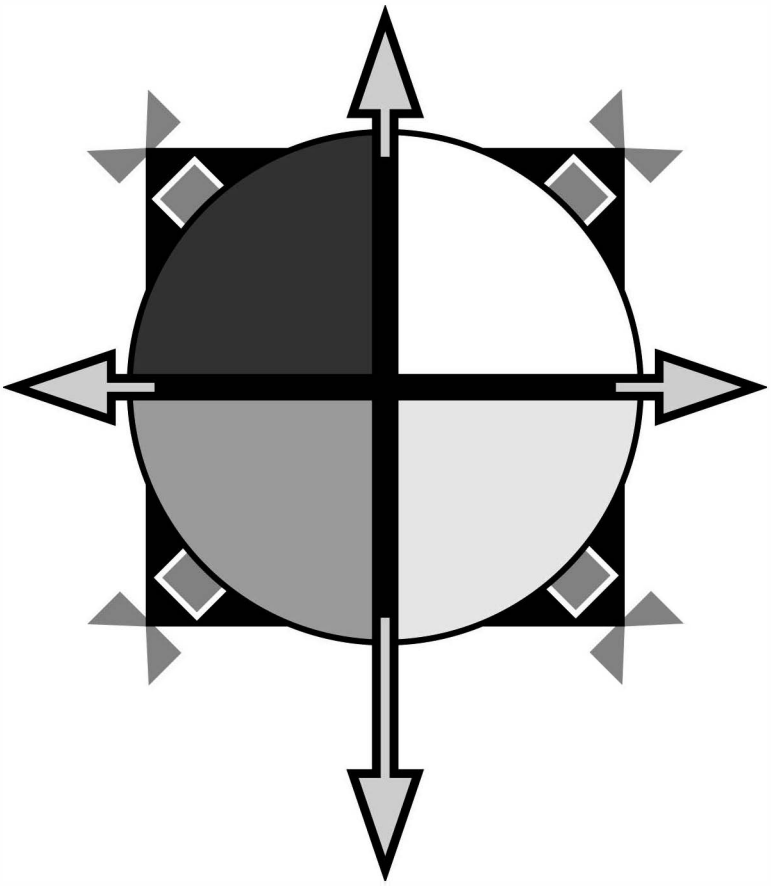
Contemporary American Indians in Montana



User Guide
Provided by The Montana Historical Society
Education Office

In cooperation with Native Waters
Montana State University—Bozeman

NATIVE WATERS

(406) 444-4789
www.montanahistoricalsociety.org

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Contemporary American Indians
in Montana

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
1 *Blackfeet-English Language Animal* Coloring Book				
1 *Buffalo Woman* book				
1 *Gifts of the Nation* Coloring book				
1 *It Figures!* book				
1 *Material Culture: Innovation in Native Art* book				
1 *Montana Indians Yesterday and Today* book				
1 *Photography - An Image of Each Other* book				
1 *Storm Maker's Tipi* book				
1 *The Complete Idiot's Guide to Native American History* book				
1 *The Gift of the Sacred Dog* book				
1 *To Honor and Comfort Activity Guide*				

(continued)

Contemporary American Indians in Montana
Inventory *(continued)*

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
Two pamphlets from The People's Center				
From the Heart and Hand pamphlet				
Indian Law Resource Center - Annual Report				
1 Last Chance Community Powwow Program				
1 Daryl Shortman CD				
1 Jack Gladstone CD				
1 Owl Dance CD				
1 Morning Star quilt				
1 Pendleton blanket				
1 *Return of the Native* DVD				
1 Beaded belt buckle				
1 Beaded pouch				
1 *The World of American Indian Dance* DVD				
13 photographs				
1 User Guide				
2 padlocks				

Education Office, Montana Historical Society, PO Box 201201, Helena, MT 59620-1201 Fax: 406-444-2696, Phone: 406-444-4789, MHSeducation@mt.gov

Teachers Name_____ Phone number _____

School_____ Footlocker Reservation Dates _____

Footlocker Contents

Left:
Books, Pamphlets and Brochures

Right:
Videos and CDs

Left:
Beaded bag and belt buckle, Star quilt

Footlocker Use–Some Advice for Instructors

How do I make the best use of the footlocker?

In this User Guide you will find many tools for teaching with objects and primary sources. We have included teacher and student level narratives, as well as a classroom outline, to provide you with background knowledge on the topic. In section one there are introductory worksheets on how to look at/read maps, primary documents, photographs, and artifacts. These will provide you and your students valuable tools for future study. Section three contains lesson plans for exploration of the topic in your classroom—these lessons utilize the objects, photographs, and documents in the footlocker. The "Resources and Reference Materials" section contains short activities and further exploration activities, as well as bibliographies.

What do I do when I receive the footlocker?

IMMEDIATELY upon receiving the footlocker, take an inventory form from the envelope inside and inventory the contents in the "before use" column. Save the form for your "after use" inventory. This helps us keep track of the items in the footlockers, and enables us to trace back and find where an item might have been lost.

What do I do when it is time to send the footlocker on to the next person?

Carefully inventory all of the items again as you put them in the footlocker. If any items show up missing or broken at the next site, your school will be charged for the item(s). Send the inventory form back to:

Education Office, Montana Historical Society, Box 201201, Helena, MT 59620-1201 or fax at (406) 444-2696.

Who do I send the footlocker to?

At the beginning of the month you received a confirmation form from the Education Office. On that form you will find information about to whom to send the footlocker, with a mailing label to affix to the top of the footlocker. Please insure the footlocker for $1000 with UPS (we recommend UPS, as they are easier and more reliable then the US Postal Service) when you mail it. This makes certain that if the footlocker is lost on its way to the next school, UPS will pay for it and not your school.

What do I do if something is missing or broken when the footlocker arrives, or is missing or broken when it leaves my classroom?

If an item is missing or broken when you initially inventory the footlocker, **CONTACT US IMMEDIATELY** (406-444-4789), in addition to sending us the completed (before and after use) inventory form. This allows us to track down the missing item. It may also release your school from the responsibility of paying to replace a missing item. If something is broken during its time in your classroom, please call us and let us know so that we can have you send us the item for repair. If an item turns up missing when you inventory before sending it on, please search your classroom. If you cannot find it, your school will be charged for the missing item.

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?

_____

_____

(continued)

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.

_____

_____

_____

_____

_____

Montana Historical Society Educational Resources Footlockers, Slides, and Videos

Footlockers

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

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.

Daily Life on the Plains: 1820-1900—Includes items used by American Indians, such as a painted deerskin robe, parfleche, war regalia case, shield, Indian games, and an educational curriculum.

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 late 19th century and how the mining industry developed and declined.

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.

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.

(continued)

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

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

Stones and Bones: Prehistoric Tools from Montana's Past—Uncovers Montana's prehistory and archaeology through a study of reproduction stone and bone tools. Contains casts and reproductions from the Anzick collection found in Wilsall, Montana.

The Cowboy Artist: A View of Montana History—Presents over 40 Charles M. Russell prints and hands-on artifacts that open a window into Montana history by discussing Russell's art and how he interpreted aspects of Montana history.

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

The Treasure Chest: A Look at the Montana State Symbols—Provides hands-on educational activities that foster a greater appreciation of our state's symbols and their meanings.

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

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.

(continued)

SLIDE UNITS

Children in Montana—Presents life in Montana through photographic images of children.

Fight for Statehood and Montana's Capital—Outlines how Montana struggled to become a state and to select its capital city.

Frontier Towns—Illustrates the development, character, and design of early Montana communities.

Jeannette Rankin: Woman of Peace—Portrays the life and political influence of the first woman elected to Congress.

Native Americans Lose Their Lands—Examines the painful transition for native peoples to reservations.

Power Politics in Montana—Covers the period when the copper industry influenced state politics.

The Depression in Montana—Examines the Depression and federal project successes in Montana.

The Energy Industry—Discusses the history and future of the energy industry in Montana.

Transportation—Describes the development and influence of transportation in the state.

(continued)

VIDEOS

Bella Vista—Reveals the story of 1,000 Italian detainees at Fort Missoula's Alien Detention Center between 1941 and 1943.

For This and Future Generations—Tells the compelling story of 100 grassroots delegates and a staff of some of the best and brightest young people under the Big Sky, who gathered in Helena in 1972 for what many would recall as the proudest time of their lives. Their task: to re-write the lumbering, old state constitution. Two months later, all 100 delegates unanimously signed a document that would affect the lives of generations of Montanans to come.

Hands-On History!—Teaches how history can be fun through the experiences of ten Montana kids as they pan for gold, go on an architectural scavenger hunt, and commune with former residents in Virginia City. Accompanied by lesson plans.

"I'll ride that horse!" Montana Women Bronc Riders—Captures the exciting skills and daring exploits of Montana's rich tradition of women bronc riders who learned to rope, break, and ride wild horses, told in their own words.

Montana: 1492—Describes the lifeways of Montana's first people through the words of their descendants.

Montana Defined by Images: An Artist's Impression—Surveys Montana's artistic landscape over the last 30 years and looks at the work of contemporary Montana artists and the ways in which they explore issues of transition and conflicting needs in a changing physical and cultural landscape.

Montana State Capitol Restoration—Captures the history, art, and architecture of Montana's State Capitol prior to the 1999 restoration. Created by students at Capital High School in Helena.

People of the Hearth—Features the role of the hearth in the lives of southwestern Montana's Paleoindians.

Russell and His Work—Depicts the life and art of Montana's cowboy artist, Charles M. Russell.

The Sheepeaters: Keepers of the Past—Documents the lifeways of a group of reclusive Shoshone-speaking Indians known as the Sheepeaters. Modern archaeology and anthropology, along with firsthand accounts of trappers and explorers, help to tell their story.

Sacagawea of the Northern Shoshoni—Traces the amazing life story of Sacagawea and her experiences with Lewis and Clark Expedition. Created by students at Sacajawea Middle School in Bozeman.

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 that will help them better understand the lessons in the User Guide. Students will also be able to take these skills with them to future learning, i.e. 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

(continued)

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 of 1863. It mentions secrecy, so obviously this document was only meant to be read by the signers.

Further investigation tell us that this is the original Vigilante Oath signed by the Virginia City Vigilantes in 1863. The two things this document tell us about life in Montana in the 1860s are: 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. Information that can be gathered from observing the map includes: 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. The three things that are important about this map are: 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.

LIBRARY OF CONGRESS

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 _____

Moveable 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

(continued)

3. Uses of the Artifacts.

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 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 Photograph

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

Photograph: an image recorded by a camera and 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 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 left unanswered by the document:

_____

_____

How to Look at a Map

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

Map: A representation of a region of 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.

_____

How to Conduct an Interview

Preparing for the interview:

Set goals. Example: to teach students about particular historical or cultural events or themes.

Select a topic that relates to your curriculum. Examples: Immigration (stories about coming to America, settling here and adapting to life in a new country), growing up or living in other countries, family traditions and crafts, or community history.

Decide whom you want to interview. What people do you know in the community who are good speakers, with interesting stories to tell? Consider everyday friends and neighbors. Consult the local arts council, historical society, museums or civic organizations that frequently know of community residents who have special stories or skills to share. Write or call the individual and explain your project. Be certain that the individual understands that the whole class will be participating. Encourage the individual to come to your class at an appointed time.

Several days before the interview, and with class input, decide what questions you would like to ask. Don't just ask "Tell me about your home when you were a child?". Ask more specifically, "Did you have your own room? What did your room look like? Did you have a big yard to play in? Whom did you play with? Do you remember what was in the kitchen?" Perhaps each student could prepare one question.

Conducting an oral history interview:

Before the interview, acquaint the students with the use of a tape recorder. At the time of the interview, the interviewee should be seated comfortably at a table. A tabletop microphone should be used. However, if students ask questions from their seats, the questions must be repeated into the microphone so that they will be recorded.

Before you start asking questions, record an introduction that includes the interviewee's name, the date of the interview, and the class and school doing the interview.

Ask only one question at a time, but be prepared to ask a follow-up question if you don't get all the information you want. Limit the interview to one hour. If you need more time, schedule another date and time.

After the interview:

After the interview, the information can be transcribed from the tape, so there is a written record of the interview. Or you may want to simply summarize the contents of the tape. Play it for the class, or include it in a special exhibit.

Be sure to thank the interviewee for his or her time. He or she may be interested in having a copy of the tape.

Sample Questions for Oral History Interviews

The following are sample questions that one might ask in an oral history interview. It is important not to be limited by the questions that you prepare in advance. As an interview evolves, you should continue to develop new questions in response to what you hear.

(continued)

Community History

When did you come to this community?

What were your original reasons for coming? Did you share these reasons with your neighbors?

Describe the community at the time when you first arrived. What did people do for a living? In what types of dwellings did they live?

What changes have occurred in the physical appearance of the community since then? Be as specific as possible.

What changes have occurred in the community population since then? Have your neighbors changed in terms of background, age, interests, and concern for community problems, work?

What problems has the community faced and solved since you moved here? What problems haven't been solved? Why?

Does the community have any "characters" or interesting personalities? Do you remember any stories about them?

Who are some of the people who have done the community some good? How? Are there any stories about these people?

Standards and Skills

State 4th Grade Social Studies Standards

Lesson Number:	1	2	3	4	5	6	7	8
Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.	✔	✔	✔	✔	✔	✔	✔	✔
Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.				✔	✔			
Students apply geographic knowledge and skill (e.g., location, place, human/environment interactions, movement, and regions).	✔	✔	✔	✔	✔	✔	✔	✔
Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.	✔		✔	✔		✔	✔	✔
Students make informed decisions based on an understanding of the economic principles of production, distribution, exchange, and consumption.		✔	✔	✔	✔			
Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.	✔	✔	✔	✔	✔	✔	✔	✔

(continued)

Skill Areas

Lesson Number:	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**
Using primary documents	✔	✔		✔	✔			
Using objects			✔			✔		
Using photographs	✔	✔	✔				✔	✔
Art		✔	✔	✔	✔	✔	✔	✔
Science				✔				
Math		✔				✔		
Reading/writing	✔	✔	✔	✔	✔	✔	✔	✔
Map Skills	✔	✔	✔	✔	✔	✔	✔	✔
Drama, performance, re-creation				✔	✔			
Group work	✔	✔	✔	✔	✔	✔	✔	✔
Research	✔	✔	✔	✔	✔	✔	✔	✔
Music	✔			✔				✔
Bodily/Kinesthetic				✔	✔			
Field Trip		✔		✔		✔	✔	

Historical Narrative

At one time there were over 500 different tribes of American Indians in the United States. Each tribe's culture and language were and continue to be unique and different today. To try and lump each tribe together would be like trying to say that France and Iraq's languages and cultures are the same - they are that different.

In the past, treaties were signed by tribal leaders or chiefs at the inception of many reservations to protect the land for future generations. Today in Montana there are seven reservations that are home to 11 very different tribes of American Indians. These reservations are: Blackfeet, Crow, Fort Peck, Fort Belknap, Flathead, Northern Cheyenne, and Rocky Boy's. The tribes are Blackfeet, Crow, Assiniboine (Fort Peck), Assiniboine (Fort Belknap), Sioux, Gros Ventre, Kootenai, Salish, Pend d'Oreille, Chippewa, Cree. Two additional tribes live in Montana, but currently do not have a reservation. They are the Métis and Little Shell Chippewa tribe. Indian reservations are sovereign nations, each governed by a tribal council comprised of elected officials. These officials determine the laws of the reservation and work with the U.S. Government when necessary. In order to participate in tribal government and receive assistance from the U.S. Government, American Indians must be an enrolled member of a tribe.

Montana has one of the largest populations of American Indians in the United States and reservations are located all over the state from north to south and east to west. But it's important to note that not all of the land on Montana's reservations belongs to American Indians. Some land is privately owned by non-Indians, some by large non-Indian corporations, and some by the U.S. Government. As early as 1887, the U.S. Government began selling land to non-Indians that had been earlier allotted to Indian people. Today both American Indians and non-Indians live and work together on Montana's reservations.

Official enrolled membership on a Montana reservation is generally determined by family ties and blood quantum of ⅛ (Northern Cheyenne) to at least ¼ American Indian blood from the most of the other reservation's tribe(s). Rocky Boy's Reservation requires at least ½. Some reservations will approve descendants of an enrolled member as well as people adopted as honorary members.

Celebrations and ceremonies take place on all Montana's reservations. Some ceremonies like the Sun Dance and pow wows date back to before there were reservations in Montana. Others are more modern. Regardless, each tribe and reservation has specific ways to celebrate, ceremonies, religions, and customs.

There are many good reasons for contemporary American Indians to live on reservations and be official enrolled members. Due to past land treaties with the U.S. Government, health care, college tuition, housing, food, and land can all be subsidized or offered at very low prices. Strong sense of community and culture, and being close to family and friends are also pluses - particularly at times of celebrations like pow wows. But just like any community in the United States, there are negative reasons for living on reservations too. Crime, unemployment, alcoholism, and health problems like diabetes are some of the problems Montana reservations face today. However, tribal leaders (just like mayors and other governing officials of non-Indian communities) are working hard on their own reservation as well as jointly, as a collective group across Montana, to try and alleviate these problems.

continued

Blackfeet Reservation

Tribes: .....Blackfeet

Location: .....northwestern Montana

Tribal Headquarters: .....Browning

Other towns on the Reservation: ...East Glacier Park, St. Mary

Reservation population: .....approximately 14,750 (2000 census)

Reservation land: .....over 1.5 million acres (40% owned by non-Indians)

College: .....Blackfeet Community College

The Blackfeet Reservation was created in 1851 as part of the Fort Laramie Treaty. The actual treaty between the Blackfeet Nation and U.S. Government was signed in 1855 (Lame Bull's Treaty). The reservation today is about one-third the size that it was originally in the mid 1800s due to various treaties with the U.S. Government for agricultural and mining land, and to create Glacier National Park.

Also called Southern Piegan, Montana's Blackfeet are part of the Blackfoot Confederacy consisting of five tribes. Three tribes (Bloods, North Piegans, North Blackfoot) have reservations in Canada. The Small Robes died out in the early 20th century due to war and disease.

The government of the Blackfeet Nation includes ten members. Nine tribal members are selected from four reservation districts: Browning, Heart Butte, Seville, and Old Agency. Each position is held for two years. The tenth person is the tribal business-council member, who heads the council. This person holds their position for four years. Each of the ten members of this tribal-business council is an elected official. They manage all tribal business affairs, including the supervision of tribal land.

Today the Blackfeet are doing much on their reservation for the entire community. One example is they are trying to preserve their culture and language so that people of today and those of future generations can speak Blackfeet. (Check out Lesson 1: "Language" for more information on this topic). To learn more about the Blackfeet tribe read pages 54-68 in *Montana's Indians: Yesterday and Today* located in this footlocker or visit one of the many websites listed in the bibliography.

Crow Reservation

Tribes: .....Crow

Location: .....southeastern Montana

Tribal Headquarters: .....Crow Agency

Other towns on the Reservation: .....Lodge Grass, Pryor

Reservation population: .....approximately 9,300 (2000 census)

Reservation land: .....over 2.2 million acres (34% is owned by non-Indians)

College: .....Little Bighorn College

The Crow Reservation was created during the Fort Laramie Treaty of 1851. It was located in southern Montana and north-central Wyoming. But after many moves and treaties with the U.S. Government to acquire land, the Crow Reservation diminished in size. They have been on the current reservation since the late 1880s.

The Crow people call themselves "Absarokee," which translates to "children of the large-beaked bird." In sign language the Crow referred to themselves by a motion of the arms. This sign was misunderstood to mean the bird - crow.

Crow government is quite unique. A chair, vice-chair, secretary, and vice-secretary are

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elected for two-year terms and usually make up the Executive Committee. All women over 18 and men older than 21 are then all members of the Crow government. That means that this council is huge! There must be at least 100 members at a meeting to constitute a quorum (the legal number of people needed to enact a decision). Official meetings take place at least four times a year and sometimes take days to finish because there are so many committee members. There are committees made up of elected officials and the membership that deal with things like law and order, enrollment, education, health, and other concerns facing the reservation.

Today people on the Crow reservation are involved in their community in many different ways. Housing is important for any community and the Crow have been working on different ways of creating affordable housing for many people on the reservation (check out Lesson 2: "Housing" for more information). To learn more about the Crow tribe read pages 78-93 in *Montana's Indians: Yesterday and Today* located in this footlocker or visit one of the many websites listed in the bibliography.

Fort Peck Reservation

Tribes: .....Assiniboine and Sioux

Location: .....northeastern Montana

Tribal Headquarters: .....Poplar

Other towns on the Reservation: . . .Wolf Point, Fraser

Reservation population: .....approximately 6,000 (2000 census)

Reservation land: .....over 2 million acres (56% owned by non-Indians)

College: .....Fort Peck Community College

In 1888 the Fort Peck Reservation was created for two bands of Assiniboine and seven bands of Sioux. Unlike many other Montana reservations, the tribes of Fort Peck refused the Indian Reorganization Act's assistance and operated under a constitution written by the tribes in 1927 until 1960, when a system of representation government was set up.

Assiniboine is a Chippewa (another Plains tribe) word meaning stone boilers. This is how the Assiniboine cooked their food - by heating rocks in a fire and then placing them in hides full of water. There are three bands of Assiniboine, but only two live on the Fort Peck Reservation - Red Bottom "Hude Shabina" and Canoe Paddlers "Wadopana". The third group lives on the Fort Belknap Reservation.

The Sioux at Fort Peck are Yanktonai Sioux. All Sioux call themselves "Oceti Sakowin" which means "seven council fires." There are seven bands of Sioux that have evolved into three distinct language groups. The Yanktonai Sioux belonging to the Nakota group. Nakota means "friendly people."

The governing body today on the Fort Peck Reservation is the Tribal Executive Board, which is made up of 12 members, a tribal chair person, vice chair, and sergeant-at-arms. Each member has a vote except for the tribal chair person, who supervises all tribal employees on the reservation.

Family and friends are important to any community, just like they are to the Assiniboine and Sioux tribes of the Fort Peck Reservation. Many community members are master seamstresses, who create beautiful quilts to both honor and comfort community members (check out Lesson 3: "Traditions" for more information). To learn more about the Fort Peck Assiniboine and Sioux tribes read pages 44-53 in *Montana's Indians: Yesterday and Today* located in this footlocker or visit one of the many websites listed in the bibliography.

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Fort Belknap

Tribes: .....Assiniboine and Gros Ventre

Location: .....north-central Montana

Tribal Headquarters: .....Fort Belknap Agency

Other towns on the Reservation: .....Harlem, Zortman, Hays

Reservation population: .....approximately 4,000 (2000 census)

Reservation land: .....over 730,000 acres (7% is owned by non-Indians)

College: .....Fort Belknap Community College

Fort Belknap was established as a reservation in 1889. In 1935 the reservation was reorganized under the Indian Reorganization Act.

Two different tribes make Fort Belknap their home. The Gros Ventre were known as the Ah-as-nee-nin (White Clay People). The Assiniboine were known as the Nakota (see Fort Peck Reservation). Traditionally these tribes are enemies. They ended up living together because the U.S. Government forced them to share the reservation.

In 1934 the Fort Belknap Community Council was created to govern the reservation. It consists of four-elected district representatives and a chair and vice-chair-one Gros Ventre and one Assiniboine—who run as a team. In 1994 a new constitution was created that updated how the two tribes are represented by the Council. There are four representatives from three counties on the reservation: one from Lodgepole District, one from Hays District, and two from Fort Belknap District. The chair and vice-chair run for election together and serve for four years when elected. Additional council members sit on various committees to help govern the reservation.

Bison have been and continue to be important to all of Montana's American Indian tribes, like the Assiniboine and Gros Ventre of Fort Belknap. Raising bison generates money, provides jobs, and offers residents a healthy alternative to other more fatty meats (check out Lesson 4: "Nutrition and Health" for more information). To learn more about Fort Belknap's Assiniboine and Gros Ventre tribes read pages 30-43 in *Montana's Indians: Yesterday and Today* located in this footlocker or visit one of the many websites listed in the bibliography.

Flathead

Tribes: .....Salish, Pend d'Oreille and Kootenai

Location: .....northwestern Montana

Tribal Headquarters: .....Pablo

Other towns on the Reservation: .....Ronan, Charlo, St. Ignatius

Reservation population: .....approximately 6,800 (2000 census)

Reservation land: .....over 1.2 million acres (8% is owned by non-Indians)

College: .....Salish Kootenai College

Although the Flathead Reservation was part of the Hellgate Treaty of 1855, it took 39 years for the U.S. Government to decide where the reservation should be located. The Hellgate Treaty allowed for a single reservation to be established in either the Bitterroot Valley or Mission Valley. Although all three tribes of the Flathead Reservation historically utilized the present area of the reservation (Mission Valley), between 1855 and 1891 they were living in the Bitterroot Valley and had hoped that the U.S. president would have chosen the Bitterroot Valley for their reservation. When it wasn't, they were forced to move onto their reservation in the

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Mission Valley. It is the only reservation in Montana, west of the Continental Divide.

The Confederated Salish-Kootenai Tribes formed their government as part of the Indian Reorganization Act of 1934. A tribal council of ten elected officials was created. Although the elected tribal government has been male-dominated since its inception, women play an important role in guiding the tribes in such directions as environmental conservation, cultural preservation, and promotion of health. Together the tribes of the Flathead Reservation have formed the Salish-Kootenai Cultural Committee. This committee works to preserve the cultural traditions of the tribes by recording oral histories, producing education materials, and teaching traditional dances and ways to children.

As in any community, business is important to ensure growth. Char-Koosta News is a tribally owned and operated business on the Flathead Reservation (check out Lesson 5: "Business" for more information). To learn more about the Salish, Kootenai, and Pend d'Oreille tribes (Confederated Salish-Kootenai Tribes) read pages 118-132 in *Montana's Indians: Yesterday and Today* located in this footlocker or visit one of the many websites listed in the bibliography.

Rocky Boy's Reservation

Tribes: .....Chippewa and Cree

Location: .....north-central Montana

Tribal Headquarters: .....Box Elder

Other towns on the Reservation: .....Rocky Boy Agency

Reservation population: .....approximately 2,500 (2000 census)

Reservation land: .....121,000 acres (0% is owned by non-Indians)

College: .....Stone Child College

In 1916 Rocky Boy's Reservation was created to give two landless bands of American Indians a home. The Chippewa band was led by Chief Stone Child and Cree band by Little Bear or Imasees. After years of wandering between Canada and the United States, both chiefs joined forces in the early 1900s. Between the two influential chiefs, their members, and supporters like William Bole, editor of the *Great Falls Tribune* at the time and famous artist C.M. "Charlie" Russell, Congress passed a bill securing an old fort (Fort Assinniboine) for the two bands of American Indians. The name "Rocky Boy" was taken from the leader of the band of Chippewa whose name meant "Stone Child." But when it was translated from Chippewa into English it was done so incorrectly, hence "Rocky Boy."

Rocky Boy's Reservation took part in the Indian Reorganization Act and continue today with the same constitutional form of government proposed by the IRA in 1934. The Tribal Business Committee consists of eight members and a chair person. All are elected seats and four-year terms. Tribal leaders also sit on various other committees as part of their job.

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Traditional bead and craftwork continues to be extremely important on Montana's reservations today. Individuals create and sell beautiful, functional items that are sold both on and off Rocky Boy's Reservation (check out Lesson 6: "Craftwork" for more information). To learn more about the Chippewa and Cree tribes read pages 69-78 in *Montana's Indians: Yesterday and Today* located in this footlocker or visit one of the many websites listed in the bibliography.

Northern Cheyenne

Tribes: .....Northern Cheyenne

Location: .....southeastern Montana

Tribal Headquarters: .....Lame Deer

Other towns on the Reservation: .....Colstrip, Busby, Ashland

Reservation population: .....4,470 (2,000 census)

Reservation land: .....444,679 acres (2% owned by non-Indians)

College: .....Dull Knife Memorial College

In 1936 the Northern Cheyenne Reservation was formed under the Reorganization Act. The Northern Cheyenne were assigned to their reservation in southeastern Montana after years of battle with the United States' government.

In the past the Northern Cheyenne called themselves "Tse-tsehese-stahase" (people like us) when as legend says, they lived north of the Great Lakes (they also lived in South Dakota). Today they call themselves "the Morning Star People," after their heroic chief Dull Knife, who was known as Morning Star.

There are 19 council members. All are elected positions and generally serve a two-year term. There are five different political districts, which include Muddy, Ashland, Birney, Lame Deer, and Busby. A chairperson is elected every four years and presides over the council.

Contemporary expression is an important part of everyday life in any community. The artwork of Northern Cheyenne artist, Bentley Spang is an example of such work on the Northern Cheyenne Reservation (check out Lesson 7: "Contemporay Art" for more information). To learn more about the Northern Cheyenne tribe read pages 102-117 in *Montana's Indians: Yesterday and Today* located in this footlocker or visit one of the many websites listed in the bibliography.

Little Shell (no reservation)

Tribes: .....Métis and Little Shell Chippewa

Location: .....no reservation - "landless"

Tribal Headquarters: .....Havre

Other towns: .....Great Falls

Population: .....approximately 3,300 (2000 census)

Reservation land: .....0 acres

College: .....n/a

Métis and Little Shell Chippewa members are recognized by Montana, but they do not have a reservation. Until they are federally recognized they will not receive an allotment of land by the U.S. Government. Over the years some Little Shell Chippewa have moved to the Rocky Boy's Reservation, but many still live in Great Falls, Havre and the surrounding areas.

To learn more about this group of people, read pages 94-101 in *Montana's Indians: Yesterday and Today* located in this footlocker.

Outline for Classroom Presentation

I. Blackfeet Reservation

A. Located in the northwestern part of the state.

B. Tribe is Blackfeet.

C. Preserving native language is important to all of Montana's American Indian tribes. On the Blackfeet Reservation they are working hard to teach the language to young and old alike in many different ways.

II. Crow Reservation

A. Located in the southeastern part of the state.

B. Tribe is Crow.

C. Housing is important to any community. A different construction method known as "straw bale construction" has been employed on many Montana reservations, including the Crow.

III. Fort Peck Reservation

A. Located in the northeastern part of the state.

B. Tribes are Yanktonai Sioux and Assiniboine.

C. Members of the Fort Peck Reservation make beautiful Morning Star quilts that are given to friends and family during give-away ceremonies. All of Montana's reservations participate in give-aways, however, not all give away these types of quilts.

IV. Fort Belknap Reservation

A. Located in north-central Montana.

B. Tribes are Gros Ventre and Assiniboine.

C. Buffalo is an important part of Montana's American Indian heritage and their livelihood and diet today. Like members of other Montana reservations, people on the Fort Belknap Reservation are raising bison for their community.

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V. Flathead Reservation

A. Located in northwestern Montana.

B. Tribes are Salish, Pend d'Oreilles and Kootenai (known as the Confederated Salish and Kootenai Tribes).

C. Keeping business within your community is important everywhere. Members of the Confederate Salish and Kootenai Tribes are doing just that with Char-Koosta News, an American Indian owned and operated business on the Flathead Reservation.

VI. Rocky Boy's Reservation

A. Located in north-central Montana.

B. Tribes are Chippewa and Cree.

C. Traditional bead- and craftwork remains extremely important to American Indian people of Montana. The work sold by individuals of the Rocky Boy's Reservation reflect the tribes' connection to their reservation in many different ways.

VII. Northern Cheyenne Reservation

A. Located in the southeastern part of the state.

B. Tribe is Northern Cheyenne.

C. Contemporary expression through a vehicle such as artwork is important for all members of a community. American Indian artists are producing interesting, thought-provoking, and beautiful works of art. Bentley Spang from he Northern Cheyenne Reservation is one of those artists.

VIII. Urban American Indians

A. Located all over Montana, generally, but not always in larger towns such as Great Falls, Billings, Missoula, Bozeman, and Helena.

B. Tribes from all over the United States, not just Montana.

C. Urban American Indians in Montana may be affiliated with a Montana tribe or other tribe from the U.S. Many have moved to find work. Powwows are one way that Urban American Indians are able to stay connected with their heritage, through songs, dances, regalia, and spiritual celebrations.

Vocabulary List

Assign—to set apart for a particular purpose.

Blood Quantum – the percentage of American Indian blood needed in a person to allow for inclusion into a reservation system; determined by heritage and family.

Census – an official, usually periodic, counting of population.

Ceremony – a formal act or set of acts performed as prescribed ritual or custom.

Comfort – to ease the grief of another person; to give strength and hope to someone.

Contemporary – modern; current; happening today or in the recent past.

Cooperative – an enterprise or organization owned by and operated for the benefit of those using its services.

Culture – the customary beliefs, practices, and way of life of a particular group of people.

Elected Official – a person elected by their peers to serve in a position of honor or government.

Emblem – a symbol or figures adopted and used as an identifying mark.

Enroll – to officially register.

Heritage – tradition generally passed down from generation to generation within a family and/or culture.

Honor – to show respect; show recognition.

Immersion – to plunge into something that surrounds or is fully involved.

Indigenous – see Native.

Insulation – material used in insulating, generally to keep a building warm.

Metaphor – a figure of speech in which a word or phrase is used in place of another to suggest a likeness.

Nationality – people having a common origin, tradition, and language; coming from a particular culture.

Native – belonging to a particular place or culture by birth.

Offerings – something offered ceremonially usually as a part of worship.

Population – all of the people living in a specific area.

Pow Wow – an American Indian ceremony; a social get together.

Regalia – The emblems and symbols of a tribe; magnificent attire.

Reservation – a piece of land set aside by the government for a specific purpose, especially one for the use of an American Indian people or tribe.

Sacred – dedicated or set apart for worship; made or declared holy.

Spiritual – affecting the soul; of or belonging to a church or religion; sacred.

Subsidize – furnish with a subsidy, which is a grant or gift of money given by one group of people to another.

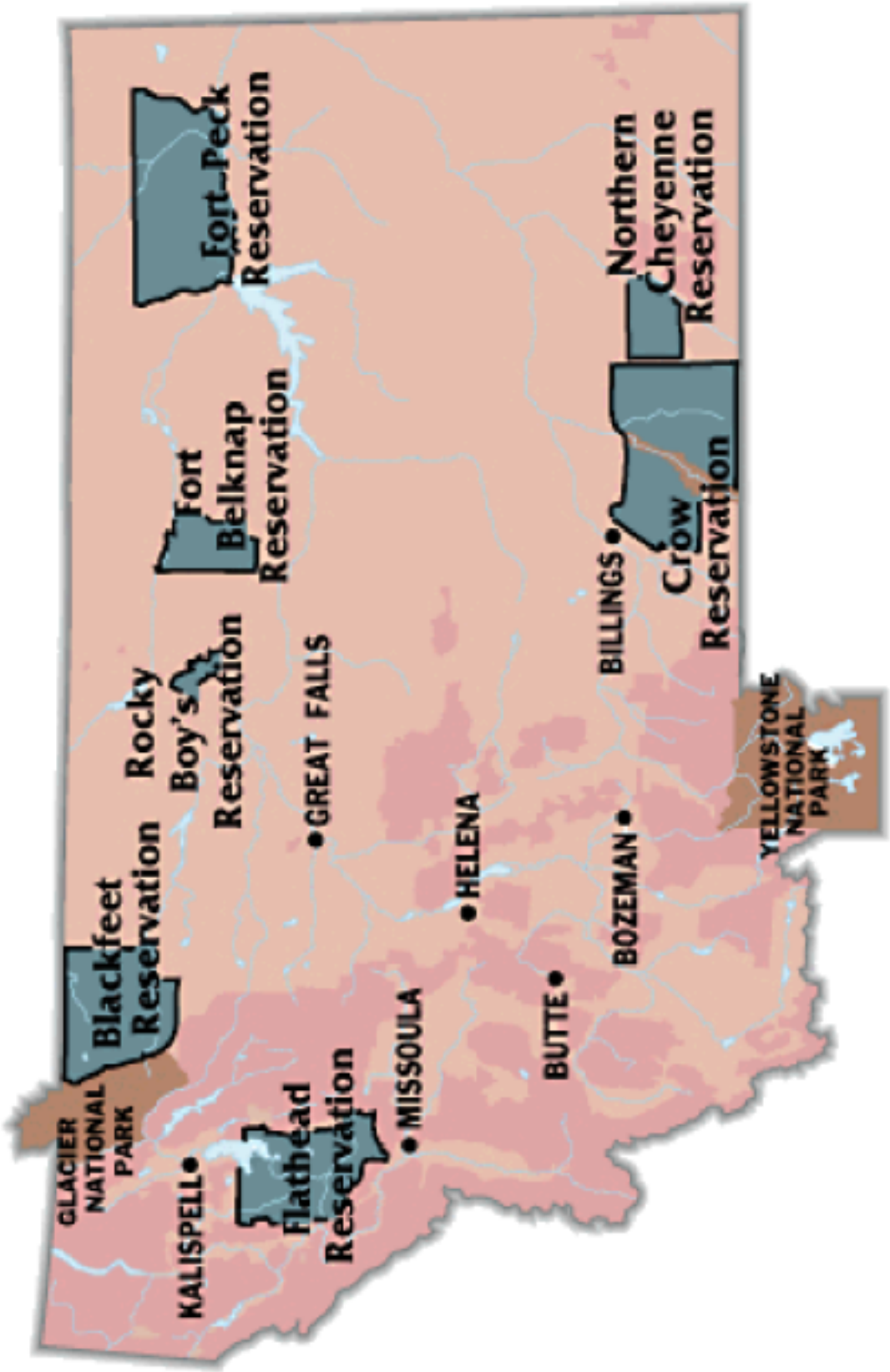
Tradition – the passing down of elements of a culture from generation to generation, especially by oral communication.

Treaty – a formal agreement between two or more parties; a contract.

Tribe – any of various systems of social organization comprising several villages, bands, or other groups sharing a common ancestry, language, culture, and name.

Urban – characteristic of a city; living in a city or large town versus a rural setting.

Montana's Reservations



Lesson 1: Language

Objectives

At the conclusion of the lesson students will be able to:

- Recite some native Blackfeet words.
- Discuss the importance of a culture's native language.
- Share an increased knowledge of their own culture with the class by interviewing family members.

Time

One 45-50 class period.

Materials

- Footlocker Materials: *Blackfeet-English Language Animal Coloring Book*; Daryl Shortman, Owl Dance, and Jack Gladstone CDs; *Storm Maker's Tipi* by Paul Goble
- User Guide Materials: "How to Conduct an Interview;" map of Montana's reservations
- Teacher Provided Materials: paper and pencils, CD player, map of United States and Canada

Pre-Lesson Preparation

Select a couple pages from the *Blackfeet-English Language Animal Coloring Book*. Make copies of the pages you selected for each student.

Language is extremely important to any culture. It is through language that a cultural group of people feels a sense of belonging. Before missionary contact in the United States, (about 1600) there was no written language among the nearly 500 tribes of American Indians in this country. Stories about a tribe's culture - its creation, hunting, family, etc. were all passed down through oral stories. Each tribe had its own unique language that they used to describe the land, the people, the food, and the environment they came into contact with each day. So to understand the language, you would understand the people, the culture.

All of the 13 American Indian tribes in Montana are working hard to not only preserve their traditional language but also use it every day. It is extremely important to each American Indian culture to keep their language alive. An example of how this is happening is on the Blackfeet Reservation. The Blackfeet are teaching both children and adults to speak their native language at institutions like the Piegan (pronounced Pa-g_n) Institute in Browning, Montana.

Piegan Institute

"The mission of the Piegan Institute is to serve as a vehicle to research, promote and preserve Native languages. Founded in 1987, the Institute has its national headquarters and community-based programs on the Blackfeet Indian Reservation in northwest Montana. Our community-based objectives are to increase the number of Blackfeet language speakers, to increase the cultural knowledge base of community members, and to actively influence positive community-based change. Our national objectives are to promote support for Native language issues through advocacy and education and to provide a voice to the national and international dialogue on Native Language restoration." (www.pieganinstitute.org).

"Nizipuhwahsin Center is a nationally recognized as a successful and effective model for Native language immersion with a multi-generational approach. Nizipuhwahsin Center's mission is to use

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the Blackfeet language as the tool (not object) of instruction within a local context to produce fluent speakers of the Blackfeet language. In operation since 1995, Nizipuhwahsin offers full day programming for children age 5-12. Our objective is to develop highly skilled learners who are knowledgeable in both Blackfeet and world academia." (www.pieganinstitute.org).

Procedure:

1. Show where the Blackfeet Reservation is located on the Montana map.
2. Talk with students about the importance of language to a group of people. Each tribe in Montana has a distinct and different language (as well as culture). Stress this.
3. Read students the following from the Piegan Institute's website. Show on a map the expanse of land described.

   "Why Language is Important: For generations the Amskapi Pikuni or Southern Piegan have been where we are. Blackfeet ancestral territory extends along the eastside of the Rocky Mountains from the Yellowstone river in southern Montana, north to the North Saskatchewan River in Canada. And while we may have been hunters and gatherers...we accumulated immense amounts of geographical, natural and cultural knowledge that we encoded in the names we attached to particular places. After generations the landscape filled up with names, stories, songs. The landscape itself became a cultural text as to how the Blackfeet relayed information regarding travel, natural resources, creation and moral direction. Settled in place, at home, the Blackfeet stayed put like few other [Native American tribes]. We have not moved. We have not experienced migration. Because we stayed put, we became intimate with our lands and the identity of our places became our own - with plants, animals, the elements, and the supernatural. Stories and places, places and stories rendered both landscape and cultural identity intelligible in an anchored, non-abstract way. Both landscape and cultural identity could be learned through the names the Niitsitapi, the original people have given - in our own, original language. Here is power. Today, the Blackfeet language is threatened. Piegan Institute is working to save the Blackfeet language from extinction," (www.pieganinstitute.org).
4. Now talk with students about the Nizipuhwahsin Center and how it targets children age 5-12. Ask students why they think the Blackfeet tribe is targeting young children.
5. Pass out copies of the *Blackfeet-English Language Animal Coloring Book* for each student. Correctly pronounce the animal names and ask students to repeat for each animal you have selected. Have students write a story about each animal and read their stories in class using the Blackfeet word.

Discussion Questions

1. Why do you think the Blackfeet language is threatened? How do you think the Piegan Institute is helping to bring the language back to the people? Do you think all other Montana American Indian languages are threatened? Why or why not?
2. Why is language so important to the Blackfeet tribe? Do you think language is important to all of Montana's American Indian tribes? Why?
3. In the "Why Language is Important" article above, the author writes about learning the Blackfeet language "Here is power." What do you think the author meant by this?
4. If people could not understand specific words in the Blackfeet language, could they have been able to navigate through the expansive Montana landscape, hunt,

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and gather together? (From "Why Language is Important" above.)

5. What special words do you have with your friends or family that describe a place, action, or person? Why are these words special to you? When did you begin using them? Can you imagine not having these words in your vocabulary today? How would you describe something without these words? Would it be easy or hard to communicate your thoughts?

6. Many stories were passed down orally throughout generations. Stories were told about good times as well as bad. How important do you think stories were to Montana's American Indian tribes?

7. Do you think stories are still important to Montana's American Indian tribes today? Do you like to tell and/or read stories? Why or why not?

Further Exploration

1. Have students ask their parents about their nationality. Where did their ancestors live? What language did their ancestors speak? Do their parents or grandparents know their native language? Do your students know their native language?

2. Have students do reports on their native language. (If students are from a family that is more than one nationality, ask them to choose one). Ask students to report on the following:

   a. Where their native people are located (what state or country).

   b. What their native language is (Russian, Finnish, Crow, etc.).

   c. How to say the following words in their native language: "Hello!;" "How are you?;" "1, 2, 3, 4" (the number four is very important in Montana's American Indian cultures. Ask students why they think this is so, what do the numbers represent?); red, blue, yellow, white (these colors are very important to Montana's American Indian cultures. Ask students to research why this is so, what do the colors represent?); How to say the name of this country in their native language; the alphabet.

3. Using the "How to Conduct an Interview" form, have students interview elder family members or friends about their native language. What words remind them of their native home? Why?

4. Listen to a few songs on the enclosed CDs (Daryl Shortman, Owl Dance, and Jack Gladstone). How are the CDs similar? How are they different? What do you think of each CD?

5. Talk about our language as Americans. The United States is a very big country. Talk about geographical accents and different words having the same meaning (pop and soda, submarine sandwich and hoagie, etc.) Are there words that you use in your classroom that you generally don't use outside of it? Maybe a word to describe an activity, part of the classroom, etc.? Discuss these words with your students.

6. Story telling is very important in American Indian cultures. Everyday things are explained in stories, from why dogs bark to why the sun is hot. Read the enclosed *Storm Maker's Tipi* and discuss it. Find additional Montana American Indian stories and discuss them.

7. Have students research or interview family members about stories from their native heritage. Who are the heroes, villains, pranksters, etc.? Have them write stories based on this research.

Lesson 2: Housing

Objectives

At the conclusion of the lesson students will be able to:

- Share ideas on the importance of recycling and using different materials for a project.
- Work in a team.
- Discuss the importance of community and cooperation within a group of people.

Time

Two to three 45-50 class periods.

Materials

- Footlocker Materials: photograph of Crow Agency's straw bale construction study hall; photographs of other straw bale constructions
- User Guide Materials: The Crow Agency Project Fact Sheet; Red Feather Project's Construction Information; map of Montana's reservations
- Teacher Provided Materials: paper and pencils, graph paper, glue, tape, paint, and markers

Pre-Lesson Preparation

Ask other classes, the principal's office, and custodial staff to save "clean" trash for your class. Food and biological items should not be included in the "clean" trash.

Ask students to save cardboard in various weights at home and bring it to class at the beginning of this project. Flatten cardboard or ask parents to flatten it before bringing it into the classroom.

Note: Your class will need at least three days to complete the activity as described below. Of course you can shorten each procedure to accommodate a shorter time span.

Read the "Crow Agency Project Fact Sheet" and Red Feather Project's "Construction Information" both found in the User's Guide.

First Day Procedure:

1. Show where the Crow Reservation is located on the Montana map.
2. Read to the class or have them read silently the Crow Agency Project Fact Sheet and Red Feather Project's Construction Information on straw bale construction of houses on Indian Reservations, located in the User's Guide. Show the photographs of the structures built on the Crow Reservation.
3. Discuss the "Rez Protectors" project and reasons for creating houses out of straw bale. Stress the importance of using straw - an easily found, underutilized resource that is good insulation.
4. Divide the class into groups of four. Explain that each group will be creating a house out of found materials. Groups must work together to create a design for the house and collect materials for it.
5. As a group, take your class around the school and playground collecting "clean" trash that could be part of their houses (paper, cardboard, wood, metal, wire, etc.).
6. Take your class around school picking up the trash other classes, the principal's office, and custodial staff have saved for this project and bring back to your classroom.

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7. Back in your classroom, begin sorting through the trash, placing like items together (colored paper, white paper, plastic, soda cans, etc.). Ensure that the class can see each pile.
8. During recess today and tomorrow ask students to be on the lookout for trash they can add to the segregated piles.
9. As a homework assignment, ask students to design their house: how many rooms, stories, what color the outside walls and roof will be, etc.

The Next Day:

1. Ask students to decide upon one design for their home (from the homework assignment the night before.)
2. Show students different ways to secure walls, the roof, etc. for their 3-D houses. (Masking tape and duct tape works best.)
3. Next, ask each group to gather the cardboard that they brought in from home. This will be the frame for their house. After the base is completed, ask them to find ways to incorporate the other collected junk. Paper can be a wall; foil wrappers can be decorative windows, etc. Ask students to use their imagination and to try and use all of the trash collected.

Discussion Questions

1. Why did the Rez Protectors use straw bale construction to build structures on the Crow Reservation?
2. How are the Crow straw bale constructed homes and the houses each group designed similar? How are they different?
3. What recycled or found materials worked best in construction of the houses? What materials didn't work well at all?
4. Why did your group design the type of house that you did? What did your group use as a model?
5. If you had to insulate your house, what type of material(s) would you use? Why?
6. How was building your house in class similar to the Rez Protectors project?

Further Exploration

1. In addition to asking your school to collect trash, ask local businesses to do the same. Go on a field trip and pick up the trash together. What discarded items are similar to those found at your school and which are different? Why?
2. Clean up a neighborhood park or campground. Again, what discarded items are similar to those found at your school and which are different? Why?
3. Ask students to design the floor plan of their dream home using graph paper. What shape would it be? How many rooms would it have? How many levels? Would it have a basement? How big would it be? How many people could live at this home?
4. After designing the floor plan of this dream house, draw a picture of the house - front and back. What color is it? Is there a garden? Sidewalk? Porch? How many windows and doors? What material would the house be made of - wood, brick, straw bale? Why? Who would build this house? Would it be professionally built or built by you with help from community members? Why?
5. Ask parents and grandparents about the construction of their home. What material is the house made from? When was it built? Who built it?
6. Ask students what type of structures the people of their native culture live in. A house, ger, tent, hut, apartment, etc. What is the structure made out of? How is the structure insulated?

The Crow Agency Project Fact Sheet

Contact: Vicki Cherney

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CROW NATION GIRLS BUILDING A BETTER FUTURE WITH STRAW-BALE HOUSES

- Background — A severe housing shortage on their reservation and the chance to win a national competition, prompted a group of middle school girls at the Pretty Eagle Catholic School in St. Xavier, MT, to develop a way to build houses out of straw.
- The Problem — The Crow Nation housing shortage forces two or three families to live under one roof. Some members of the Crow Nation have been waiting more than 10 years for a house. The girls: Lucretia Birdinground, Kimberly Duputee, Omney Sees the Ground, Brenett Stewart, and their coach, science teacher Jack Joyce, saw a solution in the abundant straw on the Crow Reservation. The problem: most tribal members perceived straw-bale construction as ineffective and unsafe. The perception was that it could rot or catch fire easily.
- Scientific Proof — To demonstrate that straw-bale construction is economical and safe, the team built a model of a straw house, stacking straw bales and covering them with stucco concrete. They also conducted experiments with blowtorches, hoses and thermometers to prove the structure was fireproof, waterproof, and energy efficient.
- Community Support — Support has been building nationally and locally to help the girls bring this dream to life. Organizations such as the Christopher Columbus Fellowship Foundation which is part of the Bayer/National Science Foundation Award, Red Feather Development Group*, the University of Washington, St. Labre Indian School, Oprah's Angel Network™, and volunteers from all over the country have contributed time, money and talent to help advance this project.
- Breaking New Ground — Literally — The team built a community center utilizing straw-bale construction on the Crow Reservation in July 2002. The center is a living example of the advantages of straw-bale construction, as well as a place for the community to come together and for children to gather and study.
- Award-Winning Idea — Their work was ingenious and effective enough to earn them the $25,000 Columbus Foundation Community Grant in June 2001. The grant is awarded each year to a team of innovative young people to help bring a promising community project to life. It is part of the Bayer/NSF Award, which challenges teams of middle school students to use science and technology to identify and develop a solution to a community problem.

For more information call 1-800-291-6020 or visit www.christophercolumbusawards.com.

Red Feather Development Group, based in Bozeman, Montana, is a national nonprofit housing and community development organization working with American Indians to find lasting solutions for the acute lack of housing and other community development problems that continue to plague many of their reservations. Visit them online at http://www.redfeather.org/contact.html

(continued)

Red Feather Project's "Construction Information"

Step 1 - Layout and Foundations

Establish corner locations, erect batter boards and string lines, install "rough" plumbing and electrical and create the foundation for walls.

Step 2 - Window and Door Frames

Fabricate all frames and attach doorframes to foundation.

Step 3 - Raising the Walls

Waterproof the foundation, stack the bales, install window frames and install lintels, where necessary.

Step 4 - Roof-Bearing Assembly

Straighten walls, install roof-bearing assembly (ladder) and fasten ladder to the foundation.

Step 5 - Adding the Roof

Build roof framework, surface roof framework, install electrical boxes and wiring for ceiling fixtures and install ceiling and insulate.

Step 6 - While the Walls Compress

Finish flooring, create interior partitions, install electrical boxes and wiring in bales, install finish plumbing, secure frames, install windows and doors and trim bales at corners and openings.

Step 7 - Surfacing the Walls

Install expanded metal lath inside and out, install stucco netting on outside, plaster the outside wall surfaces and cover the interior bale walls with plaster.

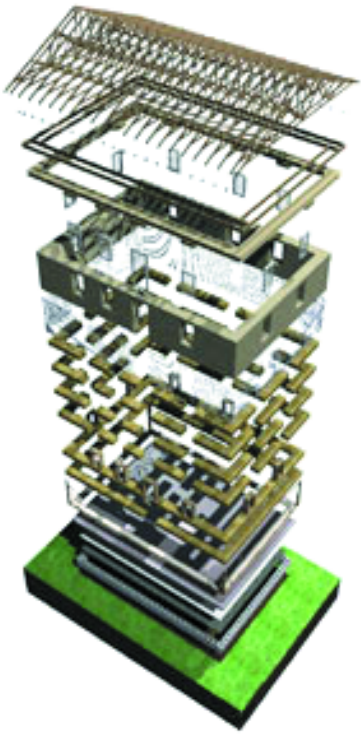
Step 8 - The Finishing Touches

Finish electrical and pluming details, finish carpentry details, finish painting, staining, tiling, etc. and make the house a home.

Why Straw Bale Construction?

Straw bale construction has been chosen as Red Feather's primary method for several reasons:

- Straw bale is environmentally sustainable; its basic building blocks are human labor and wheat straw, a waste material.
- Straw bale has been used as a construction technique since the early 1800s and is now a commonly accepted method of building.
- Straw bale construction is user-friendly, Indian families and neighbors can easily join in the building process.
- Many educational resources exist on straw bale construction methods, and most states have implemented straw bale building codes.
- Wheat straw is a plentiful resource on American Indian reservations, with thousands of acres of land currently in production but few markets for the commodity.
- Structures built with straw also have an extremely high insulation value, which, when coupled with lower energy consumption, creates a stronger economic base for occupants.



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Lesson 3: Traditions

Objectives

At the conclusion of the lesson students will be able to:

- Explain why Plains Indian tribes give away star quilts and for what reason(s).
- Discuss the meaning behind the "Morning Star" design of the star quilt.

Time

One 45-50 class period.

Materials

- Footlocker Materials: Morning Star quilt; Pendleton blanket "To Honor and Comfort" activity guide
- User Guide Materials: Morning Star pattern; map of Montana's reservations
- Teacher Provided Materials: paper and pencils, crayons and/or markers

Pre-Lesson Preparation

Make enough copies of the Morning Star quilt pattern found in the User's Guide for each student.

The Morning Star is an 8-sided star. In most Plains Indian cultures like the Assiniboine and Sioux from the Fort Peck Reservation, this symbol represents a new day, a new beginning, or a time to give thanks. For some, it also represents the coming of Jesus.

The Morning Star has become very popular as a quilt motif because of its meaning. Star quilts are given away to honor individuals at sporting events, marriages, and the birth of a child, naming, and other ceremonies. They are also given away to comfort individuals after the death of a loved one, at funerals, or when something bad happens to a family. The giving of star quilts is one way that a community can say that they care about one another and want to be involved during times of happiness as well as sorrow. Receiving a quilt is an honor.

Some people make their own quilts, but others ask people who are very good at making star quilts to make one for them. Some quilts are made out of a shiny fabric called satin, while others are made out of polyester or cotton. They are all different colors, sometimes different shades of the same colors like light yellow, yellow, and dark yellow, or a mixture of totally different colors such as blue, yellow, and green.

"I have created quilts for many different reasons. Recently I made five quilts for the Red Bottom Pow Wow in Frazer that were given away as first place awards. They wanted appliquéd eagles, buffaloes, and war bonnets on them, so I did that. I also created quilts for Fort Kipp and Poplar pow wows for a drumming contest and for basketball giveaways. People give quilts as a way to say you're proud of them and you honor their success. I might give a quilt away to a son or daughter that I'm proud of during a pow wow or game. I gave my son one before he went into the military because I was very proud of him. My favorite colors to use in quilts are what I call Indian sunburst colors - yellow, red, and orange. Then I like to use turquoise as a background because I think it looks nice. I make quilts full-time and watch my kids as well as the children of my dead

(continued)

brother and sister who is having some trouble. I make a good living selling quilts. And my 7-year-old daughter, Sonica is learning how to quilt. She is very good at it." Annette (Archdale) Linder, Wolf Point, Fort Peck Reservation (Annette made the quilt enclosed in this trunk.)

It is important to note that not all Montana tribes give quilts away during give away ceremonies (but all tribes have give-aways). Some give away blankets instead of quilts. The giving of a blanket or quilt is a way to "wrap" individuals into a family - to become part of a family or the symbolization of belonging to a family.

Procedure:

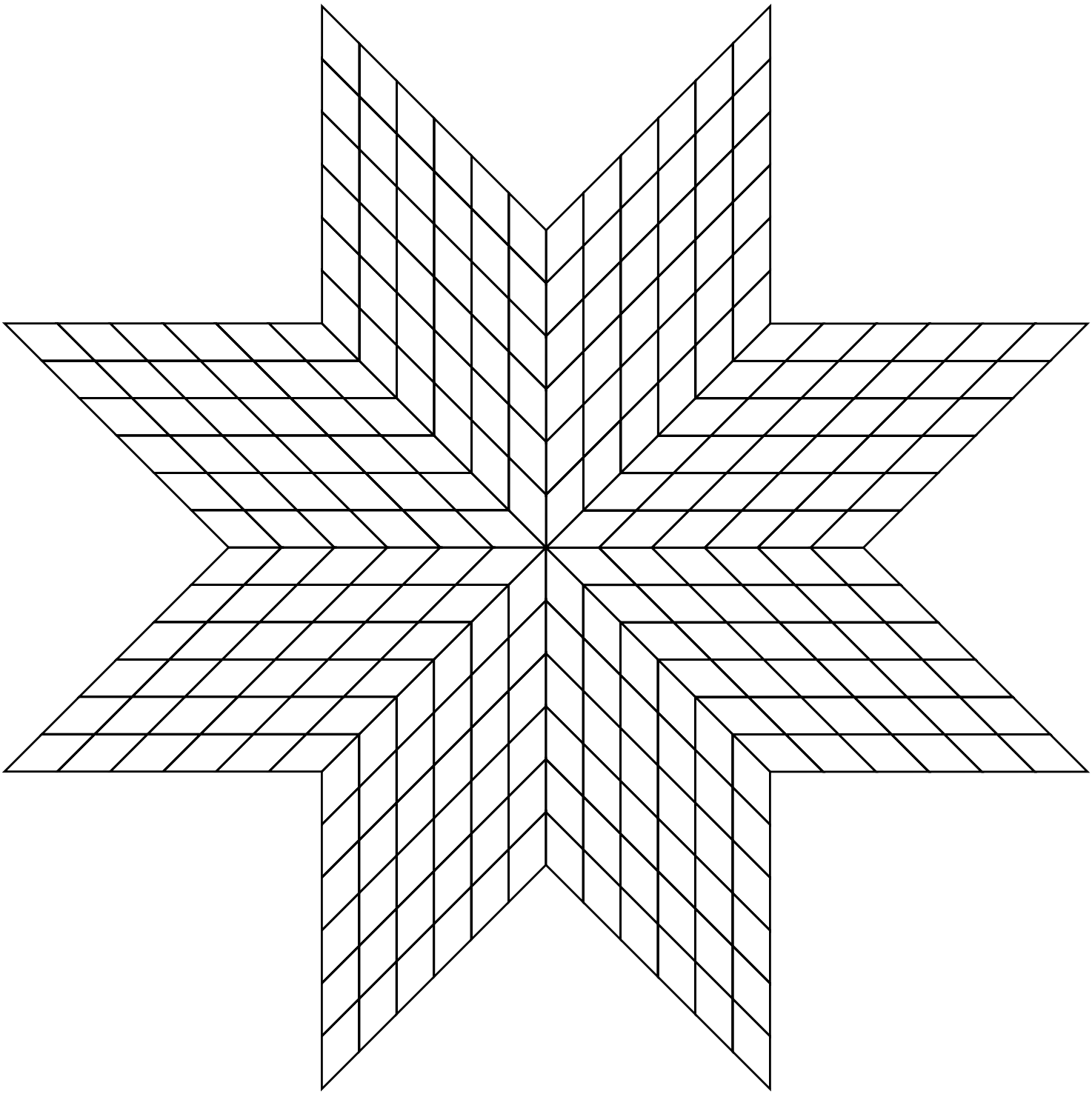
1. Show where the Fort Peck Reservation is on the map of Montana's reservations.
2. Explain what the Morning Star means to Plains Indians, like the people of the Fort Peck Reservation.
3. Show the quilt located in the trunk. Have students come up and inspect it, paying attention to the color, design, and texture of the fabric.
4. Pass around a copy of the Morning Star pattern for each child. Ask them to think of someone they would like to color the quilt block for. Ask them to think of this person's favorite color(s) - these are the colors they should use for the quilt.
5. Explain that when finished, students will give away their quilt block to the person they made it for.

Discussion Questions

1. Why did you choose the person to give your quilt block to?
2. Why did you choose the colors you did to decorate the quilt pattern?
3. Have you ever given something away that you have worked long and hard on? Why did you do this? How did it make you feel to give away something that you worked so hard on? How did it make the person feel who received the gift?
4. What gifts do you give friends and family throughout the year? Why?

Further Exploration

1. Ask students to bring in and share items that comfort them. Ask students to explain what the object is, when they received it, who gave the object to them, how long they have had it, and why they think that it comforts them.
2. How have your students been honored in the past? Have they received an award for academic achievement, sports, community involvement, etc? Ask them to think of ways they have been honored.
3. Bring in the newspaper. Break students into groups of four, giving each group a part of the newspaper. Ask the groups to find ways in which community members have been honored. Have them make a list and share these lists with the class.
4. Ask the question "what do others do for you when you need comforting?" Have students make a list of the things people in their lives do for them when they feel sad. (Parents/grandparents may make their favorite cookies or spend quiet time with them, a sibling may let them play with a cherished toy, and a friend could ask them over for dinner or to play).
5. Do further activities from the enclosed "To Honor and Comfort" activity guide.
6. Honor your classmates. Have your students take turns placing the Pendleton blanket from the footlocker around the shoulders of each other. The should tell the person why they are honoring them. For example: "Joe, I am honoring you because you are good at drawing and you share the basketball during recess.



From an activity packet developed by the Michigan State University Museum
in conjunction with the exhibitionn to *Honor and Comfort: Native Quilting Traditions*

Lesson 4: Nutrition and Health

Objectives

At the conclusion of the lesson students will be able to:

- Discuss the levels of a food pyramid and the importance of diet and exercise.
- Discuss some facts about diabetes and the differences between bison and other meats.
- Work in a small group.

Time

Two 45-50 class periods.

- Some time during the day for a week to write in their journal (about 5-10 minutes a day).

Materials

- Footlocker Materials: bison photograph; "Gifts of the Buffalo Nation" coloring book; *Return of the Native: The Story of the InterTribal Bison Cooperative* video
- User Guide Materials: "Journal Making Activity"; food pyramid; Bison vs. Other Meat overhead; news articles; bison jerky recipe; map of Montana's reservations
- Teacher Provided Materials: 8 sheets of 8.5 x 11 inch white paper per student, construction paper, glue, markers, paper punch, string or yarn

Pre-Lesson Preparation

Make copies of the food pyramid and any pages from the "Gifts of the Buffalo Nation" coloring book that you'd like to use with this lesson for each student in your class.

What is Diabetes?

According to the American Diabetes Association, diabetes is a disease that affects the body's ability to produce or respond to insulin, a hormone that allows blood glucose (blood sugar) to enter the cells of the body and be used for energy. It is the fifth-deadliest disease in the United States. There are two types of diabetes type one and type two.

Type one diabetes generally affects children or can occur during adolescence. But the most common form, however, is type two. This type usually occurs after the age of 45.

There is no cure for diabetes, a disease that can be deadly. Heart disease and stroke affect people with diabetes more than double those without the disease. Blindness, kidney disease, and amputations can also occur in people with diabetes. In fact, diabetes is the most frequent cause of non-traumatic lower limb amputations.

Diabetes is a disease that affects all Americans. Because it also affects American Indians, many reservations across Montana have health care facilities that focus on diabetes and help residents better understand the disease, how to prevent it, and how to keep it under control if diagnosed with it. Prevention includes learning how to eat healthy and exercise, not smoking or drinking too much alcohol.

What else is being done?

Organizations like the InterTribal Bison Cooperative (ITBC) and Indigenous Diabetes Education Alliance

(continued)

(IDEA) are equipping American Indians with the tools needed to fight this deadly disease - education and healthy food. ITBC is working with the Fort Belknap Reservation (and other Montana and Plains reservations) to bring bison back to the people. According to ITBC, raising bison empowers reservation residents to earn money through ranching and selling bison meat, enables them to eat a more healthy diet (bison is very low in fat and high in protein). IDEA recently began a study whereby several families (15) on the Fort Belknap Reservation are given 10 pounds of tribally-grown bison meat weekly to incorporate into their meal planning. Along with the meat they also receive recipes to help prepare the food. According to many non-natives and American Indians, bison is a delicious meat that is nutritious and very easy to prepare. It can replace beef in any recipe, be eaten as steaks, roasts, etc..

To learn more about these two organizations, please read the articles located in the User's Guide or visit their websites listed in the bibliography. Also, for more ITBC info, read "Gifts of the Buffalo Nation" coloring book, and watch the *Return of the Native: The Story of the InterTribal Bison Cooperative* video (both enclosed).

Day One Procedure:

1. Show the Fort Belknap Reservation on the map of Montana's reservations.
2. Briefly explain diabetes and how exercise and diet can help fight this disease.
3. Talk about the two organizations ITBC and IDEA, and how they are helping American Indians on reservations like Fort Belknap. Be sure to discuss why bison is an important food for American Indians and non-natives to eat and show the Bison vs. Other Meat overhead located in the User's Guide. Show the photograph of bison.
4. Show the Food Pyramid and briefly talk about the importance of having a balanced diet and keeping junk food to a minimum. Talk about portion sizes and use examples students will understand (one serving of meat is the size of a deck of playing cards, serving of pasta, rice, etc. the size of a tennis ball). Bring in any props you'll be using to show serving sizes.
5. Next, explain how important it is to exercise each day - ask the class to list ways they exercise (playing at recess, doing activities during gym class, walking home from school, walking the dog, picking up their room, etc.).
6. Explain that everyone will be making a journal to keep track of the food they eat and the exercise they do for one week. Do the "Journal Making Activity." When students are finished making and decorating their journals, ask them to label their journal in the following way:

   Front of First Page:
   Day One: What I ate

   Back of First Page:
   Day One: How I exercised

   ...up to seven pages/days.

For One Week:

1. Have a consistent time of day that students can record what they ate and how they exercised the previous day.

At the End of One Week Procedure:

1. At the end of the week, have students break into groups of four and share what they ate and how they exercised.

(continued)

Discussion Questions

1. Why do you think bison is a healthy food to eat? Why do you think it is especially healthy for American Indians?
2. Why is it important to watch what you eat? Why is it best to eat a healthy, balanced diet? What would happen if you didn't?
3. Why is it beneficial to exercise each day? What would happen if you didn't?
4. What were some of the activities you did this week to exercise? From your group, what was the most fun way to exercise? What exercise was most common?
5. What types of food did you eat this week? How many times did you eat "junk food" during the week? Why?

Further Exploration

1. To learn more about the importance of ITBC on American Indian reservations like Fort Belknap, have students read the "Gifts of the Buffalo Nation" coloring book and watch the *Return of the Native: The Story of the InterTribal Bison Cooperative* video. Discuss further why bison is so important to American Indians.
2. Make your own bison jerky! Use the recipe located in the User's Guide or use a recipe from the cookbook located in this trunk. Bison can be purchased at several groceries stores across Montana.
3. Using the enclosed food pyramid handout, have students fill one out based on what they ate one day. How does the food eaten for a day fit into the pyramid? Suggest having a "Goal of 5 a Day" for fruits and vegetables. Also, students could try one junk food each day and discuss it in their journal.
4. Go for a walk as a class! Decide where to go together. Using pedometers, track how far students have gone during a walk, aim for a certain number of steps per day, and convert everyday activities into "steps".
5. Ask students to walk to school during National Walk to School Day in October.
6. Bison is an important food for Montana's American Indians. What foods are important to your students? Are these foods important because of religious, dietary, or cultural reasons?
7. Have a festival of food day! Ask each student, with the help of their parents to create a dish from their family's native culture and bring it. Have students share how to eat this food and why the food is important to their family.
8. Create a recipe book from the foods made for the world festival, or have students bring in their family's favorite dish from their heritage. Copy the recipe book for each student to take home.

(continued)

Journal Making Activity

Materials: 8 sheets of 8.5 x 11 inch white paper per student, construction paper, glue, markers, paper punch, string or yarn, hand-made journals (to use as guides)

Procedure:

- Ask students to select a piece of construction paper for the cover of their journal. Give them many different colors to choose from. Have them fold the piece of paper in half, lengthwise.
- Have students decorate their cover with scraps of construction paper and glue, markers, crayons, etc. Remind them of the reason for creating this journal - to record what they have eaten and how they have exercised for a week. How would they decorate their journal to remind them of this?
- Pass out 8 sheets of 8.5 x 11 inch white paper per student.
- Tell students they will be making two "signatures" for their journal. Ask them to fold the sheets in half lengthwise so they will fit inside their construction paper cover. Have them put the signatures inside the cover.
- Next, tell students they will be making their binding. Have everyone punch three holes in the fold of their journal. After doing this, tell students to secure their binding with yarn.

7. Their journal is complete and ready to be filled!

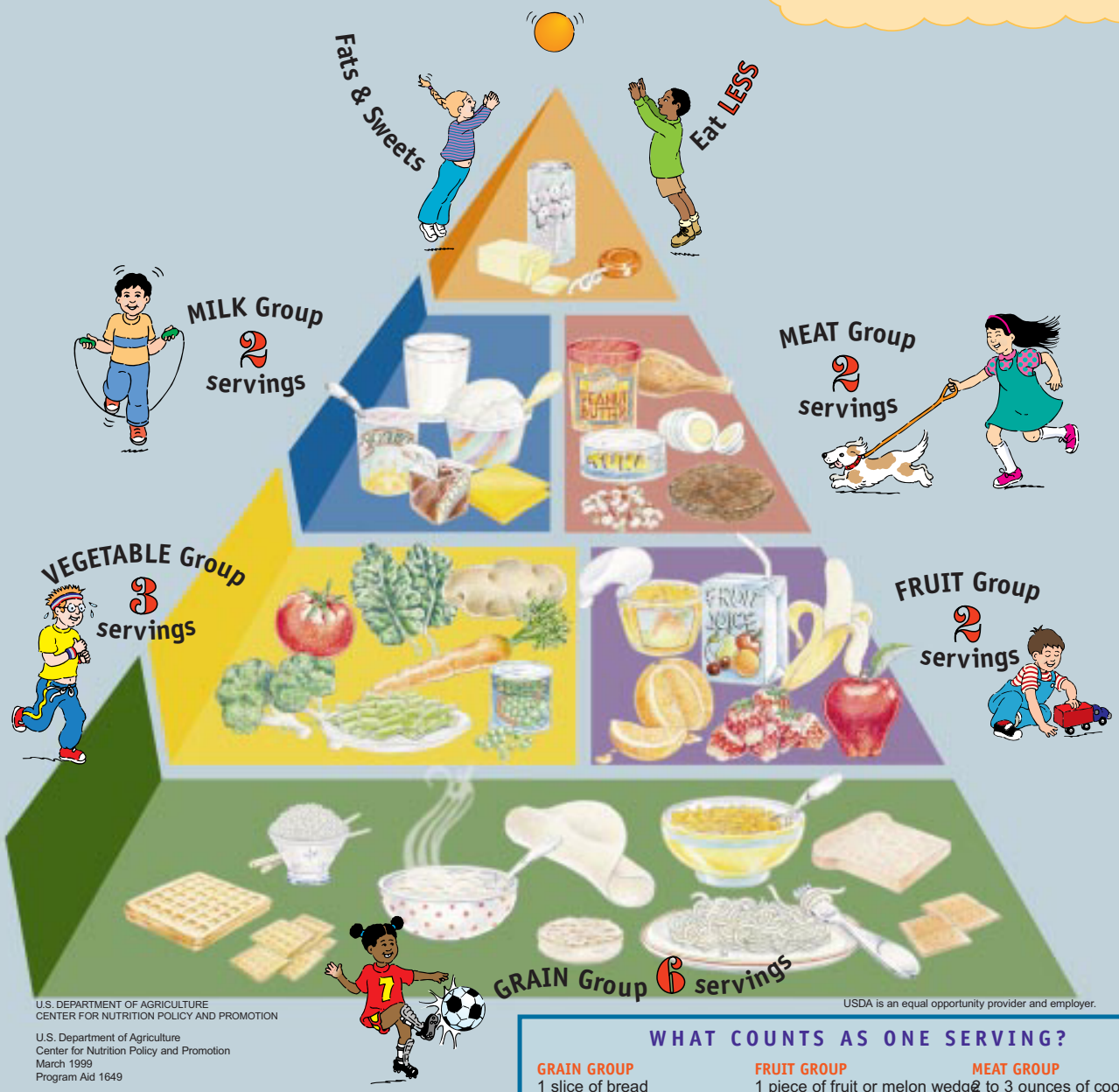
*Note: For young students, pass out already constructed journals, ready for the cover to be decorated and journaling to begin.

Vocabulary:

Signature: A large sheet printed with four or a multiple of four pages that when folded becomes a section of a book.

FOOD Guide PYRAMID for Young Children

A Daily Guide for 2- to 6-Year-Olds



U.S. DEPARTMENT OF AGRICULTURE
CENTER FOR NUTRITION POLICY AND PROMOTION

U.S. Department of Agriculture
Center for Nutrition Policy and Promotion
March 1999
Program Aid 1649

USDA is an equal opportunity provider and employer.

FOOD IS FUN and learning about food is fun, too. Eating foods from the Food Guide Pyramid and being physically active will help you grow healthy and strong.

WHAT COUNTS AS ONE SERVING?

GRAIN GROUP
1 slice of bread
½ cup of cooked rice or pasta
½ cup of cooked cereal
1 ounce of ready-to-eat cereal

FRUIT GROUP
1 piece of fruit or melon wedge
¾ cup of juice
½ cup of canned fruit
¼ cup of dried fruit

MEAT GROUP
2 to 3 ounces of cooked lean meat, poultry, or fish.

½ cup of cooked dry beans, or 1 egg counts as 1 ounce of lean meat. 2 tablespoons of peanut butter count as 1 ounce of meat.

VEGETABLE GROUP
½ cup of chopped raw or cooked vegetables
1 cup of raw leafy vegetables

MILK GROUP
1 cup of milk or yogurt
2 ounces of cheese

FATS AND SWEETS
Limit calories from these.

Four- to 6-year-olds can eat these serving sizes. Offer 2- to 3-year-olds less, except for milk.
Two- to 6-year-old children need a total of 2 servings from the milk group each day.

EAT a variety of FOODS AND ENJOY!

PLAN FOR YOUR YOUNG CHILD... The Pyramid Way

Use this chart to get an idea of the foods your child eats over a week. Pencil in the foods eaten each day and pencil in the corresponding triangular shape. (For example, if a slice of toast is eaten at breakfast, write in "toast" and fill in one Grain group pyramid.) The number of pyramids shown for each food group is the number of servings to be eaten each day. At the end of the week, if you see only a few blank pyramids...keep up the good work. If you notice several blank pyramids, offer foods from the missing food groups in the days to come.

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Milk	△△	△△	△△	△△	△△	△△	△△
Meat	△△	△△	△△	△△	△△	△△	△△
Vegetable	△△△	△△△	△△△	△△△	△△△	△△△	△△△
Fruit	△△	△△	△△	△△	△△	△△	△△
Grain	△△△	△△△	△△△	△△△	△△△	△△△	△△△
	△△△	△△△	△△△	△△△	△△△	△△△	△△△
Breakfast							
Snack							
Lunch							
Snack							
Dinner							

Bison vs. Other Meat

Bison is a red meat, but really is nothing like beef in its nutrient makeup or density. Bison is a healthier meat than beef, pork, or even skinless chicken because it does not marble like beef and as an industry rule, bison cannot have growth hormones or stimulants. Because of this and possibly other reasons, bison is non allergenic.

Bison is almost four times less fatty than beef. And most of the fat in bison is polyunsaturated versus saturated fat found in beef. (Saturated fat raise cholesterol whereas polyunsaturated may actually reduce cholesterol.)

Nutrient Composition (per 100 grams of lean cooked meat)

Species	Fat Grams	Calories	Cholesterol (mg)
Bison	2.42	143	82
Beef	9.28	211	86
Pork	9.66	212	86
Chicken (skinless)	7.41	190	89

The above information was taken from the USDA Handbook's website.

BUFFALO JERKY

Printed from **COOKS.COM**

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1 to 3 buffalo flank steaks or London broils
(May substitute beef; 3 steaks
will yield approximately 2 oven-racks of jerky)
Shoyu sauce
Garlic powder
```

Trim all visible fat from meat and cut slices, 1/4 thick or less. Cut slices across the grain. Meat is easier to slice thinly if partially frozen. In a large bowl or pan, alternate layers of meat slices, shoyu, and garlic powder. Marinate in refrigerator at least overnight, or up to 24 hours. Spread slices on oven racks. Set oven temperature at 140 to 150 degrees. Prop oven door slightly open to allow moisture to escape. Dry for approximately 8 hours, or until dry but not brittle. Will keep well without refrigeration, but may be stored in refrigerator or freezer.

InterTribal Bison Cooperative
1560 Concourse Drive
Rapid City, South Dakota 57703

Phone: 605-394-9730/Fax 605-394-7742
E-mail: itbc@enetis.net or
www.intertribalbison.org

Buffalo Meat and Prices

Item Number	*Product*	*Pricing*	*Pack Size*
Buffalo Steaks			
BTF01	Buffalo Tenderloin Filet	$22.00/lb	(2) 6oz
BRES01	Buffalo Rib Eye Steak	$18.00/lb	(2) 10oz
BNYS01	Buffalo New York Strip	$18.00/lb	(2) 8-10oz
BTSS01	Buffalo Top Sirloin Steak	$15.00/lb	(2) 8-10oz
Buffalo Roast			
BRR02	Buffalo Rib Roast	$17.00/lb	(1) 4-lbs
BTR02	Buffalo Tenderloin Roast	$21.00/lb	(1) 4-lbs
BTSR02	Buffalo Top Sirloin Roast	$14.00/lb	(1) 4-lbs
BSTR02	Buffalo Sirloin Tip Roast	$12.00/lb	(1) 4-lbs
Other			
BB03	Buffalo Burger	$3.50/lb	(1) 1b
BR03	Buffalo Ribs	$4.50/lb	
BLH03	Buffalo Liver and Heart	$4.00/lb	
BT03	Buffalo Tongue	$4.00/lb	
BJP03	Buffalo Jerky (plain)	$1.50/1oz	
	Canning Meat	$7.27/qt	
	Canning Meat	$3.64/pt	

Packaging Specification: Vacuum Packages, labeled, USDA Inspected

1560 Concourse Drive
Rapid City, SD 57703
605-394-9730 • Fax: 605-394-7742

"The Indian was frugal in the midst of plenty. When the buffalo roamed the plains in multitudes, he slaughtered only what he could eat and these he used to the hair and bones."

Luther Standing Bear, Lakota

About Us . . .

They gathered in the Sacred Black Hills of South Dakota on a cold February day in 1991. With only four days prior notice, nineteen tribes from all four directions braved the harsh Dakota winter to attend. Lakota representatives from most of the reservations in South Dakota were there, as well as the Crow, Shoshone-Bannock, Gros Ventre /Assinoboine and Blackfeet Nations of Montana. Various Pueblo representatives from New Mexico pulled in, and the Winnebago, traditionally called Ho Chunk, from both Nebraska and Wisconsin came. Choctaw Nation of Oklahoma, and some as far west as Round Valley of California arrived. Some of these tribes were historically enemies, but now they unite for a common mission . . .

"to restore bison to Indian Nations in a manner that is compatible with their spiritual and cultural beliefs and practices".

Our History . . .

The American buffalo, also known as bison, has always held great meaning for American Indian people. To Indian people, buffalo represent their spirit and remind them of how their lives were once lived, free and in harmony with nature. In the 1800's, the white-man recognized the reliance Indian tribes had on the buffalo. Thus began the systematic destruction of the buffalo to try to subjugate the western tribal nations. The slaughter of over 60 million buffalo left only a few hundred buffalo remaining.

Without the buffalo, the independent life of the Indian people could no longer be maintained. The Indian spirit, along with that of the buffalo, suffered an enormous loss. At that time, tribes began to sign treaties with the U.S. Government in an attempt to protect the land and the buffalo for their future generations. The destruction of buffalo herds and the associated devastation to the tribes disrupted the self-sufficient lifestyle of Indian people more than all other federal policies to date.

To reestablish healthy buffalo populations on tribal lands is to reestablish hope for Indian people. Members of the InterTribal Bison Cooperative (ITBC) understand that reintroduction of the buffalo to tribal lands will help heal the spirit of both the Indian people and the buffalo.

(continued)

Although some tribes and tribal members have been engaged in the production of buffalo for sale and/or for subsistence and cultural use, these activities have been conducted by each individual tribe, with little or no collaboration between tribes.

The InterTribal Bison cooperative was formed in 1990 to coordinate and assist tribes in returning the buffalo to Indian country. In February 1991, a meeting in the Black Hills of South Dakota, was hosted by the Native American Fish and Wild- life Society. It was obvious to everyone that the ITBC organization to assist tribes with their bison programs, was not only desired, but also necessary. With the hard work and dedication of the Society, Congress appropriated funding for tribal bison programs in June of 1991. This acton offered renewed hope that the sacred relationship between Indian people and the Buffalo might not only be saved, but would in time flourish.

The tribes again met in December 1991 to discuss how these appropriations would be spent. At this meeting, each tribe spoke of their plans and desires for buffalo herds and/or to help their existing bison herds expand and develop into successful, self-sufficient programs

In April of 1992 tribal representative gathered in Albuquerque, New Mexico. It was at that meeting that the InterTribal Bison Cooperative (ITBC) officially became a recognized tribal organization. Officers were elected and the pain staking task of developing their criteria for membership, articles of incorporation, and by-laws continued over the next five months.

In September of 1992, ITBC was incorporated in the state of Colorado and that summer ITBC was headquartered in Rapid City, South Dakota, once again returning to the Sacred Black Hills — thus completing a circle.

"We recognize the bison is a symbol of our strength and unity, and that as we bring our herds back to health, we will also bring our people back to health."

Fred DuBray, Cheyenne River Sioux

ITBC Today . . .

ITBC has a membership of 42 tribes with a collective herd of over 8,000 bison. Membership of ITBC remains open and there is continued interest by non-member tribes in the organization.

ITBC is a non-profit 501 (c) (3) tribal organization and is committed to reestablishing buffalo herds on Indian lands in a manner that promotes cultural enhancement, spiritual revitalization, ecological restoration, and economic development. ITBC is governed by a Board of Directors, which is comprised of one tribal representative from each member tribe. The role of the ITBC, as established by its membership, is to act as a facilitator in coordinating education and training programs, developing marketing strategies, coordinating the transfer of surplus buffalo from national parks to tribal lands, and providing technical assistance to its membership in developing sound management plans that will help each tribal herd become a successful and self-sufficient operation.

"I love the land and the buffalo and will not part with it. I want you to understand well what I say".

Satanta, Kiowa

"Buffalo Nation, The People are depending upon you, so we pray you will be healthy"

Lakota Song

"Let us honor the bones of those who gave their fiesh to keep us alive. ,,

Buffalo altar prayer

Indians' aim: better diet

By Ron Franscell
Denver Post Staff Writer

Friday, November 08, 2002 - Dodie Bell often serves her children bison meat, sugarless juneberry soup and other foods similar to what her Assiniboine ancestors ate hundreds of years ago on north-central Montana's plains.

Those foods are authentic, but these days they are far from common in the American Indian diet. There is a growing movement to change that.

Bell, a 51-year-old mother of six who lives in Lodgepole, Mont., is trying to keep an epidemic of Indian diabetes from touching her children, the way it has touched other relatives and friends. Her own father died from it.

An alarming incidence of diabetes and other health problems among American Indians have many promoting traditional foods their forebears ate.

Increasingly, Indians and their advocates are linking these health problems to the scarcity of high-quality food available to Indians. The U.S. Department of Agriculture has coined a term to describe the phenomenon - "food insecurity," which the agency defines as a family's inability to buy a balanced diet or enough food to feed its children. One red flag: Indian parents will often skip meals so children can eat.

Three weeks before a holiday that has long associated Indians with abundant food, one of every four Indian households is food insecure, and about a third of those is starving, says a 1999 USDA study. That's about three times higher than the U.S. average.

Besides suffering from a variety of diet-related illnesses like heart disease, American Indians now suffer an epidemic of diabetes all but invisible to the outside world.

Though diabetes was essentially unknown among Indians in 1912 and still "clinically nonexistent" as late as 1930, according to the Indian Health Service, today six of every 10 American Indians are apt to develop diabetes, compared with about two in 10 non-Indians.

Desert and plains tribes are especially afflicted. The Tohono O'odham tribe of Arizona's Sonoran Desert reports diabetes affects 80 percent of its people.

"I don't know of diabetes in the elders who've already passed on," Bell said. "We can't go back to the way we used to live, but we now know there are foods out there we can grow or gather ourselves.

Many trace Indian country's malnourishment to the drastic changes wrought by westward expansion. The rapid change in diet when tribes were moved to reservations, a more sedentary lifestyle, lack of economic incentives, poor land use, the erosion of traditional folkways, alcohol abuse - all, in some part, are to blame.

So some are seeking a return to native foods, including bison meat. The InterTribal Bison Cooperative's national conference this week in Denver will address the cultural and health significance of buffalo to tribes, food sovereignty, genetic issues, buffalo business ventures and ecosystem practices.

And the first Native Food Summit Nov. 15-17 in Albuquerque, will bring together key tribal, agricultural, health and community leaders to identify possible ways to reinvigorate native food systems and reduce "food insecurity." It's sponsored by First Nations Development Institute of Fredericksburg, Va., a group dedicated to promoting self-sufficiency among 1 million to 2 million reservation dwellers.

Poverty plays a key role. On New Mexico's Zuni Pueblo, in the heart of one of the West's poorest counties, every one of nearly 2,000 schoolchildren is eligible for free breakfasts and lunches. Two-thirds of the reservation's 18,000 people depend on federal food giveaways and food stamps.

"For countless generations, traditional foods were primary ingredients in healthy, prosperous Native American communities," said Rebecca Adamson, founder of First Nations. "The majority of Americans today take food for granted."

Neighborhood grocery stores stock a wide range of fruits and vegetables to help people stay healthy. Many Native Americans, however, miss out on these benefits because their traditional food systems have been broken by historical changes and supplanted by a dietary regime of unhealthy choices."

Today's Indian is more likely to be reliant on government commodities: cheese, lard, powdered milk, chicken and other processed, preserved and

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packaged food. And those living in more remote areas pay more for their food, have less choice, and rarely find fresh, nutritional foods in the isolated convenience stores where they are likely to shop.

Worse, Indians are missing a chance to grow local foods for themselves.

Almost 47 million of the more than 54 million acres of tribal and individual Indian trust lands are range- and cropland, an enormous potential food resource - but 70 percent of their cropland and 20 percent of their range is leased to non-Indians, according to a congressional study.

More than 8,000 native farms produce food on reservations, but little is intended for consumption by local households. On one reservation where 60 percent of the community is food stamp-eligible, 90 percent of once-functioning family farms are today inactive.

So traditional foods, from bison meat to desert fruits and vegetables, grains and legumes, are rare.

Susan Ricci and Mike Fox want to put buffalo meat back on more Indian tables like Dodie Bell's. Armed with a $51,689 First Nations grant, their Spearfish, S.D.-based Indigenous Diabetes Education Project will soon explore the impact of a more traditional, low-fat, high-protein food source on the health of an Indian diabetic.

Fifteen diabetic tribal members and their families on Montana's Fort Belknap Reservation - where about 60 percent of the 4,000 Assiniboine and Gros Ventre residents are dependent on federal food hand-outs - will receive 10 pounds of tribal-grown bison meat weekly.

They'll also get advice and traditional recipes. A series of cooking classes by tribal elders might not be as flashy as Emeril, but will show them how to cook with more locally grown food, not quickly accessible, packaged foods from the crossroads convenience store.

"Convincing Native Americans to get away from fast foods and convenience stores is one of our biggest hurdles," Ricci says. "We're trying to discourage people from falling into the convenience-store trap and make an effort to cook food at home, to cut out the fat, exercise more and improve their general lifestyle."

Ricci and Fox hope the buffalo meat feeds the Indians' soul as much as their bellies.

"Buffalo meat is not a silver bullet cure-all," says Fox, a Gros Ventre who once worked for the Native American Fish and Wildlife Society in Broomfield. "But it will bring out more spirituality and connectedness to the buffalo and old ways. It has more meaning."

They're not alone is sensing a holistic value to old foods.

Sherry Salway Black, an Oglala Lakota born on South Dakota's Pine Ridge Reservation who grew up to earn an MBA at the Wharton School of Business in Philadelphia, believes transforming the economic landscape in Indian Country will naturally grow better food habits.

"We must focus on assets," says Black, now executive vice president of First Nations. "Native Americans have tremendous assets not being used as they should, for a variety of reasons. Everything is connected. We've been looking at the food issue since 1980, first as an area of economic opportunity, then we focused on hunger, diabetes and traditional agriculture."

Black, 49, is highly educated and far removed from the desperation of Western reservations, but she is not removed from the effects of food insecurity in Indian Country, which her family left in the 1950s.

Her father, who received care packages of wasne - balls of dried meat, chokecherries and lard - from his mother while he fought in World War II, turned diabetic after years of less healthful eating. And her two sisters have also developed the disease.

"So moving off the reservation did not 'save' us from diabetes," she says.

The key to a healthier future for Indians lies in their collective memory, their ancient survival instincts, and old food ways, many say.

"We as native people can once again delve into our ancient yet reliable techniques of strengthening our spirits and re-equip ourselves with cultural knowledge and skills," says North Welch, the part-Kickapoo director of the Native American Diabetes Initiative and author of "Native Americans' 21st Century War: Protecting Ancient Heritage Against Diabetes."

"This includes getting needed nutrients from food-based sources, not artificial isolated vitamins that are expensive and of limited value and, in some cases, even dangerous."

Lesson 5: Business

Objectives

At the conclusion of the lesson students will be able to:

- Locate towns on a map.
- Use the Internet.
- Work in a group.
- Act out a story.

Time

One 45-50 class period

Materials

- Footlocker Materials: n/a
- User Guide Materials: "How to Look at a Written Document;" *Char-Koosta News* article; map of Montana reservations
- Teacher Provided Materials: paper and pencils

Pre-Lesson Preparation

Make enough copies of the *Char-Koosta News* article, "How to Look at a Written Document," and map of Montana from the User's Guide for each student in your class.

Char-Koosta News

Char-Koosta News is a tribally owned and operated newspaper based on the Flathead Reservation. The newspaper comes out weekly (every Thursday) and has an extensive website located at http://www.CharKoosta.com. It is the first Montana tribal paper to go online.

"The name "Char-Koosta" comes from the names of the last traditional leaders of the Salish and Kootenai people. Chief Charlo was the last traditional chief of the Salish people. Chief Koostatah was the last traditional chief of the Kootenai people," (www.CharKoosta.com).

Procedure:

1. Show where the Flathead Reservation is on the map of Montana's reservations.
2. Discuss *Char-Koosta News* (CKN) with your class. Be sure to relay that CKN has a website.
3. Go over the "How to Look at a Written Document" form in the User's Guide. Pass out a copy for each student.
4. Ask students to read the CKN article and then fill out the "How to Look at a Written Document" form.
5. Ask students to share their answers.
6. Individually or in groups, have students answer the Discussion Questions for the article they read.

Discussion Questions

1. In what Montana town were first aid classes being offered? Locate it on your Montana map. What American Indian reservation is this town on? How far is it from your home town?

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2. When were adult CPR classes being offered? When were adult "first aid basics" being taught?
3. At what lake were swimming and life-jacket-safety lessons being given on August 8?
4. How much did it cost to attend one week of lessons? For both weeks?
5. At what office were registration forms available?
6. How many telephone numbers were given for more information? What were these numbers?

Further Exploration

1. Get on the *Char-Koosta News* website at www.CharKoosta.com. How is the website organized?
2. Get on the *Char-Koosta News* website at www.CharKoosta.com. Under EVENTS, ask students in small groups to report on an event currently taking place on the Flathead Reservation and an event taking place off the Flathead Reservation. Ask each group to act out the story taking place for the whole class.
3. Again get on the *Char-Koosta News* website at www.CharKoosta.com. Ask students to browse the site looking for stories that deal with one of the following:
   - sports, school/college life, food, fish or wildlife, tourism, mountains or water
   - Ask them to fill out a "How to Look at a Written Document" form on the article. Draw a picture corresponding to the news article.
4. Your students are news reporters. Using the "How to Conduct an Interview" form, ask them to interview one another in class, family members at home, friends outside of class, etc.. Have your reporters share what they know about the person they interviewed.
5. Bring in local newspaper(s). Ask students to review the newspaper. Have them report on an article that is interesting to them. What is the name of the newspaper? What section of the newspaper is this article in? Who wrote the article? When did the event in the paper take place - what day? Who or what is the article about? Why is the article of interest to them? What did they learn from this article?

July 31, 2003

CPR Lessons Offered

POLSON - The Lake County Red Cross Chapter is sponsoring a series of CPR and first aid classes this summer at the Ronan ambulance building. Adult CPR will be offered on Aug. 4 and Sept. 8, while first-aid basics will be taught on Aug. 18 and Sept. 15. All of the classes will begin at 6 p.m. Volunteers are also giving swimming and life-jacket-safety lessons to youngsters aged four and older between now and Aug. 8 at Flathead Lake. Thanks to a grant from the Coalition for Kids, the fee is only $10 for one week or $15 for both weeks. Registration forms are available at the Red Cross office, which is located at 9 14th Ave. West in Polson. For more information, call 883-6427 or 261-5873.

Lesson 6: Craftwork

Objectives

At the conclusion of the lesson students will be able to:

- Discuss the meaning of symbols and their native culture's symbolism.
- Design a symbol that represents them.

Time

One 45-50 class period.

Materials

- Footlocker Materials: beaded items from Rocky Boy's Reservation
- User Guide Materials: "Nature Symbols;" design grid; map of Montana's reservations, Great Falls and Havre newspaper articles
- Teacher Provided Materials: paper and pencils, markers, crayons (Optional: beads, beans, squares of colored paper, pasta, etc. for beading)

Pre-Lesson Preparation

Make enough copies of "Nature Symbols" activity and the design grid for each child.

"...Indian people had no word for art. Despite this, the lives of American's Indian peoples were filled with art, art making was an everyday occurrence because there was an understanding that beauty is a part of every activity. The making of clothes, tools, utensils, weapons, tipis, adornment - all were occasions for the use of design, color, decoration," Alexander Swaney, Director of Folklife Programs in "From the Heart and Hand."

The symbols of traditional and contemporary American Indian bead- and quill-work can have many meanings. In the past, sacred items to everyday necessities were decorated beautifully with symbols from everyday life, such as the weather, food, animals, constellations, mountains, etc. Colors too were used to convey meaning, such as red for blood, the earth, or a sunset and black for night. Different tribes had different symbols that held specific meaning to that group of people. Beaded and quilled craftwork is still very important to American Indians today, like the Chippewa and Cree tribes on the Rocky Boy's Reservation.

Important: Symbols are extremely important to American Indian cultures, are not taken lightly, and are treated with respect. Though each person may define symbols differently, many American Indians refer to symbols important in their lives as sacred, as sacred as the cross to Christians.

Rocky Boy's Craftwork

"The Rocky Boy's Chippewa Cree Native Craft Cooperative is made up of about 20-30 individuals from the Rocky Boy's Reservation who make crafts. It is important that everything is of high quality, beautiful, and is authentic. The Coop is successful, but we're still just a small cooperative program. We meet about once a month, sometimes twice a month if we are really busy. We want to keep our members informed of what pow wows, conferences, and workshops are coming up where we can sell our work. The Coop is getting invited to more of these events. We go all over Montana. Earlier this year we

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were in Missoula for the Native Conference of Cultures and sales were very good. We are creating a website address, so you can visit the site soon," Isabelle Dot, Director.

For more information on this Cooperative, please read the brochure located in the User's Guide. And read more about the creation, economic importance, and funding of this coop by reading articles in the User's Guide from the *Great Falls Tribune* "Co-op center at Northern basks in its success" and Tribune Hi-Line Bureau "USDA gives $291,000 to co-op center at MSU-Northern".

Procedure:

1. Show where the Rocky Boy's Reservation is on the map of Montana's reservations.
2. Pass around the beaded and quilled objects from the trunk. Talk about how important craftwork like this is on Montana's American Indian reservations like Rocky Boy's. Ask students to examine the design on each piece.
3. Talk about symbols, what they mean, and how they are used in objects like American Indian craftwork (see above and "Nature Symbols".)
4. Next explain that everyone will be creating their own symbol that represents something important in their lives. Have everyone do the "The History & Development of Symbols" activity located in the User's Guide.

Discussion Questions

1. Why did you create the symbol that you did? What does this symbol mean to you?
2. Why is your symbol the color(s) you made it? What do the colors represent?
3. What else defines who you are? (types of clothes you wear, haircut, etc.) Why are these things important to you? Why is this symbol important to you?

Further Exploration

1. Have students share their symbols with the rest of the class. Ask them to describe why they created the symbol and used the color(s) they did.
2. Ask students to do "Nature Symbols" activity again, but this time have them do the activity for another person, such as a family member, friend, etc. Have students share their newly-made symbols and answer the Discussion Questions.
3. Learn more about American Indian craftwork by visiting websites in the bibliography. What are your favorite designs? Why? What do they represent to you? Research what they mean to the tribe who created them.
4. Have students examine the American Indian emblems for each Montana American Indian reservation/tribe (located on official websites - addresses are located in the bibliography). What are the symbols in each emblem? What does each emblem symbolize to you? Research what they mean to the tribe.
5. Ask students to research the flags from their own native heritage. What are the colors and designs and what do they represent? What other symbols are important and why?
6. Discuss the symbolism of the United States flag. What do the stars represent? The stripes? The colors?

Nature Symbols

(Adapted from Holter Museum of Art - PIR Workshop by Phoebe Toland)

Required homework before doing this activity:

Before doing this activity, ask students to look for examples of symbols in magazines, food containers, newspaper, etc. and ask them to bring them into the class to share. Discuss what makes symbols recognizable and strong. Symbols are usually simple, graphically strong (bold play between negative and positive spaces), and line and shape are used in a strong, expressive way. Talk about line and shape and how they can express emotion. A jagged line expresses something very different than a soft curving line and a long skinny shape communicates in a different way than a short round one.

Discuss several examples of symbols of nature with the class, so they get an idea of what constitutes a strong symbol. Encourage students to create their own symbol and not copy or modify ones they are already familiar with.

After discussing symbols and showing their homework examples, ask students to make a list of the following:

- Season of the year they like the best and why (summer because it's warm)
- Color that reminds them of that season (white because of the snow)
- What their favorite landscape contains (mountains, frozen lake, etc.)

Then ask students to make lists of three items dealing with what they might find in their favorite natural spot:

- 3 animals (bird, snake, deer)
- 3 specific plants (bitterroot flower, mountain ash tree, fox grass)
- 3 non-natural items (power lines, paved road, highway sign)

Out of these lists, what 2 things remind them of their favorite natural spot the most? Ask students to create a symbol to represent their favorite natural spot out of these two things. Have them use their imagination and to remember that their shape should be original and not use any symbols they are already familiar with.

Ask students to draw out the symbol first with pencil. After they have drawn it out, then ask them to shape it into the grid design sheet, again in pencil. Then have students color their shape using the colors they think is best for their natural symbol.

Optional: From the grid design sheet, students can bead their design onto a blank sheet of paper or another grid sheet using beads, beans, squares of colored paper, pasta, etc. and glue.)

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Co-op center at Northern basks in its success

10/02/02 • Tim Leeds • *Great Falls Tribune*

State and federal officials with an interest in developing cooperatives were at Montana State University-Northern Tuesday for a special event.

They celebrated a $291,652 grant awarded by the U.S. Department of Agriculture Rural Development agency to the Montana Cooperative Development Center.

"It's a huge day for MCDC," center director Ty Duncan said. "We've got a lot of work to do."

The money will be used to continue the cooperative development center's work, Duncan said. The center was created in 1999, and state Sen. Greg Jergeson worked in the Legislature to get a five-year appropriation of $65,000 a year approved. The center, a state agency, is housed at Northern.

The center assesses the marketability of cooperative concepts, promotes cooperatives, advises and assists prospective or existing cooperatives, helps with grant writing, and provides other resources and assistance.

Its new projects include helping groups on Rocky Boy's and the Fort Belknap Indian reservations investigate forming co-ops for selling Native American crafts. That may seem like a minor business, Duncan said, but in an area with high unemployment, "a small project can make a huge difference."

Unemployment was 16.5 percent on the Fort Belknap reservation and 23.1 percent on the Rocky Boy reservation in 2001, according to the Montana Department of Labor and Industry.

State USDA Rural Development director Tim Ryan said cooperatives could provide a lot of help to Indian reservations, which could be a significant resource for the state's economy but present a great challenge.

The projects have included forming a cooperative in Wheatland County to supply Montana's Cream of the West Cereal Co. with grain, a value-added beef cooperative in Sweetgrass County where the producers own the beef from birth through processing, and a cooperative to supply Montana Biodiesel, which makes fuel from vegetable waste.

The possibilities of co-ops are extremely diverse, Duncan said. He's heard of groups of ranchers forming cooperatives to take turns watching cattle in a communal calving area. That would reduce the number of nights each rancher has to spend watching cattle, and reduce the expense of running operations at different locations.

Ryan said cooperative methods could benefit the state by grouping resources and efforts. An example is improving cellular phone service in areas of the state, which would improve security and emergency services.

Cooperatives could build cell phone towers in areas where phone companies do not because of a low number of customers, he said.

"I'm not sure you could get a cell phone company to put a tower in Ekalaka," he said.

The grant to the center fits into Rural Development's mission of improving the economy and quality of life in rural America, Ryan said. Rural Development can assist in communities of less than 50,000 people, which includes all of Montana except Billings, Great Falls and Missoula, he added.

"I think the state of Montana truly needs this grant," Ryan said.

The grant, one of 19 awarded in the United States, is competitive in nature, Ryan said.

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The center will have to be able to show successes to continue receiving the money. The center and the Mission Mountain Cooperative Development Center in Ronan received a joint grant of $299,400 from Rural Development last year.

Mark Lindberg, energy and agriculture officer of Gov. Judy Martz's Office of Economic Development, said the Montana Cooperative Development Center's efforts dovetail perfectly with the work of his office.

As a former high school and college athlete, coach and referee, Lindberg said, he understands the importance of teamwork, which is the hallmark of cooperatives and the goal of the Office of Economic Development.

Teamwork and hard work is the key to improving Montana's economy, Lindberg said.

"It would be nice to wave a wand and fix it overnight," he said. "It isn't going to happen that quick."

Montana Sens. Max Baucus and Conrad Burns sent letters commending the center for its work, which Ryan read at the event. Mike Waite of Rep. Denny Rehberg's Great Falls office presented a message of Rehberg's support for the center.

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USDA gives $291,000 to co-op center at MSU-Northern

Wednesday, October 2, 2002 • By Jennifer Perez • ***Tribune Hi-Line Bureau***

HAVRE — The Montana Cooperative Development Center at MSU-Northern in Havre was awarded more than $291,000 Tuesday to help boost cooperative ventures across rural Montana.

The U.S. Department of Agriculture awarded the two-year Rural Development grant to the center to provide cooperative development, technical assistance, education and applied research across Montana. It was one of 19 grants awarded across the United States.

"This grant really funds on-the-ground technical assistance that's needed to take our groups from conception to completion," said Ty Duncan, executive director of the center, which has helped launch a dozen co-ops since it was created in 1999.

Among their projects are Fort Belknap Artisans Cooperative, Rocky Boy's Chippewa Cree Native Crafts Cooperative, Amazing Grains, Sweet Grass Lamb Cooperative, Montana Sweet Grass Natural Beef Cooperative and the Montana Value-added Cooperative.

The center's resources are important for working Montanans, Duncan said.

"Many of the people we work with are busy making a living on the farms and rancher and other businesses," Duncan said. "They need the coordination, partnering and assistance that's required to take the proper steps to have a project be a success."

On hand to present the national award, on the first day of National Cooperative Month, was Tim Ryan, state rural development director. He stressed how far-reaching co-ops are throughout Montana.

More than 300 cooperatives exist in the state, employing more than 7,400 Montanans in everything from hardware stores and electric companies to grocery stories and Native American artisans' co-ops.

"We can provide in communities anything from fire hydrants to fiber optics," said Ryan, of Great Falls, who also read prepared comments from Montana's three congressmen.

The center is helping MSU-Northern senior Lindy Davis of Havre develop a business plan to start up a day-care center for Triangle Telephone and Hill County Electric Co-op in Havre.

Davis, who's working on the plan for a senior project, said she was encouraged to develop a day-care business by a mother who works at the Triangle co-op.

MSU-Northern Chancellor Alex Capdeville said the center's goal is to assist the region with rural development across the state.

"Cooperative development is especially important in the heartland," he said.

Mark Lindberg, with Governor Martz's Office of Economic Opportunity, said teamwork is key to developing economies in rural communities.

"We need to do things individually, but at the end of it we all we need to pull it together and see what we have as a team," he said.

Lesson 7: Contemporary Art

Objectives

At the conclusion of the lesson students will be able to:

- Discuss metaphors - both written and in art.

Time

One 45-50 class period.

Materials

- Footlocker Materials: *It Figures!* book; *Material Culture: Innovation in Native Art* book
- User Guide Materials: Discussion Questions overhead; three overheads of Bently Spang's artwork; map of Montana's reservations
- Teacher Provided Materials: paper and pencils, markers, and crayons

Pre-Lesson Preparation

Brush up on metaphors by reading pages 17-24 of *It Figures!* located in the footlocker.

Bently Spang (born 1960)

Northern Cheyenne

"My work explores the issues surrounding my identity as a contemporary Northern Cheyenne and the challenges inherent in that existence. Each of the mediums that I choose have personal significance and thus act as metaphor for various aspects of my existence...I grew up both on and off the reservation and was influenced by both worlds...," *Native Streams: Contemporary Native American Art*, Exhibition Catalog - Holter Museum of Art, 1996.

"The material I choose act as metaphor for the two worlds I am from, and so illustrate how they are inseparably bound together in me. There exists an inherent tension between man-made and natural materials, modern versus indigenous - one always wants to consume the other. The trick is to strike a balance between the two, a harmony," *Powerful Images: Portrayals of Native America,* Exhibition Catalog - Buffalo Bill Historical Center, 1998.

To learn more about Bently Spang and the importance the Northern Cheyenne Reservation has had on him, read "A Northern Cheyenne Morning" beginning on page 8 of *Material Culture: Innovation in Native Art* located in the footlocker.

Procedure:

1. Show where the Northern Cheyenne Reservation is on the map of Montana's reservations.
2. Explain what a metaphor is to students. Have them do an activity from the book *It Figures* (pages 17-24).
3. Next explain that artwork can be a metaphor too.
4. Show overheads of Bently Spang's work, a Northern Cheyenne artist. Ask students to examine each piece of art.
5. Now read Bently's artist statements (above) to the class and then show his artwork again. Discuss the artwork and

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Bently's statements. Explain how his artwork is a metaphor for the two worlds he lives in.

6. Using the Discussion Questions overhead, ask students to write down their answer for each question. From their answers, ask students to draw a picture that shows how they are tied to their home. Taking it further, ask students to write a metaphor for how their home makes them feel. Have them draw a picture of this metaphor.

Example:	my room makes me feel safe
Metaphor:	my room blankets me with safety
Drawing:	a blanket (with some items from their room as the design on the blanket) draped around the student's shoulders

Discussion Questions

1. What comes to mind when you think of your home? (A favorite pet, parents, toys in your room, etc.)
2. How does your home inspire you each day? (After school I get to come home and climb the tree in our yard!)
3. What do you like most about your home?
4. What do you least about your home?
5. What would you miss most about your home if you had to leave it?

Further Exploration

1. Have students create more written metaphors! See who can be the most creative on the subjects of the amount of homework they have, how far/near school is to their house, how nice/mean their siblings are, etc.
2. Visit an art museum and look for more metaphors in art.
3. Have students look through "Material Culture: Innovation in Native Art" (located in the footlocker) and find more metaphors in art. What are the artists trying to tell you about their artwork? How have they been influenced? What materials do they use?
4. Replace "home" with "home town" in the Discussion Questions.

Lesson 8: Gatherings & Celebrations

Objectives

At the conclusion of the lesson students will be able to:

- Define urban American Indians and pow wows of today.
- Compare and contrast stories about urban American Indians in Helena, Montana.
- Discuss their native religion and ceremonies.
- Interview family members and friends.

Time

One 45-50 class period

Materials

- Footlocker Materials: Photographs of pow wows; *The World of American Indian Dance* video; *Last Chance Community Pow Wow* program
- User Guide Materials: "How to Look at a Written Document;" Urban American Indian interviews; Census data
- Teacher Provided Materials: paper and pencils

Pre-Lesson Preparation

Make enough copies of the "How to Look at a Written Document" and Urban American Indian interviews for each of your students.

Urban American Indians are American Indians who do not live on a reservation - they generally live in a larger town or city. According to the 2000 census, over 24% of American Indians and Alaska Natives now live off reservations in urban settings. Great Falls, Helena, Missoula, and Billings have the largest populations of urban American Indians in Montana.

Cultural ties to reservations remain strong. But many individuals have had to move off reservations to find work. According to the American Indian Environmental Office, urban case studies show that many American Indians living in urban areas retain ties to their tribes and hope to move back when they retire. Also, 71% who live outside of reservation areas but in the same county indicated they would prefer to move back onto the reservation.

Watch the enclosed *The World of American Indian Dance* video and look at the "Last Chance Community Pow Wow" program to learn more about pow wows and dances.

Procedure:

1. Discuss Urban American Indians with students.
2. Discuss pow wows and their importance in Montana's American Indian cultures.
3. Go over the "How to Look at a Written Document" form in the User's Guide. Pass out a copy for each child.
4. Read both of the enclosed Urban American Indian stories to your class. When finished, pass out copies to each student and ask them to fill out the "How to Look at a Written Document" form for one of the two stories.
5. Ask students to share their answers and use the Discussion Questions to dive further into this topic.

(continued)

Discussion Questions

1. What are the similarities between the authors of each story?
2. What are the differences between the authors of each story?
3. What states are the authors from?
4. Both authors mention pow wows. What is a pow wow and why do you think it is important to American Indians? In particular, Urban American Indians?

Further Exploration

1. Learn about the history of pow wows and contemporary American Indian dances by watching the enclosed video *The World of American Indian Dance*, which runs 47 minutes long. Where is this video taken - which Montana reservation? Why are drummers and singers so important? What is the Grand Entry? What are the traditional dances for men? For women? What are the newest dances for both men and women? Why do people dance? Why do people travel from all over to attend a pow wow?
2. After watching the video, review the enclosed pow wow photographs. Based on their regalia, what types of dancers are in each photo?
3. Learn all about the Last Chance Community Pow Wow (LCCPW) in Helena by reading the enclosed program for September 2003. In particular, read about the history of the LCCPW. What did Coyote hope would happen to the LCCPW? Why was the LCCPW created? What are the objectives of the LCCPW?
4. When and where are there pow wows in your part of Montana? Mark your calendar and attend one as a class. If one does not take place during the school year, ask an elder from a neighboring reservation to speak to your class. Contact museums or American Indian Alliance programs in your area (reservation contact information is found in the bibliography) to learn more.
5. Discover more about the gatherings and celebrations of your native culture. Ask your parents or elder family members the following questions or research this information on the Internet. What community gatherings take place? What is the dress at these gatherings? Who attends and who participates in dancing, singing, eating, etc.? What emblems, symbols, and tools are important for these gatherings? Draw a picture of you wearing the clothing during this ceremony.
6. Learn more about American Indians in the United States by reviewing the enclosed census information from 2000. From Figure 5 on page 63, how many listed tribes are located in Montana?

Married female, over 50 years old Lives in Helena, Montana

I am an enrolled member of the Annishinabae White Earth Reservation in Minnesota. When I was a child I lived on this and the Turtle Mountain Reservation also in Minnesota. But my husband and I have lived in Helena now for over 20 years.

I believe there are good and bad things to living on a reservation.

Good things about living on a reservation include having a strong sense of family. When on the reservation, I had no trouble living the Indian Way because everyone else was living that way. The Indian Way is living with the goodness in your heart, living with the sacred drum beat – the heart of the people, your family. You get up every morning saying "I'm going to have a great day" and seek that way of living. You take tobacco out, offer it to the Creator and keep close to the Creator every day. You strive to give and not take, be honest and true, have a lot of respect for your elders, and try to do something for someone each day. And you try to involve children in their language and ways of living. It is better for language and culture too. If you're away from either, sometimes you forget. Another good thing is that you get your health care and education paid for. Powwows are important to Indian people and most reservations have an arbor area – a roundhouse used for powwows. People on reservations don't have to rent facilities to have their powwows.

The worst thing about living on a reservation is being able to find a job. In order to survive, many Indian people have moved off their reservations to seek employment. Over 50% of Indian people have left their reservations because they want to have a better life for themselves and their families. They come out here and to other cities across the United States and Canada trying to find work.

Living in Helena has its challenges too. The Indian population is very diverse here. There are 20 or more different tribes and over 2,000 Indian people that live in the tri-city area.

Urban Indians try to sustain their culture by having cultural gatherings in big cities, but it's more difficult than on reservations. Out here you have to raise money to have a powwow. You have to rent a facility and also pay drummers and some dancers to travel here. For the Last Chance Community Powwow it cost thousands of dollars just to rent the facility for three days. It's also difficult with powwows in urban settings because there are so many different tribes and beliefs. One does something this way – another does it another way. It can be very confusing. But I still seek out other Indian people regardless of their tribal affiliation because I want to continue living the Indian Way.

When you live off your reservation, it's hard to marry someone from your tribe. My husband is German. We don't have any children because we have both dedicated ourselves to our work – we are both artists. And language is very different too in urban settings. There were over 500 tribes in the United States who spoke variations of ten language groups. For example, I speak a form of Algonquin and so do the Blackfeet people of Montana. But our languages are very different and don't even sound similar. So we cannot communicate in our native language. I don't have many people to talk to in my language in Helena.

Life on a reservation is better for language and culture. But when you think about survival, you must leave to find work. I like Helena. My husband and I own land, have a house and two studios because we are both artists. I have a lodge and practice my own beliefs. I try to get back to my reservation as much as I can, several times a year. And I've done it for years and I'm still alive and well! Plus, I have a very big family who live in Minnesota, Canada, Washington, and Maine. I have a lot of cousins, some that I haven't even met yet. In fact I have a relative in town visiting right now.

Single male, almost 30 years old Lives in Helena, Montana

I live in Helena, Montana, but am from the Standing Rock Reservation in the northwestern part of South Dakota. Do you know where that is? You might have to look at a map to find out. I am an enrolled member of the HunkPappa Sioux Tribe, which is Sitting Bull's tribe, a famous chief.

I have never lived on an Indian Reservation and I have never visited the Standing Rock Reservation - but I do have a longing to go there. Something draws me to it and I feel like I should visit someday. I have two aunts and lots of cousins who live there. I would like to meet and talk with them.

My mother is white and my father was Sioux, but he is dead now. My mother remarried a white man, and my step-father and I are very close. Unfortunately I never knew my father. My mother and I moved away from him when I was very young.

I am never really able to forget that I am Native American, even living in a big city. By the way, I like being called Native American and not Indian. My friends bring it up all the time. They think that I should know all about traditional songs, dances, and ceremonies of the Plains Indians. But there are so many different tribes and we are all so different! Besides, I don't even know much about my own Native American heritage, that of the HunkPappa Sioux. I do know that "Wa shi shu" in Sioux means white man and that my father was fluent in it. I am not as curious about learning the language as I am about the religion. Because I am a spiritual person, I would like to someday get to the root of the HunkPappa Sioux's religion and our ceremonies.

When I was younger my mother took me to Powwows in Arlee and I like to go to them in Helena. I really like the drumming. I think that it's a powerful way to become inspired in my life. And I like seeing children involved – drumming, dancing, and learning. I have participated in two sweats, but both with friends who are white. They knew more about the ceremony and songs than I did. They were fun experiences and I learned a lot.

I have read about the HunkPappa and Ogalala Sioux and how our people were put on reservations. Would I ever want to live on a reservation? No. I'm urbanized and I like the city a lot. Actually, I'd like to live in a larger city than Helena maybe somewhere in Washington where there are more people and more opportunities. I would like to learn more about making films. Plus, I do a lot of volunteer work and enjoy meeting new people.

High school was hard for me. The fact that I am Native American was always brought up in one way or another. Sometimes people called me names. White kids called me "chief" and full-blooded Indians (both their mother and father were Native American) called me "half-breed". I was caught in the middle. There is much more to people than the color of their skin and their race. But as an adult I now have both Native American and white friends who are very close to me and I am proud of who I am.

The American Indian and Alaska Native Population: 2000

Census 2000 Brief

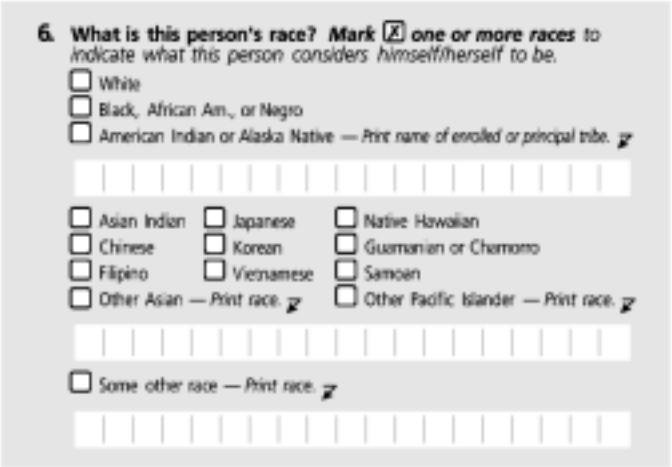
Issued February 2002

C2KBR/01-15

By
Stella U. Ogunwole

Census 2000 showed that the United States population was 281.4 million on April 1, 2000. Of the total, 4.1 million, or 1.5 percent, reported[1] American Indian and Alaska Native. This number included 2.5 million people, or 0.9 percent, who reported only American Indian and Alaska Native in addition to 1.6 million people, or 0.6 percent, who reported American Indian and Alaska Native as well as one or more other races. The term American Indian is often used in the text of this report to refer to the American Indian and Alaska Native population, while American Indian and Alaska Native is used in the text tables and graphs. Census 2000 asked separate questions on race and Hispanic or Latino origin. Hispanics who reported their race as American Indian and Alaska Native, either alone or in combination with one or more races, are included in the number of American Indians.

Figure 1.
Reproduction of the Question on Race From Census 2000


6. **What is this person's race? Mark ☒ *one or more races* to** *indicate what this person considers himself/herself to be.*

- ☐ White
- ☐ Black, African Am., or Negro
- ☐ American Indian or Alaska Native — *Print name of enrolled or principal tribe.*
- ☐ Asian Indian ☐ Japanese ☐ Native Hawaiian
- ☐ Chinese ☐ Korean ☐ Guamanian or Chamorro
- ☐ Filipino ☐ Vietnamese ☐ Samoan
- ☐ Other Asian — *Print race.* ☐ Other Pacific Islander — *Print race.*
- ☐ Some other race — *Print race.*

Source: U.S. Census Bureau, Census 2000 questionnaire.

This report, part of a series that analyzes population and housing data collected from Census 2000, provides a portrait of the American Indian population in the United States and discusses its distribution at both the national and subnational levels. It begins by discussing the characteristics of the total American Indian population and then focuses on selected tribal groupings,[2] for example, Navajo, Cherokee, or Eskimo. The report is based on data from the Census 2000 Summary File 1.[3] The text of this report discusses data for the United States, including the 50 states and the District of Columbia.[4]

[1] In this report, the term "reported" is used to refer to the answers provided by respondents, as well as responses assigned during the editing and imputation processes.

[2] Tribal grouping refers to the combining of individual American Indian tribes, such as Alamo Navajo, Tohajiileehee Navajo, and Ramah Navajo into the general Navajo tribe, or the combining of individual Alaska Native tribes such as American Eskimo, Eskimo and Greenland Eskimo into the general Eskimo tribe.

[3] Data from the Census 2000 Summary File 1 were released on a state-by-state basis during the summer of 2001.

[4] Data for the Commonwealth of Puerto Rico are shown in Table 2 and Figure 3.

U S C E N S U S B U R E A U

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Economics and Statistics Administration
U.S. CENSUS BUREAU

United States Census 2000

(continued)

The term "American Indian and Alaska Native" refers to people having origins in any of the original peoples of North and South America (including Central America), and who maintain tribal affiliation or community attachment. It includes people who reported "American Indian and Alaska Native" or wrote in their principal or enrolled tribe.

Data on race have been collected since the first U.S. decennial census in 1790. American Indians were first enumerated as a separate group in the 1860 census. The 1890 census was the first to count American Indians throughout the country. Prior to 1890, enumeration of American Indians was limited to those living in the general population of the various states; American Indians in American Indian Territory and on American Indian reservations were not included.

Alaska Natives, in Alaska, have been counted since 1880, but until 1940, they were generally reported in the "American Indian" racial category. They were enumerated separately (as Eskimo and Aleut) in 1940 in Alaska. In the 1970 census, separate response categories were used to collect data on the Eskimo and Aleut population only in Alaska.

The 1980 census was the first in which data were collected separately for Eskimos and Aleuts in all states. The 1990 census used three separate response categories to collect data on the American Indian and Alaska Native population.

Census 2000 used a combined "American Indian or Alaska Native" response category to collect data on both the American Indian and Alaska Native population. Also, respondents were asked to provide the name of their enrolled or principal tribes. Previous decennial censuses collected data on both American Indian and Alaska Native tribes. However, Census 2000 provides more extensive data for tribes than ever before.

The question on race was changed for Census 2000.

All U.S. censuses have obtained information on race for every individual and for the past several censuses, the responses reflect self-identification. For Census 2000, however, respondents were asked to report *one or more* races they considered themselves and other members of their households to be.[5]

Because of these changes, the Census 2000 data on race are not directly comparable with data from the 1990 census or earlier censuses. Caution must be used when interpreting changes in the racial composition of the United States population over time.

The Census 2000 question on race included 15 separate response categories and 3 areas where respondents could write in a more specific race (see Figure 1). For some purposes, including this report, the response categories and write-in answers were combined to create the five standard Office of Management and Budget race categories, plus the Census Bureau category of "Some other race." The six race categories include:

- White;
- Black or African American;
- American Indian and Alaska Native;
- Asian;
- Native Hawaiian and Other Pacific Islander; and
- Some other race

For a complete explanation of the race categories used in Census 2000, see the Census 2000 Brief, *Overview of Race and Hispanic Origin.*[6]

The data collected by Census 2000 on race can be divided into two broad categories: the race *alone* population and the race *in combination* population.

People who responded to the question on race by indicating *only one* race are referred to as the race *alone* population. For example, respondents who reported their race only as American Indian or Alaska Native on the census questionnaire would be included in the American Indian *alone* population.

Individuals who reported *more than one* of the six races are referred to as the race *in combination* population. For example, respondents who reported they were "American Indian ***and*** White" or "American Indian ***and*** Black or African American ***and*** Asian"[7] would be included in the American Indian *in combination* population.

[5] Other changes included terminology and formatting changes, such as spelling out "American" instead of "Amer." for the American Indian or Alaska Native category and adding "Native" to the Hawaiian response category. In the layout of the Census 2000 questionnaire, the seven Asian response categories were alphabetized and grouped together, as were the four Pacific Islander categories after the Native Hawaiian category. The three separate American Indian and Alaska Native identifiers in the 1990 census (i.e., Indian (Amer.), Eskimo, and Aleut) were combined into a single identifier in Census 2000. Also, American Indians and Alaska Natives could report more than one tribe.

[6] *Overview of Race and Hispanic Origin: 2000*, U.S. Census Bureau, Census 2000 Brief, C2KBR/01-1, March 2001, is available on the U.S. Census Bureau's Internet site at *www.census.gov/population/www/cen2000/briefs.html*.

[7] The race *in combination* categories are denoted by quotations around the combinations with the conjunction ***and*** in bold and italicized print to indicate the separate races that comprise the combination.

(continued)

Table 1.
American Indian and Alaska Native Population: 2000

(For information on confidentiality protection, nonsampling error, and definitions, see *www.census.gov/prod/cen2000/doc/sf1.pdf*)

Race	Number	Percent of total population
Total population	**281,412,906**	**100.0**
American Indian and Alaska Native alone or in combination with one or more other races	4,119,301	1.5
American Indian and Alaska Native alone	2,475,956	0.9
American Indian and Alaska Native in combination with one or more other races	1,643,345	0.6
American Indian and Alaska Native; White	1,082,683	0.4
American Indian and Alaska Native; Black or African American	182,494	0.1
American Indian and Alaska Native; White; Black or African American	112,207	-
American Indian and Alaska Native; Some other race	93,842	-
All other combinations including American Indian and Alaska Native	172,119	0.1
Not American Indian and Alaska Native alone or in combination with one or more other races	277,293,605	98.5

- Percentage rounds to 0.0.

Source: U.S. Census Bureau, Census 2000 Summary File 1.

The maximum number of people reporting American Indian is reflected in the American Indian *alone or in combination* population.

One way to define the American Indian population is to combine those respondents who reported only American Indian with those who reported American Indian as well as one or more other races. This creates the American Indian *alone or in combination* population. Another way to think of the American Indian *alone or in combination* population is the total number of people who identified entirely or partially as American Indian. This group is also described as people who reported American Indian, whether or not they reported any other races.

Census 2000 provides a snapshot of the American Indian population.

Table 1 shows the number and percentage of Census 2000 respondents who reported American Indian alone as well as those who reported American Indian and at least one other race.

Of the total United States population, 2.5 million people, or 0.9 percent, reported only American Indian. An additional 1.6 million people reported American Indian and at least one other race. Within this group, the most common combinations were "American Indian and Alaska Native ***and*** White" (66 percent), followed by "American Indian and Alaska Native ***and*** Black or African American" (11 percent), "American Indian and Alaska Native ***and*** White ***and*** Black or African American" (6.8 percent), and "American Indian and Alaska Native ***and*** Some other race" (5.7 percent). These four combination categories accounted for 90 percent of all American Indians who reported two or more races. Thus 4.1 million people, or 1.5 percent, of the total population, reported American Indian alone or in combination with one or more races.

The American Indian population increased faster than the total population between 1990 and 2000.

Because of the changes made to the question on race for Census 2000, there are at least two ways to present the change in the total number of American Indians in the United States. They include: 1) the difference in the American Indian population between 1990 and 2000 using the race alone concept for 2000 and 2) the difference in the American Indian population between 1990 and 2000 using the race alone or in combination concept for 2000. These comparisons provide a "minimum-maximum" range for the change in the American Indian population between 1990 and 2000.

The 1990 census showed there were nearly 2 million American Indians. Using the American Indian alone population in 2000, this population increased by 516,722, or 26 percent, between 1990 and 2000. If the American Indian alone or in combination population is used, an increase of 2.2 million, or 110 percent, results. Thus, from 1990 to 2000, the range for the increase in the American Indian population was 26 percent to 110 percent. In comparison, the total population grew by 13 percent from 248.7 million in 1990 to 281.4 million in 2000.

THE GEOGRAPHIC DISTRIBUTION OF THE AMERICAN INDIAN POPULATION

The following discussion of the geographic distribution of the American Indian population focuses on the American Indian alone or in combination population in the text. As the upper bound of the American Indian population, this group includes all respondents who reported American Indian, whether or not

(continued)

they reported any other race.[8] Hereafter in the text of this section, the term "American Indian" will be used to refer to those who reported American Indian, whether they reported one race or more than one race. However, in the tables and graphs, data for both the American Indian alone and American Indian alone or in combination populations are shown.

Four out of ten American Indians lived in the West.[9]

According to Census 2000, of all respondents who reported American Indian, 43 percent lived in the West, 31 percent lived in the South, 17 percent lived in the Midwest, and 9 percent lived in the Northeast (see Figure 2).

The West had the largest American Indian population, as well as the highest proportion of American Indians in its total population: 2.8 percent of all respondents in the West and 1.3 percent in the South reported American Indian and Alaska Native, compared with 1.1 percent in the Midwest, and 0.7 percent in the Northeast.

[8] The use of the *alone* or *in combination* population in this section does not imply that it is the preferred method of presenting or analyzing data. In general, either the *alone* population or the *alone or in combination* population can be used, depending on the purpose of the analysis. The Census Bureau uses both approaches.

[9] The West region includes the states of Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, and Wyoming. The South region includes the states of Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia, and the District of Columbia, a state equivalent. The Midwest region includes the states of Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, and Wisconsin. The Northeast region includes the states of Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, and Vermont.

Over half of all people who reported American Indian lived in just ten states.

The ten states with the largest American Indian populations in 2000, in order, were California, Oklahoma, Arizona, Texas, New Mexico, New York, Washington, North Carolina, Michigan, and Alaska (see Table 2). Florida was the only other state with greater than 100,000 American Indian population. Combined, these 11 states included 62 percent of the total American Indian population, but only 44 percent of the total population. California (627,562) and Oklahoma (391,949) combined included about 25 percent of the total American Indian population.

There were 19 states where the American Indian population exceeded the U.S. proportion of 1.5 percent, led by the western state of Alaska (19 percent), followed by the southern state of Oklahoma (11 percent), and the western state of New Mexico (10 percent). The other 16 states included the western states of Arizona, California, Colorado, Idaho, Montana, Nevada, Hawaii, Oregon, Utah, Washington, and Wyoming; the midwestern states of Kansas, Minnesota, North Dakota, and South Dakota; and the southern state of North Carolina. No northeastern state had more than 1.5 percent of its population reporting as American Indian. Five states, Alaska, Oklahoma, New Mexico, Arizona, and Washington were represented in the top ten states in both number and percent reporting as American Indian.

American Indians were less than 1 percent of the total population in 21 states including Pennsylvania, New Jersey, West Virginia, Illinois, Massachusetts, Kentucky, Iowa, New Hampshire, Indiana, Georgia, Ohio, South Carolina, Mississippi, Tennessee, Connecticut, Florida, Maryland, Virginia, Delaware, New York, and the District of Columbia, a state equivalent. While Texas had the fourth largest American Indian population of all states, it ranked 26th in percent of American Indian among the 50 states and the District of Columbia, with only 1 percent of respondents reporting American Indian. Wyoming had the 44th largest American Indian population, but ranked 8th in percent of the American Indian population among the 50 states and the District of Columbia.

The American Indian population was concentrated in counties in the West and Midwest.

American Indians were the majority of the population in 14 counties in the West and 12 counties in the Midwest (see Figure 3). In the West, the counties were in four states: Alaska, Arizona, Montana, and Utah. In the Midwest, the counties were also in four states: South Dakota, Wisconsin, North Dakota, and Nebraska.

Of the 3,141 counties or county equivalents in the United States, 786 counties met or exceeded the U.S. level of 1.5 percent of the total American Indian population, while the proportion reporting American Indian was below the national average in 2,355 counties.

The counties with their proportion reporting American Indian above the national average were located mostly west of the Mississippi River. Within this area, several clusters of counties with high percentages of American Indians were distinctly noticeable. Alaska Natives accounted for over 50 percent of the population in nearly all of the boroughs and census areas (county equivalents) in northern and western Alaska. In the Southwest, American Indians were represented in high percentages (and

(continued)

Table 2.
American Indian and Alaska Native Population for the United States, Regions, and States, and for Puerto Rico: 1990 and 2000

(For information on confidentiality protection, nonsampling error, and definitions, see *www.census.gov/prod/cen2000/doc/sf1.pdf)*

Area	1990			2000						
		American Indian and Alaska Native population			American Indian and Alaska Native alone population		American Indian and Alaska Native alone or in combination population		American Indian and Alaska Native in combination population	
	Total population	Number	Percent of total population	Total population	Number	Percent of total population	Number	Percent of total population	Number	Percent of American Indian and Alaska Native alone or in combination population
United States	**248,709,873**	**1,959,234**	**0.8**	**281,421,906**	**2,475,956**	**0.9**	**4,119,301**	**1.5**	**1,643,345**	**39.9**
Region										
Northeast	50,809,229	125,148	0.2	53,594,378	162,558	0.3	374,035	0.7	211,477	56.5
Midwest	59,668,632	337,899	0.6	64,392,776	399,490	0.6	714,792	1.1	315,302	44.1
South	85,445,930	562,731	0.7	100,236,820	725,919	0.7	1,259,230	1.3	533,311	42.4
West	52,786,082	933,456	1.8	63,197,932	1,187,989	1.9	1,771,244	2.8	583,255	32.9
State										
Alabama	4,040,587	16,506	0.4	4,447,100	22,430	0.5	44,449	1.0	22,019	49.5
Alaska	550,043	85,698	15.6	626,932	98,043	15.6	119,241	19.0	21,198	17.8
Arizona	3,665,228	203,527	5.6	5,130,632	255,879	5.0	292,552	5.7	36,673	12.5
Arkansas	2,350,725	12,773	0.5	2,673,400	17,808	0.7	37,002	1.4	19,194	51.9
California	29,760,021	242,164	0.8	33,871,648	333,346	1.0	627,562	1.9	294,216	46.9
Colorado	3,294,394	27,776	0.8	4,301,261	44,241	1.0	79,689	1.9	35,448	44.5
Connecticut	3,287,116	6,654	0.2	3,405,565	9,639	0.3	24,488	0.7	14,849	60.6
Delaware	666,168	2,019	0.3	783,600	2,731	0.3	6,069	0.8	3,338	55.0
District of Columbia	606,900	1,466	0.2	572,059	1,713	0.3	4,775	0.8	3,062	64.1
Florida	12,937,926	36,335	0.3	15,982,378	53,541	0.3	117,880	0.7	64,339	54.6
Georgia	6,478,216	13,348	0.2	8,186,453	21,737	0.3	53,197	0.6	31,460	59.1
Hawaii	1,108,229	5,099	0.5	1,211,537	3,535	0.3	24,882	2.1	21,347	85.8
Idaho	1,006,749	13,780	1.4	1,293,953	17,645	1.4	27,237	2.1	9,592	35.2
Illinois	11,430,602	21,836	0.2	12,419,293	31,006	0.2	73,161	0.6	42,155	57.6
Indiana	5,544,159	12,720	0.2	6,080,485	15,815	0.3	39,263	0.6	23,448	59.7
Iowa	2,776,755	7,349	0.3	2,926,324	8,989	0.3	18,246	0.6	9,257	50.7
Kansas	2,477,574	21,965	0.9	2,688,418	24,936	0.9	47,363	1.8	22,427	47.4
Kentucky	3,685,296	5,769	0.2	4,041,769	8,616	0.2	24,552	0.6	15,936	64.9
Louisiana	4,219,973	18,541	0.4	4,468,976	25,477	0.6	42,878	1.0	17,401	40.6
Maine	1,227,928	5,998	0.5	1,274,923	7,098	0.6	13,156	1.0	6,058	46.0
Maryland	4,781,468	12,972	0.3	5,296,486	15,423	0.3	39,437	0.7	24,014	60.9
Massachusetts	6,016,425	12,241	0.2	6,349,097	15,015	0.2	38,050	0.6	23,035	60.5
Michigan	9,295,297	55,638	0.6	9,938,444	58,479	0.6	124,412	1.3	65,933	53.0
Minnesota	4,375,099	49,909	1.1	4,919,479	54,967	1.1	81,074	1.6	26,107	32.2
Mississippi	2,573,216	8,525	0.3	2,844,658	11,652	0.4	19,555	0.7	7,903	40.4
Missouri	5,117,073	19,835	0.4	5,595,211	25,076	0.4	60,099	1.1	35,023	58.3
Montana	799,065	47,679	6.0	902,195	56,068	6.2	66,320	7.4	10,252	15.5
Nebraska	1,578,385	12,410	0.8	1,711,263	14,896	0.9	22,204	1.3	7,308	32.9
Nevada	1,201,833	19,637	1.6	1,998,257	26,420	1.3	42,222	2.1	15,802	37.4
New Hampshire	1,109,252	2,134	0.2	1,235,786	2,964	0.2	7,885	0.6	4,921	62.4
New Jersey	7,730,188	14,970	0.2	8,414,350	19,492	0.2	49,104	0.6	29,612	60.3
New Mexico	1,515,069	134,355	8.9	1,819,046	173,483	9.5	191,475	10.5	17,992	9.4
New York	17,990,455	62,651	0.3	18,976,457	82,461	0.4	171,581	0.9	89,120	51.9
North Carolina	6,628,637	80,155	1.2	8,049,313	99,551	1.2	131,736	1.6	32,185	24.4
North Dakota	638,800	25,917	4.1	642,200	31,329	4.9	35,228	5.5	3,899	11.1
Ohio	10,847,115	20,358	0.2	11,353,140	24,486	0.2	76,075	0.7	51,589	67.8
Oklahoma	3,145,585	252,420	8.0	3,450,654	273,230	7.9	391,949	11.4	118,719	30.3
Oregon	2,842,321	38,496	1.4	3,421,399	45,211	1.3	85,667	2.5	40,456	47.2
Pennsylvania	11,881,643	14,733	0.1	12,281,054	18,348	0.1	52,650	0.4	34,302	65.2
Rhode Island	1,003,464	4,071	0.4	1,048,319	5,121	0.5	10,725	1.0	5,604	52.3
South Carolina	3,486,703	8,246	0.2	4,012,012	13,718	0.3	27,456	0.7	13,738	50.0
South Dakota	696,004	50,575	7.3	754,844	62,283	8.3	68,281	9.0	5,998	8.8
Tennessee	4,877,185	10,039	0.2	5,689,283	15,152	0.3	39,188	0.7	24,036	61.3
Texas	16,986,510	65,877	0.4	20,851,820	118,362	0.6	215,599	1.0	97,237	45.1
Utah	1,722,850	24,283	1.4	2,233,169	29,684	1.3	40,445	1.8	10,761	26.6
Vermont	562,758	1,696	0.3	608,827	2,420	0.4	6,396	1.1	3,976	62.2
Virginia	6,187,358	15,282	0.2	7,078,515	21,172	0.3	52,864	0.7	31,692	60.0
Washington	4,866,692	81,483	1.7	5,894,121	93,301	1.6	158,940	2.7	65,639	41.3
West Virginia	1,793,477	2,458	0.1	1,808,344	3,606	0.2	10,644	0.6	7,038	66.1
Wisconsin	4,891,769	39,387	0.8	5,363,675	47,228	0.9	69,386	1.3	22,158	31.9
Wyoming	453,588	9,479	2.1	493,782	11,133	2.3	15,012	3.0	3,879	25.8
Puerto Rico	**3,522,037**	**(X)**	**(X)**	**3,808,610**	**13,336**	**0.4**	**26,871**	**0.7**	**13,535**	**50.4**

X Not applicable.

Source: U.S. Census Bureau, Census 2000 Summary File 1; 1990 Census of Population, *General Population Characteristics (1990 CP-1).*

(continued)

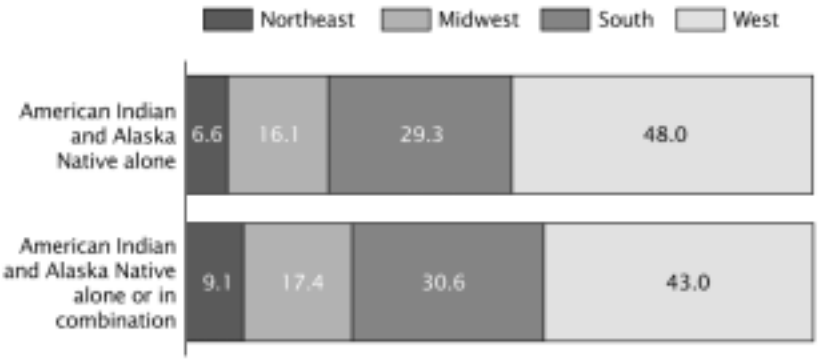
also in large numbers) in the counties in the Four Corners area of Arizona, New Mexico, Utah, and Colorado (where the boundaries of these four states meet). In the Great Plains, American Indians were concentrated in a cluster of counties in central and western South Dakota, southeastern Montana, and in several counties along the U.S.-Canadian border in Montana and North Dakota. In the southern Plains, American Indians accounted for relatively high percentages of the population in a cluster of counties in eastern Oklahoma. American Indians accounted for more than the U.S. level of 1.5 percent in all but one county (Harper County) in Oklahoma.

East of the Mississippi, counties in which American Indians were represented in percentages higher than the U.S. level of 1.5 percent were scattered throughout the South, Northeast, and upper Midwest. Two clusters of counties in North Carolina — one in the extreme southwest of the state and the other in the southeast — were evident; each cluster was anchored by a county in which American Indians accounted for over 25 percent of the population. Elsewhere in the South, groups of counties in which American Indians were represented at greater than the U.S. proportion were found in central Louisiana, portions of the Gulf Coast, northern Alabama, and in eastern Virginia.

In the Northeast, counties meeting or exceeding the national proportion of American Indians tended to be nonmetropolitan and along the U.S. and Canadian border of New York, Vermont, and Maine, although concentrations were found in the New York city area, metropolitan Rhode Island and Connecticut, and in western New York. In the Midwest, counties with high percentages of American Indians were located primarily across northern Minnesota, Wisconsin, and Michigan. In general, counties throughout most of the lower Midwest, upper South, and Northeast were distinguished by very low percentages of American Indians.

Figure 2.
Percent Distribution of the American Indian and Alaska Native Population by Region: 2000

(For information on confidentiality protection, nonsampling error, and definitions, see *www.census.gov/prod/cen2000/doc/sf1.pdf*)



Source: U.S. Census Bureau, Census 2000 Summary File 1.

The places with the largest American Indian populations were New York and Los Angeles.

Census 2000 showed that, of all places in the United States with 100,000 or more population,[10] New York and Los Angeles had the largest American Indian populations with 87,241 and 53,092, respectively (see Table 3). The next eight places with the largest American Indian populations had between 15,743 and 35,093 American Indians. Five of the top ten places — Los Angeles, Phoenix, San Diego, Anchorage, and Albuquerque — were in the West.

The ten largest places for American Indians together accounted for 8.2 percent of the total U.S. American Indian population. New York and Los Angeles accounted for 3.4 percent of the total American Indian population (see Table 3). Of the ten largest places in the United States, Phoenix (2.7 percent) had the largest proportion of American Indians, followed by Los Angeles (1.4 percent), and San Diego and San Antonio, each with 1.3 percent.

Among places of 100,000 or more population, the highest proportion of American Indians was in Anchorage (10 percent) as shown in Figure 4. Tulsa was the second highest. Six of the top ten places with the highest proportion of American Indians were in the West, with two each in the Midwest and South.

ADDITIONAL FINDINGS ON THE AMERICAN INDIAN AND ALASKA NATIVE POPULATION

What proportion of American Indians and Alaska Natives reported a tribe?

In Census 2000, people who identified themselves as American Indian

[10] Census 2000 showed 245 places in the United States with 100,000 or more population. They included 238 incorporated places (including 4 city-county consolidations) and 7 census designated places that are not legally incorporated. For a list of these places by state, see *www.census.gov/population/www/cen2000/phc-t6.html*.

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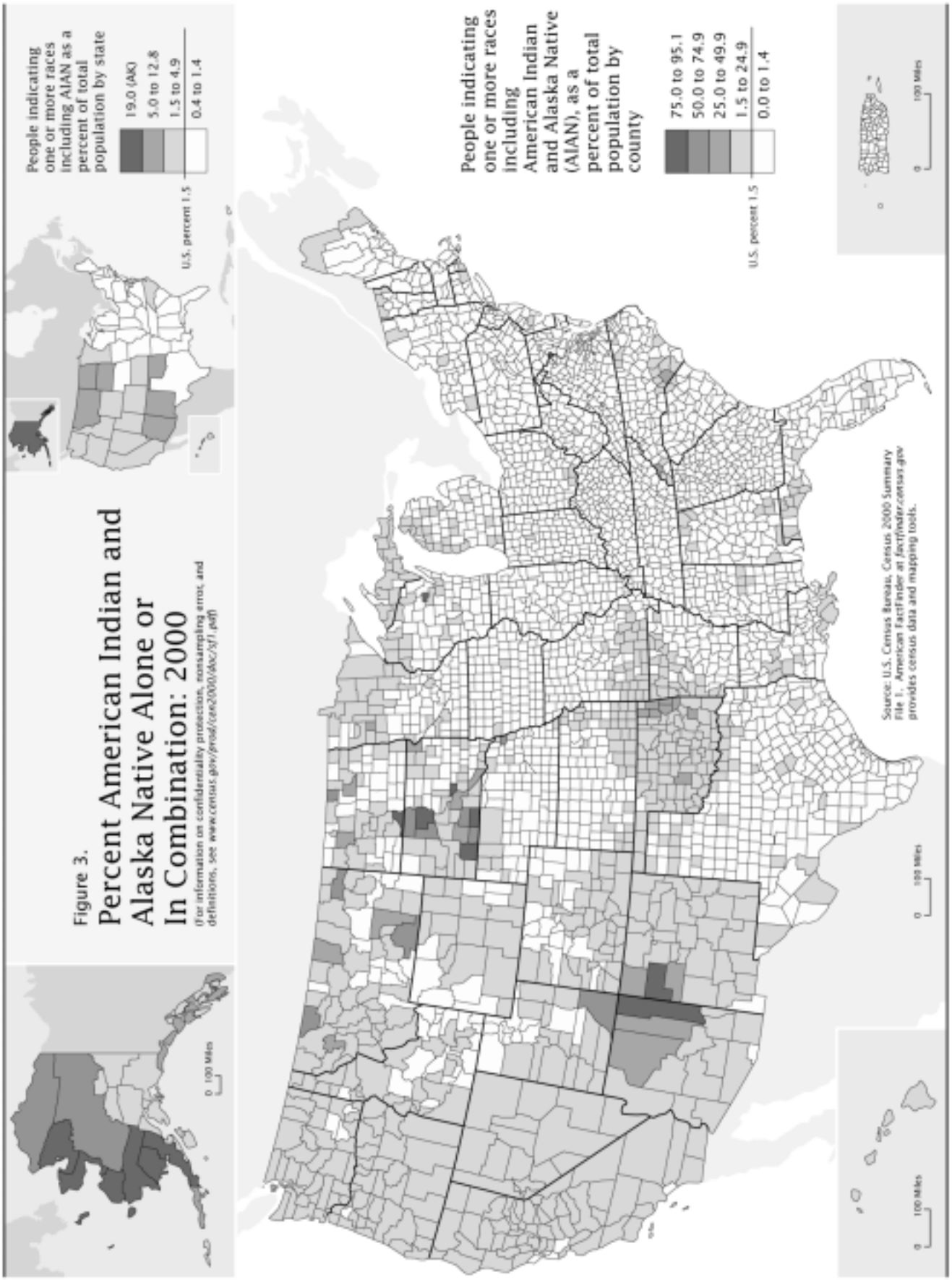


Figure 3.
Percent American Indian and Alaska Native Alone or In Combination: 2000
(For information on confidentiality protection, nonsampling error, and definitions, see www.census.gov/prod/cen2000/doc/sf1.pdf)
People indicating one or more races including AIAN as a percent of total population by state
19.0 (AK)
5.0 to 12.8
1.5 to 4.9
0.4 to 1.4
U.S. percent 1.5
People indicating one or more races including American Indian and Alaska Native (AIAN), as a percent of total population by county
75.0 to 95.1
50.0 to 74.9
25.0 to 49.9
1.5 to 24.9
0.0 to 1.4
U.S. percent 1.5
Source: U.S. Census Bureau, Census 2000 Summary File 1. American FactFinder at factfinder.census.gov provides census data and mapping tools.
0 100 Miles

(continued)

Table 3.
Ten Largest Places in Total Population and in American Indian and Alaska Native Population: 2000

(For information on confidentiality protection, nonsampling error, and definitions, see *www.census.gov/prod/cen2000/doc/sf1.pdf)*

Place	Total population		American Indian and Alaska Native alone		American Indian and Alaska Native alone or in combination		Percent of total population	
	Rank	Number	Rank	Number	Rank	Number	American Indian and Alaska Native alone	American Indian and Alaska Native alone or in combination
New York, NY	1	8,008,278	1	41,289	1	87,241	0.5	1.1
Los Angeles, CA	2	3,694,820	2	29,412	2	53,092	0.8	1.4
Chicago, IL	3	2,896,016	9	10,290	8	20,898	0.4	0.7
Houston, TX	4	1,953,631	11	8,568	10	15,743	0.4	0.8
Philadelphia, PA	5	1,517,550	24	4,073	21	10,835	0.3	0.7
Phoenix, AZ	6	1,321,045	3	26,696	3	35,093	2.0	2.7
San Diego, CA	7	1,223,400	13	7,543	9	16,178	0.6	1.3
Dallas, TX	8	1,188,580	18	6,472	18	11,334	0.5	1.0
San Antonio, TX	9	1,144,646	10	9,584	12	15,224	0.8	1.3
Detroit, MI	10	951,270	40	3,140	25	8,907	0.3	0.9
Oklahoma, OK	29	506,132	6	17,743	5	29,001	3.5	5.7
Tucson, AZ	30	486,699	8	11,038	11	15,358	2.3	3.2
Albuquerque, NM	35	448,607	7	17,444	7	22,047	3.9	4.9
Tulsa, OK	43	393,049	5	18,551	4	30,227	4.7	7.7
Anchorage, AK	65	260,283	4	18,941	6	26,995	7.3	10.4

Source: U.S. Census Bureau, Census 2000 Summary File 1.

or Alaska Native on the questionnaire were asked to report their enrolled or principal tribe. Additionally, respondents could report one or more tribes (see Table 4). Among respondents who reported as American Indian, 79 percent, or 2.0 million people, specified a tribe. For those who reported American Indian in any combination, 67 percent, or 1.1 million people, reported a tribe. For all people reporting American Indian either alone or in any combination, 74 percent, or 3.1 million people, identified a tribe.

Which American Indian tribal groupings were the largest?

According to Census 2000, the American Indian tribal groupings with 100,000 or more people or responses were Cherokee, Navajo, Latin American Indian,[11] Choctaw, Sioux, and Chippewa (see Figure 5 and Table 5).[12] These six tribal groups accounted for 40 percent of all respondents who reported a single grouping or race. Of all American Indian tribal groupings in any combination, these six tribal groups accounted for 42 percent of all responses. There were 281,069 respondents who reported Cherokee alone and an additional 448,464 who reported Cherokee with at least one other race or American Indian tribal grouping. A total of 729,533 people reported Cherokee alone or in combination with one or more other race or American Indian tribal groupings.

Navajo and Latin American were the next two largest specified American Indian tribal groupings. There were 269,202 people who reported Navajo alone and an additional 28,995 people who reported Navajo in combination with one or more other races or American tribal groupings. This gives a total of 298,197 people who reported Navajo alone or in combination with at least one other race or American Indian tribal groupings. There were 104,354 people who reported only Latin American Indian and an additional 76,586 who reported Latin American in combination with one or more other races or American Indian tribal groupings. A total of 180,940 people reported Latin American Indian alone or in combination with at least one other race or American Indian tribal groupings.

Which Alaska Native tribal groupings were the largest?

In 2000, Eskimo was the largest Alaska Native tribal grouping alone or in any combination, followed by Tlingit-Haida, Alaska Athabascan, and Aleut. These four tribal groupings combined accounted for 3.6 percent of all American Indian

[11] In 1997, the Office of Management and Budget definition of American Indian or Alaska Native included the original peoples of North and South America (including Central America).

[12] Table 5 contains all American Indian and Alaska Native tribal groupings that contained at least 7,000 people according to the 1990 census. Additional information on individual tribes is forthcoming.

(continued)

Figure 4.

Ten Places of 100,000 or More Population With the Highest Percentage of American Indians and Alaska Natives: 2000

(For information on confidentiality protection, nonsampling error, and definitions see *www.census.gov/prod/cen2000/doc/sf1.pdf*)

Source: U.S. Census Bureau, Census 2000 Summary File 1.

and Alaska Native tribal responses alone and 2.7 percent alone or in any combination (see Figure 6 and Table 5).

There were 45,919 respondents who reported Eskimo alone and an additional 8,842 who reported Eskimo with at least one other race or American Indian or Alaska Native tribal grouping. A total of 54,761 people reported Eskimo alone or in combination with one or more other races or American Indian or Alaska Native tribal groupings.

Tlingit-Haida, Alaska Athabascan, and Aleut were the next three largest specified Alaska Native tribal groupings. There were 14,825 people who reported Tlingit-Haida alone and an additional 7,540 who reported Tlingit-Haida with at least one other race or American Indian or Alaska Native tribal groupings. A total of 22,365 people reported Tlingit-Haida alone or in combination with one or more other races or American Indian or Alaska Native tribal groupings.

There were 14,520 people who reported only Alaska Athabascan and an additional 4,318 people who reported Alaska Athabascan with one or more other races or American Indian or Alaska Native tribal groupings. A total of 18,838 people reported Alaska Athabascan alone or in combination with at least one or more other races or American Indian or Alaska Native tribal groupings.

Also, there were 11,941 people who reported only Aleut and an additional 5,037 people who reported Aleut with one or more other races or American Indian or Alaska Native tribal groupings. A total of 16,978 people reported Aleut alone or in combination with at least one or more other races or American Indian or Alaska Native tribal groupings.

What proportion of American Indians and Alaska Natives reported more than one tribal grouping?

The proportion of respondents reporting a tribe with at least one other race or American Indian tribal grouping varied among the ten largest American Indian tribal groupings (see Table 5). Of all the respondents who reported more than one race or American Indian tribal grouping, the Blackfeet tribal grouping had the highest proportion, with 68 percent. The next two tribal groupings with the highest proportion of respondents reporting at least one other race or American Indian tribal grouping were Cherokee (62 percent) and Choctaw (45 percent). Of the ten largest American Indian tribal groupings, the Navajo had the lowest proportion (9.7 percent) reporting more than one race or American Indian tribal grouping, followed by Pueblo (19.6 percent).

Among the largest Alaska Native tribal groupings, the highest proportion of all respondents who reported more than one race or American Indian or Alaska Native tribal groupings was the Tlingit-Haida with 34 percent. The other tribal groupings with respondents reporting at least one other race or American Indian or Alaska Native tribal grouping were Aleut (30 percent) and Alaska Athabascan (23 percent). The Eskimo had the lowest proportion of respondents (16 percent) reporting more than one race or American Indian tribal grouping.

(continued)

ABOUT CENSUS 2000

Why did Census 2000 ask the question on race?

The Census Bureau collects data on race to fulfill a variety of legislative and program requirements. Data on race are used in the legislative redistricting process carried out by the states and in monitoring local jurisdictions' compliance with the Voting Rights Act. These data are also essential for evaluating federal programs that promote equal access to employment, education, and housing and for assessing racial disparities in health and exposure to environmental risks. More broadly, data on race are critical for research that underlies many policy decisions at all levels of government.

How do data from the question on race benefit me, my family, and my community?

All levels of government need information on race to implement and evaluate programs or enforce laws. Examples include: the Native American Programs Act, the Equal Employment Opportunity Act, the Civil Rights Act, the Voting Rights Act, the Public Health Act, the Healthcare Improvement Act, the Job Partnership Training Act, the Equal Credit Opportunity Act, the Fair Housing Act, and the Census Redistricting Data Program.

Both public and private organizations use race information to find areas where groups may need special services and to plan and implement education, housing, health, and other programs that address these needs. For example, a school system might use this information to design cultural activities that reflect the diversity in their community. Or a business could use it to select the mix of merchandise it will sell in a new store. Census information also helps identify areas where residents might need services of particular importance to certain racial or ethnic groups, such as screening for hypertension or diabetes.

Table 4.
Specified Tribe Reported by American Indians and Alaska Natives: 2000

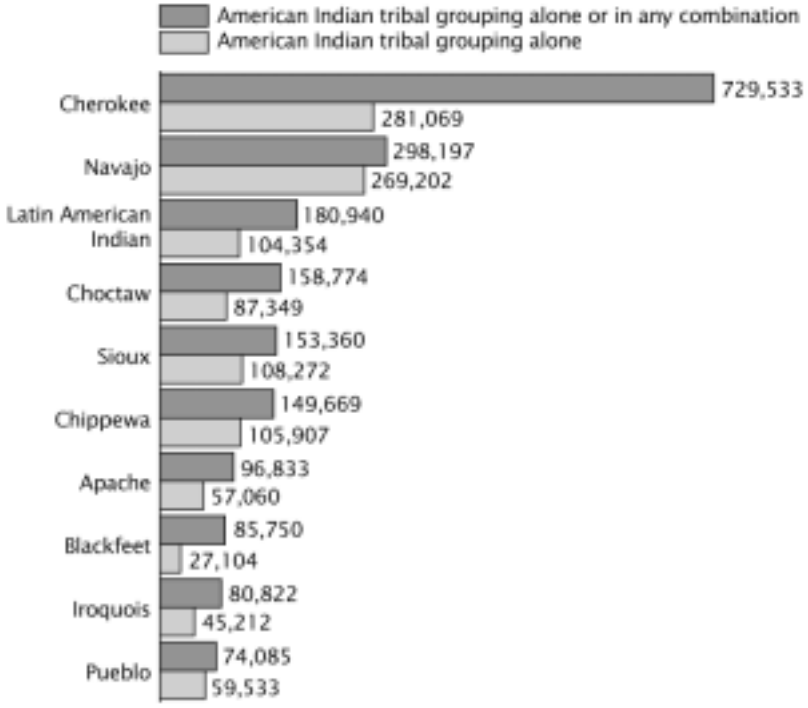
(For information on confidentiality protection, nonsampling error, and definitions, see *www.census.gov/prod/cen2000/doc/sf1.pdf*)

Whether or not tribe specified	American Indian and Alaska Native					
	Total		Alone		In combination	
	Number	Percent	Number	Percent	Number	Percent
Total	**4,119,301**	**100.0**	**2,475,956**	**100.0**	**1,643,345**	**100.0**
Tribe specified	3,062,844	74.4	1,963,996	79.3	1,098,848	66.9
Tribe not specified	1,056,457	25.6	511,960	20.7	544,497	33.1

Source: U.S. Census Bureau, Census 2000 Summary File 1.

Figure 5.
Ten Largest American Indian Tribal Groupings: 2000

(For information on confidentiality protection, nonsampling error, and definitions, see *www.census.gov/prod/cen2000/doc/sf1.pdf*)



Source: U.S. Census Bureau, Census 2000 Summary File 1.

FOR MORE INFORMATION

For more information on race in the United States, visit the U.S. Census Bureau's Internet site at *www.census.gov/population/www/socdemo/race.html*.

(continued)

Table 5.
American Indian and Alaska Native Population by Selected Tribal Grouping: 2000

(For information on confidentiality protection, nonsampling error, and definitions, see *www.census.gov/prod/cen2000/doc/sf1.pdf)*

Tribal grouping	American and Alaska Native alone		American Indian and Alaska Native in combination with one or more races		American Indian and Alaska Native tribal grouping alone or in any combination[1]
	One tribal grouping reported	More than one tribal grouping reported[1]	One tribal grouping reported	More than one tribal grouping reported[1]	
Total	**2,423,531**	**52,425**	**1,585,396**	**57,949**	**4,119,301**
Apache	57,060	7,917	24,947	6,909	96,833
Blackfeet	27,104	4,358	41,389	12,899	85,750
Cherokee	281,069	18,793	390,902	38,769	729,533
Cheyenne	11,191	1,365	4,655	993	18,204
Chickasaw	20,887	3,014	12,025	2,425	38,351
Chippewa	105,907	2,730	38,635	2,397	149,669
Choctaw	87,349	9,552	50,123	11,750	158,774
Colville	7,833	193	1,308	59	9,393
Comanche	10,120	1,568	6,120	1,568	19,376
Cree	2,488	724	3,577	945	7,734
Creek	40,223	5,495	21,652	3,940	71,310
Crow	9,117	574	2,812	891	13,394
Delaware	8,304	602	6,866	569	16,341
Houma	6,798	79	1,794	42	8,713
Iroquois	45,212	2,318	29,763	3,529	80,822
Kiowa	8,559	1,130	2,119	434	12,242
Latin American Indian	104,354	1,850	73,042	1,694	180,940
Lumbee	51,913	642	4,934	379	57,868
Menominee	7,883	258	1,551	148	9,840
Navajo	269,202	6,789	19,491	2,715	298,197
Osage	7,658	1,354	5,491	1,394	15,897
Ottawa	6,432	623	3,174	448	10,677
Paiute	9,705	1,163	2,315	349	13,532
Pima	8,519	999	1,741	234	11,493
Potawatomi	15,817	592	8,602	584	25,595
Pueblo	59,533	3,527	9,943	1,082	74,085
Puget Sound Salish	11,034	226	3,212	159	14,631
Seminole	12,431	2,982	9,505	2,513	27,431
Shoshone	7,739	714	3,039	534	12,026
Sioux	108,272	4,794	35,179	5,115	153,360
Tohono O'odham	17,466	714	1,748	159	20,087
Ute	7,309	715	1,944	417	10,385
Yakama	8,481	561	1,619	190	10,851
Yaqui	15,224	1,245	5,184	759	22,412
Yuman	7,295	526	1,051	104	8,976
Other specified American Indian tribes	240,521	9,468	100,346	7,323	357,658
American Indian tribe, not specified[2]	109,644	57	86,173	28	195,902
Alaska Athabascan	14,520	815	3,218	285	18,838
Aleut	11,941	832	3,850	355	16,978
Eskimo	45,919	1,418	6,919	505	54,761
Tlingit-Haida	14,825	1,059	6,047	434	22,365
Other specified Alaska Native tribes	2,552	435	841	145	3,973
Alaska Native tribe, not specified[2]	6,161	370	2,053	118	8,702
American Indian or Alaska Native tribes, not specified[3]	511,960	(X)	544,497	(X)	1,056,457

X Not applicable.

[1]The numbers by American Indian and Alaska Native tribal grouping do not add to the total population. This is because the American Indian and Alaska Native tribal groupings are tallies of the number of American Indian and Alaska Native **responses** rather than the number of American Indian and Alaska Native **respondents.** Respondents reporting several American Indian and Alaska Native tribes are counted several times. For example, a respondent reporting "Apache and Blackfeet" would be included in the Apache as well as Blackfeet numbers.

[2]Includes respondents who checked the "American Indian or Alaska Native" response category on the census questionnaire or wrote in a tribe not specified in the American Indian and Alaska Native Tribal Detailed Classification List for Census 2000.

[3]Includes respondents who checked the "American Indian or Alaska Native" response category on the census questionnaire or wrote in the generic term "American Indian" or "Alaska Native," or tribal entries not elsewhere classified.

Source: U.S. Census Bureau, Census 2000, special tabulations.

(continued)

Race data from Census 2000 Summary File 1 were released on a state-by-state basis during the summer of 2001, including data for selected American and Alaska Native tribal groupings.

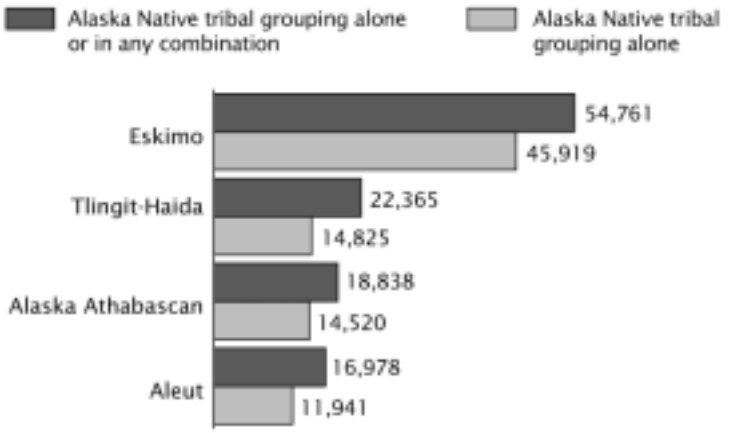
The Census 2000 Summary File 1 data are available on the Internet via *factfinder.census.gov* and for purchase on CD-ROM and on DVD.

For information on confidentiality protection, nonsampling error, and definitions, also see *www.census.gov/prod/cen2000/doc/sf1.pdf* or contact our Customer Services Center at 301-763-INFO (4636).

For more information on specific races in the United States, go to *www.census.gov* and click on "Minority Links." This Web page includes information about Census 2000 and provides links to reports based on past censuses and surveys focusing on the social and economic characteristics of the Black or African American, American Indian and Alaska Native, Asian, and Native Hawaiian and Other Pacific Islander populations.

Figure 6.
Largest Alaska Native Tribal Groupings: 2000

(For information on confidentiality protection, nonsampling error, and definitions, see *www.census.gov/prod/cen2000/doc/sf1.pdf*)



Source: U.S. Census Bureau, Census 2000 Summary File 1.

Information on other population and housing topics is presented in the Census 2000 Brief series, located on the U.S. Census Bureau's Web site at *www.census.gov/population/www/cen2000/briefs.html*. This series presents information on race, Hispanic origin, age, sex, household type, housing tenure, and other social, economic, and housing characteristics.

For more information about Census 2000, including data products, call our Customer Services Center at 301-763-INFO (4636), or e-mail *webmaster@census.gov*.

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Crow
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http://www.redfeather.org/contact.html
http://tribalnations.mt.gov/crow

Flathead
http://www.cskt.org/
http://www.peoplescenter.org/
http://www.skc.edu/ (Salish Kootenai College)
http://tribalnations.mt.gov/cskt

Fort Belknap
http://www.geocities.com/aaninin/ (Gros Ventre of Montana)
http://www.intertribalbison.org/
http://www.geocities.com/aaninin/idea.html

InterTribal Bison Cooperative
http://lewisandclark.state.mt.us/belknap.htm

USDA Searchable website
http://www.nal.usda.gov/fnic/cgi-bin/nut_search.pl

Sources for Bison meat:
The Real Food Store, Helena, Montana
The Good Food Store, Missoula, Montana
Community Food Coop, Bozeman, Montana

(continued)

Fort Peck
http://tribalnations.mt.gov/fortpeck

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Tribal Colleges and Further Information

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http://bfcc.edu/

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http://www.tribalcollegejournal.org/

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For Tribal Leaders Directory: 202 208-3711

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http://factfinder.census.gov/home/aian/index.html

State of Montana Native American Resources
https://www.visittheusa.com/experience/native-american-culture-and-history-montana

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2003 Montana Indian Reservation Information

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