Unit 4: Lesson Plans

Time: 9–11.5 hours

Teaching Notes: If you teach sixth grade or advanced readers, the readings included with this unit may be too basic for your students. If so, you may want to substitute excerpts from chapters 11, 13, and 20 of *Montana: Stories of the Land* for the readings included with this lesson. You can find PDFs of the chapters here.

You may wish to supplement this unit with material from one of the Montana Historical Society's hands-on history footlockers. The titles "Coming to Montana: Immigrants from around the World," "Inside and Outside the Home: Homesteading in Montana, 1900-1920," and "To Learn a New Way" (which focuses on the early reservation period) are available to Montana educators for two-week periods. Footlockers can be ordered from the Montana Historical Society.

ENDURING UNDERSTANDINGS

No single movement impacted Montana history more than homesteading, which brought tens of thousands of settlers to the state. The homesteading boom also led to even more land being taken from Montana Indians. Forced assimilation policies also threatened Indian cultures and well-being. Historically and today, Montana is made up of diverse people who have made important contributions to our state.

PRE-UNIT PREPARATION

Preview the unit and review the suggested Additional Resources to decide if you want to add additional components to the exploration (for example, by ordering a relevant hands-on history footlocker).

Part 1: Homesteading: The Lure of Free Land

Time: 2 hours

OBJECTIVES

Students will be able to

- Recognize that Montana was very diverse with many immigrants
- Explain the role of the Homestead Act and the railroads in luring people to Montana
- Recognize the power of advertising
- Explain some of the hardships Montana homesteaders faced
- Summarize complex, primary source text

Lesson 1: Analyzing a Railroad Advertisement

Time: 30 minutes

MATERIALS

- Great Northern Railway advertisement
- Computer and projector
- Classroom sets of *Montana: A History of Our Home*, also available online.
- *Montana: Stories of the Land*, by Krys Holmes (Montana Historical Society Press, 2008), optional

Note: This lesson has changed since the first edition.

PRE-LESSON PREPARATION

- Familiarize yourself with Visual Thinking Strategies (VTS). Developed first as a way to engage students in analyzing fine art, this technique uses "open-ended questioning and student-centered facilitation techniques, including strategies for listening and paraphrasing, to create student-driven and engaging group discussion environments." It also engages "students in discourse . . . with an emphasis on providing

evidence while considering and building off the contributions and perspectives of their peers." If you are new to the technique, you can find a PowerPoint explaining it here.
- Make copies of the Great Northern Railway advertisement or plan to project the slide.
- Gain background knowledge on homesteading by reading Chapter 13 of *Montana: Stories of the Land*, optional.

Procedure

Step 1: Analyze an Advertisement

Have your students analyze the poster using Visual Thinking Strategies:

- Give the students time to observe it individually and silently (1–2 minutes).
- Then ask the simple question: **What is going on here?** It is important to ask this question exactly as you see it written. Once a student volunteers to share what he or she sees, paraphrase his or her answer: I hear you saying . . .
- You can also have a student expand on what they see by saying: **What do you see that makes you say that?** Again, paraphrase the best you can the student's answer before moving on to the next student.
- After a few minutes, if things start to become quiet, ask the question: **What more can you find?** This is important to ask in this exact way, since the question implies that the observation is not only with the eyes (as in what more can you see?), but also with the emotions and other senses. Again, paraphrase student answers before asking (if relevant): **What do you see that makes you say that?**
- Plan on spending about 5-10 minutes discussing the image, and understand that there will be some silence as students think of what else they can find.

Step 2: Contextualize a Primary Source

1. Alone or in small groups, have students read the chapter introduction, "Homesteading," and "Hard Times," pp. 35-39 in *Montana: A History of Our Home.*

2. Show the image of the railroad advertisement again. Does the new information they gained from their reading make them see the image differently? How does the **context** they learned from their reading help them **interpret** the image?

3. After your students have thoroughly analyzed the image, explain the following (pointing to specific evidence in the image):

   - This is a postcard created by the Great Northern Railway to recruit farmers to immigrate to Montana.
   - It portrays a very prosperous view of farming in Montana.
   - On the back of the postcard it says "Write E.C. Leedy General Immigration Agent Great Northern Railway, St. Paul, Minn., for free illustrated book on Montana." So it was also an advertisement.

4. Discuss:

   - Why does the railroad want farmers to move to Montana? *(The more people living in Montana, the more money the railroad can make. The railroad can make money shipping supplies to Montana from elsewhere and shipping crops grown by Montana farmers to markets outside of Montana.)*
   - Do you think this postcard gives a complete picture of what life would be like for a farm family if they decided to move to Montana? What was left out of this picture? *(Farming was not as easy as it was pictured here. The grass is very green. There is no information about about schools, churches, stores, neighbors, or other things that would have affected the family's quality of life.)*
   - Did most homesteaders end up having successful farms like this? *(No. After 1917, Montana had a big drought and many homesteaders left Montana.)*

- How is this document useful for understanding the history of Montana? *(It shows us how railroad companies recruited settlers.)*

5. Tell students that railroad companies distributed cards and posters, bought advertisements in newspapers, and sent speakers across the United States and Europe to give lectures about opportunities in Montana. Because of this, many people decided to take advantage of the Homestead Act and move to Montana to become farmers.

   If your class completed Unit 3 and studied push-pull factors (called also pressures and incentives) ask them: What was the pull factor (incentive) that brought homesteaders to Montana? *(Free land.)* What was a push factor (pressure)? *(War, poverty, discrimination, lack of opportunity where they lived.)*

Lesson 2: Exploring a Homesteader's Reminiscence

Time: 1 hour and 15 minutes

MATERIALS

- Bertha Josephsen Anderson's reminiscence (below, pp. 193-94)
- Treasure Words handout (below, p. 192)
- Bertha Josephsen Anderson's reminiscence (teacher version, pp. 195-96)
- Pencils and paper

ASSESSMENT: Illustrations and Captions

PRE-LESSON PREPARATION

- Preview lesson plan.
- Make copies of the Treasure Words and Bertha Josephsen Anderson's reminiscence and gather blank paper and pencils.

Procedure

Step 1: Establish Goals for Listening

1. Hand out copies of Bertha Josephsen Anderson's reminiscence to your students and write the following questions on the board:
   - How many people are in the author's family?
   - When did she say this happened?
   - Where did they go?

2. Tell students they will need to listen for the answers and also use their imagination to create a movie of this narration in their mind. Then read the story aloud without stopping.

3. Have students answer the questions orally.

Step 2: Explore Treasure Words

1. Tell your students that this piece has many "treasure words." Some of these words are not used anymore. Some are very descriptive vocabulary words that students may not know. Hand out the Treasure Words list and discuss the words on the list. Then read the reminiscence again, pausing for students to underline the treasure words in the text.

2. Have your students play "Hot Seat." To play, divide the class into two teams. Choose someone from Team 1 to sit in front of the class with their back to the board in the "hot seat." Write one of the treasure words on the board. Team 1 teammates will take turns trying to describe the word to their teammate in the hot seat using only one to three words but WITHOUT using the actual word or any of its derivatives. (You may need to remind the person in the hot seat to call on many different teammates.) After one minute or when the student guesses the word, choose someone from Team 2 to sit in the hot seat.

Step 3: Illustrate the Reminiscence

1. Have students fold a piece of paper in fourths (fold it in half, then fold it in half the other way) and put their names on the back of the paper. Tell students they are going to illustrate this reminiscence.

2. Model the exercise by drawing a rectangle on the board (which represents one of their squares). Place a "1" in the upper left-hand

corner of the rectangle (because you are going to illustrate paragraph 1).

3. Read paragraph 1 aloud. Ask students: What should I draw that helps tell what happened in the paragraph I just read? Have them refer to the text for details (water, boat, baby, mother, bunk beds).

4. Ask them who Peter is. Add him to the picture. (Use stick figures so students know this is not a test of artistic ability.)

5. Ask students for suggestions for one-sentence summaries of the paragraph. Write a sentence beneath your picture.

6. Give students 15 minutes to reread the memoir and draw their favorite paragraph in the top square. Remind them to put the paragraph number in the upper left-hand corner and to write a one-sentence summary. After 15 minutes are up, give them 7 minutes to choose, draw, and summarize a different paragraph. Repeat the process until students have completed three or four pictures.

7. After everyone has completed the assignment, ask student volunteers to share their pictures and summaries with the class in paragraph order. Ask one student to share paragraph 2, another to share paragraph 3, etc. Simply skip any paragraphs that were left undrawn.

Treasure Words and Definitions

Baggage: Suitcases, luggage, or trunks that are carried by someone who is traveling

Cabin: A small room on a ship where you live or sleep

Coulee: A dry streambed

Decision: A choice that you make after a period of talking and thinking

Emigrant: A person who leaves their own country to permanently settle in a different country.

European: Someone from Europe

Foreign-born: A person born in a different country than the one they are currently living in

Hymn: A religious song praising God

Immigrant: A person who has come to a foreign country to live

Leavings: Leftovers

Memoir: A form of nonfiction in which an author recounts experiences from his or her life

Nauseated: The feeling of wanting to vomit

Neighbor: Someone who lives next to or near you

Passenger: Someone who is traveling in a vehicle, but is not driving or working on it

Rod: A unit of measure; about 16.5 feet

Shack: A small building that is not built very well

Shanty: A shack, usually built from thin sheets of wood or tin; place very poor people live in

Signing note: A written promise to pay a certain amount of money. It is sometimes called a promissory note

Sober: Serious; thinks carefully about things

Sparingly: Using just a little of something

Spring seat: A wooden bench that sits on springs attached to the body of a wagon

Steerage: The part of a ship where passengers with the cheapest tickets travel

Surmise: Guess the truth using the information you have

Tier: One of a series of rows placed one above another, like a bunk bed

Vermin: Small animals or insects like rats and cockroaches that are destructive, annoying, or unhealthy

Voyage: A long trip

Immigrant Memoirs (Student Version)

By 1890, 12,000 foreign-born emigrants had settled in Montana's sixteen counties. Mining settlements absorbed the majority of Europeans and Asians—the Cornish, Irish, and Chinese, specifically. Railroading and farming attracted Scandinavians—Danes, Swedes, and Norwegians—who settled along rail lines and adapted to life as best they could, given language difficulties and America's bewildering customs. Bertha Josephsen Anderson, her husband, Peter, and their children were among the first Danish families to settle in the vast farming region close to the North Dakota border. The following excerpt is from the memoirs of Bertha Josephsen Anderson, which she wrote in the 1930s.

1. The trip across the Atlantic was very hard, as we had to take steerage, because that was the cheapest, and the ship was very crowded. We had only one bunk for the five of us. My baby, little Dagmar, who was then ten months old, was cross the whole trip. She was used to nurse my breasts, but being seasick I had no milk. The other two, Mary and Niels, were as good as gold, but it was hard for we could not undress on the whole trip. We did not have a cabin for ourselves, but were in a large room, big enough for one hundred to one hundred sixty or maybe more, which was all filled with two tier bunks—one about the other.

2. Most of the passengers in that room were Polish or southern Germans, with a very few Scandinavians, but little we cared who they were, just so we were left alone. That was nearly impossible for if the party in the bunk above us felt nauseated, as most of them did, he just vomited right past the bed underneath and down on the floor. There it stayed until twice a day some sailor came and tried to sweep it up with a coarse broom made of birch branches. Many of these people would sit and pick vermin out of their clothes and throw them on the floor…

3. But all things come to an end and so did that voyage. When we were a few days from New York, we learned that the Danish liner that we had hoped to go with but had missed was lost at sea. Then I knew why the money was lost and we were delayed. Though we were sick and weary, thanksgiving to God filled our hearts that we were safe…

4. When we reached Glendive, Montana, our destination, it was not far from midnight. It was only a small border town between North Dakota and Montana…. We were in a strange place with three little children, it was midnight, and we could not talk with anyone or make ourselves understood. They finally guessed we were Scandinavians for they sent out to find a Swede they knew lived in Glendive…The Swede finally came and all was well, for he took us to a rooming house.

5. The next day a Mr. Otis came to take us along with him to Sidney, and he brought with him a letter from my brother Carl…. This was the last hop of our journey. It was a lumber wagon loaded with all kinds of boxes, with a spring seat without any backrest…. When the time seemed long I sang Danish hymns, and Mr. Otis soon was whistling them, for he, too, knew them in the English language. However, we looked with great longing toward the evening of the second day for the place we were going to call home.

6. On the twentieth of April 1889, we had our first meal in our own log shack… It was not easy to get along, since the two rooms were entirely bare except for a little homemade table, but we found a discarded stove and enough old boards lying around to nail together some kind of a bed for ourselves.

7. The chest we had brought our baggage in from Denmark had split and could not be repaired again. I took the top with its curved lid and used it for a cradle for the baby, for that was

what I seemed to miss most. The bottom I used for the clothes we did not wear every day. During the day I folded over (it) the quilts the children slept in on the floor, and that made a place to sit down on. We nailed a bench together for the children, and for the rest… we used the ends of trees that were sawed off straight. We had our tin dishes from the ship, and a neighbor loaned us a kettle and a frying pan.

8. We were not bad off, or at least we got along. We soon became used to the bare log walls and cracks in the floor wide enough to stick a knife or fork through… We got our water from the Yellowstone River which was only a few rods from the shack, but we still had to carry it a long way because we had to go around by a coulee to get down to it. We used only one of the two rooms because we had nothing whatever to put in the other… What bothered us most was how we should get started to earn something. About a week went by before any decision was made, and we had to eat, even if it was sparingly. The settlers from thirty to forty miles around came to see the strange people who had come so far to settle in such a shanty. Luckily we could not understand them. There was one thing we soon got clear: that they nearly all had something they wanted to sell.

9. As I could milk and there were several companies of soldiers about twenty-five miles north of us at Fort Buford, an Indian reservation, we soon figured out that we should buy cows and make butter and sell at the Fort. Therefore, we first bought ten milk cows, paying down a little and signing notes for the rest… There was no way of starting to farm that spring.

10. During that summer and also during the winter when we could get time, we studied our Danish- English book and an old Montgomery Ward catalogue that was in the shack when we came there, so by this time we were getting along real well in the English language….

11. (By early spring) there was literally nothing in the house to eat. Our cupboard was bare. The children had the leavings from the morning meal, and went to bed and to sleep, but sleep wouldn't come to me. I thought it was strange that God didn't in some way interest himself in us. I knew we had tried our best.

12. When morning came Peter and I got up as usual, but there was no breakfast to get, so I was glad the children slept late. They had just dressed and were asking for something to eat, when a man living near us came riding into the yard, and stopped for a little visit with Peter. When he saw the children crying and us with sober faces he somehow surmised what was the matter. He left at once and inside an hour he was back again, and he brought with him all kinds of necessary things so we could get along until spring. He even brought a couple of dollars in cash, so if need be we could get more. It was the only time we have been without food in this country."

From: *Not in Precious Metals Alone: A Manuscript History of Montana.*

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From: *Not in Precious Metals Alone: A Manuscript History of Montana.*

Lesson 3: Wrap-up

Time: 15 minutes

MATERIALS

- Great Northern Railway advertisement
- Computer and projector
- Exit Ticket (p. 198)

ASSESSMENT: Exit Ticket

PRE-LESSON PREPARATION

- Make copies and cut out the Exit Tickets.

Procedure

Step 1. Compare the Two Sources

1. Project the Northern Pacific Railway advertisement again.

   Explain: Both Bertha Josephsen Anderson's reminiscence and the Northern Pacific Railway advertisement are primary sources. Define, or ask students to define, "primary source." *(Primary sources are the raw materials of history. They are directly related to a topic by time or participation.)*

   Ask: What makes these two sources "primary sources?" *(The railroad advertisement was created during the homestead period, so it is directly related to the topic of homesteading by time. Bertha Josephsen Anderson was a homesteader. Even though she wrote her reminiscence later, her story is directly related to the topic of homesteading by participation.)* Check for understanding by having students give a thumbs up, down, or in-between and clarify as needed by working with students to name other types of primary sources.

2. Discuss:

   - How is the description of homesteading in Bertha Josephsen's reminiscence similar to, and different from, the image shown in the railroad advertisement?
   - How do the purposes of these two primary sources differ?
   - Which do you think is more accurate?
   - Which do you think is more helpful for understanding homesteading?

3. Have students complete the Exit Ticket.

Exit Ticket

Name: _____

What is something that you learned about homesteading that surprised or interested you?

_____

_____

_____

What questions do you still have? _____

_____

_____

_____

Exit Ticket

Name: _____

What is something that you learned about homesteading that surprised or interested you?

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_____

_____

_____

Part 2: Boarding Schools and Allotment

Time: 2–3 hours

Teaching Notes: Dealing with topics like Indian boarding schools and allotment can be difficult, especially for students whose families experienced trauma around boarding schools. Find some tips for teaching difficult topics on pages 161-62. One important suggestion: end your lessons on resilience and repair, with a look at what tribal communities are now doing to restore and preserve culture.

OBJECTIVES

Students will be able to:

- Read fluently.
- Define the federal Indian policies of allotment and boarding schools.
- Practice empathy.
- Interpret maps.

Lesson 1: Boarding Schools

Time: 1–1.5 hours

MATERIALS

- Losing Our Selves Slides
- Computer and projector
- Boarding School Voices (below, pp. 202-03)
- Classroom sets of *Montana: A History of Our Home*, also available online.
- Exit Ticket (below, p. 204)
- *Montana: Stories of the Land*, by Krys Holmes (Montana Historical Society Press, 2008), optional

ASSESSMENT: Exit Ticket

PRE-LESSON PREPARATION

- Review the slideshow and arrange to show it.
- Make copies of the Exit Tickets and the Boarding School Voices quotations and cut them out. Make enough copies of the quotations so that every student can get a copy of one of them.
- Assign students to six mixed-ability groups.
- Decide if you want to borrow a class set of *As Long as the Rivers Flow* by Larry Loyle, or *Jim Thorpe's Bright Path,* by Joseph Bruchac, to conduct a literature unit that complements this boarding school lesson. You can reserve these and other Indian Education for All related titles from the Montana Office of Public Instruction's Indian Education Division.
- Gain background knowledge on the early reservation period by reading Chapter 11 of *Montana: Stories of the Land*, optional.

Procedure

Step 1. K/W/L

1. Write the words "Indian Boarding Schools" on the board and begin creating a K/W/L (Know/Want to Know/Learned) chart.

2. Ask students what they already know about Indian boarding schools and write that in the K (Know) column. Then ask them what questions they have on the topic. Write those in the W column (Want to Know).

Step 2: Practice Reading and Interpreting Firsthand Accounts

1. Put students into six mixed-ability groups and pass out a quotation to each group. Everyone in Group 1 should get a copy of the Group 1 quote. Everyone in Group 2 should get a copy of the Group 2 quote, etc.

2. Have students read the quote to themselves silently, then, with their groupmates, practice reading the quote out loud, like a voice actor would. Students should discuss with one another what the words mean, how they are pronounced, and especially what emotions the words in the quote convey, then practice reading the quote to express that emotion. Tell them to think of reading the quote as a theatrical performance.

Step 3: Show the Slideshow and Share Quotes

1. Show the slideshow, pausing as noted to ask one student from each group to perform the Boarding School Voices quote their group was assigned for the class.

Slide 1. Title slide

Slide 2. Imagine: Being rounded up by foreigners, taken from your parents, and sent to a strange school far away.

Imagine: When you get there your clothes are burned, and you are given a new uniform and name in a different language.

Imagine: No matter how homesick you get you may not see your parents again for many years.

Many Montana Indian children were taken to boarding schools in just this way.

Slide 3. Many educators believed that Indian students would **assimilate** (be absorbed into the majority culture, in this case, the white American culture) faster if they were removed from their families and sent to boarding schools. The goal was to erase the children's memories of their native languages, cultures, and beliefs, replacing them with non-Indian ways. Students were taught new skills and professions they could use later in life.

Slide 4. Choose a student from Group 1 to read the quote.

Slide 5. Many children went to boarding schools on the reservations. Often their parents would camp near the schools, hoping to see their children. Reservation agents forced parents to surrender their children so they could be sent to school. Sometimes families lost their food rations for not cooperating.

Slide 6. Choose a student from Group 2 to read the quote.

Slide 7. Most of the schools were overcrowded, which meant diseases and sickness spread quickly. Many children tried to run away—especially from boarding schools that were on the reservations. Tribal police were paid to bring them back. Reservation schools usually allowed parents to see their children for short vacations. But students at the faraway schools were sent to white families to work during school vacations.

Slide 8. Choose a student from Group 3 to read the quote.

Slide 9. Students studied half the day and worked the other half in laundries, kitchens, leather shops, and dairies. They learned English, math, and how to structure their day by the clock. Most Montana Indians favored education. They wanted their children to learn new skills and professions. But they did not want their children taken away from them. And they did not want their children to lose respect for tribal traditions.

Slide 10. Even though boarding schools caused much pain and heartache, they also taught Indian children new skills. Educated Indians returned home with job skills and knowledge that helped them improve life on the reservations. These twelve graduates at the Carlisle Indian Industrial School in 1892 were from seven different tribes. Many Indian students befriended and married members of other tribes, establishing intertribal connections that helped American Indians gain political power.

Slide 11. Choose a student from Group 4 to read the quote.

Slide 12. By the 1930s, most elementary students went to day schools, but many high school students still attended boarding schools. Listen to Andrew Windy Boy talk about his experience at boarding school in the late 1960s and early 1970s. **[Play video clip]**

Slide 13. Charlotte Kelly had a very different boarding school experience. **[Click on slide to start video]**

After watching the video, discuss: How does her experience at school differ from what you have already heard? Why do you think it was different? *(She was older when she went. She already spoke English. She wanted to go to school. She was lucky in that she had kind teachers. EU 2: "Just as there is great diversity among tribal nations, there is great diversity among individual American Indians.")*

Slide 14. Crow chief Plenty Coups knew how important it was for the tribe to have young, educated Indians who knew how to speak, write, and negotiate with white lawyers and politicians. As young, educated men returned from off-reservation boarding schools, he put them to work making sure the government fulfilled its treaty obligations.

Slide 15. Choose a student from Group 5 to read the quote.

Slide 16. The boarding school era lasted from 1880 to 1934. During that time, Indian family ties broke apart. Several generations of Indian children grew up far from the love and guidance of parents, family, and community. Yet many children found ways to survive and maintain their cultural identity. They forged **intertribal** (between tribes) friendships that later empowered American Indians. Many returned home to help their tribes using what they had learned to make positive changes.

Slide 17. Choose a student from Group 6 to read the quote.

Slide 18. Credits

2. After completing the slideshow, revisit the K/W/L chart. Have students share some of the things they learned and write them under L. If the slideshow raised new questions, add them under W.

Step 4: Read to Find Out

1. Have students read "Even Harder Times for Montana Indians, pp. 39-42 in *Montana: A History of Our Home.*"

2. Revisit your K/W/L chart a second time, adding new information from the reading. Were all the questions answered? Ask students: Where else could we go for information?

3. Have students complete an Exit Ticket.

Extension Activities

Have your students explore one of the Native language apps, created by tribes with funding from the Montana state legislature. Discuss why these apps are needed (boarding schools came close to wiping out many tribal languages) and how these apps are a step toward healing and repair of the damage done to native communities during the boarding school era.

Extend learning with the elementary lessons created by the National Native American Boarding School Healing Coalition (downloading the lesson plans requires free registration).

Read aloud, or have students read, one of the following books about the boarding school experience. As of 2021, the Montana Office of Public Instruction's Indian Education Division was loaning classroom sets of *As Long as the Rivers Flow* and *Jim Thorpe's Bright Path* to schools for up to three months. OPI also created model lesson plans for both titles.

Picture Books:

As Long as the Rivers Flow, by Larry Loyles, illustrated by Heather Holmlund (Toronto, 2002), 40 pages. Model Lesson Plan

Jim Thorpe's Bright Path by Joseph Bruchac, illustrated by S. D. Nelson (New York, 2008), 40 pages. Model Lesson Plan

Shi-shi-etko (Toronto, 2005), 32 pages, and *Shin-chi's Canoe* (Toronto, 2008), 40 pages, by Nicola L. Campbell, illustrated by Kim LaFave. (The stories are available on YouTube.)

When I Was Eight (Toronto, 2010), 32 pages, and *Not My Girl* (Toronto, 2014), 36 pages, by Christy Jordan-Fenton and Margaret Pokiak-Fenton, illustrated by Gabrielle Grimard (The stories are available on YouTube.)

Chapter Book:

My Name Is Seepeetza, by Shirley Sterling (Groundwood Books, 1998), 126 pages.

Boarding School Voices

Group 1

"The Indians do not take kindly to these schools. It has been necessary to use force to get pupils and keep them in school. It is one of those cases, however, where force must be added to persuasion and reason to have the Indians do what is best for themselves."—*J. W. Watson, Crow Reservation agent, in 1894*

Group 2

"I attended the Fort Belknap Boarding School when I was five years old. . . . The little ones, I saw them clinging to their mothers and they were just crying. They didn't want to leave home. The police went after them to go to school. I have seen the police just pull the kids away from their mother's arms."—*Vernie Perry, Assiniboine, Fort Belknap*

Group 3

"Our belongings were taken from us, even the little medicine bags our mothers had given us to protect us from harm. Everything was placed in a heap and set afire. Next was the long hair, the pride of all the Indians. The boys, one by one, would break down and cry when they saw their braids thrown on the floor."—*Lone Wolf, a Blackfeet child who was sent to Carlisle Indian Industrial School*

Group 4

"A year before I was sent away [to school] my grandfather died. When he died, he called me to his death bed. He said, 'I want you to promise me that you will become educated and that you will be the first one to go ahead and do this for all the family.' He put a lot on my shoulders, and I told him I would."—*Minerva Allen, Chippewa, Assiniboine, and Gros Ventre educator from Fort Belknap*

Group 5

"Education is your most powerful weapon. With education, you are the white man's equal; without education, you are his victim, and so shall remain all your lives."—*Crow Chief Plenty Coups*

Group 6

"Our ability to adapt to the environment and to change is infinite and assures our survival. The struggles Indian people went through to survive have made us stronger and it is through this experience that we can conquer the obstacles ahead."—*Blackfeet Tribal Council Chairman Earl Old Person*

Exit Ticket

Name: _____

How did learning about boarding schools make you feel and why did it make you feel that way?

_____

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Exit Ticket

Name: _____

How did learning about boarding schools make you feel and why did it make you feel that way?

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Exit Ticket

Name: _____

How did learning about boarding schools make you feel and why did it make you feel that way?

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Exit Ticket

Name: _____

How did learning about boarding schools make you feel and why did it make you feel that way?

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_____

Lesson 2: Allotment

Time: 1–1.5 hours

MATERIALS

- "Allotment" Slides
- Computer and projector
- Tape measures and rolls of masking tape (one for each group of students)
- What Happened cards (below, p. 208)
- Exit Ticket (below, p. 209)
- *Essential Understandings Regarding Montana Indians*, developed and published by Montana Office of Public Instruction Indian Education for All Unit (revised 2019)
- *Montana: Stories of the Land*, by Krys Holmes (Montana Historical Society Press, 2008), optional

ASSESSMENT: Exit Ticket

PRE-LESSON PREPARATION

- Review the lesson plan and decide how big each group's allotment will be.
- Gather materials and copy and cut out the What Happened cards and Exit Tickets.
- Review the slideshow and arrange to show it.
- Review EU 4 and the "Reservation Period" section under EU 5 in *Essential Understandings Regarding Montana Indians* to prepare yourself to lead a discussion on reservations and allotments.
- Gain background knowledge on allotment by reading pp. 219-22 in *Montana: Stories of the Land*, optional.

Teaching Note: If your students have not completed "The Shrinking Reservation" lesson (p. 158) in Unit 3: "Coming to Montana," you will need to provide them with some background on the history of reservations.

Procedure

Step 1: The Hook

1. Divide students into "family units" of two to four students per family and give each "family" a tape measure and masking tape.
2. Tell students that although the entire playground has been theirs to use since they started at school, the school has decided to divide—or allot—it into plots.
3. Take them to the playground and have each "family" measure a square eight feet by eight feet and mark it out with masking tape. Don't allow students to claim the best parts of the playground (e.g., the parts with the playground equipment), and adjust measurements depending on the size of your playground. Make sure that the total amount of student "real estate" is less than 30 percent of the entire playground.
4. Tell students they can do anything they want within their property, but they can't go onto anyone else's property without being invited, and they can't go onto any part of the playground that isn't *allotted*—divided into private pieces—either. Tell them that everything that isn't allotted is going to be given to students in other classes to use.
5. After a few moments of letting students play, return to the classroom.
6. Discuss:
    - How did it feel to have to stay on your own small piece of property when you are used to being able to play on the entire playground?
    - How did it change the way you usually use this space?
    - What questions do you have about why you had to stay on your own piece of playground?

Step 2: Listening to Learn

Let students know that the activity you did on the playground was to introduce them to the idea of allotment. Show the slideshow.

Slide 1: Introduction

Slide 2: Montana tribes gave up most of their land during treaty negotiations in an effort to keep the peace and in exchange for schools, hospitals,

tools, and other useful things. (Many times, the tribes did not get the things they were promised.) After tribes moved to the reservations that had been established through the treaty negotiations, the U.S. government took away even more land. In addition, the U.S. government required tribal members to stay on their reservations. (Examine map. Explain that before the 1850s, tribes controlled all the territory in Montana. By 1890, tribal territories had shrunk to the areas shown in light purple.)

Slide 3: This made life very hard, and increased **poverty** (being very poor) on the reservations. Even so, tribal members continued to practice their ceremonies and speak their own languages. This upset many Euro-Americans, who thought that Indian religions, languages, and beliefs were not as good as Christianity, the English language, and Euro-American ways of doing things.

Slide 4: You already learned about one way the government dealt with this. Ask: What was it? *(Boarding schools.)* (By the way, we know who these girls, who were all members of the Crow tribe, are. The younger girls are Annie Wesley, Lottie Grandmother's Knife, Alice Shows As He Goes, Edith Long Ears, and Rose La Forge. The older girls are Olive Comes in Day, Addie Bear in the Middle, Hazel Red Wolf, Lois Horse That Sings, Fanny Butterfly, and Victoria Big Shoulders.)

Slide 5: There was something else the government did to try to make tribal people **assimilate.** Ask: Does anyone remember what the word assimilate means? (*It means to be absorbed into the majority culture.)*

Discuss images: How do these pictures reflect assimilation? *(They are pictures of children before and after entering boarding school. The before pictures show the children in traditional clothing, shoes, and hairstyles. The after pictures show the children in Euro-American style clothes, shoes, and hairstyles.)*

Slide 6: The government decided to divide reservation lands into individual **allotments** (portions) for tribal members (just like we allotted parts of the playground). The policy was called **allotment.** The map on the left shows who controlled the land on the Flathead Reservation in 1855, when the reservation was created. Ask: Whose land was it? *(It was all owned by the tribes.)*

The map on the right shows the allotments in 1909. Each small gold rectangle is owned by an individual tribal member or family (just like the rectangles we created on the playground).

Slide 7: Government leaders hoped that Indian people would take up farming more quickly if families had their own property. There were many non-Indian people who supported this policy out of good intentions. They genuinely believed it would be better for Indians.

Slide 8: There were also many non-Indians who supported this policy because they wanted Indian land for their own. That's because, after reservations were allotted, all of the land that wasn't assigned to an individual family was declared "**surplus,**" or extra. Usually, the "surplus" land was sold to white settlers. Here is a poster advertising some of that land.

Pause to analyze and discuss the poster and use it to connect the policy of allotment with the arrival of Euro-American farmers and the railroad advertisement the class studied in Part 1 of the unit.

Slide 9: The money from the sale of surplus land was supposed to go to help the tribe, but often it didn't. Let's listen to what Robert Four Star had to say about allotment on the Fort Peck Reservation. **[Watch video]**

Slide 10: Allotment happened differently on different reservations and not all reservations were allotted. However, on those that were allotted, many of the Indian families who received allotments lost their land. They either

had to sell it because they needed money for necessities, or the government took it for **back taxes** (money owed the government). The map on the left shows land ownership in 1855, when all the land on the Flathead Reservation was owned by the tribes. On the map on the right, all the green squares were still owned by the tribes in 1935. The gold squares were owned by individual Indian families. All of the cream-colored squares were owned by non-Indians. Members of the Confederated Salish and Kootenai tribes lost a lot of their land because of allotment!

Slide 11: By 1934, the government realized that the policy of allotment had just made Indians poorer, so they stopped allotting reservations. That's one reason Rocky Boy's Reservation was never allotted. More recently, many tribes have worked to buy back land that was lost on their reservations. They are determined to do what they can to regain control of tribal territory.

Slide 12: Credits

Step 3: Discuss/Debrief

1. Have students rejoin their "family group" from the playground exercise. Explain: Just as Indian families were assigned small pieces of their larger reservation, you were assigned a small piece of the playground. If that had been a farm, what do you think would have happened?

2. Have each family pick a What Happened card. Have someone from each family read the information on the card out loud to the class, and then have the entire family follow the directions on the card.

3. Have everyone return to their seats and debrief:

   For those who lost their piece of playground: How did it feel to have your small piece of the playground taken away? What questions do you have about why your small piece of playground was taken away?

   How common do you think it was for Indian families to lose their allotments? (*Very common. The allotment period happened at the same time as the drought we learned about when we studied homesteading hit Montana. Both Indian and non-Indian farmers lost their land because of the drought.*)

4. Have students complete an Exit Ticket.

What Happened Cards

Instructions: Cut out these cards. Have each "family group" choose a card to see what happens to their "allotment." (If you have fewer student groups, make sure only 30 percent are able to retain their allotments.)

You raise enough crops and cattle to support your family and keep your property. *Stay standing*.	When you go to sell your cattle, you are offered a very low price for them. You don't earn enough money from the sale of cattle to feed your family, so you sell your land. *Sit down*.
You raise enough crops and cattle to support your family and keep your property. *Stay standing*.	A flood wipes out your crops. You have to sell your land to feed your family. *Sit down*.
You raise enough crops and cattle to support your family and keep your property. *Stay standing*.	You get sick and can't earn enough money to pay your **taxes** (money you owe the government). The government takes your land. *Sit down*.
Drought wipes out your crops. You have to sell your land to feed your family. *Sit down*.	Your child gets sick and you don't have enough money to pay the doctor, so you sell your land. *Sit down*.
A hailstorm destroys your crops. You have to sell your land to feed your family. *Sit down*.	You get sick and can't earn enough money to pay your **taxes** (money you owe the government). The government takes your land. *Sit down*.

Exit Ticket

Name: _____

What is allotment? _____

_____

_____

Why did the government allot the reservations? _____

_____

_____

_____

How did this affect the Montana tribes whose reservations were allotted? _____

_____

_____

_____

What questions do you still have about allotment? _____

_____

_____

Exit Ticket

Name: _____

What is allotment? _____

_____

_____

Why did the government allot the reservations? _____

_____

_____

_____

How did this affect the Montana tribes whose reservations were allotted? _____

_____

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_____

What questions do you still have about allotment? _____

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_____

Part 3: Migration after 1920

Time: 3–4 hours

OBJECTIVES

Students will be able to:

- Explain why Montana has significant Latino, Hutterite, and Hmong communities.
- Explain more about how push-pull factors influence migration decisions.
- Summarize a presentation.
- Write a letter and a thank you note.
- Conduct an interview.
- Write and revise an informational paper.

Lesson 1: Mexican, Hutterite, and Hmong Montanans

Time: 1 hour

Teaching Note: Plan to complete the lesson in three different twenty-minute sessions, breaking at the end of the discussion of each ethnic group.

- "Montana's Twentieth-Century Migrations" Slides
- Computer and projector
- Classroom sets of *Montana: A History of Our Home*, also available online.
- Review Worksheet (below, p. 216)

ASSESSMENT: Review Worksheet

PRE-LESSON PREPARATION

- Review the slideshow and arrange to show it.
- Make copies of the reading and the review worksheet.

Procedure

Step 1: Investigate

1. Alone or in small groups, have students read "Immigration after 1920," pp. 42-43 in *Montana: A History of Our Home*.

2. Create a K/W/L chart on the board. What do you know (or think you know) about the three largest groups of immigrants who came to Montana after the homesteading boom (Latinos, Hutterites, and Hmong)?

3. Show the slideshow over three different sessions, breaking at the end of the discussion of each ethnic group.

Slide 1: Introduction

Slide 2: Many people from all over the world have come to the United States to become permanent residents. These people are known as immigrants.

Slide 3: Many different cultures also combine to make up Montana—from the Indian peoples, whose ancestors have been here from time immemorial, to the Irish, Norwegian, and Chinese Montanans, whose ancestors arrived in the nineteenth century. In the twentieth century, Montana also saw the arrival of three other cultural groups.

Slide 4: Beginning in the 1920s, **Mexican immigrants and Mexican Americans** moved into the Yellowstone Valley, recruited to work in sugar production.

Slide 5: **The Hutterites** migrated to Montana during and after World War II to establish agricultural communities where they could practice their religion in peace.

Slide 6: **Hmong refugees** came seeking shelter from the conflicts in Southeast Asia in the 1970s.

Slide 7: Let's first take a look at the Mexican American community in Yellowstone Valley. Why did they choose to leave their homeland in Mexico to come to Montana? What are their stories? Did they bring any of their traditions with them?

Slide 8: Long before Montana became a state, some of the region's first explorers, miners, trappers, and vaqueros came from Mexico.

Vocabulary—Vaqueros: cowboys

Slide 9: In the 1920s, Mexico's population was expanding so quickly that it became hard to make a living there. At the same time, the United States'

economy was booming. These **push-pull factors** convinced many Mexican families to move across the border into the United States. By 1930, over 1,000 Mexicans came to the Yellowstone Valley to work in the sugar beet fields and factories. You are looking at sugar beets piled high at a sugar factory in Billings around 1905.

Slide 10: Growing sugar beets required an army of temporary workers to thin, cultivate, and harvest the roots.

Slide 11: So recruiters for the Great Western Sugar Company traveled to Mexico and to other states to bring back workers—mostly immigrants from Mexico—along with Russian-Germans, German speaking people from the Russian Empire who settled in the American Midwest.

Slide 12: In 1924, over 3,600 Mexicans and 1,200 Russian Germans harvested 31,000 acres of sugar beets.

Slide 13: The Great Western Sugar Company did not treat these two immigrant groups equally. They loaned money to Russian Germans so they could become farm owners. But they didn't help the Mexican farmworkers buy farms. Why do you think that was? (*Racism/discrimination*)

Slide 14: Many of the Mexican farmworkers returned home, but some stayed. Esther Rivera grew up on the south side of Billings. "I am of Mexican descent, but I'm very much a part of Montana and a part of Billings. This is my hometown. My father worked at a hotel in Salt Lake City; that is where he was recruited from."

Slide 15: "Most Mexican men played some sort of musical instrument and they would have Mexican dances, so my mother and father met at one of these Mexican dances."

Slide 16: Other Mexican and Mexican American farmworkers became migrant workers, who moved from place to place with their families, following the harvest.

Slide 17: The Great Western and Holly Sugar companies wanted a stable workforce, so they built houses to encourage the Mexican workers and families to stay in the Yellowstone Valley during the winter.

Slide 18: Called ***colonias*** (Spanish for colonies) these farmworker neighborhoods were located behind the sugar beet factory in Billings. The Mexican colonia in Billings had over 40 small, one-bedroom houses, each with a woodstove and an outhouse.

Slide 19: The sugar beet growers and companies were happy that the Mexican workers settled in Billings, but other people were less sure. Latinos faced prejudice. Sal Briceno, who grew up in the colonia, recalled that some Billings businesses posted signs that said, "No Mexicans or dogs allowed."

Vocabulary—Latinos: Americans of Central and South American ancestry

After World War II, things began to change. Agriculture became more industrialized so it required fewer workers. Many Mexican Americans left farm work and found better paying jobs or started their own businesses in Billings. At the same time, Latinos organized to end discrimination.

Slide 20: In 2020, Yellowstone County (which includes Billings) had over 9,000 Latino residents. Many come together every year for Billings' Annual Mexican Fiesta, "a cultural fair organized by the city's Mexican community to share their heritage and raise money for Our Lady of Guadalupe Church."

Slide 21: The Mexican migrants who moved into the Yellowstone Valley in the 1920s left a vital gift by enriching the area's heritage. Without them, the sugar beet industry would not have succeeded. The region prospered in part because of the hard work of Mexican and Mexican American farmworkers and their families.

Slide 22: Pause and reflect.

Hand out the Review Worksheet and have students write their name at the top. Ask students to write

a few key points under the first category (Mexicans and Mexican Americans.)

After two minutes, have them pass their paper to a classmate. Have everyone add new points to their new paper (and have them initial what they write).

Pass each paper at least twice before returning the worksheets to the original students. Give students an opportunity to read the points that their classmates added to their papers (and cross out any they don't think are correct) as well as to add new points they saw on other students' papers.

Collect the worksheets and save them for when you resume the slideshow (or have students save them).

Slide 23: What do you know about the Hutterites? What is their history? Where did they come from? Why are their clothes different? Let's explore and see what we can find out.

Slide 24: The Hutterites are a Christian sect with roots in sixteenth-century Central Europe. Religion has shaped their history, and today religion remains central to everything the Hutterites do.

Slide 25: The thing most "English" (what the Hutterites call non-Hutterites) notice first about Hutterites is their clothing: They wear handmade, modest clothes to show obedience and humility and to avoid vanity. Hutterite clothing includes hats for the men and head scarves for the women.

Slide 26: You might also know that Hutterites speak both German and English. This poster uses both the German Fraktur alphabet [left] and the modern German alphabet [right]. Fraktur (which is from Latin and means "broken script") was used to write the German language from the sixteenth century until the 1940s.

Vocabulary—Sect: group, Fraktur: From Latin, meaning "broken script"

Slide 27: Another thing you might know about Hutterites is that they are successful farmers and ranchers and live in colonies—large farms where all property is held in common.

Slide 28: The Hutterite colonies in Montana contribute to the state's economy as hog, beef, dairy, egg, poultry, and grain producers. In the summertime they can be seen at many farmers' markets throughout the state selling their products.

Slide 29: Hutterites value education for themselves and especially for their children. At age two and a half or three, children begin their education in their Kindergarten, which is a combination of childcare and preschool.

Hutterite students attend both German school—with a teacher provided by the colony—and public school.

All Hutterite children attend school through grade 8. On some colonies, after eighth grade, children leave school but keep learning as apprentices to skilled adults. On some colonies, children attend high school and (if they want to) college.

Slide 30: The Hutterites have a distinct history. Jakob Hutter founded the Christian religious group in Austria in the sixteenth century. Hutter was a hat maker, and his last name comes from the German word for hat. The Hutterites take their name from the name of their founder.

Slide 31: The Hutterites had specific religious beliefs that set them apart from some other Christian groups. Because of this, the Hutterites were persecuted. They moved from country to country in Europe looking for a place they could live in peace. Among the countries in which Hutterite communities lived were Moravia*, Slovakia, Poland, Romania, and Ukraine.*

***Note to teachers:** Moravia is now part of the Czech Republic, and Ukraine at the time of the migration was in the Russia Empire.

Because of persecution, and for other reasons, many Hutterites left the church. However, others kept their faith.

In 1873, the Hutterites sent out members to North America in search of a new place to live. The main reason for this was that the Russian czar had decreed that ALL men would have to join the military. The Hutterites believed violence—even during a war—was wrong.

Worried that they would have to violate their religion by joining the military, about 400 Hutterites migrated to North America.

Vocabulary—Persecuted: mistreated, Czar: ruler

Slide 32: Their first stop was in the Dakotas, where they formed three sects, or colonies. Darius Walther was the minister of one of these colonies, and his people were called Dariusleut. A second colony took the name Lehrerleut, because their minister was a teacher and the German word for teacher is lehrer. The word leut (pronounced lite) means folk or people. The third colony was led by a blacksmith and took the name Schmeideleut. (Schmeide is German for blacksmith.)

Slide 33: The Hutterites had no problems in the United States until World War I. When the U.S. government decided that ALL able-bodied young men had to serve in the military, the Hutterites had to decide what to do.

Since they wanted to obey the law, Hutterites sent their young men to military camps. But because the Hutterites believed that serving in the military was against God's law, they told their young men not to obey any military commands. In the training camps, some of the Hutterite men were tortured, and two of them died in prison.

Slide 34: In response, most Hutterites left the United States and moved to Canada in 1918.

Slide 35: During World War II, problems arose once again—this time in Canada. Although both the United States and Canada created opportunities for conscientious objectors to serve peacefully, many people in Alberta were angry that the Hutterites refused to join the military. In 1942 the government of Alberta passed a law that prevented people from selling their land to Hutterites. In 1947, they passed a new law that made it even more difficult for Hutterites to purchase new land.

Slide 36: Because of this, many Hutterites ended up moving back to the United States, this time to Montana.

Vocabulary—Conscientious objectors: people who object to war on religious principle

Slide 37: By 2013, the Hutterite population had grown to upwards of 50,000 people, with 500 self-sufficient colonies spread primarily throughout rural Montana, South Dakota, and Canada. The term colony refers to both the land and buildings that a particular group owns, and to the group of people who live there.

Slide 38: As of 2010, there were 15 Dariusleut and 35 Lehrerleut colonies in Montana. Each colony is home to between 60 and 200 people.

Slide 39: Pause and reflect.

Ask students to pull out their Review Worksheets and write a few key points under the second category (Hutterites).

After two minutes, have them pass their paper to a classmate. Have everyone add new points to their new paper (and have them initial what they write).

Pass each paper at least twice before returning the worksheets to the original students. Give students an opportunity to read the points that their classmates added to their papers (and cross out any they don't think are correct) as well as to add new points they saw on other student's papers.

Collect the worksheets and save them for when you resume the slideshow (or have students save them).

Slide 40: Now let's look at the Hmong community in Missoula. Who are the Hmong and what brought them to Montana? Why would they leave their homeland in Laos? What are their stories? Did they bring any of their traditions with them? Why would

they stay? Let's see if we can find the answers to some of these questions.

Slide 41: Hmong refugees began arriving in the United States from Laos not long after the Vietnam War ended in 1975. The Hmong people have a long, proud history. In ancient times, the Hmong lived in remote areas of China. When the Chinese tried to force them to assimilate into the Chinese culture, the Hmong resisted.

Slide 42: Some stayed in China, while others moved to Burma, Thailand, Vietnam, and Laos. The Lao Hmong are the people who traveled and settled in Montana.

Vocabulary—Assimilate: blend, Resisted: fought back

Slide 43: Traditionally a freedom-loving people, the Hmong pride themselves on being hard working, making their living through farming, hunting, and trading. The Hmong have their own special music, dance, sports, and fashion—just like many other cultural groups.

Slide 44: Why did the Hmong come to Montana? In the 1960s, the United States became involved in a war in Vietnam to fight against communism. This war eventually moved into Laos. During this time, the U.S. military enlisted the Hmong as strong fighters to help fight. The CIA promised the Hmong that if they helped the U.S. troops and the United States won, the United States would give them their own country within Laos. But, if the United States lost the war, the CIA promised to bring the Hmong who wanted to come to this country to live in safety.

Slide 45: The CIA also recruited Montana smokejumpers to fight and train with the Hmong in Laos, because the terrain in Laos has many mountains, just like Montana.

Vocabulary—Terrain: landscape, CIA: U.S. government agency for spies

Slide 46: In 1975, the war in Vietnam ended with a communist victory. The Hmong were targeted as traitors because they had helped the Americans. Fearful of retaliation, thousands of Hmong people traveled from Laos and across the Mehkong River to Thailand, where they lived in refugee camps.

It was a hard journey. To travel safely, families often hid during the day and traveled at night. They did not have enough food, and the mountain passes were cold and difficult to cross on foot. Many times, stronger family members would have to carry the children and elderly. Can you imagine having to travel this way with your family to find protection and food?

Vocabulary—Traitors: people who turned against their government, Retaliation: revenge, Refugee camps: safe areas

Slide 47: Jerry Daniels, a rugged outdoorsman from Missoula, Montana, was one of the smokejumpers who trained and fought alongside the Hmong soldiers. He formed a deep bond with many of the people and became good friends with General Vang Pao, the leader of the Hmong. After the war, Jerry Daniels worked hard to help resettle thousands of Hmong in the United States. Because of the connection with Jerry Daniels and the Montana smokejumpers, Missoula was one of the first places the Hmong settled when they came to this country.

Slide 48: Many people think that the elderly men within the Hmong community and Missoula area are just gardeners, janitors, or people who sell their goods at farmers' markets during the summer.

What they don't realize is that these men are CIA-trained veteran fighters, heroes who fought for the United States and what they believed in.

Slide 49: Since 1975, the Hmong have tried to straddle two worlds. They continue to celebrate their own traditions, while becoming part of the Missoula community.

Kao Nou Thao's parents came from Laos in 1980, and the family became active members of both the Hmong and Missoula communities. She said

they wanted to settle here because the mountains reminded them of Laos.

"Missoula is my home; I'm very much a Montanan. I have this very Montana mentality; I take my time, especially when I visit my cousins in California or Wisconsin."

Slide 50: Pause and reflect.

Ask students to pull out their Review Worksheets and write a few key points under the third category (Hmong).

After two minutes, have them pass their paper to a classmate. Have everyone add new points to their new paper (and have them initial what they write).

Pass each paper at least twice before returning the worksheets to the original students. Give students an opportunity to read the points that their classmates added to their papers (and cross out any they don't think are correct) as well as to add new points they saw on other student's papers.

Slide 51: Montana is a rich patchwork of people whose ancestors came from many different places.

Mexican Montanans, Hutterite Montanans, and Hmong Montanans are only three of the distinct cultural groups who live here.

Discuss: How can we learn more about another person's culture? What can you share about your culture? Where did your family come from? How could you/did you find out?

Step 2: Cement Learning

1. Revisit the K/W/L chart. Discuss and add information to the L column, using the Review Worksheets to jog their memories. Ask: Did the slideshow and reading answer all of our questions? Did it bring up any new questions? Where could we go to learn more?
2. Have students turn in their Review Worksheets as an assessment.

Extension Activity: Watch part of the 1973 *A World Apart: Montana's Hutterites,* available on YouTube.

Name: _____

Review Worksheet

Write the most important information you remember from the reading and the slideshow under each category. (Summarize! Don't use the entire space.)

Mexicans and Mexican Americans

Hutterites

Hmong

Lesson 2: How Has Immigration Affected You?

Time: 2–3 hours, in addition to time outside of class

MATERIALS

- Paper, pencils, interview questions
- Interview Worksheet and Writing Up Your Interview Graphic Organizer (below, pp. 219-20)
- Oral History in the Classroom Mini Footlocker User Guide, optional

ASSESSMENT: Report, Worksheets, and Thank You Note

PRE-LESSON PREPARATION

- Review lesson plan and decide whether to add practice activities from the Oral History in the Classroom Footlocker User Guide.
- Make copies of the worksheets (one of each per student).

Procedure

Step 1: Introduce the Project

1. Tell students that as a class you are going to research the following questions:

   - Why do people move to Montana?
   - Why do they stay in Montana?
   - How has immigration affected (and does it continue to affect) Montana?

   Students will research these questions by interviewing a parent, grandparent, or another important adult in their life. Students interviewing someone whose family moved to Montana will be asking about the family's migration story. Students interviewing a Montana tribal member will be asking about the effects of non-Indian migration on Native people. All students will be asking about the choice to remain in Montana today.

   Note that students might not get enough information to answer all three questions, and if they don't that's okay. But they are going to try.

2. Remind students that they MUST interview someone who lives in Montana. Have students write a formal letter requesting an interview. Talk about the parts of a letter, what the letter should say, and provide a model format. Here is a sample:

Dear Grandma:

I am working on family history for a school project and it would be very helpful if I could sit down and talk with you. I am particularly interested in talking about our family's history and why we live in Montana.

I won't need more than an hour of your time, and we can talk at your house. Any evening or weekend day would be fine. Please let me know what would be best for you.

Thank you for your help!

Step 2: Learn about Interviewing Techniques

1. Let students know that an interview is different than a conversation. Share the following interview tips:

   - Find a quiet time and place to talk where you won't be interrupted.
   - Remember to listen closely and ask follow-up questions. Your goal is NOT just to fill out the worksheet; it is to get information about the person you are interviewing's personal and family history. The best projects will be done by the best listeners.

2. Distribute the Interview Worksheets.

3. Talk about interviewing, explain (and model) the idea of follow-up questions, and provide an opportunity for students to practice on each other using the interview questions.

Teaching Note: Lesson 3 of the Oral History in the Classroom Mini Footlocker has activities to help students become better interviewers.

Step 3: Conduct the Interview and Write a Report

1. Have students conduct their interviews and record their notes on the Interview Worksheet.

2. After students complete their interviews, have them write thank you notes to the people they interviewed. (Let them know that by sharing their stories and their time, the people have given them an important gift, so it is important to say thank you.)

3. Have students write up their interviews using the Writing Up Your Interview Graphic Organizer to plan their paper.

4. Have students revise their writing, according to the revision procedure you (and they) are most familiar with (possibly including peer editing).

Step 4: Wrap-up

Hold a class discussion, revisiting the research questions.

- Why did people come to Montana?
- Why do they stay here?
- How did immigration affect the people your students interviewed?

Name: _____

Interview Worksheet

Write the answers to these questions on a separate sheet of paper.

1. How do you spell your name?
2. Where were you born?
3. Where did our/your ancestors come from (what part of the world)? *If you are interviewing a tribal member whose family has always been in Montana, skip to question 6.*
4. What can you tell me about your family's immigration story to the United States (and to Montana)?

    - Around what year did they come to the United States/Montana?
    - Do you know who they traveled with?
    - Do you know why they decided to leave their home?

5. Who was the first person in your family (that you know of) to come to Montana?

    If the person you are interviewing is the first person in the family to live in Montana, use the second version of the next questions.

    - Where did they live before coming to Montana? (Where did you live before coming to Montana?)
    - Why did they decide to move to Montana? (Why did you decide to move to Montana?)
    - What type of work did they do here when they first came? (What type of work did you do here when you first came?)

6. What do you like about living in Montana?
7. What don't you like about living in Montana?
8. Have you ever considered moving somewhere else? If so, where and why?
9. What keeps you in Montana?

If you are interviewing a tribal member, ask the following two questions as well:

10. How did the lives of our/your people change as more and more newcomers came to Montana?
11. Are there stories about our/your ancestors you'd like to share with me?

Name: _____

Writing Up Your Interview Graphic Organizer

Note: You will NOT use all of the information you gathered from your interview. You are going to pick out the most important and interesting things you learned to include here.

Title: (What do you want to call your piece?) _____

_____

Topic Sentence: (This should include the name of the person you interviewed.)

_____

_____

Idea 1: _____

Detail/Evidence: _____

_____

_____

Idea 2: _____

Detail/Evidence: _____

_____

_____

Idea 3: _____

Detail/Evidence: _____

_____

_____

Concluding Sentence: _____

_____

_____

Part 4: Celebrating Amazing Montanans

OBJECTIVES

Students will be able to:

- Read and gather information on people important to Montana's history, identifying significant data and inferring meaning from text.
- Identify parts of speech (nouns, verbs, adjectives, prepositional phrases).
- Use a poem template to write a poem using the biographical information they collected.

Lesson 1: Writing Biographical Poems

Time: 2–3 hours

MATERIALS

- Student computers and internet access
- Montana Biographies web page
- Biography Poem Template (below, p. 223)
- Biography Reading Guide Worksheet (below, p. 222)
- Completed Biography Reading Guide Sample for Belle Fligelman Winestine (below, p. 224)

Teaching Note: Unit 6 also focuses on biographies (but not poetry or grammar). Preview the unit to decide if you want to teach both this lesson and Unit 6.

ASSESSMENT: Biography Reading Guide Worksheet and Poem

PRE-LESSON PREPARATION

- Review the lesson plan.
- Print copies of the Biography Reading Guide Worksheet and Biography Poem Template (one per student).
- Print one copy of the completed Biography Reading Guide Sample.

Procedure

Step 1: Introduce the Activity and Conduct Research

1. Tell students they will be researching a remarkable Montanan and allow students to select which Montanan they want to research from the Montana Biographies website.
2. Have students research their person, using at least two sources, and complete the biography worksheet.

Step 2: Write Poems

1. Hand out the poem template.
2. Review the template as a class, including parts of speech.
3. Share the completed biographical worksheet for Belle Fligelman Winestine. Read the model poem as a class.
4. Have students create their own poems and share them with the class (either by reading or posting them on a bulletin board).

Extension Activity: Have students create a portrait of the person they studied and/or illustrate a scene from their life. Display the portraits and poems in a classroom exhibit. Invite other classes or parents to attend your "gallery opening" and/or poetry reading.

Name: _____

Biography Reading Guide Worksheet

This reading guide will help you take notes on the Montanan you are studying while you read about him or her. You might not be able to find answers to all of these questions, but try to be as thorough as you can. **You will use these notes later to complete a poem about the person you are studying.**

1. What is your person's name? _____

2. Where and when was your person born? _____

3. Where did your person live? _____

4. Who were his or her family members? _____

_____

5. What are some historical events that affected your person? _____

_____

6. What did your person look like? _____

7. Describe your person's personality and character. _____

_____

8. What did your person care about? _____

_____

9. What were your person's hopes and dreams? _____

_____

10. What challenges or obstacles did your person face? _____

_____

11. What were some of your person's accomplishments? _____

_____

12. What did you find most interesting about this person? _____

_____

13. If you could ask your person one question, what would it be? _____

_____

Name: _____

Biography Poem Template

First line: Person's full name

Second line: born in (year)

Third line: noun, noun (specific nouns are better)

Fourth line: verb followed by prepositional phrase (it is okay to include other words, too)

Fifth line: verb followed by prepositional phrase

Sixth line: verb followed by prepositional phrase

Seventh line: adjective, adjective, adjective

Eighth line: I think he/she is (adjective).

Model

Belle Fligelman Winestine

Born in 1891

Writer, suffragist

Believed in equal rights

Spoke to people on the streets

Lived in Helena, Montana

Small, generous, courageous

I think she is amazing.

Parts of Speech

Noun—a person, place, object, emotion, or quality. Examples: the girl (person), a mountain (place), the car (object), sadness (emotion), beauty (quality). Nouns can be general or specific. For example: a person (general) may also be a jazz musician (specific).

Proper Noun—a noun that is also a name of a specific person, place, or object. Examples: Jeannette Rankin (person); Helena, Montana (place); *Girls' Guide to Camping* (book title).

Adjective—a word that describes or tells more about a noun, such as the noun's color, shape, texture, age, feelings, and so on. Examples (adjectives in *italics*): the *brown* horse, the *selfish* giant, the *tired* grandmother, the *ancient* city, the *worried* teacher.

Verb—a word that expresses the action taken by a noun. Verbs change form according to when the action took place or will take place. For example: She *walks*. She *walked*.

Prepositional Phrase—Prepositions are words that help locate a noun or relate one noun to another. Examples: on, in, under, from, across, beside, between, behind, over, next to, from, about, with, without, by, to, and away. **Prepositional phrases** are a grouping of words that starts with a preposition and ends with a noun, such as *under* the couch, *beside* the waterfall, *from* a lost city, *without* her friends. They come after nouns or verbs.

Use this information as you follow the model to write your own poem.

Biography Reading Guide Sample: Belle Fligelman Winestine

This reading guide will help you take notes on the Montanan you are studying while you read his or her biography. You might not be able to find answers to all of these questions, but try to be as thorough as you can. **You will use these notes later to complete a poem about the person you are studying.**

1. What is your person's name? ***Belle Fligelman Winestine***
2. Where and when was your person born? ***Born 1891 in Helena, Montana***
3. Where did your person live? ***Helena, Montana; went to school in Madison, Wisconsin***
4. Who were his or her family members? ***Herman and Minnie Fligelman (father and mother), Getty Vogelman (stepmother), Frieda (sister), Norman Winestine (husband), Mina, Judy, and Henry (children)***
5. What are some historical events that affected your person? ***Women's suffrage; Jeannette Rankin being elected to Congress (1916)***
6. What did your person look like? ***Small (5 feet tall), dark hair, dainty features***
7. Describe your person's personality and character. ***Generous, determined, had a sense of humor, strong, outspoken, caring***
8. What did your person care about? ***Encouraging women to seek public employment and to pursue professional lives. She believed in equal pay for women.***
9. What were your person's hopes and dreams? ***To do something good for the world.***
10. What challenges or obstacles did your person face? ***Discrimination against women, balancing the duties of family life with her activism and journalism career***
11. What were some of your person's accomplishments? ***State president of League of Women Voters (1920), lobbied for Child Labor Amendment and Equal Rights Amendment, worked for Jeannette Rankin***
12. What did you find most interesting about this person? ***Her courage to stand up for what she believed in and the way she kept working for causes that were important to her and to future generations.***
13. If you could ask your person one question, what would it be? ***Was there ever a point where you felt or thought that women's suffrage was not going to happen? If so, when and why, and how did you keep going?***

Unit 4 Content Standards and Essential Understandings

Unit 4 ➤	Part 1	Part 2	Part 3	Part 4
Montana State Standards for Social Studies				
Skills				
SS.K12.1. Develop questions		X	X	
SS.K12.2. Plan inquiries			X	
SS.K12.3. Compare and evaluate sources for relevance, perspective, and accuracy	X			
SS.K12.4. Use sources to gather evidence to develop and refine claims	X		X	X
SS.K12.5. Communicate conclusions	X		X	
Economics				
SS.E.4.1. Identify the various pressures and incentives that influence the decisions people make in short-term and long-term situations	X		X	
Geography				
SS.G.4.1. Examine maps and other representations to explain the movement of people		X		
SS.G.4.3. Investigate the physical, political, and cultural characteristics of places, regions, and people in Montana		X	X	
SS.G.4.4. Analyze environmental and technological events and conditions and how humans and the environment impact each other with relation to settlements and migration in Montana	X			
History				
SS.H.4.2. Identify events and policies that have impacted and been influenced by tribes in Montana		X		
SS.H.4.3. Explain how Montana has changed over time given its cultural diversity and how this history impacts the present	X	X	X	
SS.H.4.4. Describe how historical accounts are impacted by individual perspectives	X	X		

Unit 4 Content Standards and Essential Understandings (continued)

Unit 4 ➤	Part 1	Part 2	Part 3	Part 4
English/Language Arts Standards » Reading Informational Text » Grade 4				
CCSS.ELA-Literacy.RI.4.1. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.	X		X	X
CCSS.ELA-Literacy.RI.4.2. Determine the main idea of a text and explain how it is supported by key details; summarize the text.	X		X	
CCSS.ELA-Literacy.RI.4.4. Determine the meaning of general academic and domain-specific words or phrases in a text relevant to a grade 4 topic or subject area.	X	X	X	X
CCSS.ELA-Literacy.RI.4.6. Compare and contrast a firsthand and secondhand account of the same event or topic, including those of American Indians; describe the differences in focus and the information provided.	X	X		
CCSS.ELA-Literacy.RI.4.7. Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.	X	X		
CCSS.ELA-Literacy.RI.4.9. Integrate information from two texts on the same topic in order to write or speak about the subject knowledgably.	X	X	X	
CCSS.ELA-Literacy.RI.4.10. By the end of year, read and comprehend informational texts, including history/social studies, science, and technical texts, in the grades 4–5 text complexity band proficiently, with scaffolding as needed at the high end of the range.	X	X	X	X
English Language Arts Standards » Writing » Grade 4				
CCSS.ELA-Literacy.W.4.2. Write informative/explanatory texts to examine a topic and convey ideas and information clearly.			X	
CCSS.ELA-Literacy.W.4.3. Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.				X
CCSS.ELA-Literacy.W.4.4. Produce clear and coherent writing in which the development and organization are appropriate to task, purpose, and audience. (Grade-specific expectations for writing types are defined in standards 1–3 above.)			X	

Unit 4 Content Standards and Essential Understandings (continued)

Unit 4 ➤	Part 1	Part 2	Part 3	Part 4
CCSS.ELA-Literacy.W.4.5. With guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, and editing. (Editing for conventions should demonstrate command of Language standards 1-3 up to and including grade 4 here.)			X	
CCSS.ELA-Literacy.W.4.7. Conduct short research projects that build knowledge through investigation of different aspects of a topic.			X	X
CCSS.ELA-Literacy.W.4.9. Draw evidence from literary or informational texts to support analysis, reflection, and research.			X	
CCSS.ELA-Literacy.W.4.10. Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.			X	X
English Language Arts Standards » Speaking & Listening » Grade 4				
CCSS.ELA-Literacy.SL.4.1. Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly.	X	X	X	
CCSS.ELA-Literacy.SL.4.2. Paraphrase portions of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.		X	X	
CCSS.ELA-Literacy.SL.4.3. Identify the reasons and evidence a speaker provides to support particular points.				
English Language Arts Standards » Reading Fundamentals » Grade 4				
CCSS.ELA.RF.4.4. Read with sufficient accuracy and fluency to support comprehension.	X	X	X	
IEFA Essential Understandings				
Essential Understanding 2. There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian.		X		

Unit 4 Standards and Essential Understandings (continued)

Unit 4 ➤	Part 1	Part 2	Part 3	Part 4
Essential Understanding 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 federal policy periods: Colonization Period 1492 - Treaty Period 1789 - 1871 Allotment Period 1887 - 1934 Boarding School Period 1879 - - - Tribal Reorganization Period 1934 - 1958 Termination Period 1953 - 1988 Self-determination 1975 – current		X	X	
Art Anchor Standards				
#1. Generate and conceptualize artistic ideas and work	X			
#6. Convey meaning through the presentation of artistic work	X			