ESSENTIAL UNDERSTANDINGS REGARDING MONTANA INDIANS

Social Studies Model Curriculum

Developed by the Office of Public Instruction

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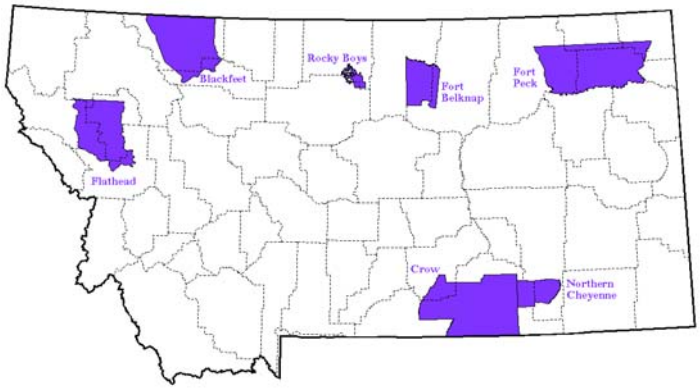
ESSENTIAL UNDERSTANDING 1

There is great diversity among the twelve tribal nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

BACKGROUND



An Indian reservation is a land base that a tribe reserved for itself when it relinquished its other land areas to the United States through treaties.

RESERVATIONS:	TRIBAL GROUPS:
Flathead	Salish, Kootenai, Pend'Oreille
Blackfeet	Blackfeet
Rocky Boy's	Chippewa-Cree
Fort Belknap	Gros Ventre, Assiniboine
Fort Peck	Dakota, Assiniboine
Northern Cheyenne	Northern Cheyenne
Crow	Crow

The Little Shell Chippewa Tribe is without a reservation or land base and members live in various parts of Montana.

About 35 percent of Montana's Indian population do not live on reservations, and, instead, reside in the small communities or urban areas of Montana. The individual history and circumstances of Montana's urban Indian people are as diverse as the people themselves.

Most Montana Indian students attend public schools across the state. There are only two tribally controlled K-12 schools in Montana. Each reservation also has its own tribally controlled community college.

INTRODUCTION

Show students pre-statehood Indian Country territory and compare with reservation territory today.

This can be used when discussing westward movement of Euro-Americans for gold, fur or land and how there was a clash of values as well as an exchange of ideas.

Explain how reservations were created by treaties between Nations (Tribal and United States) and the ***concept*** that reservation land was **reserved** by the Tribes for themselves, and not **given** to them, in exchange of promises of goods and services made to them through treaties (see essential understandings 5 and 8)

EXAMPLE LESSONS

Title: Researching Montana's Tribal Nations

Standard: Students apply geographic knowledge and skills.

Grade Level: Can be adapted to use with 4th, 8th, or 11th grade.

Lesson: Students will locate on a map physical features, natural features, and human features; describe and illustrate ways in which people interact with their physical environment; and describe how human movement and settlement patterns reflect the wants and needs of diverse cultures.

Group research:
Divide class into nine groups (seven reservations, Little Shell Chippewa Tribe, and urban Indians)

Students conduct research in books and Internet (census data, etc.) to present information about demographics, government, economics, people, schools, tourist attractions, geography, etc. (be sure to focus on contemporary issues).

Extensions: 4th grade: Extend the presentation into a student designed bulletin board for the classroom.

8th grade: Extend the presentation into a book/brochure.

11th grade: Extend the presentation into a letter to the editor or speech.

Assessment: Label a state map with all seven reservations and the tribes living there. Should also be able to give some information about each tribe/reservation.

Title: Flags of Tribal Nations

Grade Level: 4th grade

Standard: Students demonstrate an understanding of human interaction and cultural diversity on societies.

Lesson: Students will identify the ways groups (e.g., families, faith communities, schools, social organizations, ports) meet human needs and concerns (e.g., belonging, self-worth, personal safety) and contribute to personal identity.

Discuss with students how a flag symbolizes the Nation or State it represents. Use Montana's Tribal Nations flags to discuss how the flags represent their respective Tribal Nation. Students can then create their own flag to represent themselves and their heritage.

Extension: Discuss national anthems, their words and how they represent a Nation. Play a flag song from a Montana drum group along with other national anthems.

Assessment: Identify each of Montana's Tribal Nation flags, the names of their tribes, and their corresponding reservation on a map.

Title: Negotiating a treaty

Grade Level: 8th grade

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

Lesson: By using primary documents, students will apply methods of inquiry to make informed decisions as responsible citizens and summarize major issues affecting … Indian tribes.

Students will understand that treaties creating reservation boundaries were negotiated between Nations and that reservation land was land reserved by the tribes for their own use and was not land "given" to them. Using the Fort Laramie Treaty. Divide the class into stakeholders (tribal leaders, tribal families, homesteaders) and have them discuss the implications of the treaty.

Extension: Compare and contrast the Fort Laramie Treaty with other treaties made between Tribes and the U.S. Government.

Assessment: As demonstrated through oral participation, students will show an understanding of the Fort Laramie Treaty.

ESSENTIAL UNDERSTANDING 2

There is great diversity among individual American Indians as identity is developed, defined and redefined by many entities, organizations and people. There is a continuum of Indian identity ranging from assimilated to traditional and is unique to each individual. There is no generic American Indian.

BACKGROUND

Identity is an issue with which human beings struggle throughout their lifetime. Questions of "Who am I?" and "How do I fit in?" are universal questions of the human condition. Schools have historically been a place for students to explore their identity. However, when the culture of students' homes and communities are not evident in school, finding a way to belong within that system is more difficult and can lead to frustration. Educators need to ensure that each student has an opportunity to feel included in the classroom either through materials or pedagogical practices.

Even larger issues of "Who is an Indian/Tribal Member?" are questions among Indian people themselves. The federal, state and tribal governments may all have their own definition for who is a member. As a general principle an Indian is a person who is of some degree Indian blood and is recognized as an Indian by a tribe/village and/or the United States. There exists no universally accepted rule for establishing a person's identity as an Indian. The criteria for tribal membership differs from one tribe to the next. To determine a particular tribe's criteria, one must contact that tribe directly. For its own purposes, the Bureau of the Census counts anyone an Indian who declares to be such (Native American Rights Fund).

Amidst all of these issues, educators must remember that Indian students come to school with a variety of backgrounds. They have differences of skin color, dress, and behavior; and there may be deeper and subtler differences of values and of ways of being and learning.

A continuum exists between traditional and nontraditional American Indian students. And within the continuum there are those who show characteristics of American Indian ways of being and belief, and those who show themselves to be American Indian yet do not have what some people might at first see as American Indian behavior and appearance.

What is important is that all humans be allowed feelings of integrity and pride connected with who they are, with whom they identify. Respecting what others value and do is a way to help them develop both the self-esteem and the feelings of integrity that will enhance their learning.

It should also be noted that there is not a single American Indian learning style, nor is there a group of several styles of learning that fits all American Indians, either as individuals or tribal groups. Teachers should recognize that there are a variety of learning styles and adapt their teaching methods to the individual learner. At the same time teachers should build on and expand the individual student's approaches to learning. However, recognizing that teachers must use a variety of teaching methods to meet individual learning styles does not mean that culture doesn't have an influence on learning styles. The differences in the cultures of home and school

certainly impact the teaching-learning process. Classrooms need to integrate culture into the curriculum to blur the boundaries between home and school. Schools need to become a part of, rather than apart from, the communities in which they serve. (Collected Wisdom)

INTRODUCTION

Discuss identity issues with students and their own ethnic/racial/cultural background and how this makes them unique as an individual, but also how it allows them to be a part of a group.

Discuss stereotypes and how these can lead to false impressions, misconceptions and myths about an entire group of people.

DO'S AND DON'TS

Don't shy away from discussing stereotypes. Be sure to point them out when they arise.

Don't shy away from discussing racism. Be sure to point it out when it arises.

Don't expect Indian students to know about these issues or to speak about them.

Don't allow for blaming or put-downs.

Do celebrate each student's uniqueness.

Do allow for all points of view to be discussed. Allow for an open discussion of issues.

EXAMPLE LESSONS

Title: Roots of identity

Grade Level: 4th grade

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

Benchmarks: Students will describe ways families, groups, tribes and communities influence the individual's daily life and personal choices.

Lesson: Students will discover their ethnic/cultural/racial roots and compare their background to their classmates.

Students will take home and fill out a family tree to include ethnic/racial heritage of each ancestor. Discuss similarities/differences among their classmates and how each background makes a person unique or how they may practice different traditions.

Read Knots on a Counting Rope by Martin and Archambault and have students compare their background with the character.

Extension: Have students record an account of a favorite family tradition. Illustrate and put into book form.

Assessment: Write a paper about their identity. "What Makes You Who You Are?"

Title: Who is an Indian?

Grade Level: 8th grade

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

Benchmarks: Students will compare and illustrate the ways various groups (American Indian tribes) meet human needs and concerns and contribute to personal identity. Students will compare and illustrate the unique characteristics of American Indian tribes in Montana.

Lesson: Understand that Tribes determine who is a member through their own established criteria.

Research the Tribal Nations of Montana to find their criteria for determining a member of their tribe. Also research state and federal definitions of who is an Indian.

Extension: Students research their ethnic/racial backgrounds. How do they prove they are a member of their ethnic group?

Assessment: Student can give criteria for membership to each of Montana's Tribal Nations.

Title: Indians as Mascots

Grade Level: 11th grade

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

Benchmarks: Analyze the impact of ethnic, national and global influences on specific situations or events.

Analyze the conflicts resulting from cultural assimilation and cultural preservation among various ethnic and racial groups in Montana, the United States and the world.

Lesson: This is a good conversation starter about identity (personal and cultural) at the secondary level because everyone has an opinion on this issue. Also helps students understand stereotypes.

Read article *Human Beings are not Mascots* and *Fighting Whities*. Post cartoons and discuss. (See resource list.)

Watch the film *In Whose Honor?* about activist Charlene Teters, who organizes against the use of Native American sports mascots.
(*In Whose Honor?,* 1997, New Day Films, P.O. Box 2483, Champaign, IL 61825-2483 [217-351-6867]).

Discuss how identity of American Indians can be construed negatively through mascots.

Extension: Place students into the opposing role from what they actually believe and debate the issue from the opposing point of view.

Assessment: Research their own school district's use of and policy toward mascots and team names. Depending on what they discover, they could write letters to administrators, school board members, or local papers about the issue.

ESSENTIAL UNDERSTANDING 3

The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Additionally, each tribe has their own oral history beginning with their origin that is as valid as written histories. These histories pre-date the "discovery" of North America.

BACKGROUND

American Indian languages, cultures, and traditions are alive and well throughout Indian country. Although, in some aspects, much of the culture has changed, this does not mean that culture is dead, it has only become transformed through a process of acculturation. Indigenous languages are still spoken, sacred songs are still sung, and rituals are still performed. It is not important for us to understand all of the complexities of modern day, contemporary American Indian culture but it is important that we do have an understanding and awareness that these cultures exist and influence much of the thinking and practice of American Indians today.

These histories and traditions may be private, to be used and understood only by members of that particular tribe. Educators should be aware of this issue when asking students about their histories, ceremonies and stories.

Educators should also be consistent with policies surrounding "religious/spiritual activities" and ensure that Native traditions and spirituality are on par with other religious traditions and spirituality.

Each tribe has a history that can be traced to the beginning of time. Many of these histories will be told only orally as they have been passed down through generations. These histories are as valid as any other mythology or belief. Some tribes may only tell certain stories during certain times of the year and this knowledge should be respected in classrooms.

Many tribal histories place their people in their current traditional lands in Montana. Be cognizant of this issue when teaching about "the history of mankind," in particular, about the Bering Strait Theory. The use of revisionist history is a positive teaching tool to look at various perspectives of historical occurrences and questioning the idea of who wrote history and how that viewpoint plays out in today's society.

INTRODUCTION

This essential understanding includes points for the teacher to be aware of when studying these sections of their curriculum in order to increase multiculturalism and tolerance amongst the students.

Discuss how history can be viewed from many different points of view. How each point of view is not "right" or "wrong," but does change depending on whose filter the story goes through.

DO'S AND DON'TS

Don't present tribal creation stories as "myths" or "legends."

Do be aware that some tribes only tell certain stories during certain times of the year.

Don't teach the Bering Strait theory as fact. Using the term, "most scientists believe," is fine, but also present the fact that most tribal histories place them in their traditional locations and this is also a valid "theory."

Attempt to get a Montana tribal member to come to the classroom to tell about their tribal stories. (See OPI document *Directory of Indian Education*)

Do have students question who wrote history and how it might be different under different circumstances.

Do allow for all points of view to be discussed. Allow for an open discussion of issues.

Example Lesson

Title: Whose Story Is It?

Grade Level: 8th

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

Lesson: Students will identify and use various sources of information to develop an understanding of the past.

Students will be aware that people view and report historical events differently. Students will investigate, interpret, and analyze the impact of multiple historical and contemporary viewpoints concerning events within and across cultures, major world religions, and political systems.

Focus question: How does each Montana tribe's oral tradition contribute to its unique cultural heritage?

Use a timeline to select, organize and sequence information describing eras in history.

Examine biographies, stories, narrative and folktales to understand the lives of ordinary people and extraordinary people, place them in time and context, and explain their relationship to important historical events.

Read tribal trickster story (See resource list). Illustrate story and retell. Perform selected story.

Compare and contrast selected tribal origin stories with other culture's origin stories.

Extensions: Classroom presentations by elders, artisans, drum groups, dance groups, society members.

Language lessons. Invite a Native speaker to class.

Incorporate authentic art activities including the study of contemporary Native artists (e.g., Kevin Red Star).

Take the class to Native celebrations, such as pow-wows.

Discussion of "what is culture" assuring that contemporary culture is applied to Indians.

Assessment: Students will write a one-page essay answering the focus question.

ESSENTIAL UNDERSTANDING 4

Reservations are land that have been reserved by the tribes for their own use through treaties and was not "given" to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

I. That both parties to treaties were sovereign powers.
II. That Indian tribes had some form of transferable title to the land.
III. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.

BACKGROUND

Indian Nations located in Montana Territory prior to the passage of the Montana Constitution in 1889, held large land bases as negotiated through their treaties with the United States. The treaties assigned tribes to certain areas and obligated them to respect the land of their neighbors. However, in the 1860s, as miners and others rushed into the prime gold fields that often lay along or within the designated tribal lands, tribal life was disrupted. The new inhabitants demanded federal protection; this started the garrisoning of Montana and the eventual relocation of the tribes to smaller and smaller reserves.

The federal government and the Montana citizens did not understand the lifestyles of Montana's Indian tribes and, therefore, dealt with them from the expectations and from the non-Indian point of view. However, the federal government did understand that these tribal groups were sovereign nations and they needed to enter into treaty negotiations with them.

EXAMPLE LESSON

Also see Essential Understanding 1

Title: Tribal Governments Today

Grade Level: 11th grade

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

Lesson: Research tribal governments. Analyze the Indian Reorganization Act (IRA) and the role the U.S. Government played in the creation of most Tribal Governments. [Note: not all tribal governments were organized under IRA.] Find out how those tribal governments have evolved, how they operate today, their organization and leaders.

Extensions: Compare and contrast tribal governments with state and federal government.

Map traditional hunting grounds and winter camps of selected tribes.

Draft stories of significant sites and events on map.

Research and develop a glossary of political terminology and government testimony from documents that have been collected or studied.

Assessment: Students can explain IRA and the Montana Tribes that operate under this type of constitution.

ESSENTIAL UNDERSTANDING 5

There were many federal policies put into place throughout American history that have impacted Indian people and shape who they are today. Much of Indian history can be related through several major federal policy periods.

Examples:

- ***Colonization Period***
- ***Treaty Period***
- ***Allotment Period***
- ***Boarding School Period***
- ***Tribal Reorganization***
- ***Termination***
- ***Self-determination***

(See the OPI Publication A History and Foundation of American Indian Education Policy)

BACKGROUND

Public schools began to operate on Indian reservations in Montana in the early 1900s. Although public schools were originally opened to meet the educational needs of non-Indian children residing on Indian reservations, Indian students began to enroll almost from the beginning. The public schools provided an opportunity for Indian people to receive an education in their local communities. The curriculum and instruction in public schools was, and continues to be, designed to meet the standards of the state education system. The curriculum offered limited information on the local Indian culture, history and traditions of the local tribal groups, and it did not encourage participation from local tribal government officials in its decision-making policies. However, this trend is beginning to change as Indian people become empowered to lead and make decisions about their local schools. There are now Indian people involved in the system as teachers, administrators, and school board members who are cognizant of the fact that communities and schools must be linked together in order to improve educational

outcomes for Indian students. (See the OPI publication A History and Foundation of American Indian Education Policy)

EXAMPLE ACTIVITIES

Focus question:	How have major federal policies/practices impacted Montana tribes?
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.
Benchmark:	Analyze and evaluate conditions, actions and motivations that contribute to conflict and cooperation within and among groups and nations.
Activity:	Research and review treaties to determine the terms of agreement between tribes and the U.S. Government. Determine the impacts of the treaty era on Montana land base.
Benchmark:	Analyze the historical and contemporary purpose of government and how the powers of government are acquired, modified, justified and used.
Activity:	Compare and contrast tribes regarding their present day government affairs.
Standard:	Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.
Benchmark:	Interpret how selected cultures, historical events, periods, and patterns of change influence each other.
Activity:	Break into research groups to follow a tribe before contact through to today using treaties as a basis.
Benchmark:	Identify significant events and people and important democratic values.
Activity:	Research a contemporary court case based on a sovereignty issue.
Assessment:	Students write an essay based on the focus question.

ESSENTIAL UNDERSTANDING 6

History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

BACKGROUND

Much of our history has been told from one perspective. It has been only recently that American Indians have begun to write about and retell history from an Indigenous perspective.

Books such as Lies My Teacher Told Me by Loewen expose the underlying bias that exists within much of our history curriculum by leaving certain voices out of the stories. In examining current curriculum content it is important to keep the following in mind:

> *Children's history books use terms such as "westward expansion" and "Manifest Destiny" to describe what would be more accurately called ethnic genocide. These books alternately portray Indians as "noble savages," "faithful Indian guides," or "sneaky savages" who lead "ambushes" and "massacres," while in contrast, cavalrymen fight "brave battles." These books propagandize the "glory and honor" of taking land and oppressing native people for European purposes that are portrayed as holy and valid (Loewen 1996).*

A multicultural history curriculum, by focusing on the experiences of men and women of diverse racial, ethnic, and religious groups in United States history, will provide students with a historical context in which to situate and understand the experiences and perspectives of these groups in American society today (Mehan, 1995). A transformation such as this would benefit all Americans as we work on building a free and democratic society for all.

EXAMPLE LESSONS

Title: Battle of Little Big Horn

Grade Level: All grade levels

Lesson: Students will understand how an event can be seen from many viewpoints depending on who tells the story, but how, when the event is written down, it becomes the source of history for most people.

Research and discuss how Custer's Last Stand became The Battle of Little Big Horn and how the story of that historical event varies depending on who tells it.

Create a chart of what students know about the Battle of Little Big Horn. How do they know what they know? What do they know from TV? From the movies? From stories?

Read a story from the Indian perspective and compare the chart afterward. Discuss how history gets told and how perspective changes depending on the telling.

Elementary Level: Esther Sanderson, *Two Pairs of Shoes*
Middle Level: Michael Dorris, *Morning Girl*
Secondary Level: James Welch, *Killing Custer*

Extension: Research and discuss other historical events in Montana. Which events never make it to the textbook (i.e., Baker Massacre on the Marias)?

Assessment: Write a historically significant account of a Montana story from a tribal point of view (i.e., encounters with Lewis and Clark).

Title: Whose point of view does my history textbook present?

Grade Level: 8th grade

Lesson: Understand that textbooks are written to present a dominant culture's point of view and that others are often left out at the expense of that viewpoint.

Skim history textbooks and make a chart of when American Indians show up in history.

Extension: Write a story about a significant site or event in Montana history (or from their local area) from a Tribal perspective.

Assessment: When discussing historical occurrences, does the student bring up alternate viewpoints of history?

ESSENTIAL UNDERSTANDING 7

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

BACKGROUND

Mark A. Chavaree, Esq., "Tribal Sovereignty," Wabanaki Legal News, Volume 2, Issue 1, winter 1998:

> Before colonization, Indian tribes possessed complete sovereignty. However, given the governmental structure of the United States and the complex history of tribal-federal relations, tribes are now classified as domestic dependent nations. This means tribes have the power to define their own membership; structure and operate their tribal governments; regulate domestic relations; settle disputes; manage their property and resources; raise tax revenues; regulate businesses; and conduct relations with other governments. It also means that the federal government is obligated to protect tribal lands and resources; protect the tribe's right to self-government; and provide social, medical, educational and economic development services necessary for the survival and advancement of tribes.

A very important, but often unappreciated, point is that tribal sovereignty does not arise out of the United States government, congressional acts, executive orders, treaties or any other source outside the tribe. As Felix Cohen puts it, "perhaps the most basic principle of all Indian law... is that those powers which are lawfully vested in an Indian tribe are not, in general, delegated powers granted by expressed acts of Congress, but rather `inherent powers of a limited sovereignty, which has never been extinguished (NARF)."

Sovereignty **can be defined as "The supreme power from which all political powers are derived." It is "inherent"--- It cannot be given to one group by another. In government-to-government negotiations, states and Indian nations exercise or use their sovereign powers.**

Sovereignty ensures self-government, cultural preservation, and a peoples' control of their future. Sovereignty affirms the political identity of Indian Nations --- They are not simply a racial or ethnic minority. http://www.okstatetribalrelations.com/BasicsIE.html

EXAMPLE LESSONS

Title: Sovereignty over self

Grade Level: 4th grade

Lesson: Students will understand the concept of sovereignty in relation to self. Discuss what types of power a student has over themselves in school. What are their rights and responsibilities during school hours? How can they exercise these rights and responsibilities within the rules of school?

Extension: What are their rights and responsibilities in other contexts?

Assessment: Draw a picture of their sovereignty in school.

Title: Contemporary Tribal Government Negotiations

Grade Level: 11th grade

Objective: Students will understand that Tribal Nations still negotiate with State and Federal Governments as sovereign Nations on various issues. These negotiations usually end with memoranda of agreement (state government) and with legislation and statutes (federal government).

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.

Lesson: Students will relate the concept of tribal sovereignty to the unique powers of tribal governments as they interact with local, state, and federal governments.

Divide class into stakeholders on an issue and research and discuss/debate a contemporary issue on a reservation from all points of view – including issues of sovereignty and jurisdiction (e.g., natural resources, oil and gas, mining, gaming).

Extension: Develop a class newsletter with articles, letters to the editor, and political cartoons on researched issues.

Research and develop a glossary of political terminology and government testimony from documents that have been collected or studied.

Assessment: Students can present at least two points of view on researched issue.

RESOURCES

Publications available through the Montana Office of Public Instruction (OPI)
Indian Education Specialist – Call (406) 444-3013 or (406) 444-3694 or print from the OPI Web site, www.opi.mt.gov/IndianEd.

Montana Indians Yesterday and Today
American Indian Policies and Directory of Montana Indian Education
A History and Foundation of American Indian Education Policy
Indian Education Lesson Idea Book
Guide to Pow-Wows

Literature

I Have Spoken, Armstrong and Virginia Irving
American Indian Myth and Legends and Trickster Stories, Richard Erdoes
Keepers of the Earth, Bruchac
The Sun Came Down, Percy Bullchild
Collected Wisdom, Cleary and Peacock
Knots on a Counting Rope, Martin and Archambault
Lies My Teacher Told Me, James W. Loewen

Speakers, Videos, Visiting Artists

Montana Committee for the Humanities Speakers Bureau
Montana Arts Council (406) 444-6430
Touch the Earth, video produced by Jim Scott
Coyote and the Clearwater Monster (13 minute video produced by Clara Pincus)

Web sites

Montana-Wyoming Tribal Leaders Council	http://www.mtwytlc.com/
Indian Country Today (newspaper)	www.indiancountrytoday.com
Indian issues Web site	www.indianz.com
Internet resources for Indian Education	http://opi.mt.gov/programs/indianed/