Coming to Montana:

Immigrants from Around the World

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Montana Historical Society
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[1]Lessons you can do without ordering the trunk

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Inventory

Borrower: _____ Booking Period: _____

The borrower is responsible for the safe use of the footlocker and all its contents during the designated booking period. Replacement and/or repair for any lost items and/or damage (other than normal wear and tear) to the footlocker and its contents while in the borrower's care will be charged to the borrower's school. **Please have an adult complete the footlocker inventory checklist below, both when you receive the footlocker and when you repack it for shipping, to ensure that all of the contents are intact.** After you inventory the footlocker for shipping to the next location, please mail or fax this completed form to the Education Office.

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
17 photographs				
CD with PowerPoints				
Envelope for User-Created Material				
The Christmas Menorahs: How a Town Fought Hate, by Janice Cohn, illustrated by Bill Farnsworth (Morton Grove, IL, 1995)				
Dia's Story Cloth: The Hmong People's Journey of Freedom, by Dia Cha, stitched by Chue and Nhia Thao Cha (New York and Denver, 1996)				
Butte's Heritage Cookbook, edited by Jean McGrath. (Butte, 1976)				
6 world map placemats				
5 dry erase pens and 1 eraser				

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
8 Dreidls				
Hmong story cloth				
Norwegian hardanger				
Swedish rosette iron				
Mexican tortilla press				
Japanese chopsticks				
German Protestant Bible				
Jewish Menorah				
Catholic medallions and souvenir cards				
Chinese Mahjong				
Basque bones (game)				
Trowel				
Chinese abacus				
Hutterite dress				
Chinese hat				
Bodhran drum				
Bones (musical)				
Castanets				

Footlocker Contents

Photographs

CD with PowerPoints. These PowerPoints have material for use with Lesson 1A, 2B, 4, 5, 6, and 7. PowerPoints can also be found online here:

http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson1.pptx

http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson2.pptx

http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson3.pptx

http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson4.pptx

http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson5.pptx

http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson6.pptx

http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson7.pptx

Envelope for User-Created Material. If you have created a worksheet or lesson to use with this footlocker, please consider sharing it with other teachers by placing a copy of your material in this folder. Make sure you give yourself credit: include your name and town.

The Christmas Menorahs: How a Town Fought Hate, by Janice Cohn, illustrated by Bill Farnsworth (Morton Grove, IL, 1995)

Dia's Story Cloth: The Hmong People's Journey of Freedom, by Dia Cha, stitched by Chue and Nhia Thao Cha (New York and Denver, 1996)

Butte's Heritage Cookbook, edited by Jean McGrath. (Butte, 1976)

World map placemats and dry erase pens

Bones (musical). Traditionally made of actual bones, today "bones" are usually made of wood. Bones were played across Europe, including France—and were first brought to Montana by the Métis (a culture that grew from the intermarriage between French and Scottish fur traders and Indian women [mostly Cree]. Bones were among the instruments Métis boatmen played on the Lewis and Clark Expedition. More Métis came to Montana during the fur trade. There was also a large influx in the 1880s, when many Métis families fled Canada after a failed attempt to establish a Métis homeland. The Rocky Mountain Front near Choteau and the area around Lewistown were home to particularly large Métis settlements.

Castanets. Castanet are a percussion instrument that came to Mexico from Spain. They were traditionally made of chestnut wood. The word for chestnut in Spanish is *castana,* which is how castanets got their name.

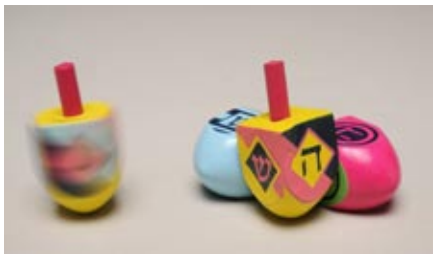
The largest influx of immigrants from Mexico came to the Yellowstone Valley in the 1920s. Sugar companies recruited them to

work in the sugar beet fields and factories in Sidney and Billings. By 1930, over a thousand Montanans of Mexican descent lived in the Yellowstone Valley.

Bodhran. The earliest bodhrans (pronounced bau-ron) may have been skin trays used in Ireland for carrying peat. In Cornwall, farmers used similar frame drums for harvesting grain.

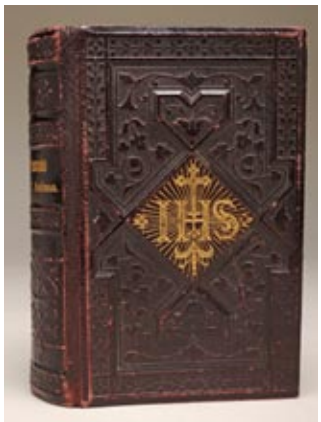
Today, bodhrans are an important instrument in Irish music. Many people from Ireland (or whose parents came from Ireland) moved to Butte in the 1880s to work in the copper mines. By 1900 a quarter of Butte's population was Irish. A higher percentage of Butte was Irish than in any other American city at the turn of the twentieth century.

Dreidl. A dreidl (pronounced DRAY-dle) is a four-sided spinning top that Jews use in a common Hanukkah game. Each side of the dreidl has a different Hebrew letter. These letters stand for the first letters of the sentence, "A Great Miracle Happened There," which summarizes the story of the Jewish holiday. During the mining boom, hundreds of Jewish merchants came to Montana. Most of them had roots in Germany. In 1891, there were enough Jewish families living in Helena to build a synagogue (a Jewish house of worship). In 1889, an estimated 3,500 Jews lived in Montana. When the mining boom ended, Montana's Jewish population declined as children of the original Jewish settlers left Montana for opportunities elsewhere.



Menorah. During Hanukkah, Jews around the world light candles in nine-branched candleholders called menorahs, which they place in windows for everyone to see. Each day of the eight-day holiday, Jews light the "shamash," or helper candle, first. On day one of Hannukah, they use the shamash to light one additional candle. Every day of the holiday, they add one more candle until, on the eighth day of the holiday, all nine candles are lit. As of 2012, approximately 1,300 Jews lived in Montana.

Bible. Family Bibles are common family heirlooms (a personal item passed from one generation to the next), and some immigrants brought Bibles with them. For many Protestant immigrants, reading the Bible was a vital part of their faith, so it was important to them to have a Bible in their native language. This Bible is written in German. German was the second most commonly spoken language in Montana in 1910. Anti-German prejudice during World War I changed that. German newspapers could not get enough advertisers to continue to publish, German ministers were not allowed to preach in German, and German organizations lost members as German immigrants and their children tried to hide their heritage.



Catholic medallions and souvenir cards. Montana had many Catholic immigrants, especially from Ireland, Austria, and Italy. Catholics often wore medallions as an outward

sign of their faith. Although the Catholic Church is clear that these medals do not have any magical properties, many wearers hoped the medals would bring them good luck. This was especially true for Catholics who worked in dangerous professions, like the coal mines and copper mines. The back of these medals are stamped with the words "I am Catholic. In the case of accident please call a priest." These instructions were especially important given the daily dangers Montana miners faced. These souvenir cards were found tucked in an Italian-language missal from Butte and are another reflection of how important faith was to many of the immigrants who lived in Montana.

Story cloth. The Hmong (pronounced Mong) people of Southeast Asia are famous for their beautiful embroidery. They also have a strong storytelling tradition. After the Vietnam War, when many Hmong lived in refugee camps, these two traditions combined. The Hmong began to create "story cloths," embroidered cloths that documented their people's history, including what happened to their families during and after the war. By the mid-1980s, approximately 1,200 Hmong lived in Missoula. Since then, many have left for opportunities elsewhere. Today, Missoula is home to about 200 Hmong immigrants and their children.

Hardanger. Hardanger (pronounced har-DANG-er), originally called Norwegian Drawn Work, is a form of embroidery. It is named for the Hardanger region of western Norway. Classic hardanger is white linen thread on white linen fabric, and there can be up to seven different kinds of stitches on a given piece. Hardanger is very time consuming. Needle-workers can easily spend 100 hours on one piece. Scandinavian immigrants (including those from Norway) brought the embroidery form to the United States. Over 111,000 Norwegians moved to the United States between 1890 and 1900. Many homesteaded on the Great Plains. In 1920, over 28,000 Montanans had Norwegian ancestors.

Rosette iron. A rosette is a thin, cookie-like, deep-fried pastry of Scandinavian (Swedish and Norwegian) origin. Traditionally made during Christmas-time, rosettes are made using intricately designed irons. The iron is heated to a very high temperature in oil, dipped into the batter, then reimmersed in the hot oil to create a crisp shell around the metal. Usually, the edges of the rosette are dipped into frosting or sugar. Many Swedes and Norwegians came to Montana to homestead. By 1920, 17,000 Montanans were either born in Sweden or had ancestors who were born in Sweden.

Tortilla press. Tortillas are a flatbread commonly eaten in Mexico. Traditionally made from ground corn and water, tortillas can also be made using wheat flour. Although tortillas can be made entirely by hand, tortilla presses ease the work. Cooks place balls of dough in the center of the press, than close the press to flatten the dough into tortillas, which they then cook on the stove. In

2010, 2 percent of Montana's population identified themselves as Hispanic (Americans with Spanish-speaking ancestors.)

Chopsticks. Chopsticks are used as eating utensils in both China and Japan. Traditionally, chopsticks are held together between the thumb and fingers and used to pick up pieces of food. Chinese chopsticks usually have flat tips. These chopsticks, which come to a sharp point, are Japanese-style chopsticks. They are also shorter than Chinese chopsticks. Most Japanese immigrants came to Montana with the Great Northern Railway. In 1882, the federal government passed a law that made it hard for Chinese workers to immigrate to the United States. Since the law did not apply to Japanese workers, railroad companies hired thousands of Japanese workers to build and maintain their tracks. By 1900 there were about 2,400 Japanese immigrants living in Montana.

Mahjong. A game that originated in China, mahjong is played by four players. The game uses 144 tiles, each with a Chinese character or symbol. Each player begins by receiving thirteen tiles. In turn, players draw and discard tiles until one has a winning hand. In 1870, there were almost 2,000 Chinese immigrants in Montana Territory, approximately 10 percent of the territory's non-Indian population. By the 1890s, both Butte and Helena had Chinatowns, where Chinese immigrants lived and worked—and sometimes played games like mahjong.

Bones (game). The Basque people live in the mountainous region of southern France and northern Spain. Many immigrated to Nevada during the 1860s for the silver boom. They made their way north to Montana in the 1880s and 1900s, where many became ranchers. There was another large influx of Basques after World War II. In 1950, the United States passed a law allowing people willing to work as sheepherders to come to the United States. Many Basque men came under this special program to escape oppression at home. They wanted to leave Spain because the Spanish government had passed laws making it illegal to speak the Basque language. One game Basque children liked to play was *tabatan* (pronounced tah-bah-tan), played with lamb knuckle bones. The rules are very much like jacks.

Trowel. Masonry trowels are used in brickwork or stonework for leveling, spreading, and shaping mortar or concrete. They come in several shapes and sizes depending on the task. People of all nationalities worked as masons, but in the 1890s, three Croatian stonemasons from the small town of Bribir moved to Great Falls, Montana, where they had heard there was work. They soon moved to Lewistown, a growing community with a good supply of quality building stone but very little timber. These Croatians quickly found work constructing stone buildings. They told their friends, and soon more Croatian stonemasons and their families moved to Lewistown. Because of their great skill, Lewistown became known as the "City of Stone."

Abacus. An abacus is a type of calculator that was used before electronic calculators. With practice, people can add, subtract, multiply, and divide very quickly using an abacus. The five beads on the lower part of the abacus (earth) each represent one unit (1, 10, 100, etc.). The two beads on the upper part (heaven) each represent five units (5, 50, 500, etc.). Numbers on the abacus are read left to right, just like numbers on a modern calculator. The abacus was invented in China, and Chinese business owners in Montana certainly used them. Chinese immigrants owned many different types of businesses, including stores, laundries, and restaurants.

Hat. Often made of woven bamboo, conical hats provided Chinese farmers protection from the sun and rain. Immigrant workers brought this practical item of clothing with them to the United States. Wah Chong Tai Mercantile in Butte sold hats like this, and photographs from the Montana mining frontier show Chinese miners wearing them. Although some Chinese immigrants owned stores or worked as doctors, most of the Chinese in Montana worked outside. Some had large gardens where they grew food to sell. Many others mined for gold or worked on the railroad.

Dress. Since their beginnings as a religious group in sixteenth-century Europe, Hutterites have worn distinctive clothes. The style originates from the German and Austrian national costume. Wearing these traditional clothes identifies Hutterites as a unified people. There are three distinct groups of Hutterites: Dariusleut, Lehrerleut, and Schmiedeleut, and the dress code is a little different for each group. All Hutterite women wear blouses and ankle-length dresses. Women also wear a headscarf, and young girls wear a bonnet known as a Mitz. Rita Hofer, who lives on the King Ranch Colony near Lewistown, made this Dariusleut-style dress.

Historical Narrative for Educators

Immigrants from Around the World

The 2010 census reported that Montana is about 94 percent white with a very small immigrant population. American Indians make up a little over 6 percent of the population, and only about 2 percent of Montanans were born outside the United States. However, Montana was once much less homogenous than it is today, a rich mix of Indian peoples and immigrants from across Europe, Asia, and the eastern states.

Today, we think of California, Washington, and Oregon as states with large immigrant populations, but in the early twentieth century, Montana had more immigrants than any other state west of the Mississippi except North Dakota. In 1890—a year after Montana became a state—32 percent of Montanans had been born abroad, 58 percent of Montanans had at least one foreign-born parent, and 8 percent were American Indian. As the homesteading boom lured newcomers with the promise of free land, Montana's immigrant population increased. By 1920, more than two-thirds of Montanans were either immigrants or had at least one immigrant parent. For much of the state's history, then, a majority of Montanans were Indians, immigrants, or the children of immigrants.

Why Did People Come to Montana?

It is hard to decide to pull up roots and move to a foreign land. People needed good reasons—both to leave their homes and to go to a specific place. Historians call these reasons "push-pull factors." Push factors often involve problems at home (famine, war, religious oppression) or a simple lack of economic opportunities. Economic opportunity is the most common pull factor.

Montana's First Peoples

People have lived in the region now known as Montana for at least 12,000 years. The "pull factors" that brought them to this place likely included abundant game and other natural resources. After Europeans arrived in the continent, "push factors" such as European conquest led more tribes into the region. Each tribe who came to Montana had a fully developed culture and society, as different from other tribes as people in European countries were from each other. They had distinct languages, clothing, celebrations, ceremonies, and family structures, and they brought these and other aspects of their culture with them, just as did later immigrants.

Also like later immigrants, the tribes that settled here adapted to their new home, keeping some aspects of their culture while assimilating to their new environment. The Indian tribes who still live in Montana include the Chippewa/Cree, Dakota/Lakota, Salish/Pend d'Oreille, Kootenai, Blackfeet, Gros Ventre, Assiniboine, Northern Cheyenne, and Crow. There are many good resources to learn more about Montana Indians, including the Montana Historical Society's textbook *Montana: Stories of the Land*, and other Hands-on History footlockers (see list on page 98).

The Fur Trade

French, Scottish, Irish, and English fur traders started coming to this area in the mid-1700s. Overhunting in Europe had led to the near extinction of the beaver by the 1700s (push factor.) A large demand for furs led trading companies to the New World and ultimately to the Rocky Mountains, where beaver were abundant and their fur was thick and luxurious (pull factor).

Like all newcomers to the country, the traders and trappers adapted to the land and learned new ways of living from those people who were already here. Indians and European-American fur trappers and traders shared many survival techniques, but it was the French who established the closest working relationship with the Indians, generally respecting their way of life and frequently intermarrying. A new culture of people was created through intermarriages—Métis, a French word meaning "mixed blood."

Belgian and Italian missionaries arrived in 1841 at the request of the Salish Indians who were seeking the "Black Robe's" power. They established St. Mary's Mission in the Bitterroot Valley, the first attempt at a permanent settlement. The missionaries were Montana's first white farmers, raising vegetable gardens, field crops, and livestock. Missionaries converted many Indians to Christianity and began early attempts at assimilating them into white culture.

The Gold Rush

The Montana gold rush brought the first major influx of non-Indian immigrants to Montana. The mining profession had always attracted a diverse population. Most were single young men of European descent who moved frequently, following the newest gold strikes, and who cared little about making a permanent home. But before long Montana's mining camps drew people from all over the nation and world. Among them were Jewish merchants, who arrived in Montana from the Colorado and California goldfields, or directly from Germany. Youngest sons from prominent New York or St. Louis Jewish merchant families also traveled west, bringing family business connections that helped Helena develop as an important commercial and banking center.

Europeans weren't the only early immigrants to Montana. Many Chinese came to the Montana gold frontier and made their contribution to the cultural mix. A population boom that stretched the resources of agrarian China to its limits combined with thirteen years of civil war to create hardship at home (push factors). At the same time, exuberant advertisements lauding the opportunities in the western United States led Chinese men to seek their fortunes in the goldfields, first in California, then in Colorado, and finally in Montana (pull factors).

Chinese miners' understanding of hydraulics and ability to organize into cohesive cooperative companies made them particularly successful placer miners, able to make a living in areas where other miners could not—a good thing, since prejudice, including discriminatory legislation, often relegated Chinese miners to the worst claims. In addition to working as miners, Chinese immigrants established businesses such as laundries, restaurants, grocery stores, and tailor shops. They also grew large gardens from which they supplied miners with fresh vegetables.

The Railroad

Immigrants—Chinese, Japanese, Swedes, Slovenians, Italians, and others—extended rail lines through Montana in the 1880s, and once the tracks were laid, the railroads connected Montana to the outside world, brought in more workers and settlers, and contributed to the rise of industrial mining. The 1880 census counted 39,159 non-Indians in Montana Territory. By 1890 that number was 142,924. Workers came from Poland, Croatia, Serbia, Italy, Slovenia, and Finland to mine coal in Red Lodge, Belt, and Roundup and to join the Irish and Cornish copper miners in Butte. In its prime the booming copper metropolis was one of America's most multicultural cities.

Most of those who arrived in Butte—or other mining towns—did not come alone. "Chain migration" is the term historians use to describe the social process by which immigrants from a particular town follow others from their community to new homes. Successful immigrants would write home about jobs and prospects and help newly arrived countrymen acclimate and find jobs and

housing. Chain migration allowed countrymen to band together for mutual support, founding ethnic churches and fraternal organizations, from the Ancient Order of Hibernians to the Daughters of Norway. Such organizations paid sick benefits, but also provided an opportunity to socialize. As the children and grandchildren of immigrants joined these groups, the focus often shifted to cultural preservation.

Larger communities saw the growth of ethnic neighborhoods like Butte's Dublin Gulch and Red Lodge's Finn Town, and some smaller communities became unexpected cultural centers. Chain migration explains why Lewistown became known for its Croatian stonemasons, for example. It also explains why you can buy lefse (a Norwegian delicacy) from an Opheim, Montana, manufacturer.

Some immigrants arrived in Montana planning to live here permanently. Just as many only planned to stay in Montana until they made enough money to buy a farm or business back home. Many of these more reluctant immigrants also ended up settling permanently, but reverse migration (migrating from the United States back to the homeland) was not uncommon.

Homesteading

Montana's largest immigration occurred during the post-1900 homestead boom, representing the last wave of the agricultural frontier. Good homesteading land in the Midwest had already been claimed. Favorable weather with plentiful rainfall from 1909 to 1916 produced record yields, and good markets convinced many that this pattern was normal and predictable. Many homesteaders came from the eastern United States and Canada. The railroads also encouraged Europeans, especially Germans and Scandinavians, to immigrate. Profit motivated the railroads; they wanted to sell land and create more traffic, goods, and produce to carry. The Jeffersonian ideal of the family farm as the backbone of American society also encouraged homesteading boosters.

Recent Immigrants

Large-scale immigration ended in about 1920, with the end of the homestead boom and changes in federal immigration law, but Montana has continued to attract foreign immigrants. Beginning in the 1920s (due to repercussions of the Mexican Revolution), people from Mexico came in increasing numbers to work in the sugar beet fields in eastern Montana. During the later part of the nineteenth-century, German-speaking Hutterites emigrated from Europe seeking religious freedom and established colonies in the West. The first colony in Montana was established in 1911, but most of Montana's Hutterite colonies were founded after World War II.

In 1965, Congress passed a new immigration act that resulted in a new wave of immigrants coming to the United States. In fact, more immigrants have settled in the United States since 1965 than did during the 1880-1915 period. Montana saw very few of these immigrants, however. Why? Even though "push factors" provided the impetus for immigrants to leave their home countries, Montana lacked the "pull factors" it had in earlier years. Mechanization had made both agriculture and mining much less labor intensive, and there was no good reason for immigrants to choose Montana as their new home.

The one exception were Southeast Asian refugee immigrants, including Vietnamese Hmong, who settled in Montana, particularly in the Missoula area, in the mid-1970s. The Hmong, or "hill people" of Southeast Asia, had survived a tormented history of upheavals and migration, being pushed out of southern China into North Vietnam, Laos, and Thailand. Personal connections to a Montana CIA officer pulled them to Montana to start anew.

Pride and Prejudice

The skills and traditions of more recent immigrants, supported by the endurance of older multicultural influences, have continued to shape Montana's culture. Those who came

before us have influenced who we are today, including where we live, what we eat, what games we play, what objects we find meaningful, and how we celebrate special occasions.

Montana's story has been one of intermingling cultures. Neighbors have embraced each other's traditions, festivals, and foods. Second- and third-generation Americans celebrate the state's cultural diversity and their ethnic roots at Red Lodge's Festival of Nations, Butte's St. Patrick's Day celebrations, and Miles City's Highland Games.

It's important to note, however, that Montana was not a multicultural paradise. Prejudice abounded. The state passed a law against interracial marriage in 1909 (it was repealed in 1953). In addition, many nineteenth-century laws, including a special tax on men employed in the laundry business, targeted the Chinese particularly. Nationally, discriminatory laws made it extremely difficult for Chinese women to come to the United States, which is one reason why, although Chinese immigrants made up 10 percent of Montana's non-Indian population in 1870, only .7 percent of Montanans were Asians in 2011.

The Chinese were not the only Montanans to experience prejudice. German immigrants suffered during World War I, when the state banned ministers from preaching in German and some communities hosted book-burnings to destroy German-language books. Members of Montana's Mexican American, African American, and American Indian communities have also been regular targets. Before the 1960s Civil Rights movement, many Montana restaurants and businesses refused to serve members of these ethnic groups. Less blatant forms of racial discrimination continue today. Jewish Montanans also sometimes experience prejudice. For example, in 1993, members of a Billings hate group committed a string of hate crimes, painting graffiti on an African American church and American Indian homes, and throwing a rock through a Jewish family's window. What made this incident remarkable was the community's decision to organize in support of the victims. Members of the painters union volunteered their services to paint over the graffiti, and thousands of Billings homes and businesses displayed menorahs in their windows as symbols of solidarity.

A Final Note on Culture and Cultural Change

Immigrants brought their culture with them to Montana, but what do we mean when we talk about culture? Culture can be defined as "a shared system of meanings, beliefs, values and behaviors through which we interpret our experiences. Culture is learned, collective and changes over time. Culture is generally understood to be 'what we know that everyone like us knows.'" http://www.tolerance.org/lesson/my-multicultural-self

When we talk about Italian culture or Japanese culture or Blackfeet culture, we are usually talking about "the shared language, traditions, and beliefs that set each of these peoples apart from others." In most cases, those who share a particular culture do so because they acquired it from their families and communities. http://anthro.palomar.edu/culture/culture_1.htm

With immigration, culture becomes more complicated. Immigrants arrived in Montana with their own cultural traditions, joining subcultures defined by shared cultural traits—for example food traditions, language, music, holidays, and a sense of common identity—which set them apart from the rest of society.

Oftentimes (but not always) the children of members of an ethnic subculture become more acculturated or assimilated than were their parents. According to the American Heritage Dictionary, assimilation "is the process whereby a minority group gradually adopts the customs and attitudes of the prevailing culture." Sometimes assimilation occurs naturally and gradually. Sometimes assimilation is forced. For example, sending Indian children to boarding schools was intended to force their assimilation into mainstream U.S. culture. Outlawing

teaching and preaching in the German language during World War I also had the effect of quickly assimilating German Americans.

Regardless of what causes cultural change, it is important to remember that culture is not static. All cultures change (and all cultures resist change). Two big forces for change are evolving technologies and contact between societies.

"*Culture loss* is an inevitable result of old cultural patterns being replaced by new ones. For instance, not many Americans today know how to care for a horse. A century ago, this was common knowledge, except in a few large urban centers. Since then, vehicles with internal combustion engines have replaced horses as our primary means of transportation and horse care knowledge lost its importance. As a result, children are rarely taught these skills. Instead, they are trained in the use of the new technologies of automobiles, televisions, cellular phones, computers, and iPods." http://anthro.palomar.edu/change/change_2.htm

Even as cultures change and people assimilate (or acculturate) to their new cultures, many people continue to value cultural traditions.

Outline for Classroom Presentation

Native Cultures in Montana and the Northwest

- People have lived in Montana for at least 12,000 years.
- Many Montana tribes have stories that say they have always been here.
- Some tribes moved west or south from their ancestral homelands to avoid conflict with whites moving onto the continent.
- Many fur trappers from France and Scotland married into Indian tribes (particularly the Chippewa and Cree). This intermarriage created a new culture with its own language and traditions—the Métis.

Non-Indian Settlement

- Why did newcomers come to Montana? (Lesson 3: Should I Stay or Should I Go?)
  1. Push factors: Problems in their home countries including poverty, famine, war, religious oppression. Different immigrants experienced different push factors.
  2. Pull factors: Economic opportunities, religious and political freedom, freedom from war. Each era in Montana history had different pull factors. Resource booms provided the greatest pulls.
     a) Mining (Lesson 4: No Smoking! A History Mystery)
     b) Homesteading (Lesson 5: The Lure of Free Land)
- Who came at the height of immigration to Montana (1860-1920)? (Lesson 6: Using Census Data to Study Immigration)
  1. Immigrants from Canada (about 20 percent of immigrants to Montana in 1890 and 1900).
  2. Immigrants from the Northern Isles (England, Ireland, Scotland, Wales).
  3. Immigrants from China and Japan.
  4. Immigrants from Scandinavian countries (Denmark, Norway, Sweden).
  5. Immigrants from other countries in Europe (Germany, Holland, Italy, Greece, Poland, Finland, Russia).
- Who has come to Montana recently? (Lesson 7: Montana's Twentieth-Century Immigrants)
  1. Latinos, especially starting in the 1920s as the sugar beet industry developed.
  2. Hutterites, to find religious freedom and farmland, especially after World War II.
  3. Hmong escaping political unrest in Laos and Vietnam in the 1970s and 1980s.
- When did most immigrants come to Montana?
  1. First wave came during the gold rush (1860s).
  2. Second big wave came during industrialization and after the arrival of the railroad, beginning in the 1880s.
  3. Many immigrants came to Montana between 1900 and 1918 to homestead.

Immigrants from Many Lands and Many Cultures (Lesson 2: Using Artifacts to Explore the Cultures of Montana Immigrants and Lesson 9: Festival of Nations)

- What do immigrants contribute to Montana?
  1. Skills in industry, hand crafts, agriculture.
  2. Material culture (architecture, literature, folk art).
  3. Traditions and language (food ways, dance, music, costumes, holidays).
- After coming to Montana, most immigrants adapted and assimilated while maintaining parts of their culture. (Lesson 8: What Would You Bring? What Would You Save?)
  1. Cultural preservation: Maintaining traditions and passing them down to future generations.
  2. Culture loss: Not passing down traditions.
  3. Cultural change: Adapting traditions to new circumstances.
- Diversity and Prejudice (Lesson 1: Recognizing Similarities and Celebrating Differences)
  1. People across cultures share commonalities.
  2. Some differences are cultural.
  3. Sometimes difference is met with prejudice.
  4. We should work together to make sure everyone is accepted.

Footlocker Evaluation Form

Evaluator's Name _____ Footlocker Name _____

School Name _____ Phone _____

Address _____ City _____ Zip Code _____

1. How did you use the material? (choose all that apply)

☐ School-wide exhibit ☐ Classroom exhibit ☐ "Hands-on" classroom discussion

☐ Supplement to curriculum ☐ Other_____

2. How would you describe the audience/viewer? (choose all that apply)

☐ Pre-school students ☐ Grade school—Grade____ ☐ High school—Grade____

☐ College students ☐ Seniors ☐ Mixed groups ☐ Special interest

☐ Other_____

2a. How many people viewed/used the footlocker?_____

3. Which of the footlocker materials were most engaging?

☐ Artifacts ☐ Documents ☐ Photographs ☐ Lessons ☐ Video

☐ Audio Cassette ☐ Books ☐ Slides ☐ Other_____

4. Which of the User Guide materials were most useful?

☐ Narratives ☐ Lessons ☐ Resource Materials ☐ Biographies/Vocabulary
☐ Other_____

5. How many class periods did you devote to using the footlocker?

☐ 1-3 ☐ 4-6 ☐ More than 6 ☐ Other_____

6. What activities or materials would you like to see added to this footlocker?

_____

_____

7. Would you request this footlocker again? If not, why?

_____

_____

_____

_____

8. What subject areas do you think should be addressed in future footlockers?

_____

_____

_____

_____

_____

9. What were the least useful aspects of the footlocker/User Guide?

_____

_____

_____

_____

_____

10. Other comments.

_____

_____

_____

_____

_____

II. Lessons

Alignment to Montana Content and Common Core Standards

Lessons ➤	1A	1B	1C	2A	2B	3	4	5	6	7	8A	8B	9
English Language Arts Standards » Reading Literature » Grade 4													
CCSS.ELA-Literacy.RL.4.1 Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.	X		X					X					
CCSS.ELA-Literacy.RL.4.2 Determine a theme of a story, drama, or poem from details in the text; summarize the text.			X		X			X					
CCSS.ELA-Literacy.RL.4.3 Describe in depth a character, setting, or event in a story or drama, drawing on specific details in the text (e.g., a character's thoughts, words, or actions).			X										X
CCSS.ELA-Literacy.RL.4.4 Determine the meaning of words and phrases as they are used in a text, including those that allude to significant characters found in mythology (e.g., Herculean).			X				X						
CCSS.ELA-Literacy.RL.4.7 Make connections between the text of a story or drama and a visual or oral presentation of the text, identifying where each version reflects specific descriptions and directions in the text.				X		X	X	X					
CCSS.ELA-Literacy.RL.4.9 Compare and contrast the treatment of similar themes and topics (e.g., opposition of good and evil) and patterns of events (e.g., the quest) in stories, myths, and traditional literature from different cultures.							X						
CCSS.ELA-Literacy.RL.4.10 By the end of the year, read and comprehend literature, including stories, dramas, and poetry, in the grades 4–5 text complexity band proficiently, with scaffolding as needed at the high end of the range.				X			X						
English Language Arts Standards » Writing » Grade 4													
CCSS.ELA-Literacy.W.4.1 Write opinion pieces on topics or texts, supporting a point of view with reasons and information.						X							
CCSS.ELA-Literacy.W.4.2 Write informative/ explanatory texts to examine a topic and convey ideas and information clearly.					X							X	

Lessons ➤	1A	1B	1C	2A	2B	3	4	5	6	7	8A	8B	9
CCSS.ELA-Literacy.W.4.3 Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.								X					
CCSS.ELA-Literacy.W.4.4 Produce clear and coherent writing in which the development and organization are appropriate to task, purpose, and audience. (Grade-specific expectations for writing types are defined in standards 1–3 above.)					X							X	
CCSS.ELA-Literacy.W.4.7 Conduct short research projects that build knowledge through investigation of different aspects of a topic.					X		X					X	
CCSS.ELA-Literacy.W.4.8 Recall relevant information from experiences or gather relevant information from print and digital sources; take notes and categorize information, and provide a list of sources.											X	X	
CCSS.ELA-Literacy.W.4.9 Draw evidence from literary or informational texts to support analysis, reflection, and research.								X					
English Language Arts Standards » Speaking & Listening » Grade 4													
CCSS.ELA-Literacy.SL.4.1 Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly.	X	X		X		X			X	X	X		
CCSS.ELA-Literacy.SL.4.4 Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace.							X						
Montana State Standards for Social Studies													
Content Standard 2—Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.			X										
2.5. Identify and explain the basic principles of democracy			X										
2.6. Explain conditions, actions, and motivations that contribute to conflict and cooperation within and among groups and nations			X										

Alignment to Montana Content and Common Core Standards *(continued)*

Lessons ➤	1A	1B	1C	2A	2B	3	4	5	6	7	8A	8B	9
Content Standard 3—Students apply geographic knowledge and skills					X	X	X	X	X				X
3.1. Analyze and use various representations of the Earth ... to gather and compare information about a place.							X						
3.2. Locate on a map or globe physical features ... natural features ... and human features ... and explain their relationships within the ecosystem.					X				X				X
3.4. Explain how movement patterns throughout the world ... lead to interdependence and/or conflict.						X	X	X	X				
3.5. Use appropriate geographic resources to interpret and generate information explaining the interaction of physical and human systems							X		X				
Content Standard 4—Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.	X			X			X	X	X		X		
4.1. Interpret the past using a variety of sources ... and evaluate the credibility of sources used.	X			X			X	X	X		X		
4.3. Use historical facts and concepts and apply methods of inquiry ... to make informed decisions as responsible citizens.								X					
Content Standard 6—Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.	X	X		X	X					X		X	
6.1. Compare and illustrate the ways various groups ... meet human needs and concerns ... and contribute to personal identity.	X									X		X	
6.2. Explain and give examples of how human expression ... contributes to the development and transmission of culture.				X	X							X	
6.3. Identify and differentiate ways regional, ethnic, and national cultures influence individuals' daily lives and personal choices.	X	X								X		X	

Lessons 1A, 1B, 1C: Recognizing Similarities and Celebrating Differences

Lesson 1A: Discovering Montana's Diversity through Historic Photographs

Essential Understanding

People across cultures share commonalities. We should recognize similarities and celebrate differences.

Activity Description

This activity will provide an opportunity for students to explore Montana's immigrant past through photographs. Students will be challenged to examine selected images closely, using Visual Thinking Strategies (VTS) http://www.vtshome.org/ and other observation tools. They will sort the photos into categories (work, music, community gatherings, etc.) and discuss their reasoning. By the end of the lesson, students will understand that Montana was a diverse place, and that immigrants to Montana had both distinct cultural traditions and similarities across cultures.

Objectives

At the conclusion of the lesson, students will have

- Learned that people have both similarities and differences
- Learned that certain activities—for example, playing music or gathering together—cross culture, but the type of music, or how and why people gather, may be culturally specific
- Sharpened their powers of observation
- Made inferences and drawn conclusions
- Worked effectively with other students
- Analyzed information and used evidence to support conclusions

Time

One to two 50-minute class periods

Materials

Footlocker/User Guide Materials:

Worksheet (page 25 of the User Guide)

Photographs (also available online in the Lesson 1 PowerPoint at http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson1.pptx

Coming to Montana Lesson 1 PowerPoint (on CD and online at http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson1.pptx

Pre-Lesson Preparation

Make copies of the photographs and of the worksheet, one set for each group of three to four students.

Download and preview the notes for Coming to Montana Lesson 1 PowerPoint.

Procedure

Part A

- Choose the photograph "Mesopust-1936" to view as a class (using ether the printouts, photo in the footlocker, and/or image from the PowerPoint). Show the image and give the students time to observe it individually with their eyes only (1-2 minutes).
- Once they have had this opportunity, then ask the simple question: *What is going on here?* It is important to ask this question exactly as you see it written. Once a student volunteers to share what he/she sees, paraphrase what you heard him/her say: *I hear you saying…*
- You can also have a student expand on what they see by asking *What do you see that makes you say that?* Again, paraphrase the student's anwer the best you can.
- After about 5 minutes or so, if things start to become quiet, ask the question: *What more can you find?* This is important to ask in this exact way, since the question implies that the observation is not only with the eyes (as in what more can you see), but also with the emotions and other senses.

Part B

- Pass out a set of images to each group and ask them to divide the images into like categories (e.g, work, gatherings, music, etc.). There is no right or wrong categories within this activity, but no category should contain fewer than two images and students should try to find as many different categories as they can. (So the goal is to have many groupings, each with two images.)
- After the groups have sorted their photographs, allow time (10 minutes) for each group to discuss and fill out the worksheet.
- Using the worksheets as their presentation guides, have each group explain to the class their categories, along with providing evidence to support their decisions.
- Tell the class that in addition to the similarities they found, all of the people in these photographs have something in common. They are all immigrants. As a class, look at each image (either using the PowerPoint or printed material). Ask the students: "What clues, if any, can you find in this photograph that suggests it is a picture of immigrants?" (Note that you are not looking for PROOF, but for CLUES. You can't tell for certain that these photographs are pictures of immigrants, but there are lots of different hints that they might be, for example, flags, hairstyles, clothing, ethnicity, surnames.)
- Discuss the fact that immigrant groups were all different from one another. They had different languages and customs and came from different countries. But they all had similarities (with each other and with people who were born in this country): They all worked, played music, gathered together, etc.
- Revisit the PowerPoint, sharing information from the PowerPoint notes about each image and the ethnic group it represents.

Student Group Photo Worksheet

In what categories did you choose to group your photographs? Why?

_____

_____

Choose one grouping/category and answer the following questions:

The pictures in this grouping are similar because...?

_____

The pictures in this grouping are different because ...?

_____

List three interesting details from the photographs in this group that someone might not notice at first glance.

1. _____

2. _____

3. _____

List two questions you would like to ask the person or people in one of these photographs.

1. _____

2. _____

Lesson 1B: Learning about Ourselves and Our Classmates

Essential Understandings

Everyone is an individual. Everyone is also part of a larger culture. People within and across cultures share commonalities. We should recognize similarities and celebrate differences.

Activity Description

Student pairs will come up with lists of similarities and differences. The class will try to categorize the similarities and differences as biological, individual/personal, or cultural.

Objectives

At the conclusion of the lesson, students will

- Recognize that people have both similarities and differences
- Recognize that these similarities and differences can be the result of personal preference, culture, or biology—or all three

Time

One 50-minute class period

Materials

Classroom Materials:

Pre-cut paper shapes in a variety of colors and patterns (there should be a match for each shape)

Paper and pencils

Tape

Sticky notes

Pre-Lesson Preparation

Cut out paper shapes of different colors, one for each student. Make sure each shape has an exact match.

Procedure

1. Pass out the shapes. Each student should receive a single shape with a match somewhere in the room. Have students attach the shape on the front of his or her shirt with a piece of tape.
2. Instruct students to move about the room to find the person who has his or her matching shape.
3. As partners, have students write down three things they have in common and three things that make them different. (Students may need some scaffolding. If so, brainstorm some questions as a group, for example, favorite foods, sports, types of music, games, and/or questions about physical attributes like hair color or eye color.)
4. Gather as a group and ask one partner from each group to share their similarities and differences. Keep track of the similarities and differences on the board for further discussion.
5. Note that some of the things that make us similar or different relate to biology or genetics (e.g., gender, hair color, eye color, height, skin color). Some of the things that make us similar or different relate to personality (outgoing, shy, athletic, enjoys reading). Some of the things that make us similar or different relate to culture ("the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts." LiveScience.com).
6. Have students work in small groups to copy the traits written on the board onto sticky notes. (**Note:** They do NOT need to use complete sentences.) Then have students

fold a piece of paper in three. Write the three categories (biology, culture, personality) on top of the three columns, then categorize their sticky notes by placing them into the correct column. For example, a note that says "blue eyes" would go in the column "biology." Note that there will be some overlap since it can be difficult to determine which traits relate to culture and which to personality. Have students place sticky notes with items that could be culture or personality across the two columns.

7. Discuss how groups categorized the listed traits. Discuss particularly the overlap between personal preference and culture. If I like a certain food or music, is that personal or cultural or both? (It probably has something to do with what types of food or music I am used to. It probably also has something to do with my own personal preferences.) Am I good at basketball because I am tall (biology), because my family values basketball and has pushed me to practice (cultural), or because I like it so I play as much as I can (personal)?

Lesson 1C: Standing Up to Hate

Essential Understanding

People across cultures share commonalities. We should recognize similarities and celebrate differences. We should work together to make sure everyone is accepted.

Activity Description

This lesson looks at how individuals can take action to oppose bullying and intolerance by sharing a story based on a real incident that occurred in Billings in 1993, when neo-Nazis threw a brick through the window of a Jewish family displaying a menorah. Community members organized a campaign to place menorahs in windows all over town, making a powerful statement against intolerance and for religious liberty. (Parts of this lesson are adapted from http://www.lawanddemocracy.org/pdffiles/cons.day.christmas.pdf)

Objectives

At the conclusion of the lesson students will

- Recognize that sometimes people are singled out or bullied because they are different
- Recognize that an individual and the community have a responsibility to stand up against bullying
- Recognize that everyone can make a positive difference

Time

One 50-minute class period

Materials

Footlocker Materials:

The Christmas Menorahs: How a Town Fought Hate

Menorah

Dreidls (optional)

Pre-lesson Preparation

Review curriculum material your school has collected on preventing bullying or some of the resources listed here:

http://respect.newton.k12.ma.us/curriculum-the-bystander

http://www.greatschools.org/parenting/bullying/593-the-bully-and-the-bystander.gs

http://www.schoolmentalhealth.org/Resources/BullyingBystander.pdf

http://www.tolerance.org/activity/bullying-tips-students

Procedure

Remind the class that we are all similar and different from one another. Emphasize that differences are what make us interesting. Point out how boring the world would be if everyone was exactly the same.

Discuss the fact that sometimes people are bullied because of their differences. Lead your students in a thoughtful discussion of bullying. Remind students that bullying is never ok. Ask students what can be done to stop bullying.

Talk about the role of bystanders in bullying. Most people are not bullies, but if they don't speak or do something to try to stop bullying, then they are complicit. Talk about why people don't act. Brainstorm ways that students can act safely (including reporting incidents to trusted adults).

Tell your students that sometimes people are bullied because of cultural differences, like religion. Tell them that you are going to read them a story based on an event that actually happened in Billings in 1993.

Tell the students the title of the book the class will be reading and ask if they find anything unusual in the combination of words.

Pass around the menorah from the footlocker. Ask students to guess what it is and what it is used for. Point out the picture on the cover and explain that it is a symbol of the Jewish holiday of Hanukkah.

Read the subtitle to students and ask them to speculate on what the book might be about. Point out that the dedication of the book gives a clue as to what town is referred to in the subtitle.

Read *The Christmas Menorahs*, then hold a class discussion. (You may want to read the "Introduction" to the class AFTER you read the story rather than before.)

Possible Discussion Questions

1. Why do you think someone threw a rock into Isaac's home?
2. What do you think Isaac's mom was talking about when she said, "These terrible people keep threatening and threatening…"? Why won't she tell Isaac what she means?
3. What did Isaac want to do in response to the rock? Why did his parents disagree? If you were Isaac's family, would you have taken down your holiday decorations? Why or why not?
4. Why do you think Isaac said he didn't want to be a pioneer? Do you think it is hard to be a pioneer? How does being a pioneer help a community?
5. How did Isaac's mom decide to let people in Billings know what happened to the Schnitzer family?
6. What happened at the town meeting called by Chief Inman and Margaret MacDonald? Why did Mrs. MacDonald tell the story of King Christian of Denmark?
7. Isaac told his class the story of Hanukkah. What does Hanukkah celebrate?
   How is the meaning of Hanukkah related to the issue the town of Billings faced?
8. What story did Teresa tell the class? Do you think Teresa's actions in defending her classmate are the actions of a good citizen? Why or why not?
9. How did Isaac feel when he saw the menorahs in windows all over Billings, including the sign in Teresa's window? What do you think the menorahs say about the citizens of Billings?
10. What would you have done if you were in Billings at the time? Would you have encouraged your family to display a menorah? Why or why not?
11. Many people in Billings chose not to be passive bystanders. How did their actions make a difference?

Extension

1. Tell students that our freedom to practice whatever religion we believe in—or no religion at all—is guaranteed by the Constitution, specifically by the First Amendment, which is part of the Bill of Rights. The Bill of Rights was added to the Constitution right after the Constitution was adopted to protect the rights of the people from the government. However, having a constitutional right to free religion does not mean that all the people in the United States accept different religions. Thus, circumstances like those in the book sometimes arise.
2. With students, make a list of people in the story who were good citizens. For each person listed, write an action that person took that shows he/she is a good citizen. For example, Mrs. Schnitzer informed other people of events in their town, Chief Inman and Mrs. MacDonald organized a town meeting, and so on.
3. Teach your students how to play dreidl, a traditional Hanukkah game, using the dreidls in the footlockers. Have them play in groups of three to five. (Find instructions here: http://www.myjewishlearning.com/holidays/Jewish_Holidays/Hanukkah/At_Home/Dreidel/How_To_Play.shtml)
4. Revisit the discussion on bullying and bystanders. Ask students: How can we make a difference in our own school and community when bullying occurs?

Lessons 2A, 2B: Using Artifacts to Explore the Cultures of Montana Immigrants

Lesson 2A: What Is It?

Essential Understanding

Immigrants brought their culture, ideas, and traditions with them. When they arrived in Montana, they adapted and assimilated. They chose to let go of some beliefs and traditions, while preserving and passing down others. Assimilation necessarily occurs over the generations. Still, some families make an effort to pass down certain aspects of their culture. Within this context, each family made (and makes) its own choices about what to keep, what to let go, and what to pass along to the next generation.

Activity Description

Students will explore the objects in the footlocker and try to figure out as much as they can from just looking at them. They will also try to figure out what the objects have in common. They will learn that all of these objects reflect immigrant cultures.

Objectives

At the completion of this lesson, students will

- Recognize that certain activities—for example, playing music or gathering together—cross cultures, but the type of music or how and why people gather may be culturally specific
- Understand more about the cultural traditions of Montana's immigrant groups
- Understand the concepts of assimilation and cultural preservation
- Have used observation to draw conclusions

Time

One to two 50-minute class periods

Materials

Footlocker/User Guide Materials:

Artifacts from the footlocker

Student Instruction Sheet: Exploring Culture through Objects

Classroom Materials: Paper and pencils

Pre-Lesson Preparation

Read the background information provided on page 42 to gain a deeper understanding of culture, cultural continuity, cultural change, and cultural assimilation.

Make copies of the Student Instruction Sheet (page 34)

Lay out sets of artifacts around the classroom, grouped as follows:

Group A: Art—Hmong story cloth and Norwegian hardanger

Group B: Food—Swedish rosette, Mexican tortilla press, Japanese chopsticks

Group C: Religion—German Bible, Jewish Menorah, Catholic medallions and souvenir cards

Group D: Toys—Chinese Mahjong, Basque bones, dreidls

Group E: Work tools—Trowels (used by Croatian stonemasons) and Chinese abacus

Group F: Clothing—Hutterite dress and Chinese hat

Label each group (Group A, B, C) and number each object within the group (1, 2, 3).

Procedure

Part 1. Pass out copies of the Student Instruction Sheet.

Tell students that they are going to be detectives. Their job is to try to figure out what each of the artifacts around the room is used for AND what it has in common with the other artifacts nearby.

In small groups, students will circulate to each station. At each station, they will answer the questions on their instruction sheet.

Remind students that they should FIRST carefully observe and describe the artifact before they start making guesses about what it was used for. They should record their observations on their sheet. Let them know that "observation" means what you can see, feel, or do with your senses. These are facts as you observe them: What is it made of? Does it move? Is it large or small? Is it sharp or dull? Is it like something I recognize?"

After students have recorded their observations about an object, they will use what they observed to make an educated guess (hypothesize) about the object's function. An educated guess (or hypothesis) is different from a regular guess because it is based on the evidence students have gathered through their observations. For each object, they will need to answer the question: *What might this object have been used for and why?* Students should come up with one or more hypotheses for each object. Tell students that there are no bad hypotheses—as long as they can show that their hypothesis is based on their observations.

After students have looked at all the objects in a particular group, they should make another hypothesis that answers the question *What do these objects have in common?*

Mention that students may want to revise their hypothesis about one item in the group based on what they have determined about another item—since the items in each group share something in common.

Before having the students circulate, model the activity with the musical instruments included in the footlocker: the castanets (Spanish/Mexican), bones (French/Métis), and the bodhran drum (Irish).

Pass around the bones. Ask: What materials were used to make this artifact? What is its shape? Color? Texture? Size? Weight? Does it have movable parts? What else is noteworthy about the way it looks or feels?

Then ask: What might this have been used for? What makes you think that?

Pass around the castanets and ask the same questions. Finally, pass around the drum and repeat the questions.

Then ask: Do you want to change any of your hypotheses (or add new hypotheses) for items 1 and 2 based on what you think about item 3?

Finally ask: What do you think these objects have in common?

Share the answers: All three items are musical instruments. Item 1 is a set of bones. Traditionally made of actual bones, today "bones" are usually made of wood. Bones were played across Europe, including France—and were first brought to Montana by the Métis, a culture that grew from the intermarriage between French and Scottish fur traders and Indian women (mostly Cree). Item 2 are castanets. They are commonly played in Mexico and Spain. Item 3 is a bodhran (pronounced bau-ron) drum. It is commonly played in Ireland.

Divide students into groups and rotate them through the stations, allowing about 5 minutes per station.

Gather together and pass around each object. Ask students to share their hypotheses about what each item was used for and why, and what each group of objects had in common.

Provide information about the items and groups, using the extended captions from pages 6-10.

Then ask students—what do you think ALL of these objects have in common?

Answer: They are all objects used in Montana by immigrants. They are all objects that reflect particular immigrant cultures.

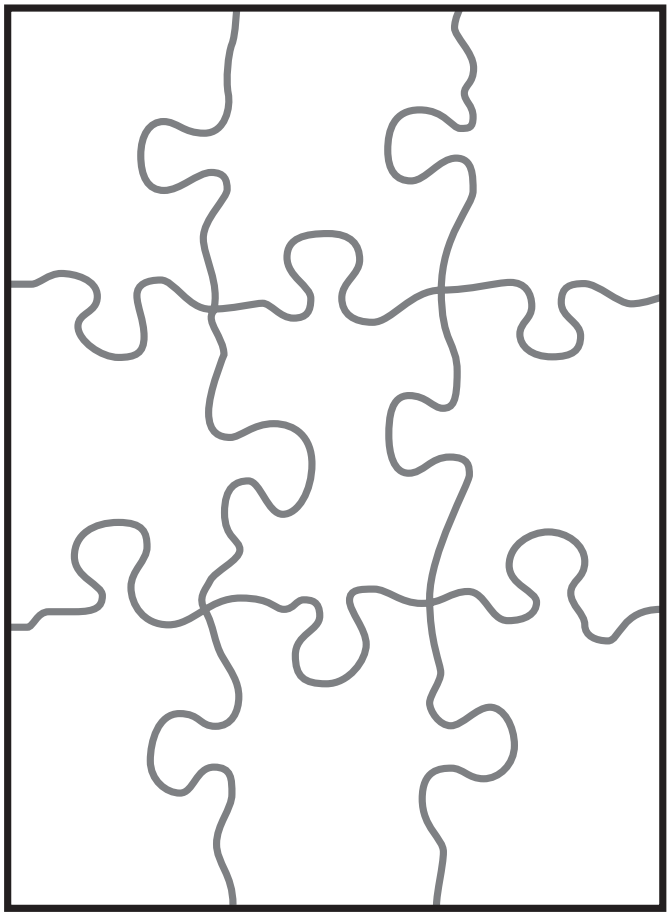
Part 2. Discuss the term "culture." Ask students what they think it means. Then tell them that "culture" is a shared understanding or way of doing things. (You may want to write this definition on the board.) Discuss the fact that a person can belong to many different subcultures, each of which have their own shared understandings. Offer an example: The same person can be a softball player (and participate in team culture—including inside jokes and rituals like sharing a snack after the game), a skateboarder (and participate in skateboard culture, including knowing the names of tricks and other terms), and a member of a church youth group (and participate in youth group culture, including knowing certain songs and going to special events).

Hold up the objects the students explored in their stations. Ask them to think of items that serve the same function in their own culture. For example, for musical instrument they might say "guitar" or "piano."

Tell your students that when immigrants came to Montana they brought parts of their culture with them. Work with your students to make a list on the board of what parts of their culture immigrants brought. Your list should include:

- Language
- Music
- Crafts or art
- Food traditions
- Clothing styles
- Religion
- Games
- Holidays
- Special work skills (for example, many Croatian immigrants were expert stonemasons. Chinese immigrants knew how to use abacuses for calculating).

You may want to draw connected puzzle pieces on the board, as below. Then write each entry in a different puzzle piece to help students visualize that all of these cultural elements connect to form a whole.



Introduce the words *assimilation* (to let go of your own culture and adopt the mainstream culture) and *cultural preservation* (to keep your culture). Then tell your students: No two people are the same and people make their own choices. With that in mind: Which of these things do you think most immigrants passed down to their children?

Star those items that the class thinks were most likely to be passed down to their children (for example, holiday traditions).

Point out that some aspects of culture are passed down but saved for special occasions—clothing is generally a good example of this. Pass around the picture of the woman in the Danish outfit playing the violin. She is dressed in a national costume because she is celebrating her culture. She probably did not wear that outfit to work or school. Make the connection to traditional American Indian regalia. Dancers wear special clothes at a powwow where they are celebrating their culture. They wear other clothing at school or work.

Student Instruction Sheet:
Exploring Culture through Objects

1. What is the grouping and object number? _____

2. What materials were used to make this artifact?

☐ Bone	☐ Wood	☐ Glass	☐ Cotton
☐ Pottery	☐ Stone	☐ Paper	☐ Plastic
☐ Metal	☐ Leather	☐ Cardboard	☐ Other

3. Describe how it looks and feels:

Shape _____

Color _____

Texture _____

Size _____

Weight _____

Movable parts _____

Anything written, printed, or stamped on it _____

Other _____

4. What other observations do I have about this object? Is it like something else I know about?

_____

5. What might this item have been used for? Why do you think that?

_____

6. What do you think the items in this group have in common?

_____

Lesson 2B: Creating an Immigration Museum

Essential Understanding

Immigrants brought their culture, ideas, and traditions with them. When they arrived in Montana, they adapted and assimilated. They chose to let go of some beliefs and traditions, while preserving and passing down others.

Activity Description

Students will use the artifacts and photographs from the footlocker to create a classroom museum. They will write interpretive labels and then invite other classes and/or parents and community members to view their displays.

Objectives

At the completion of this lesson, students will

- Recognize that certain activities—for example, playing music or gathering together—cross cultures, but the type of music or how and why people gather may be culturally specific
- Understand more about the cultural traditions of Montana's immigrant groups
- Have used observation to draw conclusions

Note: This lesson will be much easier for your students if you have completed Lesson 2A: What is it?

Time

Three to six 50-minute class periods, depending on age of students

Materials

Footlocker/User Guide Materials:

Artifacts and photographs in trunk

world map placemats and dry erase pens

PowerPoint: Lesson 2, How to Design an Exhibit (on CD and also at http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson2.pptx

Exhibit Checklist, one per group (page 41)

Exhibit Worksheet, one per student (page 39-40)

Information on artifacts (pages 6-10)

Classroom Materials

Paper, pencils, and sharpies (or computers on which to type and print labels)

Pre-Lesson Preparation

Copy the Exhibit Checklist, one for each group

Copy appropriate artifact information for each group.

Copy an Exhibit Worksheet for each student

Print and cut out the sample labels (page 38)

Review PowerPoint: Lesson 2, How to Design an Exhibit (script on page 36)

Procedure

Assign students into groups. Tell students each group will study a different aspect of culture as part of a museum exhibit your class is going to create about the cultures of Montana immigrants:

Group 1: Will focus on music

Group 2: Will focus on crafts and/or art

Group 3: Will focus on food

Group 4: Will focus on clothing

Group 5: Will focus on games

Group 6: Will focus on work

Each small display will use objects and photographs from the footlocker and will include a world map, on which students should mark home countries and routes to Montana. Make sure to tell your students that most immigrants from Europe came first to New York. Most immigrants from Asia came first to San Francisco.

Show the PowerPoint, Lesson 2, How to Design an Exhibit.

Then pass out the Exhibit Checklist. You may want to assign specific tasks to specific students, or simply provide each group with the checklist and allow the students to divvy up the work.

When the exhibit is complete, tour the exhibits as a class. Then arrange for parents and/or other classes to visit your museum. Have students stand near their displays so they can answer questions (and make sure the objects don't get lost).

Extension

Have students supplement their exhibits with artifacts from home and additional photographs from the Internet.

Lesson 2: How to Design an Exhibit PowerPoint Script

Slide 1: Have you ever visited a museum? Have you ever wondered about how all that information was gathered and displayed so well within the exhibits? Let's take a look on how exhibits are designed.

Slide 2: What exactly is an exhibit? An exhibit displays items to tell a historical, educational, or personal story. What story do we want to tell with our upcoming immigration exhibit and how are we going to do it?

Slide 3: What are the parts of an exhibit? Exhibits have titles ***(click)***, objects ***(click)***, often called artifacts, photographs ***(click)***, and informational graphics like charts, maps, or posters ***(click)***, and labels. These different parts of the exhibit come together to tell a story. ***(click)***

What do you notice about the title? (It is the biggest text. It explains what the entire exhibit is about.)

Slide 4: Each of you will be creating part of our classroom exhibit. The title will pull the entire exhibit together. ***(click)*** One possible title for our exhibit could be "Coming to Montana." (If you don't like that you can brainstorm a different title.) Decide where to write the title (on the board or on a banner).

Slide 5: The Main Text Label. Each part of an exhibit has a main label. What do you notice about the main label? (This label is bigger than any of the other labels in the exhibit except the title, and it tells the main idea for the section.)

For our classroom exhibit, each group's main label should be typed in 40 point type (or written in large black marker) and should read as follows: ***(click)***

> When immigrants came to Montana, they brought their (main topic here) with them.

For example, if my topic were holidays, my main topic label would look like this: ***(click)***

> When immigrants came to Montana, they brought their holiday traditions with them.

Slide 6: The Objects. Exhibits almost always have objects, often called artifacts. What do you notice about the objects? (They relate to the topic. They are interesting to look at.) For your exhibits you will use at least two objects.

Slide 7: Secondary Labels. Where can you find additional information about the object?

In the Secondary Label. ***(click)*** Secondary labels discuss the objects they sit next to. They are smaller than the main label but still big enough to read easily. Each object in our exhibit will have a secondary label, which should be typed in 24 point type and follow this format:

> Name of object, immigrant group, one-two sentence description of the object (write this on the board)

Since I am focusing on holidays, I'm going to look through the artifacts and choose an object relating to holidays, like this menorah. Then I'll read the information about menorahs provided in the footlocker and answer the question on my worksheet (model this).

I'll use that information to write my label ***(click)***:

> Menorah
>
> Jewish
>
> A menorah is a special candle holder. Jews display their menorah during the holiday of Hanukkah.

Slide 8: What else do you see in exhibits besides labels and objects? (Photographs.)

(click) For your exhibit you will need at least one photograph. Each photograph should also have a secondary label. That photograph label should read as follows: ***(click)***

> Brief description of the photograph, immigrant group, date and place of photo if known (write on board).

Slide 9: Since I'm focusing on holidays, I'm going to choose this picture. (Read the caption on the back of the picture.) I'm going to use that information to answer the questions on my worksheet. (Model.) I'm going to use my answers to write the label for my photograph. ***(click)***

> Croatian immigrants celebrating Mesopust. Butte, 1936. World Museum of Mining.

Slide 10: Sometimes exhibits also have informational graphics like maps or charts. Why would you want to include a map in an exhibit about immigration? (To show where people came from and how far they had to travel.)

Each section of the exhibit will have a map showing the home countries of the immigrants who used the objects or are in the photo I'm displaying and their likely route to Montana. ***(click)***

The menorah was used by Jewish immigrants. The information I found said that Jews live all over the world, but that many of the Jews who came to Montana during the gold rush were from Germany. ***(click)***

The photo shows Croatian immigrants celebrating their special holiday of Mesopust, so I am going to find Croatia and Germany on the map and color them both in. ***(click)***

Then I am going to draw lines from Germany and Croatia to New York ***(click)*** and from New York to Montana ***(click)***, because that's how these immigrants would have traveled. If my cultures were from Asia, I would draw a line from San Francisco instead. (Demonstrate this using the world map placemat and dry erase marker.)

I want to make sure that visitors to my exhibit understand why I've drawn these lines on my map. How can I do that? (Write another label.) ***(click)***

Our map labels will read as follows:

> Immigrants came to Montana from many parts of the world. The immigrants represented in this display came from _____ (list countries.) (Write on board). ***(click)***
>
> So this is my map label: Immigrants came to Montana from many parts of the world. The immigrants represented in this display came from Germany and Croatia.

Slide 11: When we put all these pieces together (title, main labels, ***(click)*** objects, photographs, maps, ***(click)*** and secondary labels) ***(click)***, we will have an exhibit, just like the ones that are in museums.

Exhibit labels for holidays section of the exhibit
(For teacher to display as model)

When immigrants came to Montana, they brought their holiday traditions with them.

Menorah. Jewish. A menorah is a special candleholder. Jews display their menorah during the holiday of Hanukkah.

Croatian immigrants celebrating Mesopust. Butte, 1936.

Immigrants came to Montana from many parts of the world. The immigrants represented in this display came from Germany and Croatia.

Exhibit Worksheet (part 1)

What is our main topic?

Main label: When immigrants came to Montana, they brought their _____

_____ (main topic here) with them.

Read the information about your object that is provided in the footlocker. Then answer the questions below. Repeat this step for every object you plan to put in your exhibit.

What is the name of your object? _____

What is it/was it used for? _____

What immigrant group used or created it? _____

Where did that group come from? _____

Read the information on the back of the photograph. Then answer these questions for every photograph you plan to use in your exhibit:

What is this a photograph of? _____

What immigrant group is it connected with? _____

When was this picture taken? _____

Where was it taken? _____

Exhibit Worksheet (part 2)

Use your answers to the questions in part 1 to craft your secondary labels. Your exhibit label must be in the following format:

Name of object. Culture group. Description of object.

_____

Here is a model to follow:

Menorah. Jewish. A menorah is a special candle holder. Jews display their menorahs during the holiday of Hanukkah.

Labels for photos should use the following format:

Brief description of photo, place if known, date if known.

Here is a model to follow:

Croatian immigrants celebrating Mesopust. Butte, 1936.

Create Your Map

Mark all the immigrant groups that are mentioned in your exhibit on your map. Write a label for your map. Draw lines to show how those groups came to Montana. (Note: Most immigrants from Europe came first to New York. Most immigrants from Asia came first to San Francisco.)

Write a label for your map. It should read as follows:

Immigrants came to Montana from many parts of the world.

The immigrants represented in this display came from

_____ **(list countries.)**

Exhibit Checklist

Each group needs to complete the following tasks:

- ☐ **Write main label**
- ☐ **Find artifacts and photographs to feature in the display**
- ☐ **Read the information provided for Artifact 1 and answer the questions for that object**
- ☐ **Write a label for Artifact 1**
- ☐ **Read the information provided for Artifact 2 and answer the questions for that object**
- ☐ **Write a label for Artifact 2**
- ☐ **Choose photographs**
- ☐ **Write labels for photo(s)**
- ☐ **Draw on a map the home country or countries of the immigrant groups discussed in your exhibit, as well as a possible route between those countries and Montana**
- ☐ **Write a label for the map**
- ☐ **Print draft labels**
- ☐ **Edit/proofread all labels as a group (have all group members proofread those labels they did NOT write)**
- ☐ **Print final labels**
- ☐ **Arrange exhibit (this can be as simple as laying the photo(s), map, labels, and artifacts flat on a table, or it can include creating an exhibit board)**

Culture and Cultural Change: Background for Educators

What do we mean when we talk about culture? Culture "is a shared system of meanings, beliefs, values and behaviors through which we interpret our experiences. Culture is learned, collective and changes over time. Culture is generally understood to be 'what we know that everyone like us knows," http://www.tolerance.org/lesson/my-multicultural-self

When we talk about Italian culture or Japanese culture or Blackfeet culture, we are usually talking about "the shared language, traditions, and beliefs that set each of these peoples apart from others. In most cases, those who share your culture do so because they acquired it as they were raised by parents and other family members who have it. http://anthro.palomar.edu/culture/culture_1.htm

In the United States, people have come from many different parts of the world. They arrived with their own cultural traditions. They are part of a subculture because their shared cultural traits—for example, food traditions, language, music, holidays, and a sense of common identity—set them apart from the rest of society. http://anthro.palomar.edu/culture/culture_1.htm

Oftentimes (but not always) the children of members of an ethnic subculture become more acculturated or assimilated. According to the American Heritage Dictionary, assimilation "is the process whereby a minority group gradually adopts the customs and attitudes of the prevailing culture." Sometimes that assimilation occurs naturally and gradually. Sometimes that assimilation is forced. For example, sending Indian children to boarding schools was intended to force their assimilation into mainstream U.S. culture. Outlawing teaching and preaching in the German language during World War I had the effect of quickly assimilating German Americans.

Culture is not static. All cultures change (and all cultures resist change). Within a society, processes leading to change include invention and culture loss. Two big forces for change are evolving technologies and contact between societies.

"*Culture loss* is an inevitable result of old cultural patterns being replaced by new ones. For instance, not many Americans today know how to care for a horse. A century ago, this was common knowledge, except in a few large urban centers. Since then, vehicles with internal combustion engines have replaced horses as our primary means of transportation, and horse care knowledge lost its importance. As a result, children are rarely taught these skills. Instead, they are trained in the use of the new technologies of automobiles, televisions, stereos, cellular phones, computers, and iPods." http://anthro.palomar.edu/change/change_2.htm

Even as cultures change and people assimilate (or acculturate) to their new cultures, many people continue to value cultural traditions.

Lesson 3: Should I Stay or Should I Go?

Essential Understanding

Immigration decisions were influenced by push-pull factors. Deciding to move to a new country is not an easy decision. People facing the same circumstances do not always make the same decisions.

Activity Description

After writing about how they would feel if their family decided to move to a foreign country, students will look at a variety of push-pull factors faced by nineteenth- and early twentieth-century immigrants. In a role-playing game, they will decide whether, faced with these circumstances, they would have wanted to move to Montana or remain in their home country.

Objectives

At the conclusion of the lesson, students will

- Understand the idea of push-pull factors and how they relate to immigration
- Recognize some of the reasons people left their home countries and some of the reasons people came to Montana
- Recognize some of the difficulties and fears immigrants faced
- Recognize that many people did not choose to emigrate

Time

One 50-minute class period

Materials

Footlocker/User guide Materials:
Cards (printed from pages 45-47)

Classroom Materials: Pencils and paper

Pre-Lesson Preparation

Create blue "Push Factor" cards (print from pages 46-47)

Create red "Pull Factor" cards (print from page 45)

Write the following on the board: Your mom or dad tells you that he or she has taken a job in China and you will be moving there at the end of the school year. How do you feel? What excites you about moving to China? What worries you?

Procedure

Give students 10 minutes to respond in writing to the prompt: Your mom or dad tells you that he or she has taken a job in China and you will be moving there at the end of the school year. How do you feel? What excites you about moving to China? What worries you?

Follow up with a classroom discussion: Have you ever moved? How would you feel about leaving your hometown? What would you miss? What would motivate you to give up everything familiar to move somewhere else very far away?

Point out that moving can be exciting and bring better opportunities, but it is also hard, especially if you are moving somewhere where people don't speak the same language as you do. Note that it was even harder in the days before telephones and the internet made it easy to keep in touch with family and friends back home.

Tell students: Most people didn't leave home. Leaving home is hard. There had to be good reasons to leave. And—when people did decide to move, they could go anywhere. There had to be good reasons to come here.

Ask your students: Why do you think people came to Montana? Brainstorm.

Note that the decision to immigrate was influenced by both **push factors** and **pull factors.** People move to get away from bad situations (push factors) and they move to get closer to opportunities (pull factors.)

Divide students into small groups and tell them to imagine they are neighbors who were born and live in a foreign, non-English-speaking country. Then say: Because you grew up in this country, you don't speak English. Now, I am going to give you some information to consider. Then you are going to decide whether to move to Montana or stay in your home community.

Give each group at least **two blue cards** and **one red card**. The blue cards describe life in their home country and either have reasons to stay put or reasons to leave (push factors). The red cards describe opportunities in Montana, (pull factors).

Have the students read their cards together and discuss with their neighbors whether they want to stay where they are or move to Montana. Each individual student will make his or her own decision. It is fine if some members of the group decide to stay and other members of the group decide to go.

Create a chart on the board with the following columns: Group #, Push Factors, Pull Factors, Stay in Home Country, Move to Montana.

Then hold a class discussion: Ask each group what its cards said and record the push and pull factors in the appropriate columns of the chart. Then ask each student in that group what his/her decision was on the chart, record the number of students who decided to move and the number who decided to stay home. Have the students who choose to leave their homes move across the room to "Montana."

Extension

Follow this lesson either with Lesson 4: No Smoking! A History Mystery or Lesson 5: Homesteading: The Lure of Free Land.

This page: **Pull Factor Cards:** Print on Red Paper

Following 2 pages: **Push Factor Cards:** Print on Blue Paper

You grew up on a farm. You see an advertisement for free farmland in Montana.	You see an advertisement for free farmland.	Your neighbor gets a letter from a friend in Montana. The letter says there are many jobs in the mines.
You hear that Montana has lots of gold and that poor miners have a chance to become rich.	Many people from your home town have moved to Montana.	Your cousin lives in Montana and will help you get a job.
You hear that Montana is a healthy place to live.	You fall in love with someone who is moving to Montana.	You have a strong sense of adventure.
A speaker comes to your town and talks about Montana. He says that crops grow well here and there is free land.	A former neighbor who moved to Montana returns home for a visit. She is wearing beautiful clothes and seems to have a lot of money.	Your cousin used to be poor. Now he has a job in Montana and sends money home to his mother every month.

You inherit the family farm.

Your country is at war. Enemy soldiers burn down your house.

There are not very many good jobs in your town.

Your grandma is sick and needs someone nearby to take care of her.

A long drought makes it impossible to grow crops on your farm.

Your mom is sick and you need to earn a lot of money to pay her doctor bills. There are few good jobs in your town.

The government says you cannot practice your religion anymore.

Most of your friends have moved to America.

Most of your family has decided to move to America.

You belong to a minority and face discrimination.

You fall in love with someone who does not want to move.

You feel a strong attachment to the music, food, and traditions of your home country.

You don't know if you can learn a new language.

You have a strong sense of adventure.

You have done something wrong and everyone in town is mad at you.

You live with your father and stepmother. Your stepmother is very strict and makes you do many chores.

Your country is at war. You are about to be drafted into the Army.

You have always lived in the same town with your grandparents, parents, aunts, uncles, cousins, brothers, and sisters.

Your grandma is too old to move to a new country.

You want to earn money to buy a farm.

You are lucky and find a good job at home.

Your neighbors do not understand your religion.

You have spoken out against the government. You are scared you are going to be arrested.

Your town has wonderful parks, concerts, and museums.

You want to earn enough money to move out of your parents' house.

Most of your friends have moved to America.

You and your brother inherited the farm jointly. The two of you don't get along.

You are scared to sail across the ocean.

You don't have enough money to pay for your passage.

You love the landscape and architecture of your home.

Lesson 4: No Smoking! A History Mystery (Mining: A Pull Factor)

Essential Understanding

The Butte mines attracted workers and their families from many different countries. Primary sources and historical artifacts can help us understand the past.

Activity Description

Students will examine a photograph of a sign that stood at the head of a Butte mine. They will translate the text, which is written in many different languages, identify countries in which that language was spoken, and speculate about what it means that instructions had to be written in so many different languages.

Objectives

At the conclusion of the lesson, students will have

- Used primary source evidence to draw conclusions
- Conducted a short research project to build knowledge through investigation
- Located on a map some of Butte immigrants' countries of origins and calculated the distance between those countries and Montana
- Learned that Butte's rich copper mines attracted immigrants from many countries

Time

Two 50-minute class periods

Materials

Footlocker/User Guide Materials:
Photo of "Danger: No Smoking" and/or Lesson 4 PowerPoint (on CD and at http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson4.pptx

Classroom Materials:
Computers with internet access (for each group), large world map, string, tape, index cards

Pre-Lesson Preparation

Make copies of the photograph of the "Danger: No Smoking" sign (one for each student group)—either by printing it from the PowerPoint or by photocopying the image in the footlocker.

Procedure

1. Pass out copies of the "Danger: No Smoking" photo to pairs of students (no more than 15 pairs). As a class, ask them to look at the image. What do they think it is? What's unusual about it? What can they infer about this image from looking at it? What questions does it raise?
2. Explain that this sign was found in Butte, Montana, but that they can't read many of the words on the sign because they are in a foreign language. Tell them that they are going to become detectives and discover what this sign says.
3. Assign each pair a different black square. Tell them that they are going to use the internet to translate the words in their square. (**Note:** Do not assign the second from bottom left square, which is written in Bulgarian, because it will be too hard for most students to identify. Assign the first top left square to students who need an extra challenge. These students will need to use a Cyrillic keyboard to type out the words before putting them into Google search. http://www.convertcyrillic.com/)

4. Direct students to Google Search and have them type in the words from their square. One of the top sites will be a translation of their text. After they figure out the translation and the language in which their sentence was written, have them conduct further research to find out in what country or countries people speak that language.
5. Have students locate the country where their language is spoken on the map. If the language is spoken in several countries, have them locate either the largest country in which that language is spoken or the one that is closest to Montana.
6. Have students reflect in writing or in a pair discussion: Why would their language be on a sign in Butte? What was the purpose of this sign?
7. Help students find the approximate location of Butte on the same map.
8. Have them measure the distance between their country and Butte with a string and cut the string to the appropriate length.
9. Have them figure out how far the distance is using the string and the map scale.
10. On an index card, ask them to record the following information:
    - Country name
    - The language the original text was in
    - Distance between that country and Montana
11. Ask each group to attach its index card to its string and its string to the map.
12. Have students share with the group their translation, their language, where that language is spoken, and how far that country is from Montana.
13. Tell students that the sign was in Butte at a mine head. Engage in a wrap-up discussion, in which the following points should be made: Butte was a very ethnically diverse city. People came from all over to get jobs in the mines, and many did not speak English. English-speaking immigrants from Ireland and Cornwall, England, also worked in the mines. (Show Ireland and Cornwall on the map.) Miners worked with explosive material so fire in the mines was a real and ever-present threat. (In 1917, for example, 168 miners died in the Speculator Mine fire.) Speculate on what it was like to live and work in such a diverse place. What would it be like not to share a common language with your classmates? How would you communicate?
14. Finally, discuss the use of evidence. How did this ONE artifact help them understand Butte history? What questions did it answer and what questions did it raise for further investigation?

Lesson 5: The Lure of Free Land (Homesteading: A Pull Factor)

Essential Understanding

The lure of free (or inexpensive) farmland brought people from across Europe to Montana. The realities of life as a homesteader were more difficult than the advertisements suggested.

Activity Description

Students will analyze a homesteading advertisement aimed at recruiting Poles to Montana and read excerpts from a Danish homesteader's reminiscence before writing their own "letters home" describing their own imagined homesteading experience.

Objectives

At the conclusion of these lessons students will

- Recognize that Montana was very diverse with many immigrants
- Understand the role of the Homestead Act and the railroads in luring people to Montana
- Recognize the power of advertising
- Understand some of the hardships Montana immigrant homesteaders faced
- Gained reading skills through engaging with a complex primary source text

Time

One to five 50-minute class periods (depending on whether you do the entire lesson or just one of the parts).

Materials

Footlocker/User Guide Materials:

Northern Pacific advertisement (footlocker and Lesson 5 PowerPoint, on CD and at http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson5.pptx

Bertha Josephson's reminiscence (pages 54-55)

Treasure Words handout (page 53)

Classroom Materials:

Pencils and paper

Pre-Lesson Preparation

Familiarize yourself with Visual Thinking Strategies (VTS). A brief description of the procedure is on page 87; you can find more information, including videos that show VTS in action at the Visual Thinking Strategies website: http://www.vtshome.org/.

Make copies of the Treasure Words (page 53) and Bertha Josephson's Reminiscence (pages 54-55)

Make copies of the Northern Pacific Railroad advertisement (in the footlocker and on the Lesson 5 PowerPoint) or plan to project it using a document projector or the Lesson 5 PowerPoint.

Procedure

Part 1: Analyze the Railroad poster using VTS (Visual Thinking Strategies).

Start by sharing the Northern Pacific Railroad advertisement on a large screen (or print out multiple copies for students to view at their desks).

Give the students time to observe it individually and silently (1-2 minutes).

Then ask the simple question: What is going on here? It is important to ask this question exactly as you see it written. Once a student volunteers to share what he or she sees, paraphrase his or her answer: I hear you saying…

You can also have a student expand on what they see by saying: What do you see that makes you say that? Again, paraphrase the best you can the student's answer before moving on to the next student.

After about 5 minutes or so, if things start to become quiet, ask the question: What more can you find? This is important to ask in this exact way, since the question implies that the observation is not only with the eyes (as in what more can you see), but also with the emotions and other senses.

Again, paraphrase student answers before asking (if relevant): What do you see that makes you say that?

Plan on spending about 15 minutes discussing the image, and understand that there will be some silence as students think of what else they can see.

Part 2: Analyze the poster in its historical context.

After your students have thoroughly analyzed this as a group, reinforce the following points (pointing to specific evidence in the image).

- This is an advertisement created by the Northern Pacific Railroad Company to recruit Polish farmers to immigrate to Montana.
- It portrays a very prosperous view of farming in Montana.

Discuss:

Where do students think the poster was distributed? (Answer: Present-day Poland.)

Why does the railroad want Polish farmers to move to Montana? (Answer: The more people living in Montana, the more money the railroad can make. The railroad can make money shipping supplies to Montana from elsewhere and shipping crops grown by Montana farmers to markets outside of Montana.)

Do you think this advertisement gives a complete picture of what life would be like for a Polish farm family if they decide to move to Montana? What is left out of this picture? (Answer: Farming was not as easy as it was pictured here. The advertisement doesn't talk about schools, churches, stores, neighbors, or other things that will affect the family's quality of life.)

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

Tell students that railroad companies sent posters, bought advertisements in newspapers, and sent speakers to give lectures about opportunities in Montana to countries across Europe. Land was scarce in Europe. Often the oldest son inherited the farm and the younger siblings needed to find another way to make a living. Because of this (push factor), many people decided to take advantage of the Homesteading Act (pull factor) and move to Montana to become farmers.

Part 3: What was life like for homesteading immigrants? Exploring Bertha Josephson's reminiscence.

1. Hand out copies of Bertha Josephson's reminiscence to your students. Write the following questions on the board:

   How many people are in the author's family?

   When did she say this happened?

   Who is Peter? (This is an inference.)

   Where did they go?

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

2. Tell your students that this piece has many "treasure words." Some of these words are not used anymore. Some are very descriptive vocabulary words that students may not know. Hand out the Treasure Word-list and discuss the words on the list.

Then read the reminiscence again, pausing for students to underline the treasure words.

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

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

   Model the exercise by drawing a rectangle on the board (which represents one of their squares). Place a 1 in the left-hand corner of the rectangle (because you are going to illustrate Paragraph #1).

   Read Paragraph 1 aloud. Ask students: What should I draw that helps tell what happened in the paragraph I just read? Have them refer to the text for details (water, boat, baby, mother, bunk beds). Ask them who Peter is. Add him to the picture. (Use stick figures so students know this is not a test of artistic ability.) Then ask students for suggestions for one-sentence summaries. Write your sentence beneath your picture.

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

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

Part 4: Letters home

Review what students learned from analyzing the Northern Pacific Railroad advertisement and from reading Bertha Josephson's reminiscence. Then ask students to imagine that they have moved to Montana from a foreign country to homestead. Have them write a letter back home to their family recounting their experience, using both their imaginations and their new knowledge gained from working with primary sources.

Treasure Words and Definitions

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

Boom: A length of time of great prosperity or rapid economic growth.

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

Chain migration: When family or friends join those who are already established in a new country.

Coulee: A dry streambed.

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

Diversity: Variety, especially the inclusion of different types of people.

Economy: Buying and selling of products and services.

Emigrant: Someone who leaves his or her own country to live in another (**Hint:** Emigrant starts with E as in Exit.)

Emigrate: To leave a place (like a country) to settle elsewhere. (Hint: Emigrate starts with E as in Exit.)

Ethnic: People of a particular race or country who share a distinctive culture.

European: Someone from Europe.

Famine: Extreme scarcity of food.

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

Heritage: Legacy, something that has been passed down from an ancestor.

Homeland: One's native land.

Homesteader: Someone who received land from the U.S. government in exchange for farming that land.

Hymn: A religious song praising God.

Immigrant: A person who has come to a foreign country to live. (**Hint:** Immigrant starts with I as in In)

Immigration: The process of entering another country in order to live there permanently.

Leavings: Leftovers.

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

Nausea: The feeling of wanting to vomit.

Neighbor: Someone who lives next to or near you.

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

Rod: A unit of measure; about 16.5 feet.

Shack: A small building that is not built very well.

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

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

Sober: Serious; thinks carefully about things.

Sparingly: Using just a little of something.

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

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

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

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

Voyage: A long trip.

Immigrant Memoirs

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

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

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

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

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

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

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

8 The chest we had brought our baggage in from Denmark had split and could not be repaired again. I took the top with its curved lid and used it for a cradle for the baby, for that was what I seemed to miss most. The bottom I used for the clothes we did not wear every day. During the day I folded over (it) the quilts the children slept in on the floor, and that made a place to sit down on. We nailed a bench together for the children, and for the rest…we used the ends of trees that were sawed off straight. We had our tin dishes from the ship, and a neighbor loaned us a kettle and a frying pan.

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

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

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

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

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

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

Lesson 6: Using Census Data to Study Immigration

Essential Understandings

Montana was a diverse place. Primary sources, like the census, can help us learn about the past.

Activity Description

Students will analyze information presented on a map and tables published in the 1910 Census.

Objectives

At the conclusion of these lessons, students will

- Recognize that Montana was very diverse with many immigrants
- Have gained skills in getting information from a map
- Have gained skills in getting information from a chart
- Have learned about the census and its use to historians

Time

One to three 50-minute class periods

Materials

Footlocker/User Guide Materials:

Montana in 1910 worksheet (page 61)

Map of counties in 1910 (page 62)

Overlay map of current counties (page 63)

Pages from 1910 Census (pages 58-60, Lesson 6 PowerPoint)

Classroom Materials:

Pencils and paper

World map

Additional resources: The Montana Census and Economic Information Center has current census data for Montana: http://ceic.mt.gov/

Note: It is significant that the U.S. Census had a category specifically for foreign-born whites, which did not include non-white foreign-born residents. Instead, the census grouped Chinese, Japanese, and "other" into a single category—regardless of whether they were born in the United States or abroad. This suggests that the census bureau saw a way to assimilate foreign-born whites over the generations but was determined to label Chinese, Japanese, Africans, and people from India as foreign, regardless of whether they were born in the United States. Depending upon your class, you may wish to discuss how this enumeration reflected racist attitudes of the times and how (or whether) those attitudes continue. For example, what does it mean that we frequently refer to someone with ancestors from China as "Chinese" even when he or she was born in America?

Procedure

Explain to your students that every 10 years the United States counts all of its residents. Census takers go door to door and gather information about the number of people who live at a residence, their ages, their relationship, their work, their education, what language they speak, and more. One of the things they ask about is where people were born, and where their parents were born. Because we have these census records, we know a lot about what Montana was like in the past.

Have your students guess: What percentage of Montanans do you think were born outside the United States today?

Answer: In 2010, only 2 percent of Montanans were foreign born.

Have them guess: What percentage of Montanans do you think were born outside the United States in 1910?

Distribute the Montana in 1910 worksheet. Depending on your students' skill levels, you may wish to have students answer questions 1-4 independently, or you may wish to answer them as a group. Together, discuss question 6: What general conclusions can you draw about Montana's population in 1910 from looking at this map?

After looking at the map, revisit the question: What percentage of Montanans do you think were born outside the United States in 1910? Do they want to revise their guess?

Answer: In 1910, 28 percent of Montanans were foreign born.

Tell your students that they are going to take a closer look at their own area. Tell them that there are more counties now than there were in 1910. (As more people came to Montana, the state government created more counties.) Use the map overlay to identify which of the 1910 counties included their town. Then have students look at the census tables included in the footlocker, pages 58-60 and in the Lesson 6 PowerPoint.

Which country on the list sent the most immigrants to your area?

Which country on the list sent the fewest?

Have students find those countries on the world map (and others if there is time) and use the scale to determine the distance between those countries and Montana.

Extension

Have students research the conditions in the immigrant population's home countries to determine the "push factors" that led them to look for a new home.

TABLE I.—COMPOSITION AND CHARACTERISTICS OF THE

[Per cent not shown where base is less than 100.

SUBJECT.	THE STATE.	Beaverhead.	Broadwater.[1]	Carbon.[1]	Cascade.[1]	Chouteau.[1]	Custer.[1]	Dawson.[1]	Deer Lodge.[1]
POPULATION									
Total population, 1910	376,053	6,446	3,491	13,962	28,833	17,191	[2] 14,123	12,725	[3] 12,988
1900	[4] 243,329	5,615	2,641	7,533	26,777	10,966	[2] 7,891	2,443	[3] 17,392
1890	[5] 142,924	4,655	.....	.....	8,755	4,741	5,308	2,056	15,155
1880	39,159	2,712	.....	.....	.....	3,058	2,510	180	8,876
1870	20,595	722	.....	.....	.....	517	38	177	4,367
Increase, 1900-1910	132,724	831	850	6,429	3,056	6,225	[2] 6,232	10,282	[3] −4,405
Per cent of increase	54.5	14.8	32.2	85.3	11.9	56.8	[2] 79.0	420.9	[3] −25.3
Increase, 1890-1900	100,405	960	2,641	7,533	17,022	[6] 4,913	[6] 1,129	387	2,238
Per cent of increase	70.3	20.6	.....	.....	194.4	[6] 103.6	[6] 21.3	18.8	14.8
Land area (square miles)	[7] 146,201	4,719	1,194	2,438	3,384	15,972	13,156	13,231	749
Population per square mile, 1910	2.6	1.4	2.9	5.7	8.5	1.1	1.1	1.0	17.3
Rural population per square mile, 1910	1.7	1.4	2.9	3.7	4.4	0.8	0.7	1.0	3.8
URBAN AND RURAL TERRITORY.									
Urban, 1910—Places of 2,500 or more in 1910	133,420	.....	.....	4,860	13,948	3,624	[2] 4,697	.....	[3] 10,134
Same places in 1900	89,476	.....	.....	2,152	14,930	1,033	[2] 1,938	.....	[3] 9,453
Per cent of increase, 1900-1910	49.1	.....	.....	125.8	−6.6	250.8	[2] 142.4	.....	[3] 7.2
Rural, 1910—Remainder of county in 1910	242,633	6,446	3,491	9,102	14,885	13,567	[2] 9,426	12,725	[3] 2,854
Same territory in 1900	[4] 153,853	5,615	2,641	5,381	10,847	9,933	(8)	2,443	[3] 2,922
Per cent of increase, 1900-1910	57.7	14.8	32.2	69.2	37.2	36.6	(8)	420.9	[3] −2.3
Urban, 1900—Places of 2,500 or more in 1900	84,554	.....	.....	.....	14,930	.....	(2)	.....	[3] 9,453
Rural, 1900—Remainder of county in 1900	[4] 158,775	5,615	2,641	7,533	10,847	10,966	[2] 7,891	2,443	[3] 7,940
Per cent in places of 2,500 or more, 1910	35.5	.....	.....	34.8	48.4	21.1	[2] 33.3	.....	[3] 78.0
Per cent in places of 2,500 or more, 1900	34.7	.....	.....	.....	57.9	.....	(2)	.....	[3] 54.3
COLOR AND NATIVITY									
White	360,580	6,350	3,425	13,913	28,502	15,730	13,970	12,691	12,815
Number in 1900	[4] *226,283*	*5,440*	*2,616*	*7,485*	*25,145*	*8,667*	*6,470*	*2,436*	*17,018*
Number in 1890	[5] *127,690*	*4,528*	.....	.....	*8,421*	*4,491*	*5,017*	*1,894*	*14,621*
Negro	1,834	26	19	5	145	56	94	12	130
Number in 1900	[4] *1,523*	*12*	*16*	*4*	*162*	*156*	*48*	*4*	*171*
Number in 1890	*1,480*	*84*	.....	.....	*291*	*18*	*114*	*2*	*75*
Black	1,223	25	9	4	111	47	76	11	81
Mulatto	611	1	10	1	34	9	18	1	49
Indian, Chinese, Japanese, and all other (see Tables 1 and 14)	13,639	70	47	44	186	1,405	59	22	43
Native white—Native parentage	102,127	3,555	1,762	5,976	9,297	7,665	8,334	6,597	3,274
Number in 1900	[4] *96,937*	*2,848*	*1,296*	*3,749*	*8,607*	*3,554*	*3,536*	*1,182*	*5,451*
Native white—Foreign or mixed parentage	106,809	1,631	897	3,918	9,923	4,401	3,371	3,393	4,843
Number in 1900	[4] *70,973*	*1,503*	*785*	*2,052*	*8,364*	*2,467*	*1,732*	*753*	*5,868*
Native white—Foreign parentage	68,606	1,015	500	2,815	6,916	2,680	2,001	2,089	3,453
Native white—Mixed parentage	38,203	616	397	1,103	3,007	1,721	1,370	1,304	1,390
Foreign-born white	91,644	1,164	766	4,019	9,282	3,664	2,265	2,701	4,698
Number in 1900	[4] *62,375*	*1,089*	*551*	*1,684*	*8,172*	*2,646*	*1,292*	*491*	*5,719*
PER CENT OF TOTAL POPULATION.									
Native white—Native parentage	43.1	55.2	50.5	42.8	32.2	44.6	59.0	51.8	25.2
Per cent in 1900	*58.2*	*50.7*	*49.1*	*49.8*	*33.4*	*32.4*	*44.8*	*48.4*	*51.2*
Native white—Foreign or mixed parentage	28.4	25.3	25.7	28.1	34.4	25.6	23.9	26.7	37.3
Per cent in 1900	*29.2*	*26.8*	*29.6*	*27.2*	*32.4*	*22.5*	*21.9*	*30.8*	*33.7*
Foreign-born white	24.4	18.1	21.9	28.8	32.2	21.3	16.0	21.2	36.2
Per cent in 1900	*25.6*	*19.4*	*20.1*	*22.4*	*31.7*	*24.1*	*15.2*	*20.5*	*32.9*
FOREIGN NATIONALITIES									
FOREIGN-BORN WHITE: *Born in*—									
Austria	8,349	88	42	553	1,712	80	65	78	790
Bulgaria	1,451	24	14	1	32	50	73	1	.....
Canada—French	2,874	53	8	9	182	102	13	77	265
Canada—Other	10,627	124	58	204	1,048	631	264	316	397
Denmark	1,943	143	10	40	74	85	43	141	39
England	8,980	117	69	224	632	205	168	104	287
Finland	4,111	1	8	1,126	696	19	8	11	97
France	639	6	4	17	63	20	14	27	23
Germany	8,669	144	104	193	817	551	345	316	248
Greece	1,905	51	23	20	346	106	14	39	.....
Holland	1,054	2	3	51	39	11	11	7	12
Hungary	1,486	3	8	97	273	20	21	144	96
Ireland	9,469	123	63	96	360	187	140	104	1,227
Italy	6,592	46	144	382	569	589	236	138	142
Norway	7,169	31	24	240	691	371	332	631	300
Russia	2,228	8	2	197	213	55	86	119	47
Scotland	3,373	35	39	216	367	223	163	143	131
Sweden	6,410	81	47	152	842	190	197	167	446
Switzerland	988	39	10	10	92	42	24	20	42
Turkey	692	5	68	5	62	59	11	85	14
Wales	884	10	6	62	76	11	9	5	46
Other foreign countries	1,751	30	12	124	96	57	28	30	109
NATIVE WHITE: *Both parents born in*—									
Austria	3,983	80	2	254	1,041	31	34	46	447
Canada—French	1,943	51	3	9	125	88	17	49	119
Canada—Other	4,043	52	11	90	382	246	124	150	150
Denmark	1,302	75	2	24	27	49	59	122	27
England	5,710	112	45	158	400	112	113	84	174
Germany	11,610	195	104	223	1,104	739	529	540	277
Holland	707	.....	.....	13	21	7	2	9	5
Hungary	601	.....	6	68	154	3	11	30	100
Ireland	12,549	159	159	188	517	349	230	186	1,161
Italy	1,253	6	9	213	140	13	9	3	36
Norway	4,859	11	14	192	466	340	290	316	89
Russia	1,071	4	.....	112	101	48	56	78	19
Scotland	1,653	32	35	106	213	79	79	49	48
Sweden	3,865	29	28	69	636	136	120	122	267
Switzerland	568	36	10	6	52	24	13	11	11
Wales	693	12	15	21	49	6	5	3	41
All others of foreign parentage[10]	12,196	161	57	1,069	1,488	410	310	291	482

[1] For changes in boundaries, etc., see page 596.
[2] For combined figures for Custer, Rosebud, and Yellowstone Counties, see Note 1 on page 596.
[3] For combined figures for Deer Lodge and Powell Counties, see Note 2 on page 596.
[4] State total includes population (2,660) of Crow Indian Reservation in Rosebud and Yellowstone Counties, not returned by counties in 1900, distributed by color and nativity as follows: Native white—native parentage, 256; native white—foreign or mixed parentage, 133; foreign-born white, 406; negro, 4; Indian, 1,857; and Japanese, 4.
[5] State total includes population (10,765) of Indian reservations specially enumerated in 1890, not distributed by counties.
[6] See Note 5 on page 596.
[7] Includes land area (181 square miles) of that part of Yellowstone National Park in Montana. No population reported.

TABLE I.—COMPOSITION AND CHARACTERISTICS OF THE

SUBJECT.	Fergus.[1]	Flathead.[1]	Gallatin.[1]	Granite.[1]	Jefferson.[1]	Lewis and Clark.[1]	Lincoln.[1]	Madison.	Meagher.[1]	Missoula.[1]
POPULATION										
Total population, 1910	**17,385**	[2] **18,785**	**14,079**	**2,942**	**5,601**	**21,853**	[2] **3,638**	**7,229**	**4,190**	[3] **23,596**
1900	6,937	[2] 9,375	9,553	4,328	5,330	19,171	([2])	7,695	2,526	[3] 13,964
1890	3,514	.....	6,246	.....	6,026	19,145	.....	4,692	4,749	14,427
1880	.....	.....	3,643	.....	2,464	6,521	.....	3,915	2,743	2,537
1870	.....	.....	1,578	.....	1,531	5,040	.....	2,684	1,387	2,554
Increase, 1900-1910	10,448	[2] 9,410	4,526	−1,386	271	2,682	[2] 3,638	−466	1,664	[3] 9,632
Per cent of increase	150.6	[2] 100.4	47.4	−32.0	5.1	14.0	([2])	−6.1	65.9	[3] 69.0
Increase, 1890-1900	3,423	[4] 9,362	3,307	4,328	−696	26	.....	3,003	−2,223	[4] −2,592
Per cent of increase	97.4	.....	52.9	.....	−11.5	0.1	.....	64.0	−46.8	[4] −18.0
Land area (square miles)	9,078	6,070	2,513	1,637	1,650	3,465	3,530	4,581	3,766	4,243
Population per square mile, 1910	1.9	3.1	5.6	1.8	3.4	6.3	1.0	1.6	1.1	5.6
Rural population per square mile, 1910	1.6	2.2	3.6	1.8	3.4	2.7	1.0	1.6	1.1	2.5
URBAN AND RURAL TERRITORY.										
Urban, 1910—Places of 2,500 or more in 1910	2,992	[2] 5,549	5,107	.....	.....	12,515	([2])	.....	.....	[3] 12,859
Same places in 1900	1,096	[2] 2,526	3,419	.....	.....	10,770	([2])	.....	.....	[3] 4,366
Per cent of increase, 1900-1910	173.0	[2] 119.7	49.4	.....	.....	16.2	([2])	.....	.....	[3] 194.8
Rural, 1910—Remainder of county in 1910	14,393	[2] 13,236	8,972	2,942	5,601	9,338	[2] 3,638	7,229	4,190	[3] 10,727
Same territory in 1900	5,841	[2] 5,423	6,134	4,328	5,330	8,401	[2] 1,426	7,695	2,526	[3] 8,271
Per cent of increase, 1900-1910	146.4	[2] 144.1	46.3	−32.0	5.1	11.2	[2] 155.1	−6.1	65.9	[3] 29.7
Urban, 1900—Places of 2,500 or more in 1900	.....	[2] 2,526	3,419	.....	.....	10,770	([2])	.....	.....	[3] 4,366
Rural, 1900—Remainder of county in 1900	6,937	[2] 6,849	6,134	4,328	5,330	8,401	([2])	7,695	2,526	[3] 9,598
Per cent in places of 2,500 or more, 1910	17.2	[2] 29.5	36.3	.....	.....	57.3	([2])	.....	.....	[3] 54.5
Per cent in places of 2,500 or more, 1900	.....	[2] 26.9	35.8	.....	.....	56.2	([2])	.....	.....	[3] 31.3
COLOR AND NATIVITY										
White	17,177	18,207	13,912	2,903	5,505	20,933	3,569	7,133	4,101	22,032
Number in 1900	*6,828*	*8,964*	*9,462*	*4,255*	*5,258*	*18,418*	.....	*7,584*	*2,495*	*11,902*
Number in 1890	*3,400*	.....	*6,164*	.....	*5,964*	*18,122*	.....	*4,513*	*4,668*	*13,543*
Negro	64	27	49	10	12	430	1	27	30	133
Number in 1900	*30*	*36*	*55*	*4*	*15*	*313*	.....	*28*	*24*	*54*
Number in 1890	*17*	.....	*45*	.....	*9*	*239*	.....	*13*	*30*	*214*
Black	58	26	35	10	5	150	1	15	23	78
Mulatto	6	1	14	.....	7	280	.....	12	7	55
Ind., Chi., Jap., and all other (see Tables 1 and 14)	144	551	118	29	84	490	68	69	59	1,431
Native white—Native parentage	9,338	9,677	9,305	1,108	2,360	8,484	1,941	4,376	2,107	10,165
Number in 1900	*3,519*	*4,422*	*6,270*	*1,397*	*2,150*	*7,003*	.....	*4,451*	*1,225*	*5,073*
Native white—Foreign or mixed parentage	4,525	4,935	2,785	1,044	1,514	6,497	833	1,739	1,007	5,913
Number in 1900	*1,687*	*2,660*	*1,899*	*1,548*	*1,370*	*6,547*	.....	*1,969*	*621*	*5,480*
Native white—Foreign parentage	2,637	2,888	1,625	622	986	4,245	468	873	612	3,407
Native white—Mixed parentage	1,888	2,047	1,160	422	528	2,252	365	866	395	2,506
Foreign-born white	3,314	3,595	1,822	751	1,631	5,952	795	1,018	987	6,014
Number in 1900	*1,322*	*1,872*	*1,293*	*1,303*	*1,758*	*5,068*	.....	*1,184*	*649*	*2,949*
PER CENT OF TOTAL POPULATION.										
Native white—Native parentage	53.7	51.5	66.1	37.7	42.1	38.8	53.4	60.5	50.3	42.8
Per cent in 1900	*50.7*	*47.2*	*65.6*	*32.3*	*40.0*	*36.5*	.....	*57.6*	*48.4*	*36.3*
Native white—Foreign or mixed parentage	26.0	26.3	19.8	35.5	27.0	29.7	22.9	24.1	24.0	25.1
Per cent in 1900	*24.3*	*28.4*	*19.9*	*35.8*	*25.7*	*33.1*	.....	*25.6*	*24.6*	*24.9*
Foreign-born white	19.1	19.1	12.9	25.5	29.1	27.2	21.9	14.1	23.6	25.5
Per cent in 1900	*19.1*	*20.0*	*13.5*	*30.2*	*33.0*	*26.4*	.....	*15.4*	*25.7*	*21.1*
FOREIGN NATIONALITIES										
FOREIGN-BORN WHITE: *Born in*—										
Austria	373	371	62	43	102	801	33	27	33	244
Bulgaria	168	64	13	12	9	314	68	8	119	142
Canada—French	100	124	22	39	67	146	55	37	18	631
Canada—Other	449	636	255	138	165	569	147	161	101	844
Denmark	45	102	48	6	23	107	7	42	15	95
England	311	220	140	66	168	496	33	162	64	258
Finland	68	15	10	46	104	87	5	14	20	186
France	26	14	14	3	9	67	5	10	3	42
Germany	319	428	245	80	127	925	91	169	80	480
Greece	30	13	88	9	169	78	49	17	11	279
Holland	55	22	300	1	4	11	1	2	7	32
Hungary	186	9	37	.....	11	164	21	29	2	76
Ireland	153	175	111	61	129	418	42	97	40	280
Italy	94	242	67	59	121	233	35	34	15	773
Norway	242	535	84	24	118	339	68	33	217	451
Russia	74	88	22	4	10	112	17	6	1	64
Scotland	269	112	77	9	42	170	19	32	70	95
Sweden	138	349	136	101	172	599	59	57	37	792
Switzerland	81	34	42	9	41	64	3	30	19	50
Turkey	45	7	8	9	16	18	14	15	47	81
Wales	46	10	15	9	7	29	5	15	4	27
Other foreign countries	42	25	26	23	17	205	18	21	64	92
NATIVE WHITE: *Both parents born in*—										
Austria	259	68	30	1	37	210	6	17	9	50
Canada—French	121	93	24	3	19	98	30	29	10	425
Canada—Other	187	246	122	56	43	205	58	39	56	276
Denmark	22	60	20	4	12	49	6	26	16	39
England	190	121	131	67	90	334	15	110	47	176
Germany	436	654	318	99	155	1,148	116	226	131	646
Holland	21	34	178	.....	1	2	6	1	5	20
Hungary	79	.....	2	.....	3	37	.....	9	.....	5
Ireland	314	366	237	112	202	657	66	136	73	509
Italy	15	15	1	19	17	19	2	4	.....	11
Norway	160	443	56	10	58	208	29	9	104	190
Russia	23	24	6	.....	2	30	10	13	.....	21
Scotland	143	65	63	9	21	79	11	13	22	53
Sweden	117	157	84	83	87	345	30	38	27	329
Switzerland	72	36	21	2	14	32	2	9	20	30
Wales	35	13	30	8	3	23	4	8	6	31
All others of foreign parentage [5]	443	493	302	139	222	769	77	186	86	596

[1] For changes in boundaries, etc., see page 596.
[2] For combined figures for Flathead and Lincoln Counties, see Note 3 on page 596.
[3] For combined figures for Missoula and Sanders Counties, see Note 4 on page 596.

TABLE I.—COMPOSITION AND CHARACTERISTICS OF THE

SUBJECT.	Park.[1]	Powell.[1]	Ravalli.[1]	Rosebud.[1]	Sanders.[1]	Silver Bow.[1]	Sweet Grass.[1]	Teton.[1]	Valley.[1]	Yellowstone.[1]
POPULATION										
Total population, 1910	10,731	[2] 5,904	11,666	[3] 7,985	[4] 3,713	56,848	4,029	9,546	13,630	[5] 22,944
1900	7,341	(2)	7,822	(3)	(4)	47,635	3,086	5,080	4,355	[5] 6,212
1890	6,881					23,744				2,065
1880										
1870										
Increase, 1900-1910	3,390	[2] 5,904	3,844	[3] 7,985	[4] 3,713	9,213	943	4,466	9,275	[5] 16,732
Per cent of increase	46.2	(2)	49.1	(3)	(4)	19.3	30.6	87.9	213.0	[5] 269.3
Increase, 1890-1900	460		7,822			23,891	3,086	[5] 2,824	[5] 2,409	4,147
Per cent of increase	6.7					100.6				200.8
Land area (square miles)	2,675	2,559	2,447	9,663	2,859	698	2,918	7,581	13,515	5,729
Population per square mile, 1910	4.0	2.3	4.8	0.8	1.3	81.4	1.4	1.3	1.0	4.0
Rural population per square mile, 1910	2.0	1.3	4.8	0.8	1.3	25.3	1.4	1.3	1.0	2.3
URBAN AND RURAL TERRITORY.										
Urban, 1910—Places of 2,500 or more in 1910	5,359	[2] 2,570		(3)	(4)	39,165				[5] 10,631
Same places in 1900	2,778	[2] 1,324		(3)	(4)	30,470				[5] 3,221
Per cent of increase, 1900-1910	92.9	[2] 94.1		(3)	(4)	28.5				[5] 211.4
Rural, 1910—Remainder of county in 1910	5,372	[2] 3,334	11,666	[3] 7,985	[4] 3,713	17,683	4,029	9,546	13,630	[5] 12,913
Same territory in 1900	4,563	[2] 3,694	7,822	(3)	[4] 1,327	17,165	3,086	5,080	4,355	(5)
Per cent of increase, 1900-1910	17.7	[2] −9.7	49.1	(3)	[4] 179.8	3.0	30.6	87.9	213.0	(5)
Urban, 1900—Places of 2,500 or more in 1900	2,778	(2)		(3)	(4)	33,091				[5] 3,221
Rural, 1900—Remainder of county in 1900	4,563	(2)	7,822	(3)	(4)	14,544	3,086	5,080	4,355	[5] 2,991
Per cent in places of 2,500 or more, 1910	49.9	[2] 43.5		(3)	(4)	68.9				[5] 43.7
Per cent in places of 2,500 or more, 1900	37.8	(2)		(3)	(4)	69.5				[5] 51.9
COLOR AND NATIVITY										
White	10,618	5,770	11,574	5,180	3,451	56,193	3,977	7,023	11,809	22,117
Number in 1900	*6,961*		*7,730*			*46,905*	*2,986*	*2,931*	*2,253*	*6,001*
Number in 1890	*6,820*					*22,969*				*2,056*
Negro	21	43	13	18	19	260	1	7	15	187
Number in 1900	*15*		*17*			*262*	*8*	*6*	*2*	*97*
Number in 1890	*51*					*186*				*14*
Black	14	34	11	18	16	185		7	15	158
Mulatto	7	9	2		3	75	1			9
Ind., Chi., Jap., and all other (see Tables 1 and 14)	92	91	79	2,787	243	395	51	2,516	1,806	660
Native white—Native parentage	5,738	2,657	7,341	2,838	1,957	13,567	1,940	3,351	5,268	12,209
Number in 1900	*3,204*		*5,054*			*11,525*	*1,456*	*1,330*	*1,104*	*3,657*
Native white—Foreign or mixed parentage	2,879	1,817	2,362	1,134	778	22,551	1,050	2,112	3,713	5,244
Number in 1900	*2,015*		*1,621*			*18,348*	*834*	*796*	*641*	*1,488*
Native white—Foreign parentage	1,748	1,005	1,251	702	433	16,084	672	1,263	2,386	3,230
Native white—Mixed parentage	1,131	812	1,111	432	345	6,467	378	849	1,327	2,014
Foreign-born white	2,001	1,296	1,871	1,208	716	20,075	987	1,560	2,828	4,664
Number in 1900	*1,742*		*1,055*			*17,232*	*696*	*805*	*508*	*988*
PER CENT OF TOTAL POPULATION.										
Native white—Native parentage	53.5	45.0	62.9	35.5	52.7	23.9	48.2	35.1	38.7	53.2
Per cent in 1900	*45.6*		*64.6*			*25.8*	*47.2*	*26.2*	*25.4*	*56.9*
Native white—Foreign or mixed parentage	26.8	30.8	20.2	14.2	21.0	39.7	26.1	22.1	27.2	22.9
Per cent in 1900	*27.4*		*20.7*			*38.5*	*27.0*	*15.7*	*14.7*	*23.9*
Foreign-born white	18.6	22.0	16.0	15.1	19.3	35.3	24.5	16.3	20.7	20.3
Per cent in 1900	*23.7*		*13.5*			*36.2*	*22.6*	*15.8*	*11.7*	*15.8*
FOREIGN NATIONALITIES										
FOREIGN-BORN WHITE: *Born in*—										
Austria	332	62	66	24	7	1,874	9	26	187	265
Bulgaria	4	10	193	16	1	18	8	15	7	67
Canada—French	15	99	60	1	63	586	11	37	84	30
Canada—Other	238	164	381	84	93	1,925	66	286	505	378
Denmark	38	86	27	14	12	140	17	34	425	85
England	216	82	158	65	36	4,124	57	111	127	280
Finland	7	56	148	5	3	1,316	1	9	11	34
France	17	18	9	7	2	116	6	25	37	35
Germany	257	190	184	109	76	1,048	56	155	287	645
Greece	67	16	1	67	44	129	7	6	22	204
Holland	1	4	10	20	2	16	17	148	6	259
Hungary	9	13	20	18		68	2	11	19	129
Ireland	91	138	132	54	27	4,863	40	63	82	173
Italy	216	56	37	272	201	987	156	78	220	452
Norway	158	86	84	153	62	385	422	282	483	323
Russia	2	15	30	34	3	236	6	49	57	671
Scotland	96	30	37	121	14	358	60	117	66	262
Sweden	158	96	170	97	51	827	37	63	128	221
Switzerland	15	14	46	4	6	168		12	17	54
Turkey	7	8	2	12	2	67	1	2		22
Wales	38	20	3	13	4	367	1	9	12	25
Other foreign countries	19	33	73	18	7	457	7	22	46	50
NATIVE WHITE: *Both parents born in*—										
Austria	180	12	9	15		999	4	3	23	116
Canada—French	14	41	44	3	53	395	6	17	35	22
Canada—Other	107	43	179	36	37	701	17	123	149	148
Denmark	30	96	18	14	9	60	15	20	354	47
England	147	70	98	39	24	2,525	34	44	79	171
Germany	358	182	244	143	84	1,428	84	210	490	747
Holland	9	3	12	7	4	14	25	120	17	171
Hungary	2	6	1	3		36		8	7	31
Ireland	178	188	217	105	45	5,505	70	120	133	367
Italy	83	1	19	26		534	1		11	46
Norway	90	52	43	66	39	249	258	305	489	283
Russia	1	9	4	13	1	120	2	25	25	324
Scotland	85	16	30	25	11	171	21	28	49	97
Sweden	135	59	78	57	14	430	28	48	149	163
Switzerland	8	16	17	2	6	67	1	6	15	29
Wales	43	37	4	10	3	250		7	6	20
All others of foreign parentage[7]	278	174	234	138	103	2,600	106	179	355	448

[1] For changes in boundaries, etc., see page 596.
[2] For combined figures for Deer Lodge and Powell Counties, see Note 2 on page 596.
[3] For combined figures for Custer, Rosebud, and Yellowstone Counties, see Note 1 on page 596.
[4] For combined figures for Missoula and Sanders Counties, see Note 4 on page 596.

Montana in 1910

1. What is the name of this map? _____

2. In what county or counties was the population 35 to 50 percent foreign born? _____

_____

3. Are there any counties whose population was less than 10 percent foreign born? _____

_____

4. Are there any counties whose population was 50 percent or more foreign born? _____

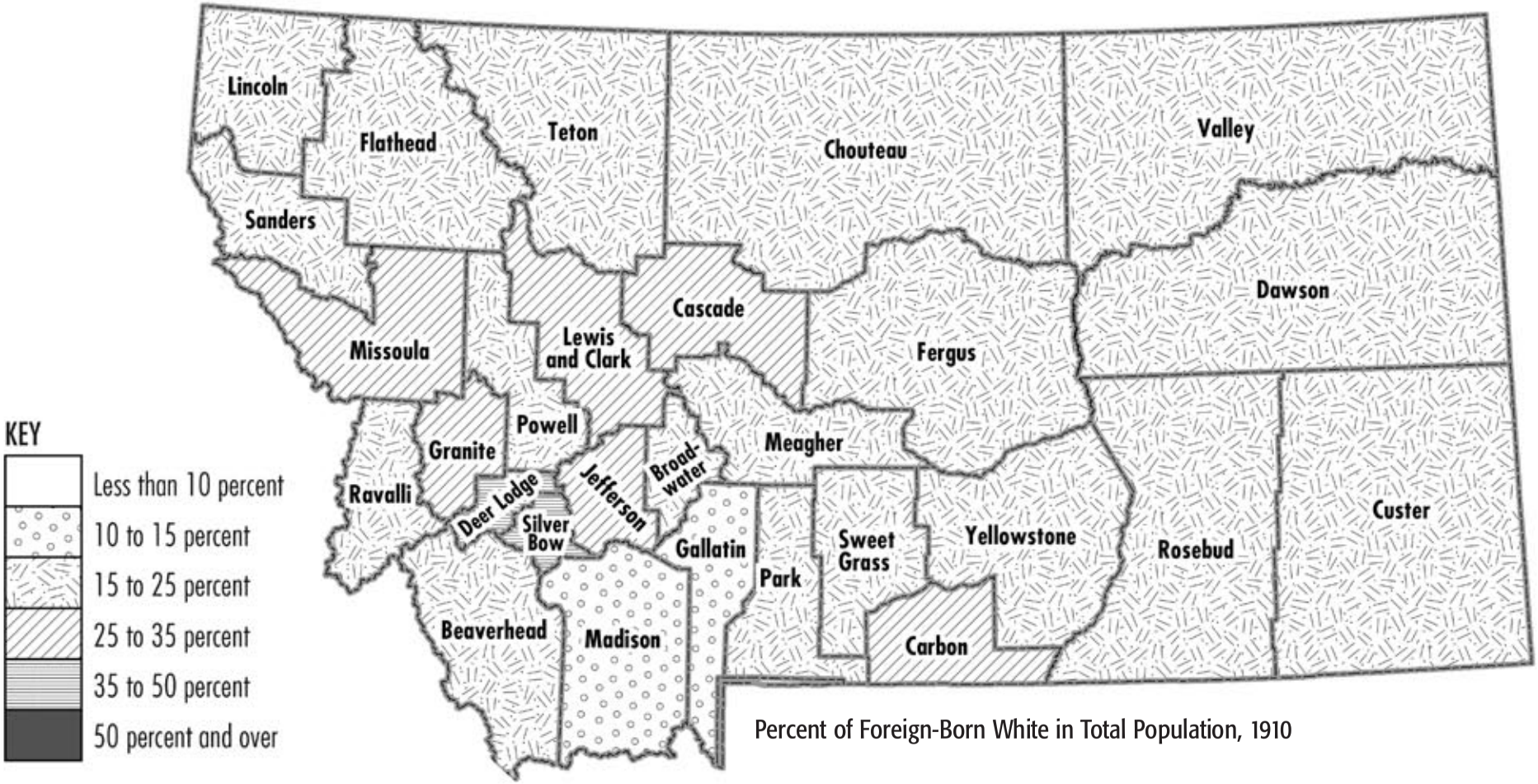
_____

5. Choose a county. Record the name of that county and the percentage of foreign-born residents who lived in that county. _____

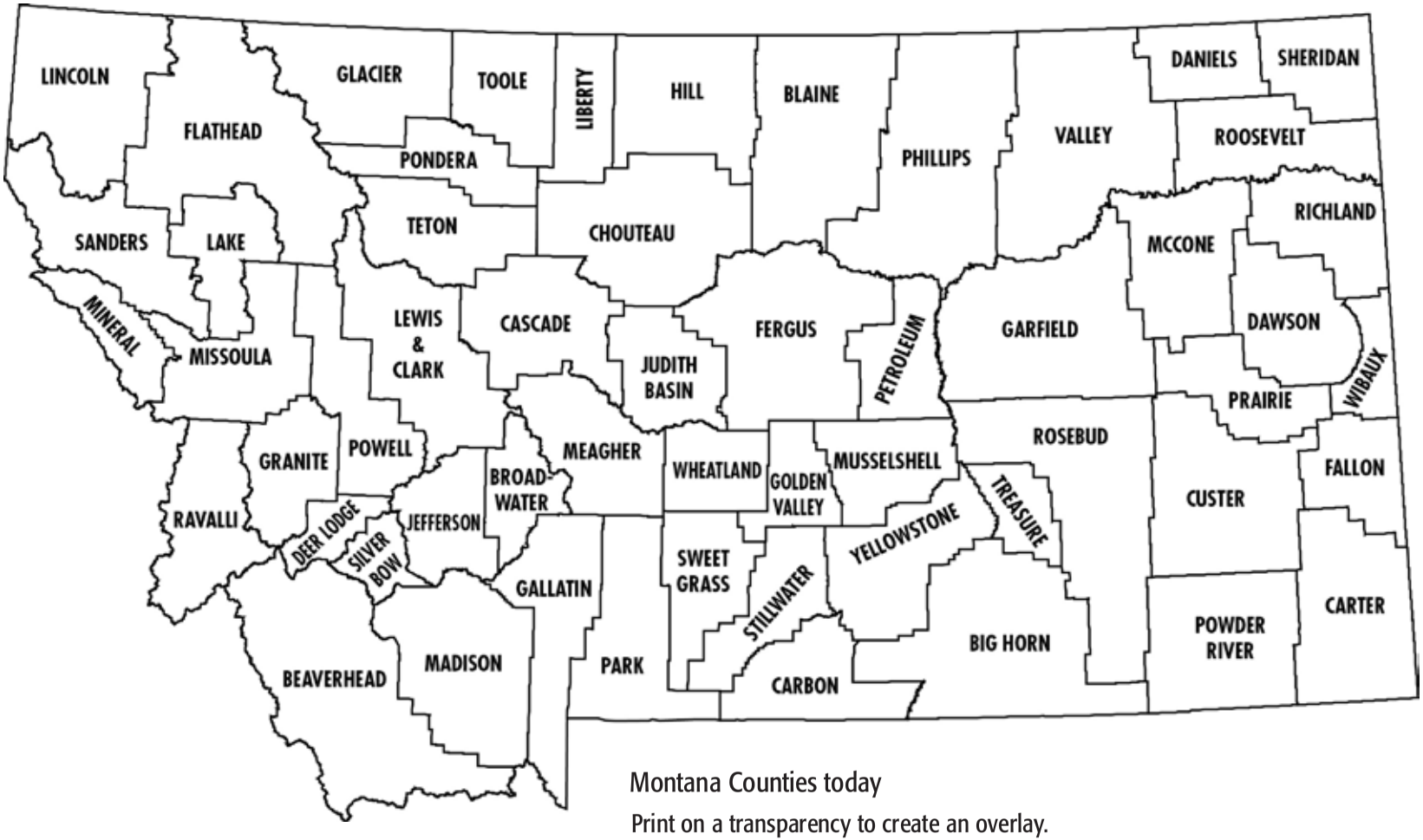
_____

6. What general conclusions, if any, about Montana's population in 1910 can you draw from this map? _____

_____



Percent of Foreign-Born White in Total Population, 1910



Montana Counties today

Print on a transparency to create an overlay.

Lesson 7: Montana's Twentieth-Century Immigrants: Mexicans, Hutterites, and Hmong

Essential Understanding

Twentieth-century immigrants came to Montana for the same reasons earlier immigrants did. They experienced both push factors and pull factors. Like earlier immigrants, they brought some of their cultural traditions with them. Like earlier immigrants, they had to decide what they wanted to retain and how much they wanted to assimilate.

Activity Description

Learn about three twentieth-century immigrant groups to Montana, primarily through a PowerPoint presentation.

Objectives

At the conclusion of these lessons, students will

- Understand more about the history of Latino, Hutterite, and Hmong communities in Montana
- Understand more about how push-pull factors influence immigration decisions
- Consider factors relating to assimilation and cultural preservation

Time:

One 50-minute class period

Materials

Footlocker Materials:

PowerPoint Lesson 7 (on CD and at http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson7.pptx

Mexican tortilla press (optional)

Castanets (optional)

Hutterite dress (optional)

Dia's Story Cloth: The Hmong People's Journey of Freedom, by Dia Cha, stitched by Chue and Nhia Thao Cha (New York and Denver, 1996) (optional)

Hmong story cloth (optional)

Classroom Materials:

Computer with internet connection and projector

Pre-Lesson Preparation

Download and preview the Lesson 7 PowerPoint and review script on page 65

Procedure

Show students the artifacts relating to the Mexicans, Hutterites, and Hmong (optional).

Read and discuss *Dia's Story Cloth* (optional).

Show the PowerPoint: Lesson 7: Welcome to Montana

Review: Why did the immigrant groups featured in this PowerPoint choose to leave their homelands to come to Montana? What traditions did they bring with them?

Discuss: How are these groups the same, or different, from other immigrant groups that came to Montana?

Introduce the words *assimilation* (to let go of your own culture and adopt the mainstream culture) and *cultural preservation* (to keep your culture). Discuss: How much has each group assimilated into mainstream Montana culture? How much of their culture have they preserved? What has influenced this?

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

Lesson 7: Welcome to Montana PowerPoint Script

[Slide 1] This production is provided the Montana Historical Society.

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

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

(Click) Beginning in the 1920s, **Mexican immigrants** moved into the Yellowstone Valley, recruited to work in sugar production. **The Hutterites** migrated to Montana during and after World War II to establish agricultural communities where they could practice their religion in peace. **Hmong refugees** came seeking shelter from the conflicts in Southeast Asia in the 1970s.

[Slide 4] Let's first take a look at the Mexican American community in Yellowstone Valley. Why did they choose to leave their homeland in Mexico to come to Montana? What are their stories? Did they bring any of their traditions with them?

[Slide 5] Long before Montana became a state, some of the region's first explorers, miners, trappers, and vaqueros came from Mexico.
Vocabulary
Vaqueros: cowboys

[Slide 6] In the 1920s, Mexico's population was expanding so quickly that it became hard to make a living there. At the same time, the United States' economy was booming. These push-pull factors convinced many Mexican families to move across the border into the United States. By 1930, over one thousand Mexicans came to the Yellowstone Valley to work in the sugar beet fields and factories.

[Slide 7] Growing sugar beets required an army of temporary workers to thin, cultivate, and harvest the roots.

(Click) So recruiters for the Great Western Sugar Company traveled to Mexico and to other states to bring back workers—mostly immigrants from Mexico along with Russian immigrants, those whose ancestors originally came from Germany and who still spoke German.

(Click) In 1924, over 3,600 Mexicans and 1,200 Russian Germans harvested 31,000 acres of sugar beets.

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

[Slide 8] Many of the Mexican farmworkers returned home, but some stayed. Esther Rivera grew up on the south side of Billings. "I am of Mexican descent, but I'm very much a part of Montana and a part of Billings. This is my hometown. My father worked at a hotel in Salt Lake City; that is where he was recruited from."

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

[Slide 9] Other Mexican and Mexican American farmworkers became migrant workers, who moved from place to place with their families, following the harvest.

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

(Click) Called *colonias* (Spanish for colonies), these farmworker neighborhoods were located behind the sugar beet factory. The Mexican

Colony in Billings had over 40 small one-bedroom houses, each with a woodstove and an outhouse.

[Slide 10] The sugar beet growers and companies were happy that the Mexican workers settled in Billings, but other people were less sure. Latinos faced prejudice. Sal Briceno, who grew up in the colonia, recalled that some Billings businesses posted signs that said "No Mexicans or dogs allowed."
Vocabulary
Latinos: Americans of Central and South American ancestry

[Slide 11] After World War II, things began to change. Agriculture became more industrialized so it required fewer workers. Many Mexican Americans left farm work and found better paying jobs or started their own businesses in Billings. At the same time, Latinos organized to end discrimination.

(Click) Today, Yellowstone County (which includes Billings) has about 7,000 Latino residents. Many come together every year for Billings' Annual Mexican Fiesta, "a cultural fair organized by the city's Mexican community to share their heritage and raise money for Our Lady of Guadalupe Church." Photo by James Woodcock, courtesy *Billings Gazette.*

Read more: http://billingsgazette.com/news/local/billings-mexican-community-shares-heritage-during-th-mexican-fiesta/article_db58add6-aedc-54c0-b478-54ee55cfb3e3.html#ixzz2hpZth0e1

[Slide 12] The Mexican immigrants who moved into the Yellowstone Valley in the 1920s left a vital gift by enriching the area's heritage. Without them, the sugar beet industry would not have succeeded. The region prospered in part because of the hard work of Mexican and Mexican American farmworkers and their families.

[Slide 13] What do you know about the Hutterites? What is their history? Where did they come from? Why are their clothes different? Let's explore and see what we can find out.

[Slide 14] The Hutterites are a Christian sect with roots in sixteenth-century Austria. Religion has shaped their history, and today religion remains central to everything the Hutterites do.

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

(Click) You might also know that Hutterites speak both German and English. This poster uses both the German Fraktur alphabet [left] and the modern German alphabet [right]. Fraktur (from Latin and means "broken script") was used to write the German language from the sixteenth century until the 1940s.
Vocabulary
Sect: group
Fraktur: From Latin, meaning "broken script"

[Slide 15] Another thing you might know about Hutterites is that they are successful farmers and ranchers and live in colonies—large farms where all property is held in common.

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

Photo by Mahalie Stackpole, Seattle, WA, USA [CC-BY-SA-2.0 (http://creativecommons.org/licenses/by-sa/2.0)], via Wikimedia Commons

[Slide 16] Hutterites value education for themselves and especially for their children. At age two and a half or three, children begin their education in their Kindergarten, which is a combination of childcare and preschool.

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

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

[Slide 17] The Hutterites have a distinct history. Jakob Hutter founded the Christian religious group in Austria in the sixteenth century. Hutter was a hat maker, and his last name comes from the German word for hat. The Hutterites take their name from the name of their founder.

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

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

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

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

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

Map by Karlis (own work) [CC-BY-SA-3.0 (http://creativecommons.org/licenses/by-sa/3.0) or GFDL (http://www.gnu.org/copyleft/fdl.html)], via Wikimedia Commons

Vocabulary
Persecuted: mistreated
Czar: ruler

[Slide 18] Their first stop was in the Dakotas, where they formed three sects, or colonies. Darius Walther was the minister of one of these colonies, and his people were called Dariusleut. A second colony took the name Lehrerleut, because their minister was a teacher and the German word for teacher is *lehrer*. The word leut (pronounced lite) means folk or people. The third colony was led by a blacksmith and took the name Schmeideleut. (Schmeide is German for blacksmith).

[Slide 19] The Hutterites had no problems in the United States until World War I. When the U.S. government decided that ALL able-bodied young men had to serve in the military, the Hutterites had to decide what to do.

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

(Click) In response, most Hutterites left the United States and moved to Canada in 1918.

Poster #1: "The Call to Duty Join the Army for Home and Country," published by Recruiting Committee of the Mayor's Committee on National Defense, [1917?] (N.Y.: American Lithographic Co.), Library of Congress, LC-USZC4-7565

Poster #2: "Come on, Boys! Do Your Duty by Enlisting Now!" Vojtěch Preissig, artist [1917], Library of Congress LC-USZC4-7313

[Slide 20] During World War II, problems arose once again—this time in Canada. Although both the United States and Canada created opportunities for conscientious objectors to serve peacefully, many people in Alberta were angry that the Hutterites refused to join the military. In 1942 the government of Alberta passed a law that prevented people from selling their land to Hutterites. In 1947

they passed a new law that made it difficult for Hutterites to purchase new land.

(Click) Because of this, many Hutterites ended up moving back to the United States, this time to Montana.
Vocabulary
Conscientious objectors: people who object to war on religious principle

Lonely soldier and recruiting poster on New Year's Eve, Detroit, Michigan, Arthur Siegel, photographer, 1942. Library of Congress LC-USW3-016481-C

[Slide 21] Today, the Hutterite population has grown to upwards of 50,000 people, with 500 self-sufficient colonies spread primarily throughout rural Montana, South Dakota, and Canada. The term *colony* refers to both the land and buildings that a particular group owns, and to the group of people that live there.

(Click) As of 2010, there are 15 Dariusleut and 35 Lehrerleut colonies in Montana. Each colony is home to between 60 and 200 people. [Essential Understandings of Montana Hutterites, published by Montana OPI, 2010] Map courtesy of Manitoba Historical Society

[Slide 22] Now let's look at the Hmong community in Missoula. Who are the Hmong and what brought them to Montana? Why would they leave their homeland in Laos? What are their stories? Did they bring any of their traditions with them? Why would they stay? Let's see if we can find the answers to some of these questions.

[Slide 23] Hmong refugees began arriving in the United States from Laos not long after the Vietnam War ended in 1975. The Hmong people have a long, proud history. In ancient times, the Hmong lived in remote areas of China. When the Chinese tried to force them to assimilate into the Chinese culture, the Hmong resisted.

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

Vocabulary
Assimilate: blend
Resisted: fought back

[Slide 24] Traditionally a freedom-loving people, the Hmong pride themselves on being hard working, making their living through farming, hunting, and trading. The Hmong have their own special music, dance, sports, and fashion—just like many other cultural groups.

[Slide 25] Why did the Hmong come to Montana? In the 1960s, the United States became involved in a war in Vietnam to fight against Communism. This war eventually moved into Laos. During this time, the United States military enlisted the Hmong as strong fighters to help fight.

The CIA promised the Hmong that if they helped the U.S. troops and the United States won, the United States would give them their own country within Laos. But, if the United States lost the war, the CIA promised to bring the Hmong who wanted to come to this country to live in safety.

(Click) The CIA also recruited Montana smokejumpers to fight and train with the Hmong in Laos, because the terrain in Laos has many mountains, just like Montana.
Vocabulary
Terrain: landscape
CIA: U.S. government agency

[Slide 26] In 1975, the war in Vietnam ended with a Communist victory. The Hmong were targeted as traitors because they had helped the Americans. Fearful of retaliation, thousands of Hmong people traveled from Laos and across the Mehkong River to Thailand, where they lived in refugee camps. It was a hard journey. To travel safely, families often hid during the day and traveled at night. They did not have enough food, and the mountain passes were cold and difficult to cross on foot. Many times stronger family members would have to carry the children and elderly. Can you imagine having to travel this way with your family to find protection and food?

Vocabulary

Traitors: people who turned against their government

Retaliation: revenge

Refugee camps: safe areas

[Slide 27] Jerry Daniels, a rugged outdoorsman from Missoula, Montana, was one of the smokejumpers who trained and fought alongside the Hmong soldiers. He formed a deep bond with many of the people and became good friends with General Vang Pao, the leader of the Hmong. After the war, Jerry Daniels worked hard to help resettle thousands of Hmong in the United States. Because of the connection with Jerry Daniels and the Montana smokejumpers, Missoula was one of the first places the Hmong settled when they came to this country.

[Slide 28] Many people think that the elderly men within the Hmong community and Missoula area are just gardeners, janitors, or people who sell their goods at farmers' markets during the summer.

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

[Slide 29] Since 1975, the Hmong have tried to straddle two worlds. They continue to celebrate their own traditions, while becoming part of the Missoula community.

Kao Nou Thao's parents came from Laos in 1980, and the family became active members of both the Hmong and Missoula communities. She said they wanted to settle here because the mountains reminded them of Laos.

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

[Slide 30] Montana is a rich patchwork of people whose ancestors came from many different places.

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

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

Lesson 8A, 8B: What Would You Bring? What Would You Save?

Lesson 8A: What Would You Bring?

Essential Understanding

Immigrants brought their culture, ideas, and traditions with them. When they arrived in Montana, they adapted and assimilated. They chose to let go of some beliefs and traditions, while preserving and passing down others. Each family made (and makes) its own choices about what to keep, what to let go, and what to pass along to the next generation.

Activity Description

Students will create a list of items they would pack if they were moving to a new place and could only take one bag. Students will also create a list of things they would miss about their hometown if they moved away.

Objectives

At the conclusion of these lessons, students will

- Have greater empathy for the immigrants who settled Montana

Time

30 minutes

Materials

Classroom Materials:

Computer with internet connection and projector

Video clip: "Arrival of Immigrants, Ellis Island," created by American Mutoscope and Biograph Company, 1906 (http://video.scholastic.com/services/player/bcpid1483505113001?bckey=AQ~~,AAAAAFv844g~,BASb5BU03X8ZlWnhQhMx26_d7M5f72ZE&bclid=0&bctid=1884170233) OR photographs of luggage at Ellis Island (http://teacher.scholastic.com/activities/immigration/tour/stop3.htm)

Paper, pencils

Pre-Lesson Preparation

Check to see if your system will allow you to stream the video "Arrival of Immigrants, Ellis Island," created by American Mutoscope and Biograph Company, 1906. If it does, bookmark it. If it does not, plan to project or print out the photographs of immigrants at Ellis Island with luggage.

Procedure

Ask the class if anyone has ever moved. Ask them how they moved their belongings and how many boxes of things they moved. Then ask them to imagine moving to the United States from Europe in the early 1900s. Tell them that there is an early movie showing people leaving with their belongings from Ellis Island. Ask them to pay particular attention to the types and quantity of luggage that people are carrying in this film.

Show the film

Talk about the fact that many people coming to the United States were relatively poor. They had to have enough money to pay for their passage (so they weren't impoverished), but many could not afford to bring many things with them.

Ask students to create two lists:

1. A list of what they would bring if they were moving to a foreign land and could only take one suitcase.
2. A list of what they would miss from home (tell students to include items that could be packed—but that they don't have enough room for in their suitcase—or that are much too big or impossible to bring, like a favorite restaurant or park, special friends, etc.)

Have students share their lists with the class.

Look at the objects in the trunks. Discuss why people might have wanted to have these objects.

Ask: Which objects do you think would have actually been brought by immigrants? Which ones might have been created in Montana by immigrants using the knowledge or skills they brought with them? Which ones do you think immigrants bought here after they were settled—or had sent to them from their home countries later?

Teachers should note: Many times immigrants could not bring over much, and many did not have much money. Thus, an immigrant from Sweden very likely would not have brought a rosette to make cookies. But she might miss these cookies, and when she was settled—and after she had earned more money—she might buy herself a rosette so she could continue the cookie-making tradition.

Lesson 8B: Family Heirloom Project

Essential Understanding

Your family's stories and history is important. Objects can help us remember stories and connect us to the past. Families also can pass down intangible heirlooms: traditions, stories, recipes, phrases, and jokes that also provide connection.

Activity Description

Students will interview an older family member about family traditions and family heirlooms. (This activity has been adapted from a lesson plan created by Renee Rasmussen when she taught at Chester High School.)

Objectives

At the conclusion of these lessons, students will

- Understand more about their families' history, traditions, and culture
- Have learned how to write a letter
- Have learned how to conduct an interview
- Have shared information they have gathered in writing

Time

One to four 50-minute class periods (plus homework)

Materials

User Guide Materials:

Worksheet (page 73)

Student-provided Materials:

Camera (or other means of taking a picture, like a cell phone), optional

Pre-Lesson Preparation

Bring to school an object of personal or sentimental value to you that does not have much monetary value and is not too fragile. If possible, choose something passed down from a previous generation.

Think through a method for students to provide photos of their heirloom and/or interviewee to include with their final product. Make a plan for students who don't have a way to print images (for example, can they text or email an image taken on a cell phone to you or the school for you to print out?) and/or make the image portion of the assignment optional.

Procedure

Show students your treasured object (it could be a photograph, a letter, or something three dimensional). Talk about why it is important to you.

Ask students to think about things they personally have saved and have them share. Ask: Why do we save things? What do those things represent? Do they have value outside of money?

Tell your students that objects that are saved and passed down from one generation to the next are called heirlooms. In addition to passing down physical objects, families also pass down stories, songs, recipes, and other traditions that are "intangible" (unable to be touched). These intangible things are as important as physical things.

Tell students that you want them to interview a parent, grandparent, or another older adult who is important to them about family heirlooms and traditions or other things that have been passed down through the generations.

Have students write a formal letter requesting an interview. Talk about the parts of a letter, what the letter should say, and provide a model format. Here is a sample:

Dear Grandma:

I am working on family history for a school project and it would be very helpful if I could sit down and talk with you. I am particularly interested in talking about family heirlooms and traditions. Has anything been passed down in our (or your) family? If so, I would enjoy seeing the family heirloom and talking about its history and why you have saved it. If possible, I would also like to take a picture of it.

I'm also wondering about other things that have been passed down. Do you have any special traditions or recipes that your parents or gandparents taught you that you still do or make?

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

Thank you for your help!

Share the following interview tips:

- Find a quiet time and place to talk where you won't be interrupted.
- Remember to listen closely and ask follow-up questions. Your goal is NOT just to fill out the worksheet; it is to get information about what has been passed down in your family and why. The best projects will be done by the best listeners.
- Some people mistakenly think that an heirloom has to have monetary value. This is not true. An heirloom is anything that someone has saved to pass down to future generations. If the person you are interviewing can't think of any heirlooms, ask them about family photographs. These are heirlooms too.

Distribute worksheets. Talk about interviewing and provide an opportunity for students to practice on each other, using the interview questions (but perhaps adapting the first question to focus on objects they personally have saved). Encourage students, as a warm-up, to ask their parents: If there was a fire and you could only save one thing (besides pets and people), what would it be and why?

After students complete their interviews and interview worksheets, have them write a one-page paper using information from the interview. Let your students know that good researchers always collect more information than they can include in their final product. Part of becoming a good writer is choosing the most important or interesting details to include. Ask students to include a picture of their heirloom (or a copy of the recipe or song or saying or story) with their paper.

Have students share their final project with the person they interviewed.

Heirloom Interview Questions

(Record answers on a separate sheet of paper.)

Do you have anything that used to belong to your parents or grandparents? ☐ **yes** ☐ **no**

What is it?

What is its history?

How did you come to own it?

Why do you keep it?

What do you hope will happen to it in the future?

Is there anything else important I should know about this item?

(If possible, student should take a photo of the item. If you can't take a photo, please describe it in writing.)

What has been passed down in your family that we cannot touch (for example, recipes, traditions, songs, stories, sayings)?

Can you share one of those things with me?

Who taught it to you?

Who have you taught it to?

What do you hope will happen to it in the future?

Lesson 9: Festival of Nations

Essential Understanding

Montana has historically been a very diverse place. Immigrants brought their food traditions with them. Many families passed down these food traditions.

Activity Description

Students (with the help of their families) will cook a dish from a country that was home to one of Montana's immigrant groups. The class will share these dishes in a World Festival.

Objectives

At the conclusion of the lesson, students will have

- Learned more about the foodways of the immigrants who came to Montana
- Practiced cooking, including measuring and following written directions
- Located the country of origin of Montana immigrants on a map

Time

One to two 50-minute class periods, in addition to time outside of class

Materials

Footlocker Materials:

Butte's Heritage Cookbook

Classroom Materials:

Copies of a world map (one for each student)

Pre-Lesson Preparation

Send a letter home, describing the project to parents and inviting them to attend your festival.

Procedure

Ask students, with the help of their parents, to create a dish from the country of their choosing. Tell them they can find many ideas in the cookbook provided with the footlocker or they can use a family recipe.

In addition to bringing their dish, students should bring the following to display with their dish:

- A world map on which they have marked the dish's country of origin AND drawn a line connecting that country to Montana (via New York, if the country is in Europe, or San Francisco, if the country is in Asia).
- A copy of the recipe they used.
- Share the food with classmates and invited guests.

Option

Use this lesson in conjunction with Lesson 2B: Creating an Immigration Museum. (The World Festival can also be an opportunity for parents to view the museum.)

III. Student Narratives

Historical Narrative for Students

Today, most Montanans were born in the United States. It wasn't always that way. In 1890 about 1 in 3 Montanans were born outside the United States and more than half had at least one foreign-born parent.

Some Words You Should Know

There are two words that are used to describe people who move from one country to another: ***immigrants*** and ***emigrants***. There are also two words to describe the act of moving: ***immigrate*** and ***emigrate***. When we talk about leaving a country, we use the word *emigrate* (or *emigrant*). When we talk about arriving in a country, we use the words ***immigrate*** and ***immigrant***. One way to remember the difference is to think about the first letter. Emigrate and emigrant start with the letter E as in *exit* (or leave). Immigrate and immigrant start with the letter I as in *in* (for come in).

Why Did People Come to Montana?

It is hard to decide to pull up roots and move to a foreign land. People needed good reasons—both to leave their homes and to go to a specific place. Historians call these reasons "push-pull factors." Push factors include war or not being able to find a job. These bad things push people to leave their homes. Pull factors are the good things that attract people to move to a new place—like peace, jobs, and freedom.

Montana's First Peoples

People have lived in the place we now know as Montana for at least 12,000 years. The pull factors that brought them here included good hunting grounds. After Europeans started settling the eastern United States, they pushed many tribes from their homes. Some of those

A Métis family in a Red River cart. MHS PA PAc 950-580

tribes came to Montana. Each tribe who came to Montana had (and still have) a fully developed culture. They had (and have) distinct languages, clothing, celebrations, ceremonies, and family structures. The Indian tribes who still live in Montana include the Chippewa/Cree, Dakota/Lakota, Salish/Pend d'Oreille, Kootenai, Blackfeet, Gros Ventre, Assiniboine, Northern Cheyenne, and Crow.

The Fur Trade

French, Scottish, Irish, and English fur traders started coming to this area in the mid-1700s. Like all newcomers to the country, the traders and trappers adapted to the land and learned new ways of doing things from those people who were already here. Indians and European-American fur trappers and traders shared many survival techniques. Many French trappers established very close relationships with the Indians, and many married Indian women. A new culture of people was created through intermarriages—Métis, a French word meaning "mixed blood."

The Gold Rush

Many non-Indians came to Montana during the gold rush. People came to Montana's mining camps from all over the nation and world. Among them were Jewish merchants, who arrived in Montana from the Colorado and California goldfields, or directly from Germany. These merchants helped Helena grow into an important commercial and banking center.

Europeans weren't the only early immigrants to Montana. Many Chinese came to the Montana gold frontier. Civil war and other problems in China provided the push factors. The discovery of gold provided the pull factor. Chinese immigrants worked as miners. They also established many businesses such as laundries, restaurants, grocery stores, tailor shops, and farms.

The Railroad

Immigrants from China, Japan, Sweden, Slovenia, Italy, and elsewhere built the railroads that came to Montana. Once the

Japanese railroad workers near Garrison, Montana, 1907. MHS PA CM & St. Paul Collection

tracks were laid, the railroads connected Montana to the outside world. Railroads brought more workers and settlers to Montana, and made it possible for large businesses (especially mines) to grow. The railroads also needed coal to run. New coal mines opened in towns like Bearcreek, Belt, and Red Lodge. Workers came to work in these mines from Croatia, Serbia, Italy, Slovenia, and Finland. They also came to join the Irish and Cornish miners working in the Butte copper mines. In its prime, Butte had immigrants from 35 different countries.

People who immigrated to Montana usually already knew someone living here. Maybe a family member or friend already lived here, or maybe it was just someone from their same town. "Chain migration" is the term historians use to describe the way immigrants from a particular town followed others from their community to new homes. Successful immigrants would write home about jobs and prospects. They would also help people from their home countries get settled once they arrived. Chain migration explains why Lewistown became known for its Croatian stonemasons.

Chain migration also allowed countrymen to band together for mutual support. Once enough people arrived from the same country, they often started churches where they could worship together in their own language. They also started organizations (clubs) that met regularly. For example, many Irish immigrants joined the Ancient Order of Hibernians. Members helped each other when they got sick. They also had parties and picnics and celebrated holidays together. The children and grandchildren of immigrants joined these groups in order to preserve their traditions.

Homesteading

Homesteading attracted even more immigrants than mining did. People came from all across Canada and Europe, but especially Scandinavia, because they wanted to own their own farms. They found out about opportunities in Montana from friends and family members already here (chain migration). They also learned about opportunities from the railroads. The railroads wanted farmers to come to Montana so they could have more customers, so they published advertisements in many different languages. They also hired speakers to travel across Europe to help people immigrate.

Recent Immigrants

Large-scale immigration to Montana ended in about 1920, with the end of the homestead boom, but the state has continued to attract some foreign immigrants. The Mexican Revolution was a push factor that sent many people from Mexico north looking for work. Farmers needed people to work in the sugar beet fields in eastern Montana (the pull factor), and many Mexicans found jobs there.

German-speaking Hutterites came from Europe seeking religious freedom. Hutterites live on large farms called colonies. The first colony in Montana was established in 1911, but most Hutterites came to Montana after World War II.

In the late 1970s, many Hmong settled in Montana, particularly in the Missoula area. The Hmong, or "hill people" of Southeast Asia, fought on the same side as U.S. troops during the Vietnam War. After the war, they were chased from their homes in Laos and Vietnam. Now many make Montana their home.

How Immigration Shaped Montana

Not all immigrants came to Montana planning to stay. Many wanted to move back home after they had made enough money to buy a farm or business. But enough immigrants did stay to make Montana the state it is today. Those who came before us have influenced who we are now, including where we live, what we eat, what games we play, what objects we find meaningful, and how we celebrate special occasions.

Amazing Montanan Biography—

Evelyn Jephson Flower Cameron (1868–1928)

Why would a member of the British upper class choose to live in eastern Montana Territory in 1889?

Evelyn Jephson Flower Cameron grew up in a wealthy family. Her house had 15 servants. Her mother was a composer, and music filled their home. Even Evelyn's clothing was special. One of the outfits she brought to Montana was made with red satin and black lace.

In 1889, she married Lord Ewen Cameron, a member of the British nobility. Ewen was an author and a naturalist (someone who studies nature). He wrote about birds and animals. Evelyn and Ewen chose to honeymoon in Montana because they loved to see wildlife and to hunt.

Evelyn was fascinated by the badlands, especially the sandstone formations. They were like wind-carved sculptures. Together Evelyn and Ewen decided to make Montana their home. They believed they could strike it rich by raising horses to sell back in England. So Evelyn traded her life of privilege for a life of adventure in Montana.

The Camerons settled on a ranch in eastern Montana. Life on their ranch was difficult. They had very few luxuries, and Evelyn did most of the ranch work herself. Even so, Evelyn loved living in Montana. In 1911, she wrote her niece back in England: "Manual labour [hard work done with your hands] ... is all that I care about, and, after all, is what will really make a strong woman. I like to break colts, brand calves, cut down trees, ride & work in a garden."

Evelyn Cameron, baking bread, 1904. Photo by Evelyn Cameron, MHS PA PAc #90-87

Pedestal Rock, north of Fallon, Montana. Photo by Evelyn Cameron. MHS PA PAc #90-87.G026-002

Evelyn kept a daily journal noting the weather, her chores, and what she prepared for meals. She wrote down how long it took her to do different jobs, like making butter, and how much coal she used each month. She listed the animals she was taking care of and what she harvested from her garden. She wrote about surviving in Montana and about her adventures.

Lucile and Paul Burt, 1904, photo by Evelyn Cameron, MHS PA PAc 90-87

Evelyn was always busy. Even though she was born into a wealthy family, she and Ewen did not have much money. So Evelyn worked hard. In addition to helping run the ranch, she tried to earn money by taking in boarders (people who would pay to live on the ranch). Then she tried selling vegetables she grew in her garden. Finally she started a photography business.

Cameras were harder to use during Evelyn Cameron's time than they are today. Evelyn learned how to use a camera and print photographs from one of her boarders. Then she started taking pictures to illustrate the articles Ewen wrote about birds and wildlife. One series of photos she took were of eagles. Evelyn documented their growth from eggs to young eaglets to young adults.

In the early years of photography there were no telephoto or zoom lenses for cameras. To get close-up pictures of the eagles, she had to climb a steep cliff while carrying a nine-pound camera and tripod (a three-legged stand for supporting a camera). Then she would wait patiently until she could get the picture of the bird or animal. Evelyn shared her pictures with her family back in England. Even so, it was hard for them to imagine what her life was like.

As a professional photographer, Evelyn took pictures of her neighbors, their families, and their celebrations. Her pictures showed what life was like on the prairie for homesteaders. Through her pictures we can see how the community changed.

We have a much clearer picture of eastern Montana in the 1890s and 1900s because of Evelyn's writing and photographs. These photographs let us see what life was like there. Evelyn Cameron died in 1928, but her work is still remembered.

Female eaglet, two months old and able to fly, circa 1905. Photo by Evelyn Cameron, MHS PA PAc 90-87-G012-005

Amazing Montanan Biography—

George Oiye (1922–2006)

[pronounced -oi- as in boil, and -ye- with a long-a-sound, such as in hay]

Most pictures of George Oiye show him smiling. He loved to live his life having fun, no matter what the situation—even during his first military training. Prankster George and a friend caught and dangled a tarantula from a string above a bald-headed commander's bed while he was sleeping! The commander was bitten upon awaking, but did not become deathly ill, and somehow George and his good friend "Sus" escaped severe punishment.

Born February 19, 1922, to Japanese immigrants Tom and Taka Oiye, who worked as miners near Basin, George grew up in Logan and Three Forks when the family moved there so that George's father could work in the nearby cement plant. The family also bought a small farm and raised vegetables. The Oiyes expected their children to work hard, do well in school, and get along well with everyone. George met their expectations entirely. Not only did he excel academically, but he was also extremely well liked by his classmates, loved to fish and hunt (becoming a good shot with a rifle), and quarter-backed the Three Forks Wolves six-man football team in 1939 to a division title, undefeated.

George Oiye, a gifted engineering student at Montana State College (now MSU) responded the same way thousands of his fellow Montanans did after the December 7, 1941, Japanese attack on Pearl Harbor—he immediately tried to enlist in the military and serve his country. He specifically wanted to serve in the Army Air Corps. Even though he was healthy, strong, and intelligent, the military looked upon him with suspicion and distrust because of his ancestry. He was rejected from service based on the fact that he was a second-generation Japanese American. Disappointed but not defeated, George continued on in college, maintaining high grades. He also continued to inform as many people as possible that he still wanted an opportunity to serve his country.

COURTESY OF VANNESSA PALLISTER

George Oiye

Finally in 1943, two of his college professors appeared in front of the Adjutant General of the Army Air Corps and defended George's right as an American citizen to enlist. He was told that he had to pass a physical examination and produce five letters of commendation (formal statements of praise) from prominent citizens, both easily done. But his goal of being a member of the Army Air Corps was never accomplished. By this time in the war, President Roosevelt had established a special military fighting force—the 442nd Regimental Combat Team—made up entirely of Japanese Americans (also called Nisei). Much to his dismay, he was sent to join a field artillery battalion as part of this unique unit. Growing up, George had avoided his identity as a Japanese American. Now, he was immersed in this identity. He learned more than he had ever known before about being Japanese American and found strength and pride. His group

trained twice as long as other groups because the military was not sure where the 442nd should be used in the war. When they were finally sent to fight in Italy and then on to France and into Germany, they were extremely well trained, excellent sharpshooters, in top physical condition, and with the motto "go for broke"—all qualities that helped them become the most decorated fighting unit of its size in American history.

George quickly rose into positions of leadership, demonstrating kinship with his fellow soldiers, courage and calm, and always making wise decisions even while under devastating fighting conditions and often close to death. He observed and remembered, as best he could, the local people and the effects of war upon them. He recalls a French woman standing out in the street during a battle between German and American soldiers. She was sweeping rubble from the street in a vain attempt to cope with war's reality. He remembers how hard it was to shoot at the young 16- and 17-year-old German soldiers. Finally, George's unit helped liberate some of the Nazi concentration camps—a task that made him even more keenly aware of how horrible war could be. By the end of duty, the 442nd had suffered the loss of half its soldiers.

During World War II the Oiye family also endured racism. George's father, Tom, lost his job at the cement plant, and one of George's sisters and her husband, residents of California, were placed in a Japanese detention center.

After World War II, back home in Montana, George realized that he was not quite ready to go back to college. He needed time to adjust from his war experiences. He worked as a farmer and a railroad hand for a bit, and then moved to California in 1948 where he graduated from college and pursued a career in the aeronautics field. He married Mary Sumie Toyoda, a Japanese American woman. They raised two children. Although George and his wife lived in California, George stayed in close contact with his Missouri Headwaters roots. He came home almost every summer to fish. His experience with his fellow Nisei soldiers in World War II led him to a lifelong commitment to preserving their story, sharing their proud service to the United States, and celebrating his ancestry.

Vocabulary List

Ancestor: A grandparent, great-grandparent, or great-great-grandparent, etc. A person you are descended from.

Ancient Order of Hibernians: An Irish Catholic club. You have to be both Irish and Catholic to belong.

Artifact: An object made by a human being, often something of cultural or historical interest.

Assimilation: To become similar. To let go of your own culture and adopt the mainstream culture.

Boom: A length of time of great prosperity or rapid economic growth.

Chain migration: When family or friends join those who are already established in a new country.

Cultural preservation: To keep your culture.

Culture: The characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music, and arts.

Diversity: Variety, especially the inclusion of different types of people.

Economy: Buying and selling of products and services.

Emigrant: Someone who leaves his or her own country to live in another. (**Hint:** Emigrant starts with E as in Exit.)

Emigrate: To leave a place (like a country) to settle elsewhere. (**Hint:** Emigrate starts with E as in Exit.)

Ethnic: People of a particular race or country who share a distinctive culture.

European: Someone from Europe.

Famine: Extreme scarcity of food.

Folklore: Customs, beliefs, stories, and sayings of a people handed down from generation to generation.

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

Genealogy: The study of a family's history.

Heirloom: An object passed from one generation to the next.

Heritage: Legacy, something that has been passed down from an ancestor.

Homeland: One's native land.

Homesteader: Someone who received land from the U.S. government in exchange for farming that land.

Hypothesis: An educated guess to be tested against evidence.

Immigrant: A person who has come to a foreign country to live. (**Hint:** Immigrant starts with I as in In.)

Immigration: The process of entering another country in order to live there permanently.

Intermarriage: A marriage between people of different races, religions, or ethnicities.

Métis: A group of people who trace their heritage from European (mostly French or Scottish) fur traders and First Nation (Native American—mostly Chippewa and Cree) peoples.

Pull factor: Something good in another country that gives you a reason to come (a pull).

Push factor: Something bad at home that gives you a reason to leave (a push).

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

Stonemason: A person who builds with stones.

Surmise: to guess that something is true based on the information you already know.

Tradition: A belief, custom, or way of doing something that is passed down from parents to children.

Voyage: A long trip.

IV. Resources and Reference Materials

Additional Resources on Immigration

Useful Websites

"Hutterian Brethren," Accessed May 31, 2013, http://www.hutterites.org/.

The Hutterian Brethren website was originally created in 1996. Stories has been written or shared by several individuals; photographs are also included.

"Mansfield Library online exhibit on immigration," Accessed May 31, 2013, http://content.lib.umt.edu/omeka/exhibits/show/immigrant-montana

This exhibit features materials reflecting the experience of immigrants in Montana.

"Hmong Missoula," Accessed May 31, 2013, http://www.hmongmissoula.com/.

This is a website that lets you know what is going on in the Hmong community in Missoula, Montana.

Picture Books

Bunting, Eve. *A Picnic in October*. San Diego: Harcourt Brace, 1999.

A boy finally comes to understand why his grandmother insists that the family come to Ellis Island each year to celebrate Lady Liberty's birthday.

Fleischman, Paul, and Bagram Ibatoulline. *The Matchbox Diary*. Somerville, MA: Candlewick Press, 2013.

Follow a girl's perusal of her great-grandfather's collection of matchboxes and small curios that document his poignant immigration journey from Italy to a new country.

Levinson, Riki, and Diane Goode. *Watch the Stars Come Out*. New York: Dutton, 1985.

Grandma tells about her mama's journey from Europe to America by boat, years ago.

Say, Allen. *Grandfather's Journey.* Boston: Houghton Mifflin Company, 1993.

A Japanese American man recounts his grandfather's journey to America, which he later also undertakes, and the feelings of being torn by a love for two different countries.

Articles and Books for Upper Grades and Educators

Bozeman Chronicle. "Growing up Hispanic not easy in Montana," Accessed June 3, 2013, http://www.bozemandailychronicle.com/special-reports/immigration/article_bed68d12-fbcd-11e1-9803-0019bb2963f4.html

This article discusses the difficulties of growing up Hispanic in Bozeman, Montana.

Bozeman Chronicle. "Illegal Crossing to University Student," Accessed June 3, 2013, http://www.bozemandailychronicle.com/special-reports/immigration/article_47135bf0-fafd-11e1-9a54-001a4bcf887a.html

This article recounts one girl's illegal border crossing to becoming a university student.

Kroes, Rob. "Windmills in Montana: Dutch Settlement in the Gallatin Valley." *Montana The Magazine of Western History*, Vol. 39, No. 4, The Centennial West: Society and Culture (Autumn, 1989), pp. 40-51.

Stable URL: http://www.jstor.org/stable/4519252

This article looks at cultural continuities of Montana's Dutch immigrants.

Lampi, Leona. "Red Lodge: From a Frenetic Past of Crows, Coal and Boom and Bust Emerges a Unique Festival of Diverse Nationality Groups." *Montana The Magazine of Western History*, Vol. 11, No. 3 (Summer, 1961), pp. 20-31.

Stable URL: http://www.jstor.org/stable/4516494

This article about Red Lodge, Montana, discusses the coal-mining town's diverse population of Finns, Italians, and other nationalities.

Mercier, Laurie K. "We Are Women Irish: Gender, Class, Religious, and Ethnic Identity in Anaconda, Montana." *Montana The Magazine of Western History,* Vol. 44, No. 1 (Winter, 1994), pp. 28-41.

Stable URL: http://www.jstor.org/stable/4519649

This article looks at gender, class, and ethnic identity in Anaconda, Montana, and their role in shaping Irish immigrant women's lives.

Mercier, Laurie K. "Memories of Sidney and Lower Yellowstone." *Montana The Magazine of Western History,* Vol. 35, No. 4 (Autumn, 1985), pp. 78-83.

Stable URL: http://www.jstor.org/stable/4518929

Focused on the history of Sidney and the sugar beet industry, this article includes interviews with four Montanans, including Mary Jensen from Italy, and Santos Carranza from Mexico.

Mercier, Laurie. "Creating a New Community in the North: Mexican Americans of the Yellowstone Valley." *In Montana Legacy: Essays on History, People, and Place*, edited by Harry W. Fritz, Mary Murphy, and Robert R. Swartout, Jr. Pp. 221-246. Montana Historical Society Press, 2002.

This essay traces the evolution of the Mexican American community in the Yellowstone valley.

Pallister, Casey J. "George Montana Oiye: The Journey of a Japanese American from the Big Sky to the Battlefields of Europe." *Montana The Magazine of Western History,* Vol. 57, No. 3 (Autumn, 2007), pp. 21-33, 94-96. Stable URL: http://www.jstor.org/stable/25485634

This article recounts the story of a Japanese Montanan's upbringing in Montana and his service during World War II.

Swartout, Robert R. Jr. "Kwangtung to Big Sky: The Chinese in Montana, 1864-1900." *Montana The Magazine of Western History,* Vol. 38, No. 1 (Winter, 1988), pp. 42-53.

Stable URL: http://www.jstor.org/stable/4519115

This article traces the Chinese experience in Montana.

Wong, Flora with Tom Decker. *Long Way Home: Journey of a Chinese Montanan*. 2011.

This memoir, suitable as a "read-aloud" for younger students, recounts the remarkable story of Flora Wong. Born in China, Flora moved to Helena at age 19, after an arranged marriage to a Montana Chinese merchant. In Helena, she grew into a wife, mother, business owner, and athlete.

Zellick, Anna. "We All Intermingled': The Childhood Memories of South Slavic Immigrants in Red Lodge and Bearcreek, Montana, 1904-1943." *Montana The Magazine of Western History,* Vol. 44, No. 3 (Summer, 1994), pp. 34-45.

Stable URL: http://www.jstor.org/stable/4519703

Slavic immigrants to Montana recount their childhood memories in the coal towns of Red Lodge and Bearcreek.

Zellick, Anna. "Fire in the Hole: Slovenians, Croatians & Coal Mining on the Musselshell." *Montana The Magazine of Western History,* Vol. 40, No. 2 (Spring, 1990), pp. 16-31.

Stable URL: http://www.jstor.org/stable/4519291

This article discusses the Slovenian and the Croatian immigrants' impact on the mining towns surrounding the Musselshell River.

Zellick, Anna. "The Men from Bribir." *Montana The Magazine of Western History,* Vol. 28, No. 1 (Winter, 1978), pp. 44-55

Stable URL: http://www.jstor.org/stable/4518232

This article traces the migration and experiences of Croatian stonemasons who moved to Lewistown, Montana, in search of work.

For Educators

Cha, Dia. *Teaching with Folk Stories of the Hmong: An Activity Book* (Learning Through Folklore Series). Englewood, CO: Libraries Unlimited, 1991.

This book provides activities based on Hmong folktales and traditions to teach students about Hmong culture.

"Immigration: Then and Now," Accessed June 3, 2013, http://www.scholastic.com/teachers/lesson-plan/immigration-then-and-now

This is a website that teachers can use to take a look at how immigration has been viewed in America.

"My Multicultural Self," Accessed June 3, 2013, http://www.tolerance.org/activity/my-multicultural-self

Before endeavoring to develop cultural knowledge and awareness about others, we must first uncover and examine personal social and cultural identities. This exercise helps students embrace the concept of being culturally responsive and culturally sensitive.

"My Family Journey!" Accessed June 3, 2013, http://www.tolerance.org/activity/my-family-journey

Activities will help students identify different aspects of culture to understand their own cultural history and identify why their cultural history is important and how they contribute to society. Activities also encourage students to understand, appreciate, and respect differences and similarities among their classmates' cultures.

YouTube Videos (Short relevant clips on Montana ethnic groups)

Hmong:

"Hmong Celebration,"Accessed June 3, 2013, http://www.youtube.com/watch?v=yXMBn9q06mM

This is a YouTube video of the Missoula Hmong's 2009-10 New Year Celebration.

"Threads of Life," Accessed June 3, 2013, http://www.youtube.com/watch?v=ihf6ELqEma4

This YouTube video shows the Hmong working on needle art in traditional ways.

Hutterite:

"Hutterite Serenade," Accessed June 3, 2013, http://www.youtube.com/watch?v=loY0GJRPzUQ

This is a song by a group of Hutterites, mostly girls. They have no music instructor, no sheet music, and no instruments.

"A Week in the Life of a Hutterite Child," Accessed June 3, 2013, http://www.youtube.com/watch?v=AYMcDQsgFGw

This YouTube video discusses a photography project that involved giving cameras to Hutterite children for them to document their lives. The video provides insight into growing up on a Hutterite colony.

Tools for Working with Historic Photographs

Historic photographs are powerful primary sources, and there are many tools and techniques to help your students learn to analyze photographs.

Visual Thinking Strategies (VTS). Developed first as a way to engage students in analyzing fine art, this technique uses "open-ended questioning and student-centered facilitation techniques, including strategies for listening and paraphrasing, to create student-driven and engaging group discussion environments." It also engages "students in discourse … with an emphasis on providing evidence while considering and building off the contributions and perspectives of their peers." (http://vtshome.org/what-is-vts/professional-development) Lesson 1A and Lesson 5 both have teachers using this technique to help students analyze and discuss an image. Learn more about VTS, and watch experienced teachers use the technique with different age groups, from kindergarten to adults, at http://vtshome.org/.

Crop It. Rhonda Bondie describes this "four-step hands-on learning routine" in an article she wrote for Teachinghistory.org: http://teachinghistory.org/teaching-materials/teaching-guides/25697. In this routine, "teachers posing questions and students use paper cropping tools to deeply explore a visual primary source." A template for making the Crop It Tool is on page 88.

Primary Source Thinking Triangle Activity. http://primarysourcenexus.org/2012/04/connecting-common-core-primary-source-thinking-triangle-activity/. The Barat Education Foundation created this tool, which "requires students to use higher level thinking skills as they interact with a primary source image. The thinking triangle also gives students practice in the visual equivalent of Common Core State Standards (CCSS) reading anchor standard 2." A copy of their handout is on page 89.

The National Archives created a special **Photograph Analysis Worksheet**, which we modified for lower grades. A copy of that worksheet is on page 96. The National Archives Document Analysis Worksheets (including the one used with photographs) can be found on their website: http://www.archives.gov/education/lessons/worksheets/.

In conjunction with other tools (like the Crop It Tool or the Photograph Analysis Worksheet), Billings teacher Ruth Ferris has students **use transparency overlays with crosshairs** when analyzing photographs. This both introduces the idea of quandrants (reinforcing the math curriculum) while helping them identify elements of composition. (For example, students will often find the most important figure or interesting item in a photograph is near the center of the crosshairs.) Sometimes she has students cover all but one quadrant with white paper so they can focus on one part of the photograph at a time. A crosshair template is available on page 90 to print on transparencies to use as overlays. You can find six pre-made transparencies following page 89.

You can print out additional copies of the images included in this footlocker from the PowerPoint file (included on the enclosed CD and posted online at http://mhs.mt.gov/Portals/11/education/docs/footlocker/Immigrants/Lesson1.pptx)

Crop It Tool: http://teachinghistory.org/system/files/crop_it_tools.pdf

Thinking Triangle Worksheet
http://primarysourcenexus.org/wp-content/uploads/2012/04/Thinking_Triangle.pdf

Cut on dotted lines
To create two *Crop It* tools.
Each learner will need two L
shaped *Crop It* tools

BARAT education foundation

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TEACHING with PRIMARY SOURCES

Primary Source Activity: Thinking Triangle [1]

Follow the directions below to record thoughts about the image using the thinking triangle.

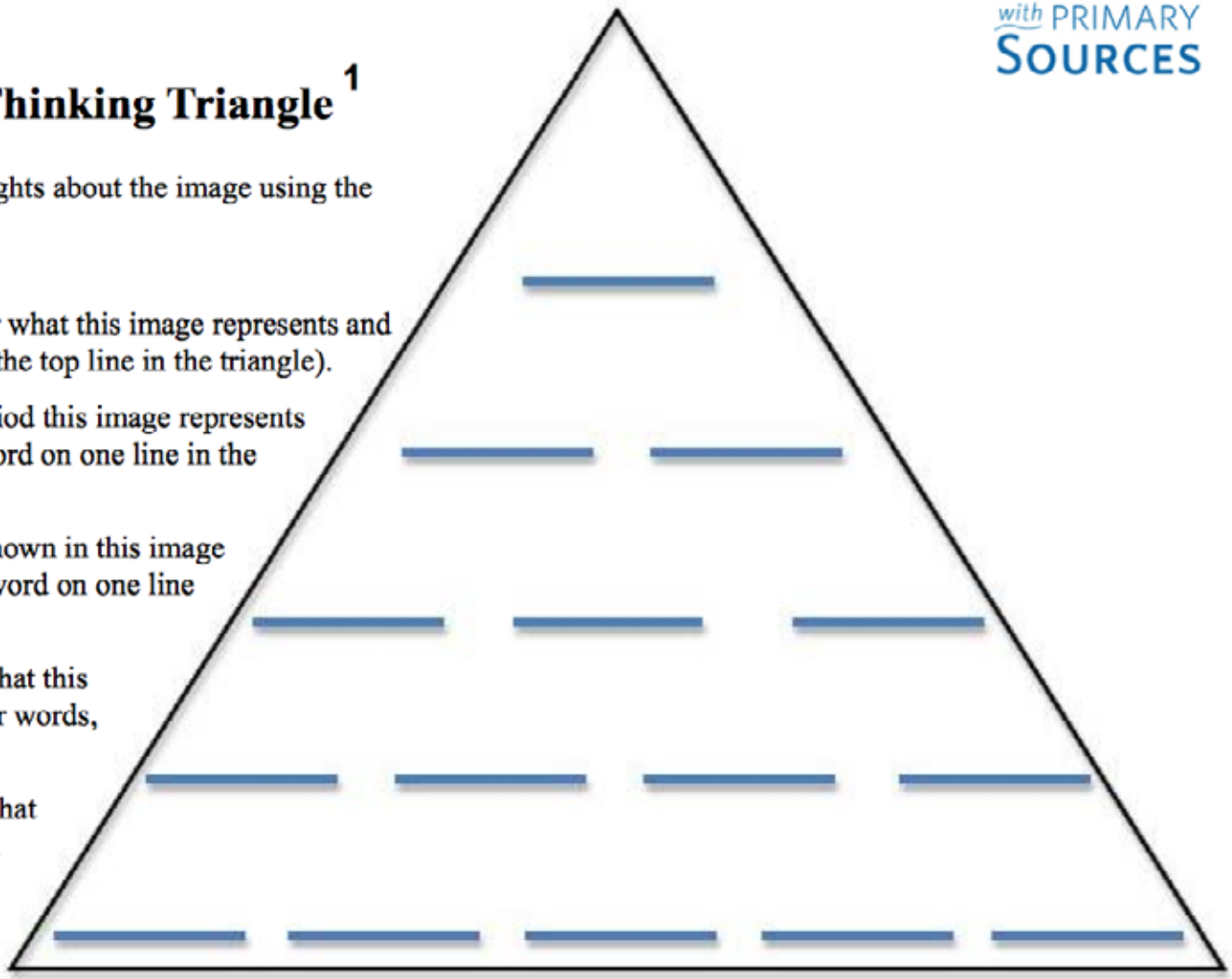
Row 1 (Who/What?): Think about who or what this image represents and describe it in one word (write the word on the top line in the triangle).

Row 2 (When?): Think about the time period this image represents and describe it in two words (write each word on one line in the second row).

Row 3 (Where?): Think about the place shown in this image and describe it in three words (write each word on one line in the third row).

Row 4 (How?): Think of a How question that this image answers and write the *answer* in four words, one word on each line in the fourth row.

Row 5 (Why?): Think of a Why question that this image answers and write the *answer* in five words, one word on each line in the fifth row.



[1] Adapted from the Thinking Triangle activity found in Kingore, Bertie. *Teaching without Nonsense*: Activities to Encourage High-Level Responses. Professional Associates, 1999.

Primary Sources and How to Use Them

The Montana Historical Society Education Office has prepared a series of worksheets to introduce you and your students to the techniques of investigating historical items: artifacts, documents, maps, and photographs. The worksheets introduce students to the common practice of using artifacts, documents, maps, and photographs to reveal historical information. Through the use of these worksheets, students will acquire skills to help them better understand the lessons in the User Guide. Students will also be able to take these skills with them to future learning, for example, research and museum visits. These worksheets help unveil the secrets of artifacts, documents, maps, and photographs.

MONTANA HISTORICAL SOCIETY

See the examples below for insight into using these worksheets.

Artifacts

Pictured at left is an elk-handled spoon, one of 50,000 artifacts preserved by the Montana Historical Society Museum. Here are some things we can decipher just by observing it: It was hand-carved from an animal horn. It looks very delicate.

From these observations, we might conclude that the spoon was probably not for everyday use, but for special occasions. Further research has told us that it was made by a Sioux Indian around 1900. This artifact tells us that the Sioux people carved ornamental items, they used spoons, and they had a spiritual relationship with elk.

Photographs

This photograph is one of 350,000 in the Montana Historical Society Photographic Archives. After looking at the photograph, some of the small "secrets" that we can find in it include the shadow of the photographer, the rough fence in the background, the belt on the woman's skirt, and the English-style riding saddle.

Questions that might be asked of the woman in the photo are: Does it take a lot of balance to stand on a horse; is it hard? Was it a hot day? Why are you using an English-style riding saddle?

MONTANA HISTORICAL SOCIETY

MONTANA HISTORICAL SOCIETY

Documents

This document is part of the Montana Historical Society's archival collection. Reading the document can give us a lot of information: It is an oath pledging to catch thieves. It was signed by 23 men in December 1863. It mentions secrecy, so obviously this document was only meant to be read by the signers.

Further investigation tells us that this is the original Vigilante Oath signed by the Virginia City Vigilantes in 1863. The two things this document tells us about life in Montana in the 1860s are that there were lots of thieves in Virginia City, and that traditional law enforcement was not enough, so citizens took to vigilance to clean up their community.

Maps

This map is part of the map collection of the Library of Congress. The following information can be gathered from observing the map: The subject of the map is the northwestern region of the United States—west of the Mississippi River. The map is dated 1810 and was drawn by William Clark. Three things are important about this map: It shows that there is no all-water route to the Pacific Ocean, it documents the Rocky Mountains, and it shows the many tributaries of the Missouri River. Close study may find other important things.

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How to Look at an Artifact

(Adapted from the National Archives and Records Administration Artifact Analysis Worksheet.)

Artifact: An object produced or shaped by human workmanship of archaeological or historical interest.

1. What materials were used to make this artifact?

☐ Bone	☐ Wood	☐ Glass	☐ Cotton
☐ Pottery	☐ Stone	☐ Paper	☐ Plastic
☐ Metal	☐ Leather	☐ Cardboard	☐ Other_____

2. Describe how it looks and feels:

Shape _____

Color _____

Texture _____

Size _____

Weight_____

Movable Parts _____

Anything written, printed, or stamped on it

_____

Draw and color pictures of the object from the top, bottom, and side views.

Top	Bottom	Side

3. Uses of the artifact.

A. How was this artifact used? _____

B. Who might have used it? _____

C. When might it have been used? _____

D. Can you name a similar item used today? _____

4. Sketch the object you listed in question 3.D.

5. Classroom Discussion

A. What does the artifact tell us about the technology of the time in which it was made and used?

_____

_____

B. What does the artifact tell us about the life and times of the people who made and used it?

_____

_____

How to Look at a Written Document

(Adapted from the National Archives and Records Administration Written Analysis Worksheet.)

Document: A written paper bearing the original, official, or legal form of something and which can be used to furnish decisive evidence or information.

1. Type of document:

☐ Newspaper ☐ Journal ☐ Press Release ☐ Diary

☐ Letter ☐ Map ☐ Advertisement ☐ Census Record

☐ Patent ☐ Telegram ☐ Other_____

2. Which of the following is on the document:

☐ Letterhead ☐ Typed Letters ☐ Stamps

☐ Handwriting ☐ Seal ☐ Other _____

3. Date or dates of document:_____

4. Author or creator:_____

5. Who was supposed to read the document? _____

_____

6. List two things the author said that you think are important:

1. _____

2. _____

7. List two things this document tells you about life in Montana at the time it was written:

1. _____

2. _____

8. Write a question to the author that is left unanswered by the document:

_____

_____

How to Look at a Photograph

(Adapted from the National Archives and Records Administration Photograph Analysis Worksheet.)

Photograph: An image recorded by a camera nd reproduced on a photosensitive surface.

1. **Spend some time looking at the whole photograph. Now look at the smallest thing in the photograph that you can find.**

   What secrets do you see? _____

   _____

   _____

2. **Can you find people, objects, or activities in the photograph? List them below.**

   People _____

   _____

   Objects _____

   _____

   Activities _____

   _____

3. **What questions would you like to ask of one of the people in the photograph?**

   _____

   _____

4. **Where could you find the answers to your questions?**

   _____

   _____

How to Look at a Map

(Adapted from the National Archives and Records Administration Map Analysis Worksheet.)

Map: A representation of a region on the Earth or stars.

1. What is the subject of the map?

☐ River ☐ Stars/Sky ☐ Mountains
☐ Prairie ☐ Town ☐ Other _____

2. Which of the following items is on the map?

☐ Compass ☐ Scale ☐ Name of mapmaker
☐ Date ☐ Key ☐ Other _____
☐ Notes ☐ Title

3. Date of map: _____

4. Mapmaker: _____

5. Where was the map made? _____

6. List three things on this map that you think are important: _____

_____

_____

_____

7. Why do you think this map was drawn? _____

_____

8. Write a question to the mapmaker that is left unanswered by the map.

_____

Montana Historical Society Educational Resources: Footlockers

Architecture: It's All Around You—Explores the different architectural styles and elements of buildings, urban and rural, plus ways in which people can preserve buildings for the furture.

Cavalry and Infantry: The U.S. Military on the Montana Frontier—Illustrates the function of the U.S. military and the life of an enlisted man on Montana's frontier, 1860 to 1890.

Coming to Montana: Immigrants from Around the World—Showcases the culture, countries, traditions, and foodways of Montana's immigrants through reproduction clothing, toys, and activities.

Contemporary American Indians in Montana—Highlights the renaissance of Montana's Indian cultures and tribal efforts to maintain their identities and traditions.

Discover the Corps of Discovery: The Lewis and Clark Expedition in Montana—Traces the Corps' journey through Montana and their encounters with American Indians. Includes bison hide, trade goods, books, and more!

East Meets West: The Chinese Experience in Montana—Explores the lives of the Chinese who came to Montana, the customs that they brought with them to America, how they contributed to Montana communities, and why they left.

From Traps to Caps: The Montana Fur Trade—Gives students a glimpse at how fur traders lived and made their living along the creeks and valleys of Montana, 1810-1860.

Gold, Silver, and Coal Oh My!: Mining Montana's Wealth—Chronicles the discoveries that drew people to Montana in the late19th century and how the mining industry developed and declined.

The Home Fires: Montana and World War II—Describes aspects of everyday life in Montana during the 1941-1945 war years. Illustrates little-known government projects such as the Fort Missoula Alien Detention Center and Civilian Public Service Camps.

Inside and Outside the Home: Homesteading in Montana 1900-1920—Focuses on the thousands of people who came to Montana's plains in the early 20th century in hope of make a living through dry-land farming.

Land of Many Stories: The People and Histories of Glacier National Park—Focuses on the commemoration of the centennial anniversary of Glacier National Park. Examines the human experience in the area now known as Glacier National Park, from pre-contact to the recent past, focusing on human-environmental interaction.

Lifeways of Montana's First People—Emphasizes the various tribal lifeways of the people who utilized the land we now know as Montana in the years around 1800.

Montana Indian Stories Lit Kit—Immerses students in storytelling and the oral tradition with seven class sets of Montana Indian stories collected for the Indian Reading Series (1972) and reprinted by the Montana Historical Society Press. The lit kit includes animal puppets and User Guide. NOTE: Out of respect for the storytelling customs of many Montana Indian people, this kit will be made available for use in the winter months (November through March.)

Montana Place Names Mini Footlocker—Consists of ten copies of the book, Montana Place Names: from Alzada to Zortman, and the lesson plan "Mapping Montana, A to Z." Teachers will need to order classroom sets of Montana maps separately from Travel Montana or by calling 406-841-2870.

Prehistoric Life in Montana—Exposes Montana prehistory (10,000-12,000 years ago) and archaeology through a study of the Pictograph Cave site in eastern Montana.

Stones and Bones—Uncovers the earliest evidence of Montana's human history through a study of casts and reproduction stone and bone tools, including replica artifacts from the Anzick collection found in Wilsall, Montana.

To Learn A New Way—Explores the late 1800s and early 1900s, a time in which Montana Indians were moved to reservations, experienced allotment and boarding schools, all of which resulted in dramatic changes in their lands, languages, and way of life.

Tools of the Trade: Montana Industry and Technology—Surveys the evolution of tools and technology in Montana from late 1700s to the present.

Treasure Chest: A Look at the Montana State Symbols—Provides students the opportunity to explore hands-on educational activities to gain a greater appreciation of our state's symbols and their meanings.

Woolies and Whinnies: The Sheep and Cattle Industry in Montana—Reveals the fascinating stories of cattle, horse, and sheep ranching in Montana, 1870 to 1920.