



Montana
Office of Public Instruction
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Indian Education for All
Montana State Parks Lesson Plan
Clark's Lookout State Park
January 2010 (revised)

Title

Cultural Vantage Points: Salish Perspectives on the Lewis and Clark Expedition

Grade Levels

6th-8th (adaptable for 9th-12th)

Content Area

Social Studies, History, Geography

Duration

3 class periods and 2 homework assignments, or 4 class periods and 1 homework assignment. *(Ideally high school students will need 3 in-class periods and 2-3 days homework for research and writing the assessment paper.)*

Overview

In this lesson we'll examine the perceptions of the Lewis and Clark expedition as they journeyed west from Clark's Lookout into the Big Hole and Ross's Hole, where they met an encampment of Salish people. The lesson offers a look at the expedition, its purpose and people from the cultural and historical perspective of the Salish people, who had occupied both sides of the Continental Divide and the Big Hole, Beaverhead and Bitterroot valleys for thousands of years. Communication difficulties and cultural differences led to many misunderstandings between the Salish and the Euro-American intruders in their homeland.

Included in this lesson are a mapping and geography activity and a writing assignment. Students will learn that "history" differs according to the perspective and experiences of the people who experience it and that history is defined, transmitted and recorded according to culturally specific ways.

Recommended Complimentary Curricula

This lesson can be used in conjunction with the FWP unit on **Beaverhead Rock State Park**, which focuses on Sacagawea and the Shoshone tribe's interaction with the Lewis and Clark expedition.

Montana Education Standards and Objectives

Essential Understandings from *Indian Education for All*

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian

people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has their own **oral history**, beginning with their origin, which is as valid as written histories. These histories pre-date the “discovery” of North America.

Essential Understanding 6: History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

Montana Content Standards

Social Studies Content Standard 1: Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations. *Rationale: Every discipline has a process by which knowledge is gained or inquiry made. In the social studies, the information inquiry process is applied to locate and evaluate a variety of primary and secondary sources of information [which is then used to draw conclusions].*

Benchmark 1.2: Students will assess the quality of information (e.g., primary or secondary sources, point of view and embedded values of the author).

Social Studies Content Standard 3: Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement and regions). *Rationale: Students gain geographical perspectives on Montana and the world by studying the Earth and how people interact with places. Knowledge of geography helps students address cultural, economic, social and civic implications of living in various environments.*

Benchmark 3.2 Students will locate on a map or globe physical features, natural features, and human features and explain their relationships within the ecosystem.

Social Studies Content Standard 4: Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships. *Rationale: Students need to understand their historical roots and how events shape the past, present and future of the world. In developing these insights, students must know what life was like in the past and how things change and develop over time. Students gain historical understanding through inquiry of history by researching and interpreting historical events affecting personal, local, tribal, Montana, United States, and world history.*

Benchmark 4.1: Students will interpret the past using a variety of sources and evaluate the credibility of the sources used.

Benchmark 4.4: Students will identify events and people...in the major eras or civilizations of Montana, American Indian and United States history.

Benchmark 4.6: Students will explain how and why events may be interpreted differently according to the points of view of participants, witnesses, reporters and historians (etc.).

Social Studies Content Standard 6: Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies. *Rationale: Culture helps us to understand ourselves as both individuals and members of various groups. In a multicultural society, students need to understand multiple perspectives that derive from different cultural vantage points. As citizens, students need to know how institutions are maintained or changed and how they influence individuals, cultures and societies. This understanding allows students to relate to people in Montana, tribes, the United States and the world.*

Benchmark 6.2: Students will explain and give examples of how various forms of human expression (e.g., language, literature, arts, architecture, traditions, beliefs, spirituality [and in this case oral histories]) contribute to the development and transmission of culture.

Benchmark 6.4: Students will compare and illustrate the unique characteristics of American Indian tribes and other cultural groups in Montana.

Benchmark 6.5: Students will explain the cultural contributions of, and tensions between, racial and ethnic groups in Montana, the United States, and the world.

These same standards apply to the high school usage of this unit, with the corresponding high school benchmarks. For a list of the benchmarks, see the website for the Office of Public Instruction.

Materials or Resources Needed

The Salish People and the Lewis and Clark Expedition (book). Salish-Pend d'Oreille Culture Committee and the Elders Cultural Advisory Council of the Confederated Salish and Kootenai Tribes, 2005. Lincoln: University of Nebraska Press. ISBN 0-8032-4311-1. Available from Salish Kootenai College, Pablo, Montana. Phone (406) 275-4721. Pages xi-xiv, 2-15, 85-88, and 90-102 for students. Teachers should also read this material for their own preparation.

View from the Shore: Native American Perspectives on the Lewis and Clark Expedition (DVD). Black Dog Films, c DVD distributed by OPI (check with your librarian or access via the Internet)

<http://opi.mt.gov/programs/indianed/IEFAvideo.html>

Attachments A-G included in this lesson plan. The maps are also available online if your class has internet access.

Introduction (for teacher preparation)

Projecting above the dense cottonwoods and willows along the Beaverhead River, this rock outcropping provided an opportunity for members of the Lewis and Clark Expedition to view the route ahead. Captain William Clark climbed this hill overlooking the Beaverhead River to scout what lay ahead for the Lewis and Clark Expedition.

Clark's Lookout State Park website

"The Aaron Arrowsmith Map of 1802," Attachment C, portrays a view that North America was a vast and empty land. However, Thomas Jefferson and other leading white men knew at the time that the land was not empty, but very much occupied by vast numbers of Indian people who were members of literally hundreds of tribes. The map, *Indian Tribes of North America, c.1600*, Attachment B, shows, generally, the areas of occupation by these Indians. Even though the tribal boundaries are not exact, there are no empty spaces on this map; all areas of North America were claimed, occupied, and used by one or another Indian tribe. (The Americans, however, greatly underestimated the total population of indigenous peoples and were not always aware that epidemics of infectious diseases not native to the Americas had spread from the immigrant European and American populations into the indigenous communities resulted in extremely high death rates among tribal peoples.)

Long before Lewis and Clark, or for that matter, any other white "explorer" came to what became North America, the land was crisscrossed east and west, north and south, by major Indian transportation routes, which followed major river systems and the valleys of major mountain ranges. Lastly, the map, "Lewis and Clark Historic Trail," shows the route taken by the explorers. Because they took directions from Indian tribes they met along their journey, their route very much mirrors that in the map, "Transportation and Travel Routes."

Lewis arrived in the vicinity of what is now known as Clark's Lookout on August 11, 1805. That same day he saw a lone Indian on horseback. On the previous April 25, the expedition had camped at the confluence of the Yellowstone and Missouri Rivers, where Fort Union was eventually built. From that time until Lewis saw a

man he took to be a Shoshone Indian, near what is now Clark’s Lookout, in August, the expedition had not seen another human being. A few days later, they met the Salish camped at Ross’s Hole in the Bitterroot Valley.

In their book, *The Salish People and the Lewis and Clark Expedition*, elders of the Salish tribe recount the stories passed down to them from their ancestors regarding the Lewis and Clark expedition. They share stories of the Salish life and how it was for millennia (thousands of years) before the intrusion of Americans and their removal from this region and their confinement of the Salish, their Pend d’Oreille relatives, and the Kootenai (unrelated tribe) onto the Flathead reservation. Regarding the book, the elders note,

This book explores the historical meaning of Lewis and Clark expedition within the context of Salish culture and history—the Salish relationship with their homeland, the details of the Salish encounter with the expedition, and the placement of this encounter within the larger flow of Salish history before and after 1805. Rather than examining the role of native people within the history of the expedition, we are examining the role of the expedition within the history of our tribe—within one tribe’s struggle for cultural and political survival over the past several centuries. (*The Salish People and the Lewis and Clark Expedition*, page xii.)

This lesson provides you an opportunity to examine the Lewis and Clark expedition from a perspective you might not have considered before now. What was it like for tribal peoples to be told that after thousands of years of occupation and interaction with their homelands that these lands were now “owned” by someone else, someone who had never been to these lands and whose ancestors were not even native to this continent? How did members of the Salish tribe and other tribal groups perceive the Euro-American explorers? Why did tribes assist the expedition? What were the intentions of the United States in sending the expedition? What has been the outcome of the expedition in terms of its impacts on tribes, in particular (for this lesson) the Salish?

Activities and Procedures

Teacher Preparation: Read the Introduction.

Class Period 1: MAPPING

- 1) Divide the class into groups to compare maps. Distribute copies of the following maps to each group. (5 minutes)
 - i. National Archives map reading worksheet (Attachment B)—1 per student
 - ii. The Aaron Arrowsmith Map of 1802 (Attachment C)
 - iii. Lewis and Clark’s Historic Trail (Attachment F)
 - iv. American Indian Tribes, c. 1600 (Attachment D)
 - v. Transportation and Trade Routes (Attachment E)
- 2) Ask the groups to compare and contrast the maps and the information included (or not included) on each one. Groups should discuss each map in comparison to the others and to what they know about this area (the region that includes Montana) at the time of the Lewis and Clark expedition. (5 minutes)
- 3) Bring to students’ attention the empty space in the west on Arrowsmith’s map, and ask them to discuss the question of “Was the space empty?” (5 minutes)
- 4) Re: the Lewis and Clark trail map: How did they know where to go? How did they find their trail? How was indigenous knowledge of geography and travel routes useful to the expedition? (5 minutes)

- 5) Review filling out the worksheet. Students in each group can choose which map they would like to use when filling out the worksheet. Have each student fill out one worksheet. (10-15 minutes)
- 6) Map assessment: Each student should write one paragraph on each of the following questions. (15 minutes)
 - A. How do historical maps as culturally specific artifacts reflect the views of particular times and peoples?
 - B. How did Euro-American cultural assumptions influence the process of mapping the American West?
 - C. What can maps tell us about our world view and cultural aspirations?

➤ **Assign as homework the reading materials: Handout (photocopy) of pages xi-xiv, 2-15, 85-88, and 90-102 of the book, *The Salish People and the Lewis and Clark Expedition*.** Many of the pages include illustrations. Total reading time is 1-1.5 hours, depending on the student. Encourage your students to highlight important points or take notes on their handouts.

Class Period 2: TRIBAL PERSPECTIVES For this period you will need the DVD, *View from the Shore Native American Perspectives on the Lewis and Clark Expedition* listed in the Materials section.

- 1) Watch the DVD *View from the Shore: Native American Perspectives on the Lewis and Clark Expedition* (30 minutes)
- 2) For the remainder of the period, lead a class discussion on the readings from *The Salish People and the Lewis and Clark Expedition* and the DVD, with specific attention to the perspective of the Salish. Discuss the following topics: (15 minutes)
 - A. How did the Salish and other indigenous inhabitants perceive the expedition and its members, including York?
 - B. Did tribes understand why the expedition was traveling through their lands?
 - C. How did the expedition communicate with the tribes they met and were there any cultural differences that made communication and understanding difficult? Explain these differences and difficulties.
 - D. What did the Salish believe the relationship between the Americans and themselves to be?
 - E. What are some of the differences between the perspectives of the members of the expedition and those of the tribes?

Class Period 3: WHAT IS HISTORY? For this period, use Attachment A “Definitions of History.”

- 1) Provide each student with Attachment A, Definitions of History, and have the students read this handout. (5 minutes)
- 2) Lead a class discussion based on the following questions. (20-25 minutes)
 - A. What is history? (see Attachment A for definitions)
 - B. What are some differences between written history and oral history?
 - C. What are some other types of history used by either Euro-Americans or by the indigenous (Native) peoples of this continent? (Get the students to think about things like photography, pictographs, petroglyphs, hide paintings, beadwork, ledger drawings, etc.)
 - D. Why are there multiple histories? Why?
 - E. Why don't all histories agree?
 - F. How has one history taken precedence over the other? Which one and what are some of the reasons why?
 - G. Can we make one history that tells the whole story? If so, how? If not, why not?
 - H. What are the issues associated with writing a history that incorporates multiple views?

- I. Why is it important to have and learn about multiple histories? How does that help us understand our world?
- J. Define the term “prehistoric” and discuss it in relation to the definitions of history and oral history. How does the term “prehistoric” express an ethnocentric bias? Whose cultural bias (or “ethnocentrism”) does this term reveal? How is the term “prehistoric” not a useful or accurate term when talking or learning about the histories of indigenous peoples of Montana?

Class Period 4: WRITING ASSIGNMENT/ASSESSMENT (Attachment G) *This portion of the lesson could alternatively be done as a homework assignment. It will take approximately 50 minutes to complete.*

Provide each student with a copy of Attachment G, which explains the writing assignment. They are to write a short (2-3 page) reaction paper on the reading assignments and the film. (High school students should write a 4-5 page paper.) The paper should compare and contrast the views expressed by the film and in the reading. Ask them to consider the questions brought up regarding history and multiple perspectives. The objective is for the students to demonstrate their understanding of the Salish perspective of the expedition and that the Salish had a thousands-of-years-old history that predated the assumed “ownership” of these lands by Europeans and Americans. Students may also compare and/or contrast these perspectives to their own notions about history and about the Lewis and Clark expedition.

Additional Resources

Lewis and Clark’s Historic Trail. “Map of the Lewis and Clark Trail.” <http://www.lewisclark.net/maps/>

Montana Fish, Wildlife and Parks. Clark’s Lookout State Park website. <http://stateparks.mt.gov/clarks-lookout/>

National Endowment for the Humanities. *Mapping the Past*. URL: http://edsitement.neh.gov/view_lesson_plan.asp?id=328

Attachments

Attachment A

What is HISTORY? This definition comes from Yahoo's online dictionary, at: <http://education.yahoo.com/reference/dictionary/entry/history>.

NOUN: His-to-ry; pl. his-to-ries

1. A narrative of events; a story.
 - a. A chronological record of events, as of the life or development of a people or institution, often including an explanation of, or commentary on, those events: *a history of the Vikings*.
 - b. A formal written account of related natural phenomena: *a history of volcanoes*.
 - c. A record of a patient's medical background.
 - d. An established record or pattern of behavior: *an inmate with a history of substance abuse*.
2. The branch of knowledge that records and analyzes past events: "*History has a long-range perspective*" (*Elizabeth Gurley Flynn*).
 - a. The events forming the subject matter of a historical account.
 - b. The aggregate [sum total] of past events or human affairs: *basic tools used throughout history*.
 - c. An interesting past: *a house with history*.
 - d. Something that belongs to the past: *Their troubles are history now*.
 - e. Slang One that is no longer worth consideration: *Why should we worry about him? He's history!*
3. A drama based on historical events: *the histories of Shakespeare*.

What is ORAL HISTORY?

Oral history is history that is passed down orally from one generation to the next, rather than by being written down. American Indian tribes and many other peoples around the world have oral records of their histories. Oral histories can be in the form of personal stories, stories or names associated with particular places, songs, traditional tales, and accounts of tribal or family events. When tribes lose their own indigenous languages, they risk losing their historical knowledge, because the speakers of tribal languages are often the keepers of oral histories. Over the last century, some tribal oral histories have also been preserved in audio recordings and in writing.

What does "PREHISTORIC" mean?

The term "prehistoric" is often used by historians, archaeologists and others to refer to the time before written accounts of history. For example, an American archaeologist might say that a particular American Indian artifact is from the "late prehistoric" era, meaning that the artifact dates to a time around, say, 500 to 1500 B.P. (B.P. means "before the present era.")

Attachment B

National Archives Map Analysis Worksheet

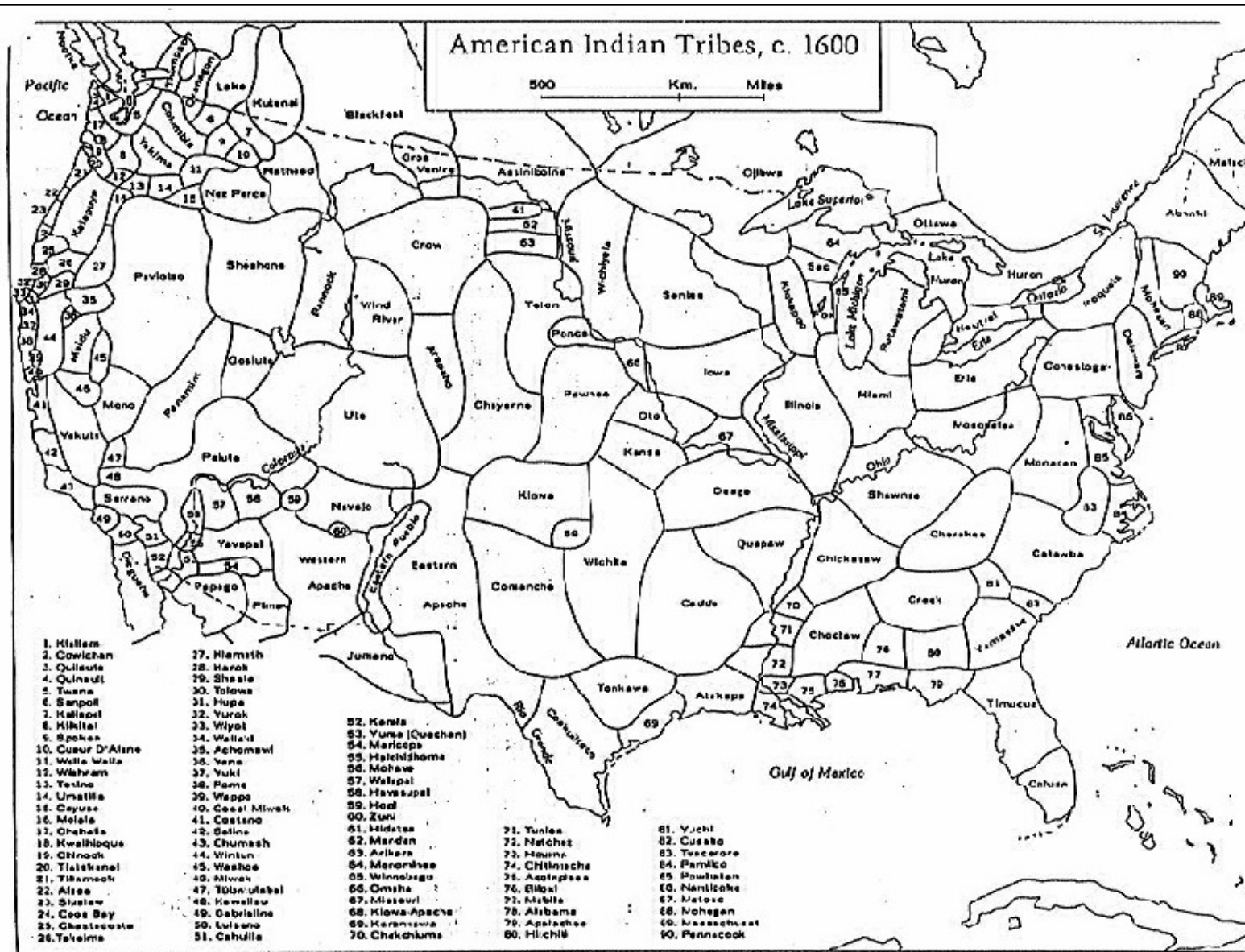
1.	TYPE OF MAP (Check one): <input type="checkbox"/> Raised relief map <input type="checkbox"/> Topographic map <input type="checkbox"/> Political map <input type="checkbox"/> Contour-line map <input type="checkbox"/> Natural resource map <input type="checkbox"/> Military map <input type="checkbox"/> Bird's-eye view <input type="checkbox"/> Artifact map <input type="checkbox"/> Satellite photograph/mosaic <input type="checkbox"/> Pictograph <input type="checkbox"/> Weather map <input type="checkbox"/> Other (_____)
2.	UNIQUE PHYSICAL QUALITIES OF THE MAP (Check one or more): <input type="checkbox"/> Compass <input type="checkbox"/> Handwritten <input type="checkbox"/> Date <input type="checkbox"/> Notations <input type="checkbox"/> Scale <input type="checkbox"/> Name of mapmaker <input type="checkbox"/> Title <input type="checkbox"/> Legend (key) <input type="checkbox"/> Other
3.	DATE OF MAP: _____
4.	CREATOR OF THE MAP: _____
5.	WHERE WAS THE MAP PRODUCED? _____
6.	MAP INFORMATION A. List three things in this map that you think are important: 1. _____ 2. _____ 3. _____ B. Why do you think this map was drawn? _____ _____ C. What evidence in the map suggests why it was drawn? _____ _____ D. What information does the map add to the textbook's account of this event? _____ _____ E. Does the information in this map support or contradict information that you have read about this event? Explain. _____ _____ F. Write a question to the mapmaker that is left unanswered by this map. _____ _____

Education Staff, National Archives and Records Administration, Washington, DC

Attachment C

Aaron Arrowsmith's Map of North America, 1795 with additions to 1802. Source:

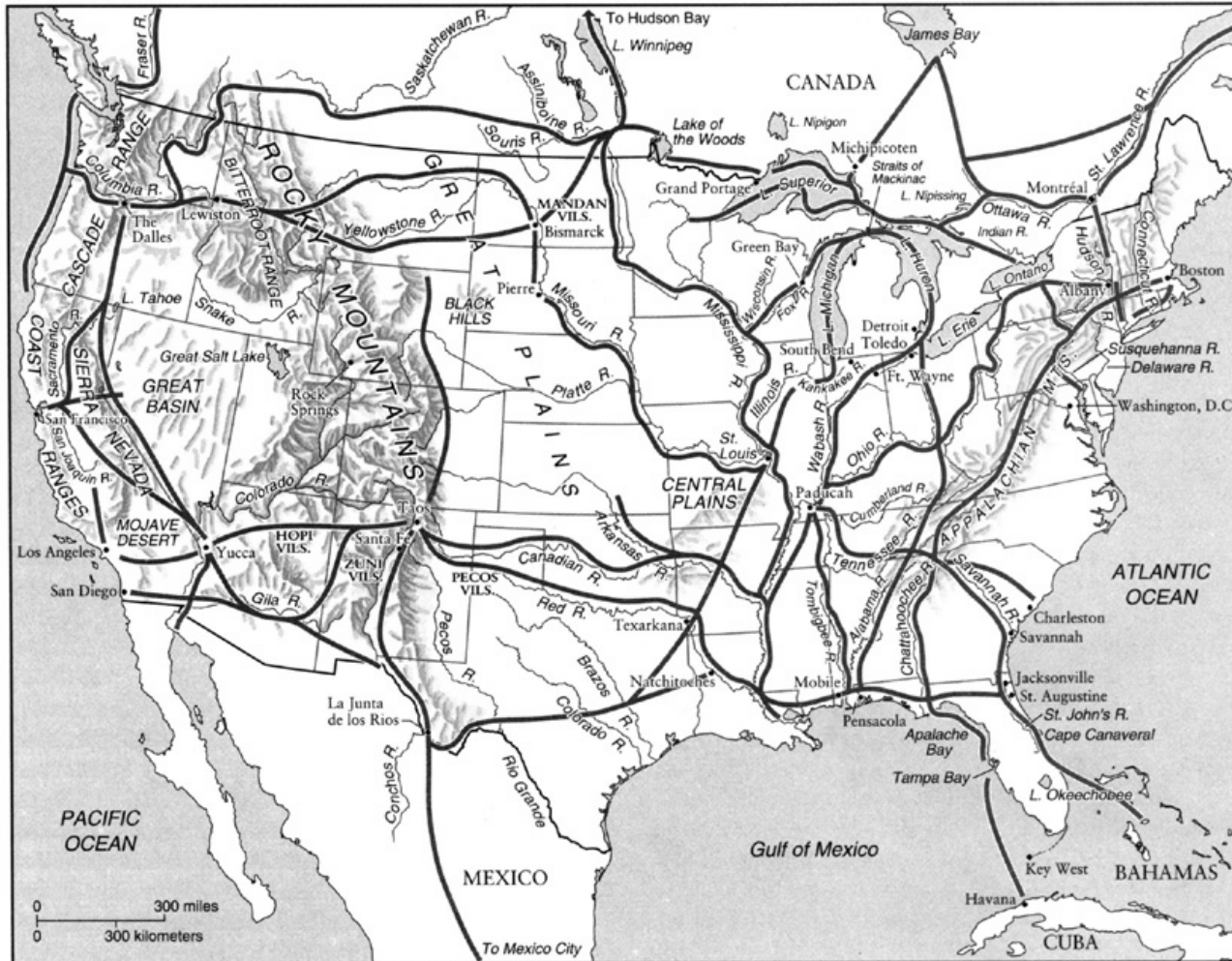




Source: Adapted from George Peter Murdock, *Ethnographic Bibliography of North America*, 3rd ed. (New Haven, 1960).

Attachment E

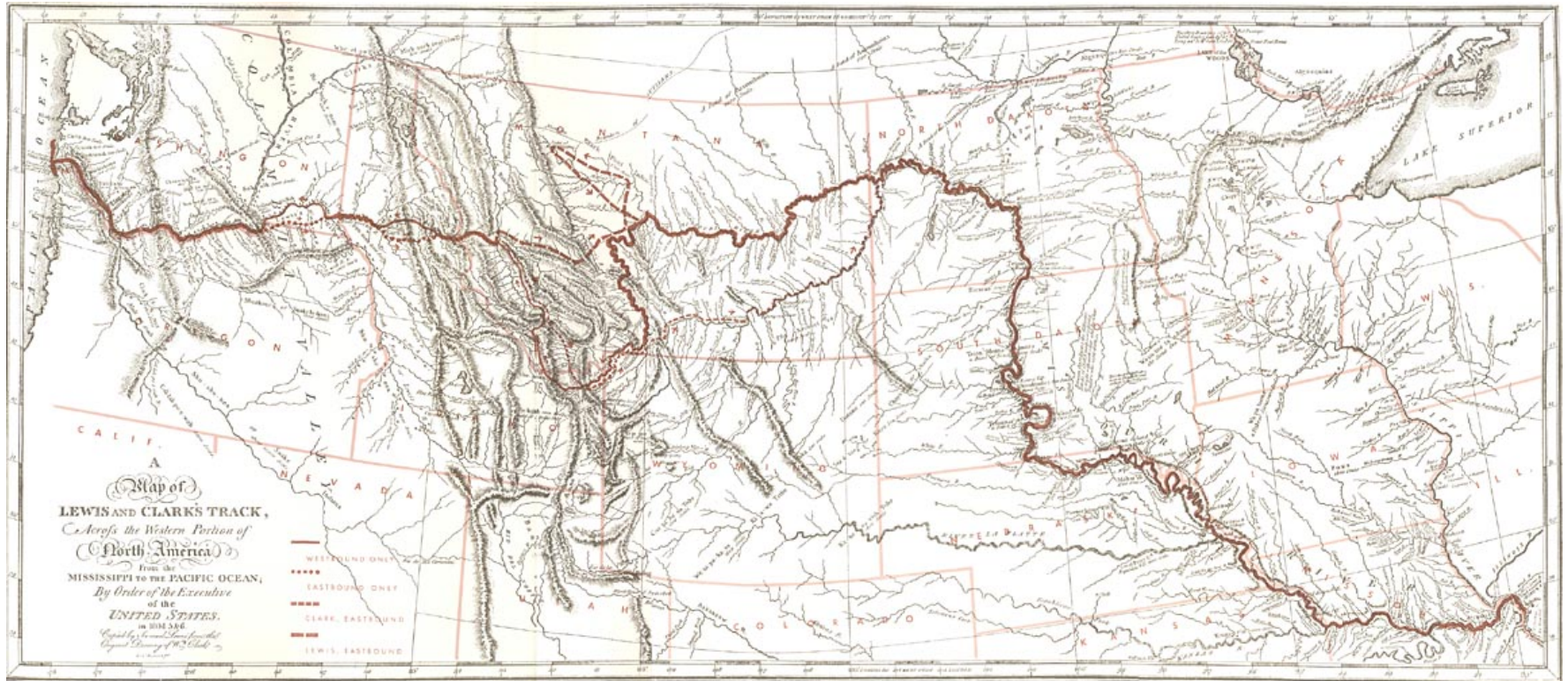
Travel and Transportation Routes.



Sanderson Associates

Attachment F

Lewis and Clark's Historic Trail



Attachment G: Writing Assignment topic

In the introduction to *The Salish People and the Lewis and Clark Expedition*, the authors make the following statement:

When our elders speak, they do not disrespect Lewis and Clark, but do raise basic points that differ from a wholly positive view of the expedition. The elders tell us, first of all, that this was and is our land, the place prepared for us by Coyote, the place where we have lived for a very long time. They tell us that we were and are a sovereign nation. They tell us that we were kind and generous to non-Indian visitors. And the elders tell us that the expedition was a part of a long process of unprovoked invasion, the taking of our resources, the stripping of our rights of sovereignty and self-determination, the marginalization of our cultural ways.”
(page xii)

Write a 2-3 page paper, responding to the above statement and addressing the following questions:

- A. How does the significance of an historical event, the Lewis and Clark expedition, depend on the cultural vantage points or perspectives of the different people involved in or impacted by this event?
- B. Compare and contrast some of the major differences in how the expedition was or is perceived by Americans (non-Native) and by indigenous peoples (in this case, the Salish).
- C. What did you learn in this lesson that you had not known before and how does that knowledge change your own thoughts about the expedition, American expansion into the West, and the histories of the indigenous tribes (then and now) of Montana?

For high school classes: This will be a take-home assignment for high school classes. Students should research and write about the events in Salish history during the century *following* the Lewis and Clark expedition, with specific attention to the removal of the Salish from southwestern Montana and their relocation onto the Flathead reservation. Students should consider how that removal and relocation changed Salish access to traditional lands and resources and even the impacts on their culture and identity as Salish people. This paper should be 4-5 pages long and should include mention of specific treaties, removal, and the creation of the reservation, the importance of the Beaverhead and Bitterroot valleys to the Salish, and conflicting views and intentions of the U.S. and the tribe, as well as the role of specific tribal leaders. Students may need a few days to complete the research and writing, and the OPI and Salish tribal websites are good places to start, in addition to Montanatribes.org.