citizens is to deliberate with other citizens about the nature of the public good and how to achieve it. Social studies classrooms should serve, therefore, as a laboratory in which students can experiment with democratic processes.

2. Critical Thinking - The teaching of controversial issues is also proposed as a means to develop students' critical thinking. Through discussion of controversial issues, students develop cognitive skills, such as constructing hypotheses and collecting and evaluating evidence. They also gain insights from sharing information with their peers.

3. Interpersonal Skills - As students participate in discussions, they also develop important attitudes and communication skills, such as listening carefully, responding empathetically, speaking persuasively, and cooperating readily, with others in a group. Well-managed discussions also promote tolerance of diverse viewpoints on any single issue. **… (follow link below to access the remainder of the article)**

Angela M. Harwood is a doctoral student in Social Studies Education at Emory University in Atlanta, Georgia; and Carole L. Hahn is Director of the Division of Educational Studies and a Professor of Education at Emory University. This publication was prepared with funding from the Office of Educational Research and Improvement, U.S. Department of Education, under contract No. RI88062009. The opinions expressed do not necessarily reflect the positions or policies of OERI or ED. **ERIC Digests are in the public domain and may be freely reproduced.** **For the complete article, see ERIC Record Details ED125789 (URL source: http://www.eric.ed.gov/ERICWebPortal/search/detailmini.jsp?_nfpb=true&_&ERICExtSearch_SearchValue_0=ED327453&ERICExtSearch_SearchType_0=no&accno=ED327453**

Montana Indian Reservations Map



The Big Questions

History Research Paper to Accompany Multi-Media Presentation

Michael G. Maxwell Used With Permission

What is the story? (Describe what happened, when, and where.)

Who was involved? (Individuals and groups?)

What were the causes? (What conditions led to this development?)

What were the effects? (How did it affect people in its own time and in later in history? Did it have an effect on our own time?)

Why is this event important?

What can we learn from it - about politics, society, human nature? (Does it provide wisdom or warnings for the future?

What is interesting about this story?

CONTRACT for MULTI-MEDIA PRESENTATION

Michael G. Maxwell Used With Permission

Approval date _____ (Any changes must be approved 2 days prior to presentation.)

Name_____ Date _____

Topic _____

Media to be used (minimum of two types of media, at least one is original)
Note: In a collage, all pictures must be large enough to see. A collage may not qualify as original work.

1. Type of medium (be specific) _____

   Content (be specific) _____

   Size_____ Original? Yes_____ No_____

2. Type of medium (be specific) _____

   Content (be specific) _____

   Size_____ Original? Yes_____ No _____

3. Type of medium (be specific) _____

   Content (be specific) _____

   Size_____ Original? Yes_____ No _____

4. Type of medium (be specific) _____

   Content (be specific) _____

   Size_____ Original? Yes_____ No _____

INNER-OUTER CIRCLE SEMINAR

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1. Purpose. The purpose of this seminar is to understand new knowledge/information by thinking out loud and sharing your ideas openly with other students. Cooperation can lead to greater understanding. Back up your ideas with evidence from the assigned reading(s).

2. Questions. Write and answer four questions based on the reading(s). Ask questions that require thought. Questions should reflect your curiosity, and your questions might not have right or wrong answers. Do not write questions on the "facts" level. Do not write questions that can be answered in just a few words.

3. Grading. This graded seminar will be worth 60 points: one-third for your written questions and answers, one-third for your discussion in the inner circle, and one-third for your notes in the outer circle.

Earn positive points for:	**Avoid negative points for:**
- Good thought questions (5) - Each relevant comment (1) - Evidence from the reading (2) - Bringing others into the conversation (2) - Recognizing contradictions (2) - Asking clarifying questions (1)	- Not paying attention (-2) - Distracting others (-2) - Interrupting (-2) - Irrelevant comments (-2) - Monopolizing the conversation (-3) - Personal attacks (-3)

KEYS TO A SUCCESSFUL SEMINAR

1. Be prepared. Read the assigned reading carefully, probably more than once. Try your best to fully understand it.

2. Write thought-provoking questions. Remember to write both questions and answers. Your questions and answers will be checked at the beginning of class.

3. Keep an open mind during the discussion. Look for the strengths in other people's ideas. Be prepared to change your point-of-view based on what you learn.

4. If several people wish to talk, raise your hand and wait quietly to be called upon. Do not raise your hand while another student is speaking.

5. Speak loudly enough for everyone in the room to hear you. Look at other students when talking. Bring the assigned reading to the discussion; you may wish to refer to it.

6. If you don't understand something, ask clarifying questions.

7. If you don't have something to say, it is OK to "pass" when asked to contribute.

8. When in the outer circle, pay close attention to the discussion, and take notes.

Instructions for One-page History Research Paper

To Accompany Multi-Media Presentation

Michael G. Maxwell (studentsfriend.com) - Used With Permission

1. Cover page: Center the following information – title, your name, this class, date.

2. Report is to be a minimum of one page in length:
   *

- Use a word processor.
- Double space
- Margins 1" to 1-1/4"
- 12 point font
- Times, Helvetica, or Courier type face
- Standard type, not bold or italic

3. Last page - identify a minimum of 3 sources used to prepare your report:

- One source may be from the Internet. To be an acceptable Internet source, the source must include an author and page publisher. <u>If you use material originally published in a newspaper or magazine, this does not count as an Internet source</u>.
- At least two sources must <u>not</u> be Internet, encyclopedia or textbook sources
- Include author, title, publisher, publication date, web address as appropriate

4. Your paper will be graded based on the following:

- Original work, in your own words and not copied
- Good answers to the "Big Questions" answered in the paper; you do not need to answer them separately.
- Historical accuracy
- Six writing traits from English class:
  * Ideas
  * Organization
  * Voice
  * Word choice
  * Fluency
  * Conventions (spelling, grammar, punctuation)

RUBRIC FOR MULTI-MEDIA PRESENTATION

Michael G. Maxwell (studentsfriend.com) - Used with permission.

Task: Produce a 5 minute multi-media report using at least two different types of visual or sound media prepared by the student - overhead transparency, art, sculpture, video clip, computer presentation, photographs, objects, chart, map, music, original poetry, voice recording, etc.

Notes: At least one of the media is to be original. Do not read your report; use note cards to help you remember key points. Visual media such as posters, overhead transparencies, charts and maps should have a title identifying content. Well-executed media exhibit a high level of student effort. Talking, reading or holding up a book does not qualify as media. Important: all media must be easy to see and/or hear from the back of the room.

Student Name_____

Topic_____

Student Self-Evaluation_____Teacher Evaluation _____

Criteria	**In Progress**	**Basic**	**Proficient**	**Advanced**
Presentation	A minimum of one medium is used	A minimum of two media are used. Sound is sufficient.	A minimum of two different media are used and one is original. Sound, text heard & seen. Presenter rehearsed, doesn't "read." 3-7 minutes long.	A minimum of two different media are used and one is original. Media are creative, neat, well-executed. Well rehearsed! 4-6 minutes long.
Organization	Information presented but not in a logical order.	Partly logical progression of ideas.	Minimum intro. & conclusion. Logical progression of ideas.	Good intro, smooth transition, logical progression of ideas.
Content	Some facts of the subject are presented.	Several facts presented. Info is mostly accurate.	Contract fulfilled. Key facts presented & historically accurate.	Contract fulfilled. Major facts presented & historically accurate.
Appearance & Attitude	Neutral – not negative.	Presenter has positive attitude.	Presenter is neat, clean & positive.	Presenter carefully dressed, enthusiastic and positive.

Topic _____

Seminar Scoring Sheet

Date_____

STUDENT	prepared question (5)	relevant comment (1)	use evidence (2)	bring others in (2)	recognize contrad. (2)	ask clari-fyng ques. (1)	distracted (-2)	distracts others (-2)	inter-ruption (-2)	irrelevant comment (-2)	monopo-lizing (-3)	personal attack (-3)	**TOTAL**

from: studentsfriend.com

Source Analysis Form (Adapted)

Michael G. Maxwell (studentsfriend.com) - Used With Permission

Student Name _____

Topic or Issue _____

1. Name of the source: _____

2. When was it created? _____

3. _____Primary Source _____ Secondary Source _____

4. Type of source: (document, photo, object, video, etc.) _____

5. Who created/constructed the source? (Person and organization, nation, or culture)_____

6. Who was the intended audience? _____

7. Why was it made? (To inform? To persuade? To entertain? Other?) _____
_____
_____

8. Summary. What is the main point or points this source is making? _____
_____
_____
_____
_____

9. What is the source's point of view? (Social class, gender, job, political or cultural beliefs, etc.) ____
_____
_____
_____

10. Is the source biased? (Does the source's point of view interfere with the truth?) Explain. _____
_____
_____
_____
_____

11. What other evidence supports this source? _____
_____

_____

_____

12. What other evidence contradicts this source? _____

_____

_____

_____

13. Is this a good source? Why or why not? _____

_____

_____

_____

_____

_____

Story Board

1

And Then

2

Next

3

And Then

4

Next

5

And Then

6

Illustrated Time Line Project (Adapted)

Michael G. Maxwell (studentsfriend.com) - Used with Permission

Student Name: _____

Name of Montana Reservation: _____

Name(s) of Tribe(s): _____

Student Self-evaluation: _____
_____
_____
_____

Teacher Evaluation: _____
_____
_____

Your mission is to plot eight major historical events on a timeline.

These historical events correspond to the reservation timeline you have selected.

The events you choose to include on your timeline should represent what you believe are the most significant.

Requirements:

A. Each event will be titled with the appropriate historical event, the date or dates, and illustrated by a colored drawing representing the event. Hint: draw everything in pencil first, then use color.

B. The location of your events on the timeline will be alternated above and below the timeline, with the first event above the timeline, the next below, the next above, and so on.

C. This is an individual project, not a group project.

D. The criteria for a quality project will be identified on a rubric. Quality work requires strong effort.

RUBRIC - Illustrated Timeline Project

Michael G. Maxwell (studentsfriend.com) - Used with Permission

Criteria	IN PROGRESS	BASIC	PROFICIENT	ADVANCED
Project Requirements	8 historical events are represented	8 historical events are represented. Most events are important. Each event has an illustration. Illustrations exhibit moderate effort.	8 historical events are represented. Each event is significant. Each event has date, title, and illustration. Illustrations exhibit good effort.	8 historical periods are represented. Every event is extremely significant. Each event has date, title, and illustration. Timeline is centered in the page. Illustrations exhibit strong effort, are alternated above and below the timeline.
Physical Presentation	Lettering can be read	Lettering is easy to read. The project is colorful. Illustrations can be recognized.	Lettering is easy to read. Lines are straight. The project is colorful and neat & clean. Illustrations are well-executed and easy to recognize.	Lettering is well-executed, spelled correctly, and easy to read. Lines are straight. The project is bright & colorful and neat & clean; the paper is unwrinkled. Illustrations are well-executed, easy to recognize, are unique and creative.
Content	The dates of most events are accurate	Dates of historical events are correct.	Dates of historical events are specific & correct. Illustrations generally reflect the event being represented.	Dates of historical events are specific & correct. Illustrations specifically reflect the event being represented.

1855 Hell Gate Treaty PREPARED ANALYSIS GUIDE

Student Readers:
Date of Treaty: **1855**
Name/s of Treaty: **Hell Gate Treaty**

Location of Treaty Negotiation: **Council Groves – along Clark Fork River, west of present day Missoula, Council Groves is now a State Park**

Tribes Named in the Treaty: **Flathead (Salish), Kootenay (Kootenai), Upper Pend d'Oreille**

US Government Representatives: **Isaac I. Stevens, Governor and Superintendent of Indian Affairs of Washington Territory; James Doty, Secretary; R. H. Landsdale, Indian Agent; and W. H. Tappan, sub Indian Agent**

Fill in the number of each treaty article. Provide a brief one or two sentence summary of each article. Example: Article II – This article describes the territory reserved by the Salish, Pend d'Oreille, and Kootenai Tribes.

Article 1	**Cession of lands to the United States** **Description of the boundaries of ceded land**
Article 2	**Reserved lands (reservation) for the tribes** **Description of reservation boundaries** **White people not to reside there unless…** **Indians to be allowed improvements for land ceded**
Article 3	**Road right-of–ways through reservation** **Right to hunt, fish, and gather in usual and accustomed places of aboriginal territory outside of reservation boundaries**
Article 4	**Payments from the United States to tribes for land**
Article 5	**Government to establish schools, build mechanics shop & hospital** **Salaries to be paid to head chiefs**
Article 6	**Lots of land may be assigned to individual Indians**
Article 7	**Annuities will not be paid to individuals**
Article 8	**Indians will be accountable for any wrongs committed against US citizens. Tribes are to be peaceful**
Article 9	**Individual portions of annuities will not be paid to those Indians that drink alcohol**
Article 10	**The reservation is guaranteed against any claim by the Hudson Bay Company**
Article 11	**A survey is to be done of the Bitterroot Valley for suitability for a reservation for the Flathead tribe (Salish)**
Article 12	**When the treaty will take effect**
Article	
Article	
Article	
Article	

TREATY ANALYSIS GUIDE

[Highlight unfamiliar words and terms you read through the treaty. Look them up! Pairs or groups should come to agreement as to the definition or meaning of the word or term, keeping in mind the context in which it is being used.]

Student Readers:

Date of Treaty:

Name/s of Treaty:

Location of Treaty Negotiation:

Tribes Named in the Treaty:

US Government Representatives:

Fill in the number of each treaty article. Provide a brief one or two sentence summary of each article. Example: Article II – This article describes the territory reserved by the Salish, Pend d'Oreille, and Kootenai Tribes.

Article	
Article	
Article	
Article	
Article	
Article	
Article	
Article	
Article	

Article	
Article	
Article	
Article	
Article	
Article	
Article	
Article	
Article	
Article	
Article	
Article	
Article	

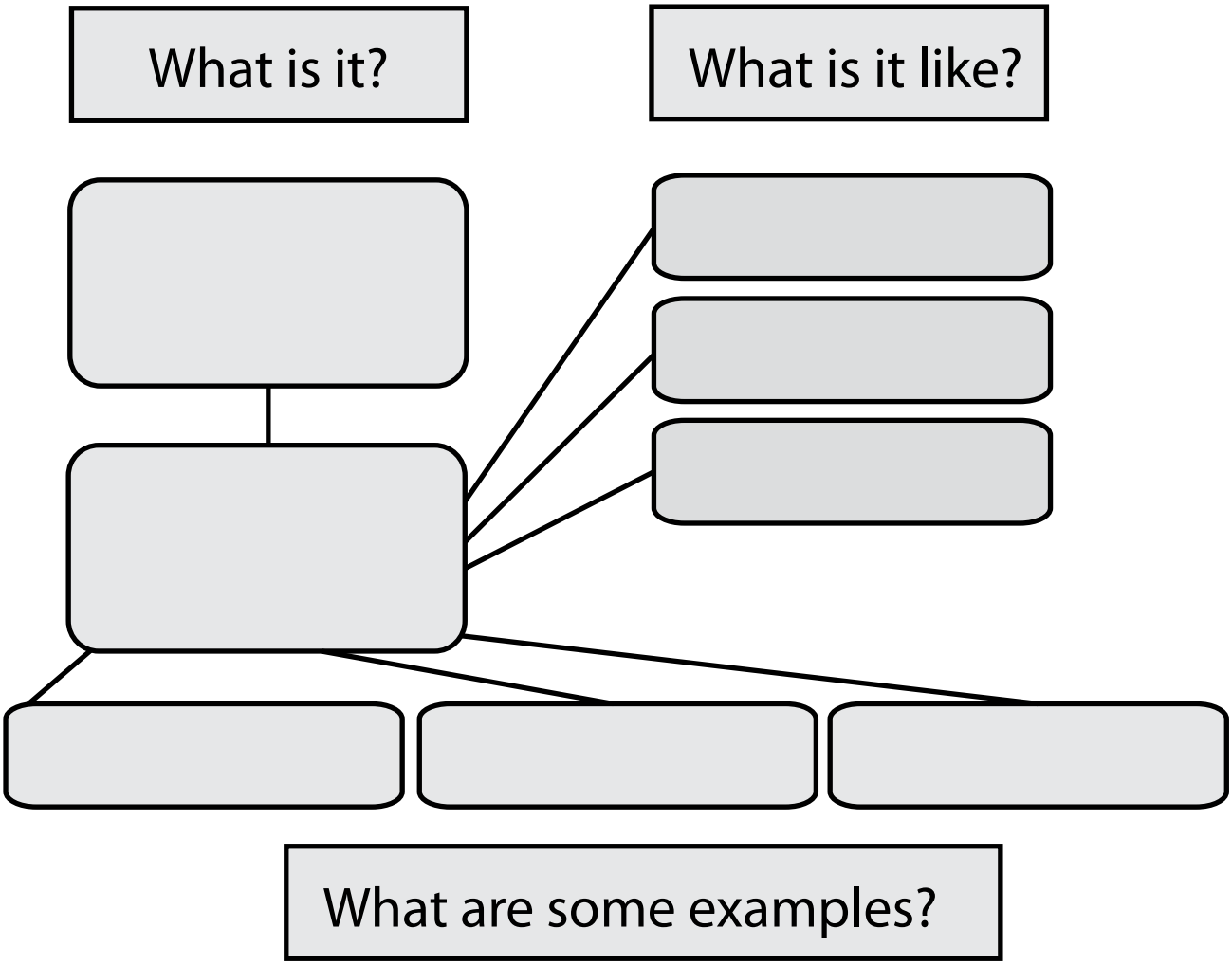
U.S. CONSTITUTION ANALYSIS GUIDE

Provide a brief summary of each article and section.

Article 1	
Section 1	
Section 2	
Section 3	
Section 4	
Section 5	
Section 6	
Section 7	
Section 8	
Section 9	
Section 10	
Article 2	
Section 1	
Section 2	
Section 3	
Section 4	
Article 3	
Section 1	

Section 2	
Section 3	
Article 4	
Section 1	
Section 2	
Section 3	
Section 4	
Article 5	
Article 6	
Article 7	

Structure of a Word Map



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