

Sx^wiwis

The Journey



Mary Catherine McDonald Swaney, grandmother of curriculum author Julie Cajune
Photograph courtesy of McDonald Family

By Julie Cajune

An Interdisciplinary High School Curriculum Exploring
Relationship with Place

This curriculum has been made possible through
the knowledge and generosity of
the Salish and Pend d'Oreille Elders and Culture Committee

Sx^wiwis - The Journey

A Letter for the Teacher and Students

Dear Fellow Travelers,

This curriculum is about a journey, the journey of the Lewis and Clark Expedition. It is also about the journey of a young country evolving through history. Underlying both of these is the journey of my Salish relatives and ancestors through time. They were present on this continent thousands of years before the first newcomers. The land the Lewis and Clark Expedition journeyed through was an old tribal world. This tribal world was well traveled by the Salish as their aboriginal territory included most of Montana and extended into Washington, Idaho, and Wyoming. They traveled in seasonal cycles to beloved places they knew and named. These were intentional journeys, not nomadic wanderings.

As you participate in these learning activities, you will be taking a journey of sorts. Your first destination will be the Salish world of the past. This is a place that is not known by many people. It remains hidden even to many people who live next to us as neighbors on the Flathead Indian reservation. Sadly, it is not familiar even to some of the descendants and heirs of that world. You will have the opportunity to explore places, knowledge, and stories understood by a small group of people, many of them elders. Keep this in mind as you travel through this place and understand that I am sharing something precious with you.

While you travel, I ask you to keep an open mind and heart. Some roads may take you to places that are unfamiliar. Some turns in the road may seem sharp and uncomfortable. Hold on, the way will become smooth as we gain understanding and the ability to negotiate paths that are different and unknown to us. Always bear in mind that this is your journey. You choose what you will make of it and what you will take away from it.

Remember that life is a journey. If we always stay on the same, well-worn path, think of all that we will miss.

My best to you,

Julie

Abstract

This learning exploration involves four episodic themes of study:

- I. The Salish World
- II. Our World
- III. Two Worlds Meet
- IV. Selling the Salish World

The first episode, *The Salish World*, examines the cultural geography of Salish homelands through written text, film, photographs, place names, and maps. Students get a glimpse into an intimate and old tribal world where land was home. Details of relationship and dependence between the Salish and their territory chronicle that land was their church, store, hospital, and refuge – land was everything. Many of the place names and related stories are part of the Salish Creation story, what are commonly referred to today as “Coyote Stories.” It is the Salish and Pend d’Oreille tradition of taking these stories out after the first snowfall and then putting them away with the first thunder. In following this cultural protocol for winter storytelling, you honor the Salish and Pend d’Oreille people and their history. These place names are part of our people’s collective memory. They have been lovingly saved by members of my community and shared generously and graciously for the generations to come.

The second episode, *Our World*, invites students to explore personal relationships with place through essays, poems, personal memoir, and field trips to a specific site. Individual and tribal narratives of affection and attachment to place are utilized as anchor texts and inspiration for personal reflection.

The third episode, *Two Worlds Meet*, analyzes accounts of the Lewis and Clark Expedition entering Salish homelands through film and primary source materials. Cultural protocols of Salish hospitality are explored through the Salish response to the Expedition. This example is utilized as a springboard for students to examine cultural protocols of hospitality within their family, school, and country.

The fourth and final episode, *Selling the Salish World*, looks at intent and consequences during this historic period and into the present. Diverse perspectives of this history are juxtaposed for student analysis. Concluding activities involve contemporary tribal thoughts and feelings about the Lewis and Clark Expedition and the continuing legacy of American Indians.

Before beginning the learning journey with your students, please review all of the materials including text, film, audio, and image files. It will be important for you to facilitate interpretation of these resources and provide scaffolding for students.

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Julie's Story

In 1956 Brown v Board of Education was two years old and Elizabeth Eckford was one year away from being one of the first black students to attend Little Rock High School. Martin Luther King, Jr. had led the Montgomery Bus Boycott the previous year and Mahatma Gandhi had been assassinated eight years earlier. Eight years later the Civil Rights Act was passed and eleven years after that the Indian Education and Self-Determination Act was passed. This was the world I was born into and grew up in.

We lived in what I perceived to be a huge house in Ronan, Montana on the Flathead Indian Reservation. Ronan is located in about the middle of the reservation and while growing up, there was just a footpath in front of our house along side the highway. Behind our house was mostly open field where, for a time, my horse was pastured.

For the most part, our home was a household of women. I'm the youngest of six sisters counting Duretta, who lived with us after her mother died of cancer. My mother had married twice and divorced twice, so from the time I was three years old I lived in a single parent household. Sometimes one of my two bachelor uncles would live with us, sleeping in a make shift bedroom in the basement. They were probably as close to father figures as I ever had. They were both kind men and seemed to have enormous patience with all of "Opal's girls." We, in return, were patient with their flaws, which included consistent burning of our breakfast toast (we broiled it in the oven), and one's love of social drinking, and the other's burden of binge drinking that came on him after serving his country as a Marine in the war. He was a decorated veteran, including two Purple Hearts.

There was an old upright piano in our living room and I grew up hearing piano music. Many of our older relatives played the piano. Whenever family gathered at our house, someone would end up playing the piano and others would sing. My older sister Luana played regularly and often had me accompany her by singing along.

Along with piano music, I listened to loud and animated discussions at our kitchen table about tribal politics and world events. All of the older generation had strong opinions about what the tribe should be doing and the general state of affairs for Indian people. Some uncles and cousins had served on the tribal council. The most colorful council term was that of my uncle Thomas Bearhead Swaney. His fellow council members viewed him as radical and controversial. He could be confrontational and argumentative, but I believe that he was a visionary. My mother used to paraphrase Robert Frost in regard to her younger brother Bearhead, saying "He had a lover's quarrel with life." Bearhead was a fierce advocate for the environment and had little patience with people and organizations that valued money over the land and a clean, healthy environment. He was instrumental in securing Class I Air Quality for the reservation in the late 1970's and worked in earnest to protect the Lower Flathead River. He vocally and politically opposed any

additional hydroelectric dams on the river and led a successful movement against them. His activism was not always embraced by his fellow council representatives or by other tribal members.

Several relatives worked for the Bureau of Indian Affairs locally and in Washington DC. The Bureau's failures were a common topic in our house and I heard lots of ideas on how policies and programs should be reformed to give Indian people a real voice in their own affairs. I had a cousin run a political race for one of Montana's two Senate seats. He was a very handsome and charismatic man, but he lost the race and didn't attempt a second time.

My childhood was filled with stories of conflicts and challenges Indian people had to survive. Some of these I experienced personally, growing up as a mixed-blood Indian in a community where tribal members were the minority. When I was five or six I was playing in the yard of a white neighbor girl. Her mother came to the screen door of their house and told me to get out of their yard and go home. I couldn't understand what I had done wrong and I went home feeling both sad and worried. I told my mom what had happened and she didn't explain anything to me, but later I heard her tell my uncle about it and they remarked, "Those people don't like Indians." For the first time I wondered what was wrong with us? What was wrong with being Indian?

As I became a teenager, these kinds of sentiments became very familiar to me. I had also experienced being shamed for not being "Indian enough." I was a light skinned Indian with freckles. I learned that there were kind people who were Indian and there were kind people who were white. I learned that it was easy to give in to hate and that it took courage to love. I watched my family negotiate a social landscape full of mines and traps with elegance and dignity. They did not give in.

Through all of this, there was the constant presence of my mother. Her love of justice and compassion was a steady diet in her daughter's lives, resulting in us becoming social workers, counselors, and teachers. Mom was generous and gentle. But she was fierce in her love and advocacy for children. The best of who I am came from her, but I am far from the woman that she was. There are many things that she accomplished, including the transfer of tribal social services from the Bureau of Indian Affairs to the Confederated Salish and Kootenai Tribes. She served on Indian parent committees before they were allowed to meet on school property. So much of what we now enjoy as Indian parents, grandparents, and educators did not exist one generation ago. We are standing on the shoulders and the work of our parents and grandparents.

My mother decided to go to college when she was forty-five. Her work as a secretary and bookkeeper brought in meager wages and I remember her remarking that many women did the work of their male bosses without appropriate compensation. My sister Kathy was attending the same university. While there she participated in the Trail of Broken Treaties. I remember watching the news shows and hearing a different story from Kathy when she would call from Washington DC and tell us what was happening. A few years later I enrolled in college and had the great fortune to take a Black Studies and a Federal

Indian Law class, as a fellow student with my mother. I came to appreciate what an intellectual my mother was. She graduated with honors. After completing my freshman year, I married and moved to Oregon. I didn't return to college until both my children were in school. I had taught both of them to read at home and became interested in teaching as a career.

My return to education was made possible through Salish Kootenai College (SKC). I was living back home on the reservation and I don't think I would have moved off the reservation to go back to school. I completed my general education requirements at SKC and then explored the education programs in the state. My sister Luana was teaching at Montana State University and at first I planned to transfer there, but after reviewing the teaching programs I knew that the best one was at The University of Montana Western – in Dillon, Montana. Let me tell you there were few Indians in that town and few Indian students on campus. At times, I felt like a fish out of water. However, the education program was exemplary. Students worked with kids bussed in from rural schools under the watchful eye of faculty. I believe this afforded us practical experience to apply learning theory, and it helped each student determine early on if teaching was a good fit.

Following completion of my course work I came home to spend the summer on the reservation with my son and daughter. My student teaching assignment was scheduled for fall with a progressive school in Bozeman, Montana. Teri O'Fallon, the elementary principal from the school in Ronan, found out that I had returned home and began calling me about a position opening up there in the fall. I told her that I hadn't done my student teaching yet, but she insisted that I come meet with her about the position anyway. I had great respect for Mrs. O'Fallon and decided to meet with her as a courtesy. She told me that she had successfully written a grant to implement a bilingual program with grades K-4. I let her know right away that I did not speak Salish other than a few phrases. She told me that didn't matter as there was funding to hire a fluent speaker to work with me. She said she was in desperate need of a tribal member teacher and that I was one of a select few. I reminded her again that I hadn't done my student teaching yet. She had already figured out a way around that – I would student teach half the day and then teach the other half. Of course, I wouldn't get paid because I wasn't a certified teacher yet. Oh, and there was no classroom and no curriculum. I'd be in the hallway with two lunch tables and I'd have to create all of my lessons and materials. Hmm ... what a deal? No salary, no classroom, no curriculum.

At this exact point in time I felt fully the generational responsibility of being an Indian – in particular a Salish Indian who had just completed an elementary education program. Who was going to do this if not me? "OK," I said. "I'll do it." I had no idea the journey this decision would take me on.

The journey was both within and without. My first path was to search what I really knew about my own community within myself. That was a quick trip! I didn't know very much. So my next journey took me *to* my community – to people who were generous and kind and a few who were not. I discovered anew people of grace like Frances Vanderburg, Roy Bigcrane, Annie Buntz, Vernon Finley, Lucy Vanderburg, and the late

John Peter Paul and Clarence Woodcock. I knew these people but yet I really didn't know them. Through my work as a teacher, I came to depend on these people to instruct and guide me. They each did in their own way with great kindness and lots of good laughter. The number of people who shared knowledge and encouragement with me is too many to mention. They know who they are. I have thanked them in different ways. I have tried to honor their gifts to me by giving their measure back and more to all the young people I've encountered in my work.

The bilingual program in the Ronan School stirred up all the issues of race and power that were covered with a thin veneer of politeness. News articles were written and rumors were circulated along with the local paper. I challenged one of the reporters to actually come to my classes and observe first-hand what I was teaching. She did and followed up with a fairly accurate report on the content and teaching practices that she witnessed. This did not however put an end to the controversy. I began to "receive" a steady stream of onlookers into my classroom. Soon I was asked to file my lesson plans a week early with the principal. This was a well-intentioned effort on Principal O'Fallon's part to circumvent the continual disruption of my teaching. At one point, I was accused of teaching reincarnation and holding "ceremony" with my students. The reincarnation accusation stemmed from a school board member's wife observing my class as we watched and discussed an animated story *Great Wolf, Little Mouse Sister*, part of a film series called *Walking With Grandfather*. I had to provide the film for the superintendent and the school board for review and determination of educational appropriateness. I did, and it was determined not only to be appropriate but an exemplary resource for its content lessons on generosity and compassion.

Holding "ceremony" was imagined when I conducted a culminating activity celebrating our names after an intensive study of name origins and naming traditions. This was prompted by a student's request for me to give him an "Indian name." My response to the student was that naming was a family responsibility and privilege, but also that we would conduct a study of our names and learn and share naming traditions. My culminating lesson was announcing each student's name, meaning, origin and other information provided by the family. Then as a class we would say it was a special name and when we completed everybody's name, we ate cookies I had made with their names written in frosting. Ceremony indeed! This took place in my teaching career in the early '90's.

I am sharing this because these circumstances played an important role in my subsequent work and activism. I was astounded by the intense nature of the opposition to me as an Indian teacher and to my efforts to include local tribal history, culture, government, and literature in my curriculum. Honestly, I was not quite prepared for it. A tenacious group of parents coalesced and lobbied against the bilingual program and against Principal O'Fallon. Within a year, a tenured principal was demoted to a grant manager. After a year, she left the school and the community. Her leaving was an enormous loss of a brilliant educational leader. No one has filled her shoes.

There were however, many other people who were quietly supportive and hopeful for change. Let me give you a cherished example. At a school assembly with hundreds of

community members in attendance, I was questioned about what I was teaching and the questioning turned into hostile confrontation. While I tried to field questions neutrally and with grace, a single teacher (white and male) came and stood next to me, smiled, and did not say a word. He did not need to. His act of quiet but visible courage was enough to bolster my own. I've not forgotten his situational heroism.

Teaching then led me on a journey of producing Indian education materials. The majority of this work focused on my own community. I worked for our Tribes' Education Department as a Curriculum Coordinator for five years. When the Montana State legislature allocated funding to produce tribal history materials for Montana schools, I was hired by Salish Kootenai College to work on our reservation's project. At the end of this two-year work, the Montana Office of Public Instruction hired me to create an educator's resource guide to the materials produced by Montana's seven reservations. During this time I also produced a curricular project for the Indian Land Tenure Foundation on Montana tribal land tenure.

During my professional career I came to rely upon the work of remarkable writers and scholars such as Vine Deloria, Jr., Oscar Kawagley, Linda Tuhiwai Smith, Edward Said, Ronald Takaki, Joy Harjo, Simon Ortiz, Elizabeth Cook-Lynn, Thomas King, Angela Wilson, Howard Zinn, Toni Morrison, Sherman Alexie, Robert Miller, and so many others. Many of these people became personal heroes of mine. I returned to their work again and again. One historian came to impact my work in a very personal way.

I had long admired and utilized Howard Zinn's *A People's History of the United States*. A friend and colleague of mine was working with me to develop and host a three-day seminar on Indian Education and the Teaching of History. I imagined out loud how great it would be if we could persuade Howard Zinn to come and speak. Well, my friend hunted down his email and gave it to me and said, "Ask him." I thought, "Well goodness, Howard Zinn isn't going to respond to someone like me here in Montana." I emailed him anyway. He responded. Right away. He could not join us, but we emailed a few times and I shared what was happening in Montana, thinking it would be an encouragement. He was always timely, gracious, and generous in his response to an obscure Indian teacher from rural Montana. It was a marvel to me that a person of his stature would bother to communicate with some unknown educator in hinterland.

After working on the Montana tribal history projects, I was hired by Nk^wusm, a preK-8th grade Salish language immersion school on the Flathead Reservation, in development and as a teacher supervisor. One day during summer break, I was at home in the early afternoon. The phone rang and the person on the line said that she was an assistant to a W.K. Kellogg Program Officer, and was calling because of the program officer's interest in my work. Then she asked me "Isn't that exciting?" I responded with, "I guess so. What work are you talking about and what does that mean?"

I came to find out that this meant funding the work of producing tribal history materials. This program officer had recently established US citizenship. At a celebratory party, someone gave her *A People's History of the United States*. She read it. She was stunned.

Then she picked up a magazine that had an article on my work on the Montana Tribal History Project and she told her assistant, “Find this woman.” After many phone conversations and work developing a proposal, the W. K. Kellogg Foundation provided a grant of 1.4 million to continue the work on tribal history materials. When I was notified that the proposal was unanimously approved and fully funded, my first thought was, “Now Howard Zinn’s work has particularly affected my life. I need to tell him.”

I sent him an email and thanked him first for his work, and second, for the human being that he was and told him the story. He responded right away with enthusiastic congratulations. I described the Parallel History project to him and my idea for a collaborative text by indigenous scholars with discrete stories and biographies at different points in history. Finally I asked if he might write something – brief or long – for that project. He replied that he couldn’t do any writing at that time, but in his characteristic fashion, he told me to use any of his writing that I thought might fit with the book. My last words to him were that he was a hero of mine and that I was so thankful he was in the world. The following week he passed away. I experienced a deep sense of loss and grief for this man that I never met in person. I was grateful that I had the opportunity to tell him what his life meant to me. I believe Howard Zinn’s book, *A People’s History of the United States*, should be required reading in every American college and university. In addition to his marvelous work as a historian, Zinn was a remarkable human being who engaged in the struggles for social justice and human dignity beyond the pen, he participated in the Civil Rights movement, and continued as a participant throughout his life.

This brings us just about to present. The Parallel History project is almost complete. Twenty-four indigenous scholars have contributed to the text. It is a unique and remarkable collection of historic narrative. This project has introduced me to talented and genius people doing brave and essential work. I realize that there have been many, many gifts that have come my way through my work. I am thankful for each one.

There have been a few side journeys to other parts of the world where again I have met other people engaged in work that is compassionate, courageous, and brilliant. Sometimes when I feel discouraged I think about some of these people and their efforts and know that I am not alone in the effort to build a more humane world for children today and those yet to come. In the process I hope that I become more human, more compassionate, and more courageous. That too, is the purpose of this curriculum. The narrative embedded within this work is not included in our country’s “master narrative” of history. As we give voice to those that have been silenced, dismissed, or ignored, we restore all of our humanity. This broader, richer story of who we are belongs to all of us. It is our shared history.

While there are many challenges and difficulties ahead of us, beauty and goodness remain constants in this world. We must remember to look for them. I am reminded of both when I am in the presence of my grandchildren, a river, a mountain, my family, a poem, a really good book, a meal with loved ones, a classroom of children, and the living memory of my relatives and ancestors. It is in these moments that I experience deep joy.

My intention and wish is that at some point in these lessons teachers and students have a moment of experiencing beauty, compassion, joy, and hope. If so, then I will have done my job well.

Sx^wiwis – The Journey The Curriculum

Grade Band

11 and 12th grades, but could be adapted for lower grades

Introduction

Salish aboriginal territory represented an old tribal world. Visitors and guests to Salish homelands initiated cultural protocols and traditions of hospitality. The Corps of Discovery were afforded generous and life-saving gifts and support when they entered Salish homelands. All of the land the Corps traveled through was already inhabited, so my personal preference for reference to the Corps of Discovery is the Lewis and Clark Expedition.

Curriculum Design

Place-Based Multiliteracies Approach as articulated by Ella Inglebret of Washington State University and CHiXapkaid of the University of Oregon

All four learning episodes in this curriculum explore divergent concepts of place. Lesson activities invite the learner to examine and experience place vicariously and personally. Through the use of media such as film, digital photographs, audio recordings, and memoir, students are able to journey through time and distance to places unknown to them. These lessons are enhanced by personal student experiences during field trips to a local place of significance.

Honoring Tribal Legacies' Eleventh Standard

Demonstrate environmental stewardship and a sense of service achieved through acknowledgement of the interconnectedness of humanity in historical, cultural, scientific, and spiritual contexts.

Common Core Standards

CCSS.ELA

Literacy.RL.11-12.1

Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text, including determining where the text leaves matters uncertain.

Literacy.RL.11-12.4

Determine the meaning of words and phrases as they are used in the text, including figurative and connotative meanings; analyze the impact of specific word choices on meaning and tone, including words with multiple meanings or language that is particularly fresh, engaging, or beautiful. (Include Shakespeare as well as other authors.)

Literacy.RL.11-12.5

Analyze how an author's choices concerning how to structure specific parts of a text (e.g., the choice of where to begin or end a story, the choice to provide a comedic or tragic resolution) contribute to its overall structure and meaning as well as its aesthetic impact.

Literacy.RL.11-12.7

Analyze multiple interpretations of a story, drama, or poem (e.g., recorded or live production of a play or recorded novel or poetry), evaluating how each version interprets the source text. (Include at least one play by Shakespeare and one play by an American dramatist.)

Literacy.RI.11-12.1

Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text, including determining where the text leaves matters uncertain.

Literacy.RI.11-12.2

Determine two or more central ideas of a text and analyze their development over the course of the text, including how they interact and build on one another to provide a complex analysis; provide an objective summary of the text.

Literacy.RI.11-12.4

Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze how an author uses and refines the meaning of a key term or terms over the course of a text (e.g., how Madison defines faction in Federalist No. 10).

Literacy.RI.11-12.5

Analyze and evaluate the effectiveness of the structure an author uses in his or her exposition or argument, including whether the structure makes points clear, convincing, and engaging.

Literacy.RI.11-12.6

Determine an author's point of view or purpose in a text in which the rhetoric is particularly effective, analyzing how style and content contribute to the power, persuasiveness or beauty of the text.

Literacy.RI.11-12.8

Delineate and evaluate the reasoning in seminal U.S. texts, including the application of constitutional principles and use of legal reasoning (e.g., in U.S. Supreme Court majority opinions and dissents) and the premises, purposes, and arguments in works of public advocacy (e.g., *The Federalist*, presidential addresses).

Literacy.RST.11-12.3

Follow precisely a complex multistep procedure when carrying out experiments, taking measurements, or performing technical tasks; analyze the specific results based on explanations in the text.

Literacy.RST.11-12.7

Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., quantitative data, video, multimedia) in order to address a question or solve a problem.

Literacy.WHST.11-12.2b

Develop the topic thoroughly by selecting the most significant and relevant facts, extended definitions, concrete details, quotations, or other information and examples appropriate to the audience's knowledge of the topic.

Literacy.WHST.11-12.2a, 2b, 2c, 2e

Introduce a topic and organize complex ideas, concepts, and information so that each new element builds on that which precedes it to create a unified whole; include formatting (e.g., headings), graphics (e.g., figures, tables), and multimedia when useful to aiding comprehension.

2b Develop the topic thoroughly by selecting the most significant and relevant facts, extended definitions, concrete details, quotations, or other information and examples appropriate to the audience's knowledge of the topic

2c Use varied transitions and sentence structures to link the major sections of the text, create cohesion, and clarify the relationships among complex ideas and concepts.

2e Provide a concluding statement or section that follows from and supports the information or explanation provided (e.g., articulating implications or the significance of the topic).

Literacy.SL.11-12.1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11-12 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

Literacy.SL.11-12.6

Adapt speech to a variety of contexts and tasks, demonstrating a command of formal English when indicated or appropriate.

Literacy.W.11-12.1, 1a, 1b, 1c, 1e

Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.

1a Introduce precise, knowledgeable claim(s), establish the significance of the claim(s), distinguish the claim(s) from alternate or opposing claims, and create an organization that logically sequences claim(s), counterclaims, reasons, and evidence.

1b Develop claim(s) and counterclaims fairly and thoroughly, supplying the most relevant evidence for each while pointing out the strengths and limitations of both in a manner that anticipates the audience's knowledge level, concerns, values, and possible biases.

1c Use words, phrases, and clauses as well as varied syntax to link the major sections of the text, create cohesion, and clarify the relationships between claim(s) and reasons, between reasons and evidence, and between claim(s) and counterclaims.

1e Provide a concluding statement or section that follows from and supports the argument presented.

Curriculum Expressions

Big Ideas

Relationship with place shapes all facets of a people's society. The Salish People enjoyed millennia of intimate and sacred relationships with their homelands.

Cultural protocols and traditions are poignant expressions of values and worldviews. The Salish people engaged traditions of generosity and hospitality to the Lewis and Clark Expedition.

A singular historic event can have significantly different outcomes for individuals or groups that are culturally, socially, or economically diverse or dissimilar. This phenomenon is evident in the consequences and legacies of the Lewis and Clark Expedition.

Enduring Understandings

Knowledge of cultural, environmental, political, social, and economic factors affects how we make sense of a particular place.

Decisions made about a place at a particular time will affect the status of that place for years to come.

History can be described and interpreted in various ways and from different perspectives.

Essential Questions Aligned with Trail/Tribal Themes

Since Time Immemorial

- What are the Creation stories of this place? How are these stories pertinent to our understanding of the world today?
- What are the ancestral sites and scope of territory of American Indian Tribes who inhabited this place?

Traditional Tribal Cultures

- How have American Indian peoples traditionally named, described, and interpreted this Place?

Lewis and Clark Encounters with Tribal Peoples

- What political, economic, social and cultural conditions led to Lewis and Clark visiting this place?
- How did American Indian peoples describe encounters with members of the Lewis and Clark Expedition?
- How did tribal peoples contribute to the Lewis and Clark Expedition at this place?
- How have tribal perspectives of the Lewis and Clark Expedition been passed down through time?

Impact on Tribes after Lewis and Clark

- Since the time of the Lewis and Clark Expedition, what changes in the traditional cultures and languages have occurred in this place?

Tribes Today

- How is understanding of the Trail enhanced through contemporary tribal cultures, languages, cultural landscapes, place names, sacred sites, and communities?

Entry Questions

Learning Episode I

- How can land be a church, store, hospital, and refuge?
- How was the Salish diet of meat supplemented?
- How are places named?
- Who has the authority to name places?
- Where was the Salish population centered at the time of the Lewis and Clark Expedition?

Learning Episode II

- How can we have a relationship with a place?
- What place is important to me?
- How do I define “home?”

Learning Episode III

- How did the Salish protect their territory?
- How did the Lewis and Clark Expedition view the Salish people?
- How did the Salish people view members of the Lewis and Clark Expedition?
- What did each side in this encounter understand, or misunderstand, about the other side?

Learning Episode IV

- What were the intentions and purposes of the Lewis and Clark Expedition?
- What did Pete Beaverhead mean by his statement, “They hadn’t even seen our land yet and they had already sold it?”
- What was really purchased in the Louisiana Purchase?
- How do American Indian people today view the Lewis and Clark Expedition?

Learning Episode I. The Salish World

Lesson 1 – Two class periods

An Old Tribal World

CCSS.ELA

Literacy.RL.11-12.1

Materials

Student copies of Salish Reading I, sticky notes, student copies of Montana physical relief map (www.southwestmt.com) and Montana Highway map (mdt.mt.gov), digital images of plants, Post-it arrow flags

Entry Question

How can land be a church, store, hospital, and refuge?

Learning Objectives

Determining importance in text

Summarizing text

Building cultural and geographic knowledge of Salish homelands

1. Pose the entry-level question to the class and allow 5-minute discussion in groups. Ask groups to share one or two responses with the class.
2. Provide an overview of the first curricular episode.
3. Hand out Salish Reading I to students along with four sticky notes. Instruct students to place their sticky note on significant portions of the text. When they are finished, ask them to share their selections in their group. Visit each group and informally discuss individual selections. Then ask each group to share one of their selections and why with the class.
4. Give each group a Montana relief and highway map. Have each group locate and mark (with sticky arrow flags) the following sites and geographic features on the relief map: Rocky Mountains, Continental Divide, Big Hole Valley, Bitterroot Valley, Three Forks, Butte, Helena, and Flathead Indian Reservation. Have students write the name of the site on the arrow flag.

Assessment

Students provide a written summary of what they have learned about Salish homelands. The summary should be three paragraphs in length.

End of Day One

Lesson 1

Day Two

CCSS.ELA

Literacy.RL.11-12.7

Materials

Student copies of Salish Reading II, and *Gift of the Bitterroot*, audio file of *Bitterroot Woman* (10 track 10.m4a), background information on Jennifer Finley Greene and Heart of the Bitterroot CD, student copies of Montana physical relief map and Montana Highway map, digital images of bitterroot, post-it arrow flags

Entry Question

How was the Salish diet of meat supplemented?

Learning Objectives

Comparing and contrasting two versions of Salish oral literature

Building a cultural and geographic knowledge of Salish homelands

1. Pose the entry-level question and allow 5-minute discussion in groups. Have each group share an idea with the class.
2. Bring up digital images of bitterroot, camas, huckleberry, serviceberry, and chokecherry plants to show examples of traditional food plants.
3. Set up listening cues for *Bitterroot Woman* with the class. What is the setting? What is the situation? What is the resolution? Play *Bitterroot Woman* and then discuss as a class. Provide background on the author and project.
4. Provide students with *Gift of the Bitterroot*. In their groups, students discuss the following questions: How does this oral literature version compare with *Bitterroot Woman*? Is any of the content different? Is the story line consistent? What are the qualities of each version? Visit groups informally as they discuss both versions.
5. Bring up pictures of bitterroot plants. Provide students with Salish Reading II and allow time for reading.
6. In their groups, have students identify the particular traditions of harvesting bitterroot.
7. Distribute the Montana maps to the student groups and have them locate the Missoula area on the relief map and mark it as a favorite bitterroot-gathering place.

Assessment

Students write a response to: What values are portrayed through the Salish traditions of harvesting bitterroot?

Lesson 2 – Naming Our World

CCSS.ELA

Literacy.RL.11-12.7

Materials

Bitterroot River film clip, Bitterroot Valley Salish place name film clips, place name section recordings from Salish-Pend d'Oreille Culture Committee website at <http://www.salishaudio.org> (select the icon of *The Salish People and the Lewis and Clark Expedition*), Salish Aboriginal Territory map, Salish place name text, (*remember the*

Salish winter storytelling protocol, if using during other seasons, share the Salish place name information and translations, but decline using the movies that include Coyote Stories) contemporary Montana place name information, quotes from interviews with tribal members on aboriginal territory, copy of House Bill 412, minutes from the meetings of the Montana House Bill 412 Committee

Entry Questions

How are places named? Who has the authority to name geographic features?

Learning Objectives

Comparing and contrasting Salish place names and contemporary place names

Analyzing differences between place names for values and perspectives

Building cultural and geographic knowledge of Salish homelands

1. Pose the entry-level questions to students in their groups. Allow 5 minutes for discussion.
2. Play film clips of Salish place names. Provide students place names text and discuss the differences between the Salish and contemporary names.
3. Share additional place name information from the website. Select the icon of *The Salish People and the Lewis and Clark Expedition* and then choose Place Names. Play the North and South Bitterroot Valley names.
4. Display Salish and Pend d'Oreille aboriginal territory map and share several other place names.
5. Give students Montana maps and have them mark and write the Salish place names on the relief map with sticky arrow flags.
6. Play the clip of Johnny Arlee and Frances Vanderburg talking by the Bitterroot River. What emotions are evident in their descriptions and memories?
7. Provide students with copies of quotes from tribal member interviews and give them time to read them. Ask each student to select one of the land statements that they might identify with and share that within their group.

Assessment

Students write a one-page response to the land statement they selected.

Extension/Elaboration

Student groups read and discuss Montana House Bill 412 that changed geographic names in Montana that included the word “squaw.” Have student groups read particular minutes from the House Bill 412 Committee hearings on name changes. Here are links to four different meetings on name changes:

msl.mt.gov/geonames/Proposal.asp?ID=38602

msl.mt.gov/geonames/Proposal.asp?ID=38305

msl.mt.gov/geonames/Proposal.asp?ID=39619

msl.mt.gov/geonames/Proposal.asp?ID=4004

Lesson 3 – Mapping Our World

Four class periods

CCSS.ELA

ELA-Literacy.RST.11-12.3

ELA-Literacy.RST.11-12.7

Materials

Salish Aboriginal Territory Map, Salish Place Name text, Montana relief and highway maps, Bitterroot Valley Map, Salish Reading I, images of plants used for food and utilitarian items, The Salish Seasonal Round, Salish Calendar, scratch paper, pencils, colored pencils, rulers, yardsticks, mural paper for each group, Bitterroot Valley Map Rubric

Entry Question

How would you define the term “cultural geography?”

Learning Objectives

Applying information from multiple formats and sources to create a coherent representation of information

Building a cultural and geographic knowledge of Salish homelands

1. Pose the entry question and engage students with their definitions.
2. Pass out scratch paper and cultural and geographic background information on Salish homelands. Tell students that they are going to be creating a “cultural map” of a small part of Salish territory – the Bitterroot Valley. The base of the map needs to be the Bitterroot Valley, including the Bitterroot Mountains and it should be fairly proportionate and to scale. Each group will need to determine the approximate length and width of the area they are going to represent and create a proportion to enlarge the area to scale. They should enlarge it enough to fill the mural paper.
3. Pass out the Bitterroot Valley Map Rubric and review essential content to be included on the map. Let students know that they will be using the map as a teaching tool with younger students. The map needs to portray content, but it should also employ design elements and have an aesthetic. The maps are to be a work of art and also a source of knowledge.
4. Have students determine specific and equitable tasks for the project within their group, making a written record of their names and tasks. The map rubric can be helpful in assigning tasks.
5. After tasks are assigned, students should work at roughing out a draft idea of their component on scratch paper. Ask each group to think about how they can represent cultural information on the map.
6. Allow three additional class periods for groups to create their maps.
7. Schedule each group for a presentation of their map with a lower grade class. This will require an additional class time.

8. Have each group identify criteria for evaluating the presentations. (Participation of each member of the group; Presentation appropriate for the age of the audience; Activity or engagement opportunity included for students, etc.) Discuss as a class and create an evaluation tool based on each group's ideas and class consensus.
9. Determine the length of the presentation as a class. Ask each group to determine which part of the presentation each member will be responsible for. Ideally, groups would have the opportunity to observe each other's presentations.
10. Display the maps in the classroom or hallway.

Assessment

The Bitterroot Valley Map Rubric will be used to evaluate each map.

Presentations will be peer evaluated with the evaluation tool created by the class.

Learning Episode II. Our World

Lesson 4 – Home, Place, and Memoir

CCSS.ELA

Literacy.RL.11-12.4

Literacy.RL.11-12.5

Materials

Growing Up on the River at Dixon, text file and audio file (01River Story 2.mp3), photographs of author Opal Cajune and the Lower Flathead River, Confederated Salish and Kootenai Tribes' (CSKT) Cultural Preservation Department narrative on the Lower Flathead River

Entry Question

What is home?

Learning Objectives

Analyzing the impact of story in spoken word and written formats

Evaluating the effect of descriptive language used by an author

Determining a story's power in evoking imagery of place and relationship

Identifying story genre

1. Students respond to the question "What is home?" with a five minute quick write.
2. Write these sayings on the board: *Home is where the heart is. There is no place like home.* Discuss their meanings as a class along with their responses to the entry question.

3. Share the curriculum author’s statement, “To the Salish people home was the land. Land was mother, church, doctor, food, clothing – land was everything.” In their groups, ask students to identify a specific way land could be all of the different things stated. Ask students to imagine a family history of living within a particular landscape for thousands of years. How would you feel about hunting places? Gathering places? Favorite campsites?
4. Set up the listening activity for *Growing Up on the River at Dixon* by late Salish elder Opal Cajune. It is a concrete example of relationship with place. Cue up photographs of Opal and the river for sharing after students listen to the audio recording of the story. Play the audio file.
5. Ask students to identify the story genre. In their groups students analyze the effectiveness of the language and composition in portraying relationship and affection for place. Give students text copies of the story and have them highlight descriptive passages that support imagining the place Opal writes about.
6. Show images of Opal and the river to the class.
7. Pass out copies of CSKT Cultural Preservation Department narrative on the Lower Flathead River. Give students time to read and mark the most potent passages. Students then compare and contrast this narrative with Opal’s.

Assessment

Students complete a two-page essay that identifies and discusses the particular qualities of personal memoir using examples from Opal Cajune’s story.

Extension/Elaboration

Students create an illustration of an image that one of the stories evokes.

Lesson 5 – Exploring Worlds Through Place and Memoir

CCSS.ELA

Literacy.RL.11-12.1

Literacy.RL.11-12.4

Materials

Student copies of CSKT tribal member quotes from interviews on aboriginal territory, *Growing Up on the River at Dixon* text by Opal Cajune, CSKT Cultural Preservation Department river narrative, a variety of books with essays, narratives, and poems about place

Suggested books:

Joy Harjo - *Becoming Human*

Simon Ortiz - *Woven Stone, Men on the Moon, Out There Somewhere, After and Before the Lightning*

Barry Lopez – *Arctic Dreams, Winter Count*

Aldo Leopold – *A Sand County Almanac*

Entry Question

What writing style or techniques effectively convey a strong sense of place?

Learning Objectives

Analyzing passages, essays, short stories, and/or poems for descriptive qualities situating relationship with place

Citing and responding to the effectiveness of a particular passage on place

1. Select several passages, essays, and/or poems to read aloud to the class.
2. After reading several, discuss their similarities and differences. Ask students what language, writing style, descriptive words, or writing techniques such as metaphor or simile were particularly effective.
3. Read several more selections.
4. Give students copies of CSKT tribal member statements on land and have them read and discuss in their groups. Have students identify a particular statement that resonates with them and share why with the class.

Assessment

Students select a passage, story, essay, poem, or statement to write a written response to. Responses should be at least one page in length.

Lesson 6 – Finding Our Place

CCSS.ELA

Literacy.WHST.11-12.2b

Materials

Personal water bottles, gloves, garbage bags, clipboards or student journals, pencils, colored pencils, paper, and snacks/lunch depending on the length of the field trip

Entry Questions

How do people have a relationship with place?

What place is important to me?

Learning Objectives

Identifying and organizing knowledge, thoughts, and feelings about a particular place to develop into a memoir

1. Prepare and pack materials needed for the field trip. Travel to selected site. Upon arrival, sit in a group and discuss how people in the community use or, perhaps, abuse the site. What relationships might people have with this area? Why? What historic uses might this site have had? By whom?
2. If this is a site in need of care, spend an hour cleaning up. Load garbage bags on the bus (or leave in prearranged pick-up location).

3. Pass out journals or clipboards and paper. Have students find a somewhat private space and free write what they see, hear, smell, and feel. Allow 10 minutes for this activity. Come together as a group and spend about 10 minutes sharing.
4. Students take a minute or two to identify a place that they would like to write about. For the next 30 minutes, students create a semantic map or outline of the place they are going to write about. Support this development with prompts:
Do you have a significant memory attached to this place?
Has this place changed or is it the same?
Do you still spend time at this place?
Why is this place significant to you?
What would we see, hear, smell, or feel at this place?
What descriptive words come to mind when you think about this place?
5. Visit informally with each student as they are developing their semantic map or outline.
6. Enjoy a snack or lunch break. Return to school.

Assessment

Students have identified the subject of their memoir and have constructed a detailed semantic map or outline for their writing.

Extension

Students identify illustrations or photographs that would complement their memoir.

Lesson 7 – Writing Our Place

CCSS.ELA

Literacy.WHST.11-12.2a, 2b, 2c, 2e

Materials

Books and text resources from Lesson 6, a thesaurus for each group, “coffee table” books on landscapes, Memoir Rubric

Learning Objectives

Introducing and developing a topic into a coherent three – five page memoir

Organizing details and descriptions of the topic in an effective sequence

Using varied language and sentence structure that depicts style and supports interest

Writing a powerful conclusion

1. Select several passages from the essays and poems explored in Lesson 6. Some of the writers expressed feelings about a certain place; others described the beauty or attraction of a landscape. Did any of the writing speak to you personally? Could you identify with any of the writers?
2. Let the class know that they will have **two class periods** to develop and write their essay. The required minimum length of the essay is three pages. Provide some reminders as students begin to write:

Think of the reader!

Create a story; don't just share facts with us.

Remember the power of descriptive language – not just what we see, but also what we hear, smell, feel (maybe taste if the favorite place is a kitchen).

What do you want your memoir to do? Describe? Inform? Document? Inspire?

3. Allow this class period and the next for writing. Provide each group a thesaurus and the Memoir Rubric.
4. By the end of the second class period of writing, students should have a draft of their memoir on place. Edit the memoir for a final copy that will be presented publicly, displayed, and/or published.

Assessment

Students complete a final draft of their memoir that meets all of the criteria from the Memoir Rubric.

Extension

Students add illustrations, photographs, or graphic design elements to their memoir.

Learning Episode III. Two Worlds Meet

Lesson 8 – Traditions of Hospitality

CCSS.ELA

Literacy.SL.11-12.1

Materials

Film clips from Arlee Pageant Video *The Salish and Pend d'Oreille People Meet the Lewis and Clark Expedition*: dougL&C.mov, meetL&C.mov

Entry Question

How do we define home?

What are our traditions of hospitality?

Learning Objectives

Responding to and posing questions during discussion

Listening for understanding

Analytical viewing and discussion of cultural information embedded in film

1. Write the word “home” on the board. What is it? Where is it? Ask students to give definitions of the word. Then ask them to respond to the sayings:
There's no place like home.
Home is where the heart is.
Charity begins at home, but should not end there.
Where thou art, that is home.

2. What happens when someone comes to our home? Someone we know? Someone we don't know? Someone invited? Someone uninvited? What are the traditions of hospitality at your home? What are the traditions of hospitality at our school? What are the traditions of hospitality of our state and national leaders and agencies?
3. Discuss the Salish perspective that home is the land. Ask students to give specific examples that portray this concept.
4. Ask students to discuss in their group what they think the Salish would do when someone came into their homeland - someone they knew, someone they didn't, someone invited, someone uninvited.
5. Students now discuss in their group what they think the Salish did (and why) when the Lewis and Clark Expedition entered Salish homelands.
6. Set up film clips (that you have already viewed☺). Show dougL&C.mov first. It is the introduction that sets up the story. Then show the first seven minutes and 42 seconds of the film clip meetL&C.mov
Ask students the following questions; you can also use these questions for guided viewing of the film clip:
How did the Salish protect their homelands?
How did they determine and extend hospitality?
Have students keep this question in mind as they view the rest of the film clip:
What were the Salish rituals and traditions of hospitality?
Show the remaining twenty-two minutes of the film.

Assessment

Students write a one-page essay on what traditions of hospitality communicate about us. Students plan and host an event with invited guests and design and enact hospitality protocols.

Lesson 9 – Cultural Perceptions

CCSS.ELA

Literacy.RI.11-12.1

Literacy.SL.11-12.6

Materials

Student copies of Lewis and Clark Expedition journal entries about the Salish

Entry Questions

How do you think the Expedition viewed American Indian people? What informed their opinions and perspectives?

Learning Objectives

Making inferences from prior knowledge
Analyzing text for viewpoints and purpose

Exploring text through dramatic interpretation

1. Pose the entry questions for students to discuss in their groups. Ask groups to share at least one response with the whole class.
2. Give students copies of the journal entries and direct them to highlight descriptive words used to characterize or describe the Salish people.
3. After they have finished reading all of the journal entries, ask students to write a summary paragraph on the expedition's perspective of the Salish.
4. Assign each group a different journal entry. As a group they are to develop and deliver a dramatic reading of the journal entry. They can do the reading chorally as a whole group, or members can take specific parts to say individually. Discuss various tones they might utilize to add meaning or nuance such as formal, arrogant, paternalistic, condescending, angry, bored, etc. Poetic license can be employed by repeating phrases or words. Give 15 minutes for groups to rehearse their presentations.
5. Groups take turns delivering their dramatic readings.
6. Students identify the various tones utilized and how they affected the meaning of the text.

Assessment

Utilize student summaries of the journal entries from step 3 along with their dramatic readings.

Lesson 10 – Cultural Perceptions

CCSS.ELA

Literacy.RI.11-12.1

Literacy.SL.11-12.6

Materials

Student copies of Salish oral histories
Socratic Circle instructions

Entry Questions

How do you think the Salish viewed the expedition?
What factors informed their perspective?

Learning Objectives

Making inferences from prior knowledge
Analyzing text for viewpoints and purpose
Exploring text through dramatic interpretation

1. Pose the entry questions for students to discuss in their groups. As a whole class, discuss ideas on how the Salish would judge, view, and determine the intentions of the expedition.
2. Provide students copies of the oral histories and give them time to read and discuss in their group. What did the Salish think of the expedition members? What did they base their opinions on?
3. Select an oral history for each group to design and deliver a dramatic interpretation. As with the journal entries, ask groups to utilize tone to emphasize or add meaning and complexity to the text. Give 15 minutes for design and rehearsal. Again, this can be done chorally, or individual group members can recite specific passages. Poetic license can be employed to repeat phrases or words.
4. Groups take turns providing their dramatic interpretations.
5. Select several audio files from the website and play for students.
6. Read through the Socratic Circle instructions and arrange the class in an inside and outside circle. Explain the process and purpose of a Socratic Circle. Choose from the following questions or design your own:
 Did the Salish know the intention of the expedition?
 What might have happened to the expedition if the Salish had not provided supplies and horse?
 Did members of the expedition have any cultural bias toward American Indians?
 Did members of the Salish band have any cultural bias toward the expedition?

Assessment

Utilize student oral responses during the Socratic Seminar as a formative evaluation.

Learning Episode IV. Selling the Salish World

Lesson 11 – A Question of Intent: Jefferson’s Letters

CCSS.ELA

Literacy.RI.11-12.1

Literacy.RI.11-12.8

Literacy.W.11-12.1, 1a, 1b, 1c, 1e

Materials

Jefferson’s letters to Congress and Meriwether Lewis, Information on the Fur Trade (there are many good on-line sources; I would recommend Papers on the North American Fur Trade in collections at the Minnesota Historical Society, <http://www.mnhs.org/market/mhspress/minnesotahistory/xml/v40i04.xml> and “The Fur Trade Era 1650’s – 1850’s” at the Wisconsin Historical Society <https://www.wisconsinhistory.org/topics/shorthistory/furtrade.asp>, Four Square Instructions & Four Square student worksheets, Socratic Circle Instructions

Entry Question

What was the purpose of the Lewis and Clark Expedition?

Learning Objectives

Making inferences from prior knowledge

Analyzing text for viewpoint and purpose

Integrating information from multiple sources and viewpoints to draw conclusions

1. Pose the entry question for students to discuss in their groups.
2. Provide the Four-Square Worksheets and explain that they will be using this process to further answer the question of the expedition's intent and purpose. Instruct the students to fill in the first square with knowledge they have acquired up to this point
3. Hand out student copies of Jefferson's letter to Congress. Students use this to fill in the second square.
4. Provide student copies of Jefferson's letter to Meriwether Lewis. Students use this to fill in the third square.
5. Pass out student copies of Fur Trade facts. Students use this to fill in the fourth square.
6. In their groups, students share their thinking and analysis of the letters and the relevance of the Fur Trade facts.
7. As a group, students discuss and identify the purpose or purposes of the expedition. Was there a singular purpose? Was there more than one? Each group shares their thinking and reasoning with the whole class.
8. Review the Socratic Circle process and arrange the class into two circles. Pose the following questions, or develop your own:
Were the United States' commerce purposes with American Indians ethical?
Did Jefferson's role as President justify his intentions of commerce with American Indian Tribes?
Was American expansion inevitable?
Could Jefferson have dealt with American Indian Tribes differently?

Assessment

Students write a three-page essay on the intent and consequence of the Lewis and Clark Expedition. In their paper they are to answer the following questions with a thesis statement and then provide supporting facts and summative thoughts:

What are the ethical considerations of the Lewis and Clark Expedition and its continued legacy?

Lesson 12 – The Louisiana Purchase and Pete Beaverhead

CCSS.ELA

Literacy.RI.11-12.5

Materials

Student copies of Robert Miller's, *Lewis & Clark and American Indians*, text on the Louisiana Purchase from the school's US History textbook, digital map of the United States showing the area referred to as the Louisiana Purchase (there are numerous on-line sources for digital map images), Pete Beaverhead quote: *They hadn't seen our land and they had already sold it*, oral history passages from Salish-Pend d'Oreille Culture Committee website at <http://www.salishaudio.org> (select the icon of *The Salish People and the Lewis and Clark Expedition*)

Entry Question

What was purchased in the Louisiana Purchase?

Learning Objectives

Comparing and contrasting differing accounts of an historic event
Analyzing text for bias

1. Ask the entry question to stimulate prior knowledge. "What was purchased in the Louisiana Purchase?" Have students discuss this in their groups.
2. Write Pete Beaverhead's quote on the board. Let students know that he was a member of the Confederated Salish and Kootenai Tribes and a revered Pend d'Oreille elder. Ask students to discuss in their groups possible meanings of this quote in their group. Who is "they" that Pete is talking about?
3. Students now read their textbook information on the Louisiana Purchase. When they are finished, they discuss similarities or differences of their prior knowledge with the textbook information. After doing this in their group, do a whole group discussion of similarities and differences.
4. Hand out student copies of Robert Miller's essay. Give some background on Professor Miller. Allow time for reading and then discussion in their groups. What is similar to and different from the textbook?
5. Bring up the digital map and discuss how many Tribal Nations might have had territory in the Louisiana Purchase area.
6. As a whole class, discuss the difference in knowing and believing. Give some examples if necessary. Ask students to respond in their group to the question, "What do we know, and what do we just believe in regard to national history?"
7. Play these first three passages from the Salish audio website:
Mitch Smallsalmon, pp 2-6; Pete Beaverhead pp. 12-14; Mitch Smallsalmon p. 15

Assessment

Students write a two-page essay on the Louisiana Purchase.

Lesson 13 – One Generation More

CCSS.ELA

Literacy.RI.11-12.5

Literacy.RI.11-12.6

Materials

Julie Cajune's *One Generation More*, 1998 public presentation on the Lewis and Clark Bicentennial divided into four or five sections – one for each group in the classroom, student copies of the Confederated Salish and Kootenai Tribes' Resolution on the Lewis and Clark Bicentennial, Socratic Circle Instructions

Entry Question

Would anything be different for “Trail Tribes” if the Lewis and Clark Expedition had failed to reach the Pacific or had been killed?

Learning Objectives

Analyzing text for viewpoint and bias

Evaluating text for evidence and support

Making inferences

1. Pose the entry question to students in their groups. Share responses as a whole class.
2. Give each group their section of *One Generation More* to read and discuss.
3. Each group provides the whole class a summary on their section.
4. Now provide groups the complete text to read. After they are done reading the other sections, have groups identify and discuss viewpoints and bias in the presentation.
5. Hand out the Confederated Salish and Kootenai Tribes' Resolution to students and have them read and discuss within their groups. Discussion should include comparing Julie Cajune's essay with the resolution. What is similar and different between the perceptions, beliefs, and purposes?
6. Review the Socratic Circle process and pose the following questions or design your own:
Does an objective history exist?
How should history be taught?
Is history inevitable?

Assessment

Use student oral participation in the Socratic Circle as a formative assessment.

Extension

The Missoula Art Museum (www.missoulaartmuseum.org) hosts numerous exhibitions on-line. During the Lewis and Clark Bicentennial American Indian artists responded to the bicentennial through art. The artists' images and brief biographies are available on the museums' website. Students can explore the art in their groups and write a one-sentence interpretation of the artist's perception on either the Lewis and Clark Expedition or the bicentennial commemoration. I would recommend the following artists:

Melissa Bob

Corwin Clairmont

Jason Elliot Clark
Ramon Murillo
Neil Parsons
Gail Tremblay
Melanie Yazzie

Lesson 14 – America is Always Becoming

CCSS.ELA

Literacy.RI.11-12.2

Literacy.RI.11-12.4

Literacy.RI.11-12.5

Literacy.RI.11-12.6

Materials

Student copies of photographs of the 1963 March on Washington (available on line), copies of Dr. Martin Luther King Jr.'s *I have a Dream* speech given at the march www.archives.gov/press/exhibits/dream-speech.pdf

Entry Question

What do you think President Clinton meant by his statement “America is always becoming, always on a journey” given at the 50th anniversary of the March on Washington?

Learning Objectives

Analyzing text for main ideas and themes

Evaluating text for voice, style, and impact

Synthesizing information to draw conclusions

Imagining divergent possibilities

1. Provide several photographs of the march on Washington to each group and have them discuss what they think or know about the event.
2. Discuss some background information on the march.
3. Share President Clinton’s statement made at the recent 50th anniversary of the march. Ask student to discuss in their groups what they think President Clinton meant.
4. America has come a long way in its journey of nationhood since the Lewis and Clark Expedition. Have students discuss in small groups what has changed between perspectives and relationships between American society and American Indian people as well as between American Indian Nations and the US

Government. Visit groups to listen to their thoughts and ideas and then bring it back to a whole group discussion.

5. Hand out student copies of Dr. King's speech and allow time for reading. Ask students to highlight particularly powerful phrases or statements. Share these as a whole class.

Summative Assessment

With Dr. King's speech in mind, the learnings of the Lewis and Clark Expedition and all of the discussions over the course of this learning journey, students write a three-page response to President Clinton's statement, "America is always becoming, always on a journey." Student responses need to include their own ideas and desires for what they want America to become and where her journey should go.

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Appendix

Please see each Learning Episode Folder for supplemental materials required for lessons.