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HOW CH-PAA-QN GOT ITS NAME: A SIXTH-GRADE GEOGRAPHY CURRICULUM

UNIT FOR INDIAN EDUCATION FOR ALL IN MONTANA

By

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Bachelors of Arts, University of Montana, 2006

Thesis

presented in partial fulfillment of the requirements  
for the degree of

Master of Arts  
in Geography

University of Montana  
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How Ch-Paa-Qn Got Its Name: A Sixth-Grade Geography Curriculum Unit for Indian Education for All in Montana

Chair: Sarah J. Halvorson

This thesis reports on the design and implementation of a sixth-grade geography curriculum based on Montana House Bill 412 (HB412), a bill whereby the legislature mandated the removal of the word “squaw” from public places in Montana. The framework for this unit is founded on place-based education principles and is tailored to fit within the concepts of *Indian Education for All* as mandated in the Montana State Constitution. Furthermore, as a place-based unit created for students in Missoula, Montana, a primary focal point was Ch-paa-qn Peak, a 7996 foot peak located in Missoula County and the first site in Missoula County to be renamed. The aims of this project were three-fold. First, the curriculum unit was designed to broaden the students’ understanding of how places get their names, how these names end up on maps, and how HB 412 was instrumental in changing the names of 76 sites in Montana. Second, the intention was to guide students to think about the concept of place, and how names reflect the various ties that people have to the places in which they live. The third aim was to provide middle school teachers statewide with field-tested curricula that support the mission of *Indian Education for All*, an effort by the State of Montana to incorporate Native history and worldview into all areas of public education.

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I am forever grateful to my friend Christina Russell, who graciously opened up her classroom and shared her many talents as a teacher. Everyone benefits from having skilled, enthusiastic teachers in our public schools. Through working with her, my profound appreciation of public education was infinitely expanded.

Many thanks to my committee chair, Sarah Halvorson for her time, guidance, and patience in steering me through this process. Likewise, thanks to my committee members Tom Sullivan and Wade Davies for the feedback, input, and perspective I gained in your classes and on the committee.

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And last, but not least, I acknowledge all the many friends in my life and the community surrounding me – continually strengthening the ties to the places I have been, am, and will be in.

## Chapter I

### Introduction

This thesis focuses on developing a place-based curriculum for Montana that centers on recent legislation embodied in House Bill 412 (HB 412). HB 412, passed in 1999, mandated that 76 sites in Montana which contained the toponym “squaw” (hereafter notated as “s---w”) would be renamed. The specific project objectives from the outset were to expose sixth grade Montana students to the story of HB412, and the importance of this legislation to all Montanans and particularly Montana’s Native population. This project involved the creation and implementation of a geography unit consisting of five lesson plans aimed at teaching sixth grade students about the process of renaming places that was instituted by HB412. In doing so, an attempt was made to engage students to think critically about ideas such as how places get their names, how these names end up on maps, and how people’s connections to particular places are reflected in place names (i.e., toponyms). The final aim of this project was to provide Montana teachers further resources to utilize as they seek to incorporate *Indian Education for All* into geography and social studies curriculum.

The process by which places are ascribed names is not often critically thought about, much less publically discussed, but these names play a powerful role in how societies think about and connect to the places. In *From Squaw Tit to Whorehouse Meadow*, Mark Monmonier (2006, 104) explores the dual role of place names “...as a convenient verbal reference for geographical location and a powerful symbol of independence and pride.” The influence of mapping standards within the United States and around the world provides us with both insights into how we label the places we occupy, and the ongoing questions of how these labels are maintained and reproduced over time. International examples of conflicts over naming conventions include the



ongoing debates over the most appropriate names for the following: the Sea of Japan; Macedonia, which is also known as the Former Yugoslav Republic of Macedonia; Israel's West Bank; and numerous place names throughout Ireland. In the United States, debates and disputes over toponyms containing the word s---w raise questions as to whether s---w is an "appropriate" and socially acceptable word that should be maintained or whether it should be outright rejected and replaced with more politically and culturally appropriate names.

When place names are disputed, how are these disputes rectified? Questions of naming rights, propriety, and historical and cultural attachments to place names emerge as individuals and groups realize how much meaning and symbolism is embedded in place names. Naming and renaming is an ongoing process, and several examples within the United States come to mind within the last century. One such example was a U.S. Board on Geographic Names decision in 1967 to change all toponyms containing the derogatory words "nigger" to Negro and "jap" to Japanese (Bright 2000, 2). These toponym changes reflect the shifts in social perception of these words at that time. The fact that all of these toponyms names were changed nationwide demonstrates a consensus within society that those particular names were determined to be offensive.

Interestingly, such a blanket name change to eliminate s---w from the national landscape has met significant resistance, even considering that the word s---w has appeared as a toponym in approximately 1000 locations in 37 states (King 2003, 2). There are several reasons influencing the resistance to removing s---w from maps. These reasons are informed by and reflect larger debates over the etymology of the word, the nature of anti-colonial sentiment, and individual and community views about inherent value of place names (ibid). Building an understanding of

the depth of these reasons is critical to this analysis of HB 412 and the effort to erase s---w from Montanan's landscape.

The debate over the etymology of the word s---w stems from the fundamental issue surrounding its linguistic source. There are two primary theories of the origin of the word, which appeared in European lexicons in the sixteenth century (King 2003, 3). The predominant theory is that the word originates from the Algonquian *eskwa* meaning "woman." The diffusion of the Algonquian language grouping throughout the northeastern United States into the northern Rockies is well-established (Bright, 2000; King, 2003). The second predominant explanation is that s---w is derived from the Mohawk word *ge-squaw*, meaning female genitals. Mohawk is the largest of the Northern Iroquoian languages and is found in northern New York State and eastern Canada (ibid). The etymology debates surrounding the word s---w are fueled by the various sentiments and opinions associated with the differences in basic meaning and the processes of its diffusions within and beyond the geographic areas of origin for the Algonquian and Mohawk languages. Nevertheless, as there is no definitive answer to the origins of the meaning of s---w, it seems appropriate to focus critical attention on how its connotations have changed over time. This focus centers the discussion around the history of conquest and colonialism in the United States.

There is a significant difference between strategies that emerge from the arguments for or against renaming places containing the word s---w. The two primary strategies involve either "erasing" the word from the landscape or "reclaiming" the word from the dominant, colonial culture (King 2003). The proponents of erasure rely on several premises. The first is the idea that s---w is an insult and injurious to Native peoples. This view is a result of the second premise, that the toponym is an Indo-European misappropriation of the term which lingers on the

landscape as a reminder of conquest. From this viewpoint, a struggle for Native sovereignty hinges on the idea that “Native peoples control the terms that define, describe, and debate who they are and, in turn the place they occupy within American society” (ibid, 10). The strategy of erasure is more prevalent in the trans-Mississippi West, a region which both maintains more locations with this toponym and is also linguistically removed from the origins of the word.

The reclamation strategy has been advocated for the most part by traditionalists and activists in the northeastern United States who insist that, “To give up the word, particularly for speakers of Eastern Algonquin languages, is to acquiesce to the dominant, colonial culture and its definitions of Indianness” (King 2003, 10). For these advocates, it is more important to change the common perception of the word itself, rather than simply changing the word. This argument becomes poignant when one considers the idea of actually changing all vernacular uses of “*skw*,” which is also included in feminine family naming conventions among certain tribes (ibid).

In light of the varying stances, a blanket replacement for the toponym *s---w* is simply not appropriate, nor acceptable throughout the entire United States. Nevertheless, in the context of the trans-Mississippi West in general, the strategy of erasure has been more popular among tribal nations. In addition to Montana, examples of renaming strategies can be seen in the states of Wisconsin, Minnesota, Arizona, and Oregon. Through the passing of HB 412, Montana utilized the erasure strategy and moved to rename 76 officially recognized sites containing the toponym *s---w*.

Introduced by Montana State Senator Carol Juneau and passed in 1999 (after a failed attempt initially led by State Senator Diane Sands in 1996), HB412 was the second such

legislation passed nationwide, and the first to do so in grand measure. The bill reads as follows:

An act requiring state landholding and land managing agencies to identify all geographic features and places under their jurisdiction using the word “squaw”; requiring the agencies to remove the word “squaw” from any maps, signs, or markers whenever agencies update maps or replace signs and markers because of wear or vandalism; and providing for an appointment of an advisory group to develop replacement names and notify appropriate agencies (Montana Legislature 1999).

Upon passing HB412, an Advisory Committee was organized by the Montana Coordinator of Indian Affairs. The HB412 Advisory Committee was made up largely of a group of representatives and/or volunteers from major public land managers (United States Forest Service, Bureau of Land Management), Tribal leaders and cultural council representatives, Montana legislators, and faculty members from the Montana University System. The Advisory Committee assumed responsibility for working with County Commissioners and other local constituents to facilitate the process of soliciting new names for the list of 76 sites identified to contain the word squaw. This effort and lengthy process of addressing the renaming of these 76 sites became known to the Advisory Committee as the Renaming Places Project (Montana Advisory Committee for HB 412, 2000). The Renaming Places Project concluded in 2009, a full decade after the passing of HB 412.

There are actually more than 76 sites containing squaw that are scattered across Montana; however, these sites fall outside the scope of work for of HB 412 Advisory Committee. These additional sites fall into the categories of street names and commercial centers which for all intents and purposes are outside of the formal place name renaming guidelines articulated by the U.S. Board of Geographic Names (BOGN). The U.S. Board of Geographic Names (BOGN) is the federal agency located in Washington D.C. that oversees the application and formal approval process for place naming. The mission of the BOGN is to:

...serve the Federal Government and the public as a central authority to which name problems, name inquiries, name changes, and new name proposals can be directed. In partnership with Federal, State, and local agencies, the Board provides a conduit through which uniform geographic name usage is applied and current names data are promulgated. (BOGN, 2012).

Place names which are not overseen by the BOGN include street names and commercial centers which rarely appear on U.S. Geological Survey topographic maps. As such, the Advisory Committee for HB 412 needed to limit its attention to all Montana sites falling within the purview of the BOGN.

As names have powerful repercussions within a community, the process of changing them was far from simple. The guidelines for changing these place names can be found in *Montana: Old Places-New Faces, A Compendium of Information and Guidelines to the Renaming of Geographic Sites in Montana* (Montana Advisory Committee for HB 412, 2000). The actual process of changing the names started with a petition from any group, organization, individual, or government (Municipal, State, Tribal or Federal). Once the petition was received, the appointed HB412 Advisory Committee would prepare a brief, conduct research, and place the proposal on the docket for its formal consideration. During this time the Advisory Committee would receive input from the public. After receiving input from all interested stakeholders, the Advisory Committee would then review the strengths and weakness of each proposal and make a place name recommendation to the BOGN. Following additional approval by the U.S. Secretary of the Interior, the new name would be entered into the Geographic Names Information System (GNIS) (United States Board on Geographic Names, 2013).

On one hand, the logistical process of coordinating with various stakeholders, identifying appropriate names, evaluating petitions, and eventually making recommendations about the most appropriate place names was challenging and depended upon a volunteer time. On the other, the

social and cultural process of soliciting and evaluating place names revealed unique and often long-held cultural ideas about history, historical biases, and place attachments. Both the process and cultural influences can be observed in the files for each of the renamed places, which are still held in the archive compiled by former Montana State Senator Carol Juneau. What emerged from this process of passing HB 412 and the subsequent years of renaming places is an interesting story about the importance of cultural history and names to Montanan's sense of place. Indeed, the attachments to place and cultural heritage in the State of Montana are even further underscored by Montana State Constitution which explicitly states the importance of teaching about Montana's vast cultural heritage.

### **Indian Education for All & Renaming Places Curriculum**

The 1972 Montana State Constitution “recognizes the distinct and unique cultural heritage of American Indians and is committed in its educational goals to the preservation of their cultural integrity” (Article X, Section 1 (2)). One statewide expression of this is *Indian Education for All* (IEFA), which got its title in 1999 with the passing of House Bill 528. HB528 explicitly states the inherent priorities of IEFA:

Every Montanan...whether Indian or non-Indian, [will] be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner...all school personnel should have an understanding and awareness of Indian tribes to help them relate effectively with Indian students and parents...Every educational agency and all educational personnel will work cooperatively with Montana tribes...when providing instruction and implementing an educational goal. (Mont. Code. Ann. Ttl. 20, ch.1, pt. 5 § 1, 1999)

No other state has codified the importance of incorporating tribal history into the educational system to this extent. Unfortunately, although it was recognized as vital, the State did not allocate funding to implement IEFA until 2005.

Since funding has been realized, the Montana Office of Public Instruction (OPI) has worked to provide training materials and curricula for teachers, but the scope of IEFA is intended to be far reaching beyond the classroom. In describing the overarching nature of IEFA, Carjuzaa, Jetty, Munson and Veltkamp (2010, 194) explained, “Neither a prescribed curriculum nor an add-on program, IEFA is a comprehensive approach to be infused in every aspect of education.” However, inasmuch as there is now funding, IEFA is still inconsistently applied, and there is a continuing need for curricula to be developed which can be incorporated and utilized by Montana’s teachers (ibid, 195). The hope is that this sixth-grade curriculum unit addressing the topic of the Renaming Places Project in Montana helps to address the ongoing need for IEFA-related curricula. The history, procedures, and experiences brought about by HB412 provide an excellent background for a set of lessons which touch on various aspects of IEFA.

There are three fundamental objectives in utilizing the Renaming Places Project as the subject for a curriculum unit tied to IEFA. The first objective is to expand student’s knowledge of place names and the importance of HB412 to all Montana residents, especially Montana’s Native population. The second is to impart to students how people’s attachment to the place in which they live is mirrored in place names. Finally, the creation of a tested curriculum unit will provide Montana teachers with another tool for incorporating IEFA into their classrooms.

## **Design and Structure of the Curriculum Unit**

Taking the above objectives into consideration, I collaborated with a sixth-grade teacher at Washington Middle School to create and field-test a geography curriculum unit made up of five lesson plans to be incorporated into the social studies curriculum. As this was a place-based unit, the recently renamed Ch-paa-qn Peak was chosen as a focal point for the lessons.

Ch-paa-qn Peak (formerly known as Squaw Peak) is an easily recognizable landmark northwest of Missoula, situated on the border of the Flathead Reservation. At almost 8000 feet, the peak is clearly visible from Missoula and was the first site in Missoula County to be renamed. Ch-paa-qn is a Salish word that is difficult to translate into English. The word roughly translates to “gray topped mountain” (Smith, 2013). Ch-paa-qn Peak received its name after the request was made by the Salish-Pend d’Oreille Culture Committee to give the peak a Salish name.

The Salish (also known as the Bitterroot Salish) are members of the Confederated Salish, Pend d’Oreille and Kootenai Tribes of the Flathead Reservation. The Flathead Reservation is located in western Montana along the Flathead River north of Missoula. The Reservation was created by the 1855 Treaty of Hellgate, and is home to the Bitterroot Salish, Kootenai, and Pend d’Oreille Tribes. The Bitterroot Salish tribe in Montana is “the easternmost tribe of the peoples who make up the Salish language family” (Confederated Salish and Kootenai Tribes 2005, xiii). The aboriginal territory of the Salish spread from the Continental Divide to the Pacific Ocean. In the late 18<sup>th</sup> century the Salish in Montana were primarily found in the Bitterroot Valley just south of Missoula (ibid, 2005). Both Ch-paa-qn Peak and Missoula are situated in the heart of traditional Salish territory in Western Montana. Given this background, using Ch-paa-qn Peak



as a focus of the individual lessons provides an excellent opportunity for teaching Missoula County students about the Salish influence in the area.

Lesson One creates the foundation for a discussion of HB 412 by exposing the students to concepts of how a bill becomes law, as well as the background and process of renaming sites as outlined by HB 412. The purpose of Lesson Two is to connect students to Ch-paa-qn Peak and to explain continuing ties of the Salish people to the area. The next lesson, Lesson Three, involves learning about five other places which have been renamed and discussing the myriad influences involved in identifying place names. Lessons Four and Five are composed of a group project in which students work together to “rename” a local place that they are all familiar with, by incorporating the information they had learned in the previous lessons.

These lessons have been designed to meet relevant geographic standards established in *Geography for Life, Second Edition* (Heffron, Gallagher, and Downs, 2012) and by Montana Office of Public Instruction (OPI). Furthermore, several “Essential Understandings Regarding Montana’s Indians,” also compiled by OPI, were incorporated into the lessons in order to deepen the ties to IEFA. These lessons were implemented during the week of December 5, 2011. After the pilot testing in the classroom setting, these lessons were revised and refined to reflect the feedback from teachers, students, and external reviewers.

### **Organization of Thesis**

The following chapters provide an in-depth explanation of my project. Chapter Two will discuss the conceptual framing for this project, that is, the concepts of space and place, place-based education, and their role in geographic education. Chapter Two will further serve to connect the Renaming Places Project, IEFA and place-based education principles. Chapter Three

will describe the methodological approach, whereby background research procedures and the methods of creating the unit will be described. The lesson plans will be explained in Chapter Four, including a discussion of the purpose for and structure of each topic. Chapter Five presents the evaluation of the individual lesson plans and a discussion of the pedagogical effectiveness based on the feedback from the students and collaborating teacher. Finally, Chapter Six concludes with recommendations for the curriculum unit and the potential for developing similar projects in the future.

## **Chapter II**

### **Conceptual Framework**

This chapter will outline the conceptual framework of this project, incorporating theory on space and place and place-based education. These concepts provide an excellent foundation for discussion about Montana place names and exposing students to alternative views of Montana history. First, review of past and current scholarly literature related to the concept of place and how this concept is reflected in place names is addressed. This discussion is followed by a conceptual framing of place-based education that is further informed by Montana's *Indian Education for All* (IEFA) doctrine. A description of IEFA serves as an example of place-based learning in a state that aims to underscore the history and experiences of Indigenous peoples. The last section describes how these concepts frame the geography curriculum in geography based on HB412.

### **Place and Place Names**

In order to explore the significance of place-based education, it is important to first discuss what is meant by the term “place.” There is much written in current geographic literature about the concept of place – how it influences, intersects, and shapes many other geographic ideas. In particular, the concept of place is the foundation for building a nuanced understanding of place names or *toponyms*. How individuals, communities, institutions, and governments perceive place strongly influences their choice and use of toponyms, both in the spoken vernacular and in the choice of names listed on maps. The discussion about place and toponyms is ongoing worldwide, especially within communities and cultures previously dominated by

colonial entities (Nash, 1999).

In *10 Geographic Ideas that Changed the World* (1997, 208), Edward Relph provides in a chapter on “Sense of Place” a general definition of the concept of sense of place:

Sense of place is first of all an innate faculty, possessed in some degree by everyone, that connects us to the world. It is an integral part of all our environmental experiences and it is only because we are first in places that we can then develop abstract arguments about environment, economy, or politics

He continues on to explain the concept of place within the discipline of geography:

Geographers have reflected on sense of place as a faculty, and they have developed it as a skill, throughout the history of their discipline. They have often done this through writing, but they have done it more frequently, I believe, through their teaching, passing both the understanding and the skill of sense of place like cherished traditions from one generation to the next.

Relph’s elaboration is a good starting point for a discussion of *place* as a subjective, abstract concept which geographers have spent several decades theorizing and applying to address a wide range of geographical questions. Indeed, the idea of “place” as a concept instead of simply a physical location is often challenging to grasp. As a number of geographers have noted, sense of place helps inform worldviews and how engagement with physical surroundings is shaped by a range of cultural, historical, political, and societal values and perceptions.

The introduction to *Key Thinkers on Space and Place* (Hubbard, Kitchin, and Valentine, 2004, 5), explore how geographers have come to perceive “place” in relation to “space:”

For many geographers, place thus represents a distinctive (and more-or-less bounded) type of space that is defined by (and constructed in terms of) the lived experiences of people. As such, places are seen as fundamental in expressing a sense of belonging for those who live in them and are seen as providing a locus for identity.

Furthermore, these authors explain that many ways the world as it is represented in maps, atlases, and photographs, for example, is often taken for granted. As Hubbard, Kitchin,

and Valentine (2004) note, geographers exploring the concepts of place often identify the actual distortion of these representations and pay significant attention to what actually influences these particular ways of seeing the world.

The geographer Yi-Fu Tuan stands out as a pioneer in the field of human geography for his seminal work on the ways in which perceptions, beliefs and experiences shape attitudes toward the physical environment. Tuan's work reminds us that "[p]eople do not live in a framework of geometric relationships but in a world of meaning" (Hubbard, Kitchin, and Valentine, 2004, 5). In *Space and Place: The Perspective of Experience*, Yi-Fu Tuan (1977) explores the subjective nature of place, and how we each develop our own attachments to the space we occupy through our experiences with those spaces. Particularly relevant to the purpose of this thesis is the chapter entitled "Space, Place, and the Child" in which he discusses how children both perceive the physical world around them, and how these spaces come to have meaning to children.

Tuan (1977, 26) states, "A child's spatial frame of reference is restricted. Children's art provides abundant hints of this restriction." This observation is significant when we consider how to approach the discussion of place with children. For example, how do children come to understand maps? As Tuan (ibid. 26) puts it:

Young children rarely have the opportunity to assume a bird's-eye view of landscape. They are small people in a world of giants and gigantic things not made to their scale. Yet children of five or six years old show remarkable understanding of how landscapes look from above.

As such, Tuan (ibid, 33) provides an important reminder that adults experience their physical surroundings in very different ways than when they were children Tuan goes on to discuss the

attachments that adults have to place by contrasting the acquired experiences of adults with the limited experiences of children, noting:

Place can acquire deep meaning for the adult through the steady accretion of sentiment over the years. Every piece of heirloom furniture, or even a stain on the wall, tells a story. The child not only has a short past, but his eyes more than the adult's are on the present and the immediate future.

As a child grows, Tuan (ibid, 29) places increasing importance on the forms of attachments to objects, people, and eventually localities. One of the ways a child comes to identify localities is through its placename.

As soon as the child is able to speak with some fluency he wants to know the names of things. Things are not quite real until they acquire names and can be classified in some way. Curiosity about places is part of a general curiosity about things, part of the need to label experiences so that they have a greater degree of permanence and fit into some conceptual scheme.

This classification of spaces by name is fundamental to how people grow to identify them as places, and will be explored later in this chapter.

In *The Power of Place: How Our Surroundings Shape Our Thoughts, Emotions and Actions*, Winifred Gallagher (1993) examines behavioral and environmental science to create and use a broad definition of place. Through this theoretical lens, she examines the complex relationships between people and the places where they live. She (1993, 12) states:

Throughout history, people of all cultures have assumed that environment influences behavior. Now modern science is confirming that our actions, thoughts, and feelings are indeed shaped not just by our genes and neurochemistry, history and relationships, but also by our surroundings.

While some cultures may have assumed that environment influences behavior, technological developments have changed how modern societies view place. Gallagher (1993,13) posits, "Around the turn of the twentieth century, the wisdom of the ages concerning the relationship

between place and state was eclipsed by the technological and cultural changes so rapid and vast that social scientists still debate our ability to adjust to them.” Hence, geographers are still working to convey how our physical environment and experiences in a spatial construct influences how we develop and connect to a subjective place.

Patricia Stokowski (2002, 1) further explores the concept of place, and explains attachment to place thus:

The concept of sense of place is used colloquially to refer to an individual’s ability to develop feelings of attachment to particular settings based on combination of use, attentiveness, and emotion. The very same setting can mean different things to different individuals associated with it. Popular conceptions of place tend to be geographically-based, in that the sense of place tends to be drawn around and linked with a known physical setting—one’s home, an area in a park, a favorite shop or scene in town, and so on.

Stokowski (ibid, 3) also differentiates between a personal sense of place and “social place” which is created, understood and reproduced through interpersonal interaction. Social place is “formalized in social behavior and ultimately persists in collective memory.” This point is important for the discussion of place names and the collective meaning associated with them.

Stokowski likewise explains how language is central to the idea of a social concept of place:

Because the significance of place emerges through interaction with others, language is central in formation of a sense of place. Place affiliations are sustained by rhetorical (i.e., in the classic sense: persuasive) uses of language with participants using stylistic devices such as icons, imagery, argumentation, symbols, and metaphors, among others.

She (ibid, 4) goes on to emphasize the importance of language in the concept: “Thus, systems of speaking and writing (documenting, inscribing, remembering) our social, natural and cultural landscapes do not only mirror or represent an objective reality. Instead, these communicative behaviors are actively employed to create place realities.” Indeed, the use of place names is one example of how language is used to express place.

In *What's in a Name? Linguistics, Geography, and Toponyms*, Lisa Radding and John Western (2010, 395) discuss how a name's significance is tied to society. Unlike words, which are arbitrary, names are special – we bestow names based on how they sound and what they may have already come to represent. Additionally, toponyms are special names and often represent the experience of people who use them:

A name is a word, but an unusual kind of word... Linguistics proposes that there is no reason why a specific combination of sounds (think “morning”) should mean that time of day before the sun has reached its zenith: The sound has no intrinsic link to that which it designates... Names are given intentionally, to impart certain meaning.

What complicates matters is that though names may be given intentionally, over time the original name may lose its original meaning and gain another one. Linguists would say at that point, the name becomes “opaque” – in other words, the original meaning is not clear. The authors (2010, 395) explain, “As a place-name becomes opaque and the original meaning is lost over time, the name comes to feel like a word, in that it feels like an arbitrary combination of sounds used to refer to a certain item or idea.”

However, as the authors go on to explain, this loss of meaning is not so simple. Quoting Brinton and Traugott (2005), these authors (2010, 397) posit:

Once a name becomes opaque, however, we frequently reassign meaning to it via folk etymology because we generally want to link form and meaning, especially in terms such as names we care about. We add meaning, which may have nothing to do with the name's original signification but that today seems have; that is, it appears plausible and transparent.

Furthermore, another complicating factor in this discussion is that the meaning of a toponym is language-specific. Radding and Western (2010, 397) explain, “One must take two further steps back, because what undergirds this entire discussion is that nearly all names must



arise in the first instance in the context of one specific language. A name can be transparent only in the context of the language of the namer...” As they (ibid, 399) note, this is particularly pertinent when discussing the topics of mapping, especially when the language of the culture doing the mapping is different from the culture that originally named the place.

Any translation of landscape terms is liable to come up against an apples-and-oranges problem of incommensurability. With the best will in the world – let alone any context of the slamming down of imperial or colonial rule – even the truly disinterested and brilliant scholar-translator will not be able in some instances to “get it just right”

Place names are specific elements of a language that are truly understood only in the context of the language of origin. One last important linguistic element discussed by the authors (ibid, 400) is that of the original language changing. “Place-names can last a long time and are one of the most conservative elements in a language...As the society changes around them, and even if another society and another language supplant the existing society and language, the place-name may well remain.” There are many examples of the impact of this on a global scale.

Catherine Nash has written several articles exploring the significance of naming and re-naming in Ireland. In an article entitled, “Irish place names: post-colonial locations,” Nash (1999, 458) explores two different perspectives related to post-colonial naming in Ireland:

The first is the broadly accepted critique of the colonial destruction, erosion, devaluation and delegitimation of colonized cultures that accompanied political subordination. The imposition of place names and language itself over indigenous languages and place names is just one example. The second, alert to the dangers of ideas of cultural purity evident in racism and ethnic fundamentalism, involves the critique of ideas of returning to supposedly pure pre-colonial cultures.

The first perspective implies that renaming is a celebration of cultural resistance, the second implies that these renaming efforts are a misguided attempt to return to “a primordial pre-colonial culture” (Nash, 1999, 459). Interestingly, these arguments parallel the dual perspectives

on renaming sites in the United States which are labeled with s---w. As was explored in Chapter One, the discussion about changing this placename is either embraced by or rejected depending upon whether the communities wish to reclaim their pre-colonial culture or, on the other hand, embrace the modern history as part of their heritage.

Nash (1999, 458) explains that, “The understandings of history, culture and identity condensed in the discourses surrounding past and present placename changes are inseparable from broader questions of Irish history and identity.” Indeed, these understandings also reflect the discussion that emerges in the U.S. among Native and Non-Native communities as toponyms are changed due to perceptions of those place names. Likewise Nash (1999, 457) states, “By combining ideas of pluralism, multiplicity and diversity with those of authenticity, belonging and truth, these contemporary placename projects represent efforts to reimagine concepts of identity, cultural location and tradition.”

Ultimately, regardless of which side of the debate one stands, it is most important that the discussion is happening, and Nash (1999, 475) puts this forth in her conclusions on place names in the Irish context:

However complicated by the frequently oppositional nature of tradition and identity, these contemporary placename projects represent efforts critically and creatively to imagine concepts of identity, place and tradition that simultaneously reject antagonistic discourses of pure, timeless, eternal identities and cultures rooted in place *and* (author emphasis) retain a sense of the value of tradition, place and culture to personal and collective identities – a shared sense of relationship to a geography that signifies a diverse and plural history rather than a primordial past. Place names can always be enlisted in essentialist articulations of identity, but what is notable about contemporary approaches to them in Ireland is the expression of a critical but inclusive recuperation of a located tradition.

Catherine Nash (1993) further explores renaming in the context of gender and landscape in *Remapping and Renaming: New Cartographies of Identity, Gender and Landscape in Ireland*. She posits that the issue of land ownership is symbolically important in the postcolonial context especially when connection to the land is one of the prime sources of cultural identity. Furthermore, when discussing the idea of gender in mapping, Nash explores Anglicization of Irish place names and the replacement of “feminine” Irish names with more “masculine” English names as mapping was done in colonial Ireland. This renaming has had an impact on the ongoing discussion of Irish identity in post-colonial Ireland. She (1993, 51) states, “This contemporary use of the place name and the map prompts a consideration of the commonly accepted links between language, landscape and identity; of the question of attitudes to place; and of the possibility of recovery of meaning, of history and authenticity.” Here again a parallel can be made between renaming in Ireland and renaming across the United States, particularly in the discussion of renaming s---w sites in Montana. Nash (1993, 51) goes on to explain, “The association of language and relationship to place depends upon the notion of a language as inherently appropriate for describing a particular landscape, and on the idea that words carry essential cultural essences.” In this way, we cannot disregard the significance of renaming on communities, regardless of their location.

While Catherine Nash examined the importance of renaming and toponyms in Ireland, Leo McAvoy (2002) explores the meaning of place to American Indians. In *American Indians, Place Meanings and the Old/New West*, McAvoy (2002, 384) references Yi-Fu Tuan among others in the context of American Indians:

Sense of place traditionally described the bonds that people develop with the land through long residence or frequent times spent in a defined place (Tuan, 1974). But a more modern interpretation of “sense of place” included the attachment

people have with the land as a result of cultural connections to the land through symbols, myths, and memories (Schama, 1995).

McAvoy also references Williams and Patterson (1999) and outlines four approaches to understanding the meanings people assign to natural landscapes. These categories are inherent/aesthetic, individual/expressive, instrumental/goal directed and cultural/symbolic.

Focusing on American Indians as a group, McAvoy (ibid, 387) elaborates on the cultural/symbolic meaning of place:

Cultural/symbolic meaning is where a place creates a sense of emotional, symbolic, historic, spiritual and cultural significance for a whole group. It often involves spiritual connections to nature, relationships to other humans in the group, and relations to ancestors whose remains may be in the place. This may be regarded as place attachment for the group.

Then, in relating the above statement to American Indians specifically, he states:

In both archive material and contemporary interviews with tribal members, we have found that the most prevalent expressions of place meanings for American Indians were culturally relevant, cultural/symbolic sense of place expressions of their tribe's shared ties to the land.

As such, if we take a step back and look at the importance of toponyms in general to a group's sense of place, and put it further into context of American Indians and their sense of place, it is possible to understand the significance of renaming to this group in general.

However, to more fully understand the modern expression and understanding of place among American Indians, it is also important to take a look at the history of conquest as the United States expanded west.

In *The Legacy of Conquest: The Unbroken Past of the American West*, Patricia Nelson Limerick (1987) explores the concept of the west, as seen through the writings of other authors, and breaks up the concept of the American "West" as one region with a congruous history.

Instead, she looks at the region of the American West in terms of what used to be considered the

“frontier” as a unifying concept and the impact of conquest on the sense of place among various groups across the western United States. First, Limerick (1987, 21) cites how previous historians molded an idea of the West. She explains,

Turner [Fredrick Jackson, historian], in 1893, seemed to have the field of Western American History fully corralled, unified under the concept “frontier.” Exploration, fur trade, overland travel, farming, mining, town founding, merchandising, grazing, logging – the diverse activities in the nineteenth-century West were all supposed to fit into the category.”

However, Limerick (1987, 26) goes on to debunk this notion of the “West” as an overly vague notion that overlooks the many layers of history of settlement across this large geographic area, and allows the reader to conceptualize Western history. She posits:

In rethinking Western history, we gain the freedom to think of the West as a place – as many complicated environments occupied by natives who considered their homelands to be the center, not the edge... Reorganized, the history of the West is a study of place undergoing conquest and never fully escaping its consequences.

This section has addressed theories and conceptualizations of sense of place, including how the concept develops subjectively out of navigation through physical space, and how geographers have worked to incorporate and explain the concept. Place is often conveyed among groups of people through language, and the toponyms given to locations bear certain importance to those who gave them. Evidence of this trend can be seen in a number of examples such as the process of renaming places in Ireland. After elaborating on changing toponyms in post-Colonial Ireland, this section examined sense of place in the American West and particularly for American Indians. As we rethink the history of the American West, it is important to remember that this history is taught to American children in classrooms nationwide. In order to draw out under-represented experiences of history and geography beyond the

dominant cultural renderings an important starting point is to consider the ways in which place-based education can be transformative.

### **Place-based Education**

Place-based education is a participatory teaching and learning approach that begins with the local and helps young people to see themselves as actors in the world just outside the classroom (Smith and Sobel 2010). Though arguments can be made that a local approach to education has been around as long as cultures have been teaching children, the current attention of educators to the subject is fairly recent, and can be tied to bioregional education, which takes the stance that human cultures and economies should be grounded in their particular places and communities. As Smith and Sobel (ibid, 7) put it:

Place-based education is the process of using the local community and environment as a starting point to teach concepts in language arts, mathematics, social studies, science and other subjects across the curriculum. Emphasizing hands-on, real-world learning experiences, this approach to education increases academic achievement, helps students develop stronger ties to their community, enhances students' appreciation for the natural world, and creates a heightened commitment to serving as active, contributing citizens. Community vitality and environmental quality are improved through the active engagement of local citizens, community organizations, and environmental resources in the life of the school.

In *Place-based education: What is its place in the social studies classroom?* Cynthia Resor (2010, 186) helps to refine this meaning by putting it in the context of geographic education. She says, "A description of three fundamental aspects of place can help in distinguishing the technical meaning of place from everyday usage of the word. These three aspects of place are (1) location, (2) local, and (3) sense of place."

In the current age of globalization and focus on broadening the horizons of students, much emphasis is given to learning about other places, people, and cultures. This emphasis, of course, is necessary to impart to students what it takes to be a good global citizen. However, it is important that in doing so students do not lose sight of their own communities. Michael Umphrey (2007, 72), author of *The Power of Community-Centered Education: Teaching as a Craft of Place* explains:

It isn't necessary or even advisable that heritage projects replace all other schoolwork. Traditional teaching has an important role to play in any young person's education. What *is* advisable is to balance and liven abstract curricula with local applications. If teachers would engage their local communities, they would find that often they are engaging their students as well. It would be good if every student could save at least one class each term that dealt directly and intensively with local knowledge or local issues. If every class could spend a part of the school year focusing on local issues, helping students find personal connection to stories larger than themselves, seeing the ways individuals are intertwined with the communities and communities with states and with nations, both the world and the school might make more sense.

In other words, place-based education concepts are simply another tool to encourage ties to local communities through education. Smith and Sobel (2010, 21) also elaborate on this: "What sets place- and community-based education apart is the way that it strives to bring together into a common framework for curriculum thinking and school design aimed at deepening student's connection to their communities in ways that make those communities a better place to live."

The place-based education model has been and is still utilized in Montana. Michael Umphrey (2007, xx) provides one example, and describes his experience as director of the Montana Heritage Project. According to him:

...education and place making are two aspects of the same process. One of life's central purposes is to make the places we live better and it is a purpose that can only be achieved through intelligent communion with reality. Such communion with reality, supported by such a purpose, gives us a way to think about what education needs to be.

Umpfrey also outlines eight core practices of place-based education which touch on the everyday lives of people in a community, and which students to personalize and process the information in such a way that it can be applied to their own lives. In much the same way, the core principles of IEFA aim to help expose Montana students to alternative views of history through the everyday lives of Montana's Native peoples. Like the concepts of place-based education, IEFA goes against the traditional paradigm in teaching which places emphasis on standardized curricula nationwide. However, the fact that IEFA is not part of a nationally recognized standard curriculum is one reason for the inconsistent application of IEFA across Montana. The next section of this paper will examine IEFA, its history, accomplishments and challenges to implantation, in order to further substantiate the need for and usefulness of a geography unit centered on the Renaming Places Project.

### **Indian Education for All**

*Since no other state has a comparable constitutional commitment, Indian Education for All (IEFA) serves as a model for all educators dedicated to embracing American ideals of social justice and educational equity (Carjuzaa, Jetty, Munson, and Veltkam 2010, 192)*

As mentioned in the introduction to this paper, IEFA has a forty year history in the State of Montana and funding for IEFA was mandated in 2005. However, according to Carjuzaa, Jetty, Munson, and Veltkam (2010) the overall application of this commitment has been inconsistent across the state. There are several reasons for the unevenness in update of IEFA.



First, one could point to the very nature of the education system in Montana which resembles/draws from/based upon the national approach. Umphrey (2007, 27) elaborated on this point:

Official education today is a din of competing narratives, and teachers and principals, who try to keep up with organizational standards, procedures, requirements, and reforms emanating for all directions, often become exhausted, even as pressure groups lobby for more, trying to get control of what is taught by getting control of the official language.

The broad language and nature of IEFA could indeed be seen as problematic with regard to implementation. Furthermore, while the vague nature of IEFA lends itself to much creativity and opportunity, this also creates a conundrum for teachers who may themselves feel inadequate in their knowledge to teach lessons that incorporate IEFA. Many teachers have no background in Indian issues and may have prejudices of their own (Carjuzaa, Jetty, Munson, and Veltkam 2010, 197). In response to needs and educational objectives, the Montana Office of Public Instruction (OPI), is attempting to increase training and professional development. There are now multi-media and online resources through the OPI website. Likewise, OPI (2010) published a list of *Essential Understandings Regarding Montana Indians*, which provides a basis for understanding much existing misinformation and a good starting point for any K-12 instructor. When viewed in the context of Montana Geographic Standards (OPI, date unknown) there is a wealth of basic information available to Montana teachers. These standards were one of the primary starting points for this project, which will be elaborated upon in Chapter Three.

The fact that IEFA exists is a statement to Montana's commitment to teaching students about local history and geography. Carjuzaa (2010, 197) asserted, "IEFA is a hopeful indicator of the changing paradigm of public education; rather than aiming to inculcate nationalism

through a culturally homogenized curriculum, IEFA attempts to strengthen democracy by fostering relationships and including multiple perspectives.”

In light of this optimism, there are examples of successful application of *Indian Education for All* in the classroom. One such example is provided by Phyllis Ngai and Peter Koehn (2010), in a student assessment of a two-year place-based intercultural approach to Native American education at Lewis & Clark Elementary School in Missoula, Montana. During these two years, teachers worked directly with Tribal educators and classes received visiting tribal elders and members from the surrounding communities and the Flathead Reservation. According to Ngai and Koehn (2010, 604), “The power of the place-based intercultural approach is that K-5 students can acquire cultural knowledge, break stereotypes, and develop new appreciation for, and interest in, diverse peoples and issues by directly experiencing the local context in which diversity resides.”

For an example of a dynamic multimedia curriculum integrating Native knowledge, worldview, and place names, one can examine the curriculum compiled by Michael Munson-Lenz, Lisa Blank, and Jeffrey Crews (2009) entitled *Building Worldviews Using Traditional Cultures and Google Earth*. This ten lesson-plan unit incorporates narratives of Salish-Pend d’Oreille tribal members and Google Earth tours. As the authors explain in the introduction, “Students explore their ‘sense of place’ and come to know the seasonal patterns and life cycles that frame a Salish-Pend d’Oreille worldview. They come to understand that the relationship of the Salish Pend d’Oreille people with the land and its plants and animals is a systematic way of knowing...” The creation of this unit relied heavily on the input of the Salish-Pend d’Oreille Cultural Committee, as well as strong ties between Michael Munson-Lenz and the Salish Tribe.

While difficult to re-create such a lesson without the above personal and cultural ties, this lesson set a precedent and underlines the possibilities for future collaborations with Montana tribes.

Such examples show the potential for IEFA to broaden the historical perspective and cultural understanding of Montana's students. Likewise, the process of renaming as brought about by HB 412 can contribute to this dialogue of community, culture, and history. To provide further context, next the history and background on the naming of places in Montana is discussed.

### **Place Naming in Montana**

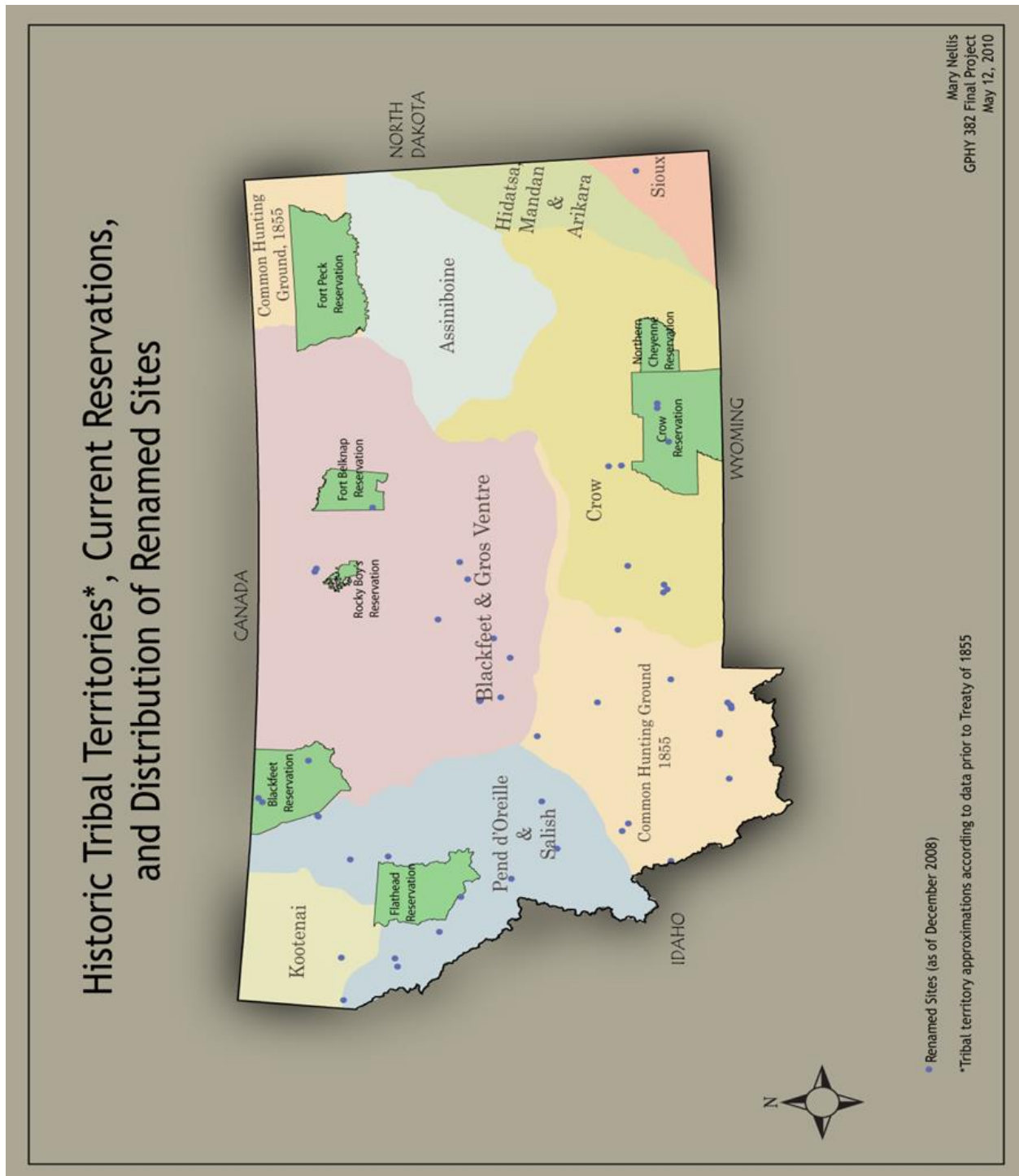
Westward expansion in the American West was a process of discovery colored by ideas of Manifest Destiny, progress, and individualism (Limerick 1992). As Limerick eloquently argues, the version of history that most of us learn in school is a one-sided story of brave explorers, tenacious homesteaders, battles won over hostile Natives, and a strength of character that developed as Europeans settled progressively westward. As written history is biased toward the author and audience, this version was written by and for the children of these settlers, and formed a collective idea of the history of the West based on their ideals and sense of place. This history is perpetuated by the use of American history textbooks that overlook much of the history of the West and include glaring discrepancies in a number of history textbooks, which brush over the history and geography of the western United States. Limerick (ibid, 1382) explains, "With very few exceptions, the textbook treatment of the West follows a deeply worn set of ruts." According to Limerick, the extent of this history generally involves a brief mention of Indian tribes before the arrival of Europeans, and then nothing further is mentioned until the explorations of Lewis and Clark, following which the west becomes a frontier open to miners, ranchers and farming.

As explorers and settlers moved west across the United States, they took and used names for places that were often colloquialisms used by traders and other English speaking people who were familiar with the area. These names had no context to the explorers, and were often a far cry from the names used by the people who were already living there. As Mark Monmonier (2006) explains in his introduction to *From Squaw Tit to Whorehouse Meadow - How Maps Name, Claim, and Inflame*, many names, in fact, were either derogatory toward the original inhabitants, or over time became derogatory in meaning.

As place names became commonly used they were put on maps, which can be read as a reflection of social and political thought (Harley, 1988). An example of this is the term “s---w,” which was mapped onto the landscapes across the American West. The common use of this word is a testament to the lack of context and patriarchal mindset of the trappers, traders, and explorers of the time. Some famous s---w sites stand out, probably one of the most famous being Squaw Valley, California, the venue for the 1960 Olympics and a popular destination ski resort.

When HB 412 passed in 1999, Montana codified and outlined a process for renaming throughout the state. The process of renaming the 76 sites containing s---w was an exercise in community involvement. Petitions were made by Tribal elders, school children, land owners and residents. The renaming process included the input of communities, and at times fired controversy and debate among the residents surrounding these sites. Through the act of renaming, there is an inherent examination of history and people’s attachment to their surroundings. Using renaming as a lesson serves as an outstanding way of utilizing place-based education. The next chapter will explain the methodological approach used to impart the concepts of place-based education to students through the example of renaming places.

**Figure 1:** Historical Tribal Territories, Current Reservations, and Distribution of Renamed Sites



(Map Source: Nellis, 2010)

## **Chapter III**

### **Methodological Approach**

This chapter elaborates the methodological approach of this thesis and the procedures that were followed to create a five lesson geography curriculum unit about the renaming process in Montana that was brought about by House Bill 412. The discussion includes the geographic standards addressed, research involved, collaborative efforts taken in the curriculum formation, and an overview of steps taken to review and revise the unit after it was field tested.

### **Project Aims**

The purpose of the project was to utilize HB412 and the process of renaming in Montana as a topic for a place-based curriculum unit inspired by *Indian Education for All* (IEFA). Early on, several aims were identified, including: one, to expand student's knowledge of place names and the importance of HB412 to all Montana residents, especially Montana's Native population, two, to impart to students how people's attachment to the place in which they live is mirrored in place names; and three, to create a pilot-tested curriculum unit that will provide Montana teachers with another tool for incorporating IEFA into classroom settings.

The unit addressed each of these aims in several ways. For example, each particular aim was addressed specifically through individual lessons (please see Table 1). The lessons allowed for students to explore, discuss, and ask questions about broad topics such as how people feel a connection to special places, while providing concrete examples of how these attachments are viewed differently by different groups of people.

As previously mentioned, this project involved a collaborative effort. The unit was developed with assistance and input from Christina Russell, sixth grade teacher at Washington

Middle School. Additionally, Maeta Kaplan, sixth grade teacher at C.S. Porter Middle School provided valuable logistical assistance and permission to use a lesson plan rubric that she developed (Kaplan, 2011) During spring 2011, I met with Christina Russell and Maeta Kaplan to begin developing the concepts and structure of a curriculum unit. After discussing the length of the unit, class times, and the academic level of the students, it became clear that the material would be best suited for a week-long unit.

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**Table 1.** *Lesson Topics*

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1. Basic information about HB412
  2. A lesson specific to Ch-paa-qn Peak
  3. A lesson that exposed students to other sites which had been renamed
  4. A group exercise which would allow the students to “rename” something
- 

To situate the unit in a specific geographical location I selected the recently renamed Ch-paa-qn Peak as a focal point of several of the lessons. This site was chosen for two reasons. First, in creating a place-based social studies unit which would be taught in a Missoula classroom, it was important to find a location that would be easily recognizable by the students. And second, it was the first site in Missoula County to be re-named under HB 412, thus imparting a greater sense of importance within the broader context and purpose of the Renaming Places Project.

The unit was structured around geographic standards provided by National Geographic Standards in *Geography for Life, Second Edition* (2012) and Montana Standards for Social Studies compiled by the Office of Public Instruction (OPI, 2012) (see Table 2). To provide

connections with *Indian Education for All (IEFA)*, I consulted *Essential Understandings Regarding Montana's Indians*, also created through OIP and listed on the Indian Education for All Resources website (see Table 3). These standards and understandings are also included in the rubric for each lesson plan (see Appendix A)

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**Table 2. Geographic Standards Addressed in Lessons**

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Geography For Life Standard One

- How to use maps and other geographic representations, geospatial technologies , and spatial thinking understand and communicate information

Montana Social Studies Content Standard One

- Students access, synthesize and evaluate information to communicate and supply social studies knowledge to real world situations

Montana Social Studies Content Standard Four

- Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships

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**Table 3. Essential Understandings Addressed in Lessons**

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Essential Understanding Three:

- The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Essential Understanding Six:

- History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an Indian perspective frequently conflicts with the stories mainstream historians tell

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Primary research for the curriculum guide material was centered around the site file archives, newspaper articles related to the project and individual sites, and the Montana State



Names Authority (MSNA, 2012) which has information for locations named within Montana since 2002. There was a general review of certain pedagogical concepts, such as Bloom's taxonomy and a review of curriculum examples in geography and the social sciences. In addition, I made field observations on the official trail of Ch-paa-qn Peak and documented my trip to create a slideshow for Lesson Two.

Upon discussion with Russell and Kaplan, it was made clear that the political and social meanings of s---w should not be made a primary focus of any of the lessons. Instead, emphasis should be placed on the act of changing names, and the reasoning behind it. Owing to the fact that the word is part of public record, encoded in HB412, it would be impossible to avoid using it. Furthermore, as previously explained, the word itself is not necessarily a definitive insult, and many people find nothing wrong with the use of the word (Bright 2000; King 2003; Monmonier 2006).

Another influence on the content of the curriculum unit and individual lessons included that of the Salish-Pend d'Oreille Cultural Committee. Seeking the input of this cultural committee was integral to ensuring that the integrity of the material and the principles of IEFA (Davis, 2008). The Salish-Pend d'Oreille Cultural Committee of the Confederated Salish and Kootenai Tribes was contacted and a form was completed to receive feedback related to this project. Most of the suggestions received from the Salish-Pend d'Oreille Cultural Committee were for the potential future of this unit and are addressed in the conclusion of this paper. However, one suggestion that was strongly stated was that there should be a lesson related to the Hellgate Treaty of 1855. The Hellgate Treaty is critical to understanding contemporary Salish ties to place. The Treaty reveals the facts about the ceding of millions of acres of Salish traditional territories to the U.S. Federal Government as well as outlines provisions for the

ongoing traditional use of these lands by the Salish, Kootenai and Pend d'Oreille Tribes of the Flathead Reservation (Treaty of Hellgate, 1855).

One challenge with creating a lesson for sixth graders about the Hellgate Treaty is the complexity and ongoing social and cultural ramifications of the Treaty itself. The Treaty specifically discusses boundaries, responsibilities of the Federal Government, amount of payment the Tribes were to receive from the Federal Government and rights that the Tribes had to govern themselves, as well as the recognition that the Tribes would maintain hunting and fishing rights throughout the historic tribal territory. How this topic was to be developed and included in such a short amount of time presented a challenge. A grade appropriate station was developed for Lesson Two, centered on the question, “Why is the Flathead Reservation so much smaller than the Salish traditional territories?” This question was formulated into a PowerPoint presentation (see Appendix D.3) and was followed by the answer: “It all started with the Hellgate Treaty.” This presentation helps students identify the spatial differences between the historic and current territories of the Salish, briefly explains what the Hellgate Treaty is, and touches on how the Salish continue to maintain ties to their traditional lands. As evident from student interactions, this station provoked quite a bit of thought from the students about what it would be like to leave their home. They also grappled with the question of what the term “cede” means. The student responses will be explored in greater detail in Chapter Five when the specific lesson is reviewed in depth. The next section briefly outlines the curriculum review and revision phases of this project.

## Curriculum Review & Revision

In order to assess the effectiveness of imparting the learning goals, it was necessary to determine a way to gauge whether or not the students were grasping the material. As there was no explicit test that would be taken, nor would this necessarily be appropriate given the breadth and qualitative nature of the topics being discussed, the basis of evaluating the success of the lessons was based on free-form responses from the students on exercises done in class. These responses were coupled with comments elicited from a reflection form handed out at the end of the final lesson (Lesson Five), and compared to the aims of the project, as listed in the beginning of this chapter.

Another crucial element in determining the effectiveness of the curriculum unit was feedback from Christina Russell. While there was very active input during the process of unit development, Russell's feedback post-implementation was based upon her experiences and insight into what could be improved in the future, both for her sake and that of any other teachers who would incorporate the unit into their classrooms. Likewise, feedback was received from teachers following a presentation at the Seventh Annual *Indian Education for All* Best Practices Conference in February 2013.

In Chapter Four, the unit curriculum will be reviewed, examined and evaluated. The classroom setting is explained, as well as the background guiding questions for each lesson, and an overview of how each class flowed. The criteria listed above will be followed by a more detailed evaluation of the unit in Chapter Five. Finally, Chapter Six will conclude with suggestions for future projects of this nature.

## **Chapter IV**

### **HB 412 Unit Curriculum**

This chapter explores the fundamental elements or key components of the lesson plans included in the HB 412 unit, starting with the classroom setting. The logistics of individual lesson plans, such as content learning targets, skill learning targets, materials and instructional steps were articulated through planning meetings with the teacher, Christina Russell. Her input into how the lesson plans should be organized was invaluable, as much of the lesson plan strategies were directly correlated to her particular classroom setting and teaching style. Subsequently, the background guiding questions for each lesson and a description of the flow of each lesson are given.

#### **The Classroom Setting**

This curriculum unit was created for and field tested in Russell's sixth grade social studies classes at Washington Middle School in Missoula, Montana. Russell's classroom provides a unique setting to implement this lesson because she does not utilize what many would consider a "traditional" classroom floor plan of rows of desks all facing forward for lecture style teaching. Instead, her classroom is organized into groups around tables spaced throughout the classroom (see Figure 2), and she emphasizes group work and projects in her teaching. The pedagogical influence of this classroom setting is immediately apparent when observing the interactive nature of the lesson plans.

Russell incorporated this unit into a week of social studies classes during the first week of December, 2011. There were three class periods and each lesson was taught three times. This repetition in teaching each lesson allowed for a better grasp of what was possible for the

implementation of the lessons. Furthermore, as each group had a very distinct personality, it was especially helpful to see how different groups of students reacted to the lesson plan material.



**Figure 2:** Christina Russell's Classroom (Photo source: Russell 2012)

Sixth grade classes at Washington Middle school run 45 minutes. Taking into consideration both attention span and reasonable time for interaction with and among the students, the structure of the lessons were created to be timed at about 20-30 minutes. The condensed timeframe meant utilizing various strategies in order to incorporate such a broad base of material. For example, it was suggested that a station rotation would be appropriate for the

lesson on Ch-paa-qn Peak (Lesson One), and a jigsaw formation would be suitable for the lesson on renamed several sites throughout Montana (Lesson Two).

A brief description of the lesson plans is presented in the following paragraphs. The complete lesson plans as well as materials for each lesson are included in the appendices as listed.

### **Lesson One: HB 412 – History and Process**

The background and vocabulary explored in this lesson sets the foundation for discussing the process of renaming places in Montana. Not only does this lesson impart practical, logistical knowledge, but it also allows students to begin to think about *why* a place would be renamed, and to consider how that would be important.

To begin, students were encouraged to think of their own personal example. When students arrived in class on the first day of the unit, there was a thought for the day on an overhead screen:

- 1) Think of a place outdoors that is special to you or your family.
- 2) Now think of the name of that place. How did it get that name? What does the name mean? Do you like its name? Would you change its name if you could? If so, what to?

After about five minutes of discussion, students were shown a quote for the week by Don Howard, the Montana State Liaison to the U.S. Board on Geographic Names and a member of the renaming committee, that was reported in the local paper: “The thing you need to remember

is this really isn't something that registers in a big way on anyone's radar screen until somebody wants to change a name... Then it can become quite emotional" (*Missoulian*, May 5, 2002).

This lesson continued with a slideshow (Appendix C.2) showing the text of HB 412 itself, followed by a visual of how a bill becomes law, and a slide showing the renaming process. The next slide was a map showing the location of all the sites which were renamed juxtaposed over the outlines of traditional tribal territories in Montana. The last slide was a picture of Ch-paa-qn Peak. During this slideshow, students were engaged with questions about their thoughts on the process and what stood out to them from the slides. Included with the slideshow are notes for the teacher to help guide the discussion (Appendix C.3).

Originally, the assignment included with this lesson was a cloze paragraph (Appendix C.4). A cloze paragraph is a paragraph that has missing words which students are required to fill in with the appropriate word, listed in a word bank at the bottom of the page. However, because of class interaction and questions there was not enough time to complete it, and it was postponed until the following day, and served as a helpful review before beginning Lesson Two.

## **Lesson Two: Geography of Ch-paa-qn Peak & the Salish Influence**

As previously discussed, Ch-paa-qn Peak was chosen as a topic for a lesson for several reasons. First, it is easily recognizable. If one looks to the northwest of Missoula, the peak is unmistakable. Using Ch-paa-qn Peak as a reference point provides students with a very tangible focus for the lesson, and allows students to realize that renaming happened very close to home. Next, Ch-paa-an is a Salish name, which easily ties into the Salish connections to this area, both

historic and present. Interestingly, the Confederated Salish and Kootenai Tribes actively petitioned for more name changes than any other group in Montana. From the map of renamed places (Figure 1), one can see the distribution of officially recognized sites in the area of Salish traditional territory and understand the importance of these name changes to the tribe. As previously mentioned, this lesson began with a cloze paragraph (Appendix C.4) which reviewed the information from Lesson One, and allowed for more student questions to be answered.

After completing and discussing the cloze paragraph, students were split among 5 stations, which engaged students to think about Ch-paa-qn Peak, recognize where the peak is geographically, and think about the Salish ties to the area surrounding Missoula and Ch-paa-qn Peak. Students were given a station rotation form (Appendix D.4), and instructed to make two observations at each station. Each station lasted about 4 minutes. One station was a slide show involving a hike up Ch-paa-qn (Appendix D.2). The next station contained two modern maps, a current Montana highway map, and a map of the Lolo National Forest, in which Ch-paa-qn Peak can be found. A third station was another slide show exploring the question “Why is the Flathead Reservation so much smaller than the Salish traditional territory?” (Appendix D.3) The fourth station had four historic maps: 1836 fur trading map, Montana maps from 1883 and 1898, and a 1901 map of the Trans-Mississippi Territory. Students were also given colored dots to place on the laminated maps where they found or believed Ch-paa-qn Peak and Missoula to be. The final station was centered on a book, *The Salish People and the Lewis and Clark Expedition* (2005) and the students sat down with me as we read an untitled poem written in both Salish and English, looked at historic pictures, and talked about what the students thought the poem meant.



### **Lesson Three: Every Place Name Has a Story**

This class period began with an entry ticket: students were each handed a 3x5 index card, and on it wrote one observation, one thought, and one question from the day before. This exercise allowed for an assessment, in the students own words, about what aspects of the subject matter they were grasping and what concepts were more difficult.

For Lesson Three, a “jigsaw” formation was used as way to expose students to a variety of renamed places. A jigsaw formation splits the class into groups who investigate one particular place, and they then those groups are again split into group with one representative from each of the original groups to share their knowledge with each other. If time permits, students can once again return to their original groups to discuss what they learned from each other.

From the existing place name files and various newspaper articles, five different locations were chosen and created a paragraph for each. Christina Russell reviewed each paragraph for grade- appropriate writing and language, and provided questions about what she thought the students would ask.

The locations were chosen in order to expose the students to different reasons for, and complications which arose from, the process of renaming. For example, two places – Wakina Sky Gulch (Appendix E.6) and Cube Iron Pass (Appendix E.2) – were renamed by Montana school children in Helena and Thompson Falls, respectively. Dancing Lady Mountain (Appendix E.5) was interesting because of the unique situation in renaming a location within Glacier National Park. Nancy Russell Creek (Appendix E.4), along with the middle, north, and south forks, was renamed for the wife of Charlie M. Russell, the famous Montana artist. Finally, Indian Woman Butte (Appendix E.3) was chosen because the site was located on private property, creating unique tension in the renaming process.

As the students read these paragraphs, they were also textcoding, meaning they were highlighting and making notes on the page which was related to themselves or information they learned in previous lessons. After students had read and were broken up into the second groups, there was insufficient time for students to really discuss all that they had learned with their new group mates. This discrepancy was accommodated for at the beginning of the next lesson as we reviewed each location again to provide context for the upcoming project.

### **Lessons Four and Five: Place Renaming Group Project**

#### **Lesson Four:**

This lesson began with a review of each renamed place that was covered the day before, complete with a picture slide for each location (Appendix F.2). Discussion centered on why the students thought those particular names were chosen, given the information in the paragraphs.

Following the review, the students were given an overview of the next two lessons – their own “renaming” project, which would take two class periods. Students were broken into groups and given information about a site to be renamed. The first class period would be spent within the groups, deciding upon a name, and completing a mock petition (Appendix F.3) modeled after the actual petitions filed under the Renaming Places Project.

For this project, the teacher chose Greenough Park, where all the sixth grade classes had taken their fall field trip. At the end of the earlier slideshow (Appendix F.2), Russell inserted her own slide with pictures of Greenough, and she handed out a fact sheet about Greenough Park, including general information ranging from the date the park was donated by the Greenough

family, to the types of wildlife found there, and some lesser known information such as the fact there is a bear cage in the park, and there was once talk about turning the park into a zoo.

The students were also told that they would be presenting their petition to a visiting panel who would judge their petitions and decide which one would be most appropriate. Students would provide three reasons why their name should be chosen, and prepare to get up in front of the committee and their peers. At the end of the first lesson, all groups had decided upon their names and were preparing their presentations.

### **Lesson Five:**

The panel of three judges for this lesson arrived a few minutes early. Sitting on the panel were individuals who were interested in my project and who I felt would make an impression upon the students. They were briefed on what was happening with the students, and handed the fact sheet that the students were given.

At the beginning of class, the groups were all given about 5 minutes to meet and prepare to present their petitions. Each group then stood up in front of the class, presented, and entertained any questions from their peers. Each presentation lasted about 2-3 minutes. After all groups completed their presentations, the panel left for about 5-10 minutes to discuss and decide upon the winning candidate. When the panel returned, they announced the name that was chosen, as well as two or three reasons why that name was selected.

The panel of judges chose the following names:

- Zootown Park (period 1)
- Ponderosa Bird Park (period 2)
- Peace Tree Park (period 3)

Lessons Four and Five provided an opportunity to observe how the students had absorbed the material from the previous lessons and were able to apply their knowledge to a new situation. Besides the feedback on the petitions, it was interesting to note that different classes had different foci in their names. For example, one class used more names with colors, and another had several names with birds. In one class, two groups chose the same name. Ultimately, the panel did not choose that name (Rattlesnake Park), but it was interesting to compare the reasons the students chose the same name.

After the panel had made their decisions, students were given a reflection paper assignment, which contained four questions:

- 1) What was your favorite lesson from this unit? Why?
- 2) What was your least favorite lesson from this unit? Why?
- 3) What did this unit mean to you? What will you remember?
- 4) What do you still want to know?

The reflection paper provided a baseline from which to evaluate whether students had grasped the overarching themes of the unit. These responses were evaluated in conjunction with in-class assignments to gain an understanding of whether the information contained in the above lessons was sufficient to meet the aims of the unit. The information gained from this evaluation will be examined further in the next chapter, Curriculum Evaluation.

This curriculum unit was designed to take many elements into consideration. First, the overall goals of the unit provided a picture of what was to be taught and broken into topics for each lesson (see Table 1). Next, national and geographic standards were referenced and articulated (see Table 2). The lessons were focused on IEFA by utilizing the Essential

Understandings Regarding Montana's Indians (see Table 3). The logistics of the curriculum evolved through meetings with Christina Russell, and were implemented in her classes. Chapter Five will discuss the evaluation of the curriculum and whether the primary goals were met.

## Chapter V

### Curriculum Evaluation

An evaluation was a necessary component of field testing this curriculum in order to discern whether the goals and learning objectives of the project were addressed, identify whether any changes need to be made to the unit, and to pinpoint changes which could be made to facilitate teaching this unit. The original goals of this project were to engage students to think critically about ideas such as how places get their names, how these names end up on maps, and how people's connections to particular places are reflected in place names (i.e., toponyms). An additional aim of this project was to provide Montana teachers further resources to utilize as they seek to incorporate *Indian Education for All* into geography and social studies curriculum.

Given that the subjects of the evaluation were both students and the teacher, the effectiveness of this lesson plan was based on both student and teacher feedback. Overall, it was apparent that the students were engaged and responsive, and grasped these concepts. What follows is an analysis in two parts. First, student responses gained from class materials are reviewed in the context of project goals. Next, feedback from Russell regarding the efficacy of the lessons is reviewed. Likewise, additional feedback is analyzed, which was received from a number of teachers from around Montana following a presentation of the lesson at the *Indian Education for All Best Practices Conference* in March 2013.

Evaluation of students was accomplished by reviewing work completed by the students in class. The reasoning behind this choice of materials arose from a post-implementation meeting with Ms. Russell and discussion about judging the effectiveness of this lesson. Three sources were used, and included the entry ticket from day three (on observation, one thought, and one

question), student comments on the station rotation form, and the unit reflection – handed out to students at the end of the last class period. These sources were chosen because they were candid responses from the students, as opposed to simply fill-in-the blanks of the cloze paragraphs.

### **Evaluation of Student Responses**

Following the guidance of Bogdan and Biklen (2007), the materials were reviewed and commonalities identified among student comments. The nature of group work means that it was often obvious when students were “working together” which makes quantifying statements simply by counting the number of responses almost impossible. With this in mind, responses were reviewed within the context of the goals of the project: critical thinking about ideas such as how places get their names, how these names end up on maps, and how people’s connections to particular places are reflected in place names. Finally, in light of the subjective nature of place as espoused by Yi-Fu Tuan (1977), student feedback was examined to see if students personalized the information. That is, did they connect any of the lessons to their own personal lives?

For the sake of evaluating in the context of critical thinking, it is important to first define what “critical thinking” is. The Foundation and Center for Critical Thinking (<http://www.criticalthinking.org/>) provides a definition by the National Council for Excellence in Critical Thinking via a statement by Michael Scriven and Richard Paul, presented at the 8th Annual International Conference on Critical Thinking and Education Reform, in the summer 1987: “Critical thinking is the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from,

or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action.” Therefore, in reviewing student comments, the observations made and questions asked most provided insights into how the students were thinking critically about the material.

In quantifying responses about the notion of how places get their names and how these names end up on maps, there were some consistent responses. For example, when asked “What will you remember?” on the reflection sheet provided at the end of the lesson, fourteen students specifically mentioned that they will remember HB 412 in the context of the process of changing names. Likewise on the reflection sheets, another fourteen students asked questions such as “How many more sites contain the word s---w?”, or some variation on this question, including if there were more s---w sites elsewhere besides Montana, or wanting to know the names of the other 76 sites that were not covered. In addition, many more students had unanswered questions which expanded on the theme of renaming in the context of how people’s connections to particular places are reflected in place names:

- “What is Missoula’s Salish name?”
- “How was Missoula named?”
- “I wonder why they named ‘Hellgate Canyon’ Hellgate Canyon.”
- “Why does Montana have so many places that have Native American names?”
- “I never knew that names of places meant so much to certain people.”
- “I want to learn more about how the Native Americans who had to deal with the change.”
- “Now I think about places more and I never knew anything about this.”



These student's comments overwhelmingly show that students were absorbing the material presented in the lessons, engaging and critically questioning the topics covered with the material that was being taught. Even more enlightening were comments about information which was NOT discussed in class. An example of this was on one of the station rotation forms related to the Salish: "They gave them rotten meat and food with small land." During the course of the unit there was no discussion about the logistics of the migration to the Flathead reservation. This comment shows that this student had previously learned about this part of that history and was able to incorporate the previous information into this lesson. Another comment made several times on the station rotation forms was, "Its easy to find places if you have a reservation map." There were no reservation maps used in these lessons, yet this comment was made by several students. Likewise, comments made by several students such as "I think the Salish were very connected to the land they lived on" and "I think some people were kind of hurt because some of their special places were going to be renamed" imply that the students were grasping the underlying message of importance of connection to place.

As a major theme of the unit was to expose students to the concept of place and what it means to be part of that place, it was necessary to review student comments to discern whether the students were grasping what it meant to be part of a place. As previously mentioned, place is a subjective notion (Tuan, 1977). Therefore, their feedback was examined for signs of personal attachment to the material. That is, did they connect any of the lessons to their own personal lives? Again, there were some statements which were repeated several times. For example, in comments related to the station rotation involving maps, several students mentioned Frenchtown Pond – either how far away it was from Ch-paa-qn, or that Ch-paa-qn could (probably) be seen from there. This shows that students identified, and were familiar, with that physical location.

In a similar vein, some students commented that they thought the Salish were very connected to the land they lived on, which demonstrates they were thinking beyond themselves and understood the connection to the land held by the Salish. More individual examples show that students were able to connect the lessons to their lives:

- “I wonder if anyone lived where my house is”
- “I’ve been to Council Groves!”
- “I climbed it [Ch-paa-qn] too!”
- “Why did most families move to the reservation? That’s a big sacrifice. I would be sad to leave”
- “If I moved from Missoula, I would still be attached to it.”
- “It was very special to me because I’m part Indian.”

From the above comments and it is clear that the students were able to make connections between the lessons and their own lives. In conjunction with the feedback showing critical thinking of students on the subject matter, it is obvious that the first stated goals of the unit were met, that is, engaging students in critical thinking about ideas such as how places get their names, how these names end up on maps, and how people’s connections to particular places are reflected in place names. What remains in this analysis is teacher feedback about the lesson plans and the potential for utilizing the materials

### **Teacher Evaluation of the Curriculum**

The final aim of this project was to provide Montana teachers further resources to utilize as they seek to incorporate *Indian Education for All* into geography and social studies

curriculum. In order to evaluate the effectiveness of the unit in meeting the needs of Montana teachers, feedback was gained from two sources. First, facility and effectiveness in teaching was gained through discussion with Christina Russell in a meeting following the implementation of the unit. Second, feedback was gained from several Montana teachers, following a presentation of the unit at the *Indian Education for All Best Practices Conference* in Helena, Montana in March 2013. What follows is an analysis of this feedback in light of effectiveness in teaching, potential for use by other teachers in Montana, and suggestions for replication of the unit.

From the beginning, Russell was relied upon heavily for general information about sixth graders, and what would work well to teach in her classroom. This context was invaluable while constructing the framework of the lessons. Furthermore, her overall evaluation of the unit was tied to the evaluation of how her students engaged with the lessons. In a meeting following the implementation of the unit, her evaluation centered on two points: first, the availability of background information for teachers; and second, creating ways to make Lesson One more interactive for the students.

Russell's first point was that she relied upon me for extra information as the lessons were being taught. Since she did not put the lessons together, she lacked the in-depth knowledge to answer many of the students' questions. As discussed in Chapter Two of this thesis, a lack of in-depth knowledge reflects one of the general ongoing concerns of teachers when implementing *Indian Education for All* (Carjuzaa et al. 2010). To address this, one suggestion Russell gave was to create a list of resources related to and incorporated into unit. In addition to helping future teachers gain knowledge on this unit in particular, it would also lend flexibility for teachers to adapt the lesson to their own needs (see Appendix G)

The next item of discussion was making Lesson One more interactive, both because the “lecture” style of teaching is not her preference, and because the students commented so much about the lack of interaction, commenting that the lesson was “boring.” Lesson One is important because it provides the basic background information and vocabulary to be used for the remainder of the unit. However the format of the lesson as it was created for this unit involves a lot of sitting still and listening. For classes such as Russell’s who are accustomed to group activity and interaction, it was clear that the students were “bored” by simply having the information lectured to them. One suggestion would be to incorporate a think-pair-share strategy. According to Russell, this type of learning strategy is designed to encourage classroom participation by pairing students and allowing them to share ideas with each other. Furthermore, this type of strategy encourages a high level of pupil response, which would also engage students to think critically about the subject matter.

Even with these suggestions, overall Russell was satisfied with the implementation and learning outcomes, as observed from the responses of the students. Once the material was made more available, she indicated that she would use this unit again, and that it was a good opportunity to incorporate more principles of IEFA in her classroom. However, in order to evaluate whether the third goal of this project was met, it was necessary to receive feedback from other teachers. Therefore, the unit was presented at the *Indian Education for All (IEFA) Best Practices Conference* in Helena, Montana, in March 2013.

The IEFA Best Practices conference attracted over a hundred teachers from across Montana who had specific interests related to IEFA. During the conference, a session was presented which incorporated general background information about this project, and re-created

the station rotation from Lesson Two. At the end of the session, the teachers were asked to complete a questionnaire which included the following questions:

- What did you find most useful to you about these lessons?
- How would you modify these lessons to fit your classroom?
- Would you use the resources in this unit if it was compiled into a trunk?
- Any additional comments

Twenty teachers from across the state participated in this session, and sixteen provided feedback. There was an overwhelmingly positive response to the unit, including very useful suggestions from a majority of respondents. In response to the question “What did you find most useful to you about these lessons?” the teachers commented on the student interaction, development of critical thinking skills, and that the students were able to “come up with their own ideas.” Furthermore, several other teachers commented on the visual aspects of the lesson, such as the PowerPoint presentation and use of different skills (reading maps, thinking, discussion, history). Other thoughtful comments included:

- “I think it is meaningful to challenge students to question where names come from and if it is a worthy name or not.”
- “The integration of various content areas with a culturally specific group of people, community, etc., [is interesting].”
- “This type of lesson is a great way to present history of Montana.”

These comments clearly show that the teachers at the conference found the lesson useful for various reasons, ranging from logistics such as the activity level of the students to the more fundamental aspects of the lesson such as critical thinking.

In response to the question of how the teachers would modify the lesson to fit their classroom needs, eight respondents said that they would incorporate renamed places close to their schools. Others teachers commented that they would adapt the lessons to accommodate lower grade levels and incorporate writing assignments that would fit each Common Core requirement. One teacher noted that the lessons could be modified for students who were visually and hearing impaired. Clearly, the teachers were able to consider many reasonable modifications to the unit to fit their classrooms.

To address the issue of access to primary resources for the unit, the teachers were asked, “Would you use the resources in this unit if it was compiled into a trunk?” Resource trunks are offered by various organizations and educational entities to teachers throughout the state in order to provide a range of primary resource materials. These trunks include both physical as well as online materials, and allow teacher to have access to resources that they may not otherwise have or may be cost prohibitive. Eleven of the sixteen respondents stated that they would use such a trunk with resources from this unit. There were very few additional comments made as the last part of the questionnaire, and two of those comments were related to having access to primary and supporting materials.

As was shown from both student and teacher feedback, it is clear that the original goals of the curriculum unit were met. Students were engaged think critically about ideas such as how places get their names, how these names end up on maps, and how people’s connections to particular places are reflected in place names. Comments from Russell and teachers from the IEFA best practices conference confirm that this project created an opportunity to provide Montana teachers further resources to utilize as they seek to incorporate *Indian Education for All* into geography and social studies curriculum.

The materials and resources included in this unit will be made available through the Montana Geographic Alliance and will provide support for exposing students to HB 412. One challenge is gaining access to many of the site renaming files, which are currently housed in the office of Senator Carol Juneau. Sites renamed after 2002 can be found on the Montana State Names Authority website (<http://msl.mt.gov/geonames/>), but it is suggested that there be some repository of the pertinent information for all the sites which were renamed. That said, there is a wealth of information regarding the process of renaming included as an appendix to this paper (see Appendix G), which will also be made available with the Renaming Places Unit through Montana Geographic Alliance.

## **Chapter VI**

### **Conclusion**

This project focused on developing a place-based curriculum with specific objectives to expose sixth grade Montana students to the story of HB412, and its significance to all Montanans but particularly Montana's Native population. This project involved the creation and implementation of a geography unit consisting of five lesson plans aimed at exposing sixth grade students to the process of naming instituted by HB412. In doing so, students were engaged to think critically about ideas such as how places get their names, how these names end up on maps, and how people's connections to a particular place influence these names. The final aim of this project was to provide Montana teachers further resources to utilize as they work to incorporate *Indian Education for All* into their geography classes. As was discussed in Chapter Five, these objectives were met, as was seen from both student and teacher feedback. This chapter will conclude the discussion by providing suggestions for future collaborations and the potential for future projects like this to contribute to the growth of *Indian Education for all*.

### **Potential Curricular Interventions and Collaborations**

There is a huge potential for projects like this one to supplement the existing curricula related to *Indian Education for All*. These projects could focus on either individual sites or on the wider geography of Renamed Places. This section explores two potential curricular interventions and opportunities for collaboration. First, OPI could provide funding for similar projects involving teachers working with graduate students. The second involves the great potential for



collaboration among numerous organizations, groups and Tribal entities throughout the state. Below is further exploration on these topics.

First, as OPI receives funding to support the growth and application for *Indian Education for All* programs, there is a great opportunity for funding future projects similar to this one. Similar projects could be codified, standardized and made available for teachers all over the state of Montana by working with the Montana Geographic Alliance and university departments such as the Department of Geography and Curriculum and Instruction in the School of Education. Projects such as this would benefit everyone involved: Graduate students who are looking for meaningful projects and funding; Montana educators who are looking for IEFA resources and are simply lacking time to create new lesson plans; OPI and interested Tribal entities who are interested in making sure that Montana's students learn appropriate information about their place in Montana historical narrative. Making a uniform process and rubric for creating lesson plans would also lend consistency to the existing material currently available through OPI.

In addition to the various ways this unit could be reworked and utilized by teachers in the future, there is also great potential for collaboration among numerous organizations, groups and Tribal entities. Examples include working with historical associations, individuals and groups who were involved with the process of renaming particular places, working with tribal schools, and tribal cultural committees.

One such collaboration was suggested by Tony Incashola, from the Salish and Pend d'Oreille Cultural Committee, in correspondence regarding this project. He suggested that teachers and classes from Missoula schools collaborate with those from Nk'wsm Salish Language School on the Flathead Reservation. For example, there could be a field trip to Ch-

paa-qn Peak where the kids could meet each other. Or, there could be some sort of facilitated lesson involving place names in general, in light of the movement on the Flathead Reservation to label place names in Salish and Kootenai as well as English.

In conclusion, this project was possible only through a wealth of information made available, and collaboration with individuals who are interested in the promotion of *Indian Education for All*. There stands to be many more outstanding collaborations such as this, as IEFA continues to expand throughout the state. The success of this project is just the tip of the iceberg as more educators are encouraged to creatively incorporate aspects of *Indian Education for All* into their classrooms. Just as in the process of renaming, it takes time for people to start incorporating new language into everyday usage. As IEFA continues to grow, the dialogue will grow with it, continuing to perpetuate itself.

The potential of place-based education for creating informed citizens cannot be overstated. Creating ties between students and the places they occupy help students to grasp the ramifications of decisions they make and the impacts of those decisions on their communities. IEFA provides an important foundation for teaching Montana students about the historic role of Montana's Native peoples and their ongoing influence on and in our communities. HB412 is just one example of those historic and ongoing influences. It is exciting to imagine the possibilities of future projects and the positive impacts those projects will have on creating knowledgeable citizens and future leaders.

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## Images Cited

### Conceptual Framework:

- Figure 1: Historical Tribal Territories, Current Reservations, and Distribution of Renamed Sites. Map Source: Nellis, 2010

### Methodological Approach:

- Photo 1: Christina Russell's Classroom. Photo source: Russell 2012

### Lesson 1:

- How a Bill Becomes Law. Montana Legislature Website: <http://leg.mt.gov/css/About-the-Legislature/Lawmaking-Process/bill-to-law-diagram.asp>
- Ch-paa-qn Picture 1: <http://www.flickr.com/photos/bitterroot/84038414/>
- Ch-paa-qn Picture 2: PowerPoint - A Celebration: Renaming of Geographic Sites in Montana, March 5, 2009 Montana Advisory Committee for HB 412 (obtained from Sarah Halvorson)
- HB 412 Process: Scanned from *A Compendium of Information and Guidelines to the Renaming of Geographic Sites in Montana. Report Prepared by the Montana Advisory Committee For HB 412*. Committee for House Bill 412. (March 2000)

### Lesson 2:

- Ch-paa-qn picture 3: Ch-paa-qn slideshow: [www.summitpost.org/images/medium/393992.jpg](http://www.summitpost.org/images/medium/393992.jpg)
- Flathead Camp: <http://memory.loc.gov/award/iencurt/cp07/cp07013v.jpg>
- Salish Childhood: Salish Childhood Curtis, Edward. Copyright 1910. Prints and Photographs Division, Library of Congress. <http://wisdomoftheelders.org/2011/08/27/program-302-the-confederated-salish-and-kootenai-tribes-of-the-flathead-reservation-2/>
- Salish camp at Glacier National Park: [http://missoulian.com/image\\_ca05d82c-216f-11df-9f80-001cc4c002e0.html](http://missoulian.com/image_ca05d82c-216f-11df-9f80-001cc4c002e0.html)
- Salish Hunting: <http://jeebr.shikshik.org/2011/07/26/salish-hunting/>

### Lessons 4 & 5:

- Missoula bikers and Clark Fork River pictures: [http://www.montanapictures.net/missoula\\_montana\\_higgins.html](http://www.montanapictures.net/missoula_montana_higgins.html)

## APPENDIX A: Complete Unit Lesson Plan

### **In-depth Study Topic or Title: How Ch-paa-qn got Its Name: HB412 & the Renaming Places Project**

**Guiding Question(s):** What was the process of changing place names as mandated by HB412? How is this process important to all people, communities and nations in Montana?

Curriculum written by: Mary Nellis

Content area: Social Studies

Grade level: 6

**Summary:**

This unit consists of five lessons which engage students to think critically about how places get their names, how these names end up on maps, and how the State of Montana went about changing some of them. It will also provide teachers with another way of tying concepts of Indian Education for All by exposing students to the significance of HB 412. Finally, since this lesson is also deeply rooted in concepts of place, the primary example will be Ch-paa-qn, a location easily identifiable to Missoula students.

**Quote of the week:**

“The Thing you need to remember is this really isn’t something that registers in a big way on anyone’s radar screen until somebody wants to change a name... Then it can become quite emotional”

Don Howard, the state’s liaison to the U.S. Board on Geographic Names and a member of the renaming committee, in the Missoulian, Sunday, May 5, 2002

**Lessons included:**

- |  |           |
|--|-----------|
| 1. HB 412, Process                           | 1. 45 Min |
| 2. Geography of Ch-paa-qn & Salish Influence | 2. 45 Min |
| 3. Every Place Name Has a Story              | 3. 45 Min |
| 4. Place Renaming Group Project (1)          | 4. 45 Min |
| 5. Place Renaming Group Project (2)          | 5. 45 Min |

**Estimated time required:**

<i>Essential Understanding addressed:</i>	Student learning targets:	Products/Assessment
<p><u>Essential Understanding 3</u>The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. America.</p>	<ol style="list-style-type: none"> <li>1) I can describe HB412 and explain the general process of renaming</li> <li>2) I can discuss why HB412 is important to our Native communities.</li> <li>3) I can identify Ch-paa-qn Peak on a variety of maps</li> <li>4) I can recognize a variety of perspectives &amp; interests about Ch-paa-qn</li> <li>5) I can identify five sites in</li> </ol>	<p>Cloze Paragraph Entry Tickets Text Coding (lesson 3) Response forms (lesson 2 &amp; 3) Renaming Petition Form (lesson 4&amp;5) Group presentation (lesson 5)</p>



## APPENDIX A: Complete Unit Lesson Plan

<p><u>Essential Understanding 6</u>History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an Indian perspective frequently conflicts with the stories mainstream historians tell.</p>	<p>Montana that were renamed because of HB412 and give one fact about each</p> <p>6) I can discuss the reasoning behind the name choices for each site</p>	
<p><b>Montana content standards addressed:</b></p>	<p><b>Student learning targets:</b></p>	
<p><u>Standard one:</u> students access, synthesize and evaluate information to communicate and supply social studies knowledge to real world situations</p> <p><u>Standard two</u> (students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships)</p>		

### Anchoring (major) texts or resources:

- *Montana: Stories of the Land*. 2008. Montana Historical Society Press.
- *The Salish People and the Lewis and Clark Expedition*. 2005. University of Nebraska Press
- Additional resources attached

## APPENDIX A: Complete Unit Lesson Plan

**Lesson One** Lesson title: HB 412 – Process

### Content learning targets:

- 1) I can describe HB412 and explain the general process of renaming
- 2) I can discuss why HB412 is important to our Native communities.

### Skill learning targets:

- 1) I can listen attentively, summarize and synthesize information.

### Materials and supplies:

Introductory slideshow about the law making process  
Map that shows all the renamed locations  
Cloze paragraph about how HB412 became a law.

### Sequence or instructional steps followed:

1. Start class with discussion about names (see slide show discussion points included with slideshow & as separate word document.
2. Go through slideshow with introduction that explains that we have laws, and making laws involves a process. Tie HB 412 into this discussion.
  - Spend focused time reviewing the slide showing the process of how places were renamed.
  - Refer to teacher version of cloze paragraph to frame discussion around the subject.
3. Hand out cloze article, have students complete. If there isn't enough time to go through it at the end of lesson one, it is a very good review to begin lesson 2.
4. Explain to students what will be happening in the upcoming lessons.

### Assessment:

Cloze paragraph

## APPENDIX A: Complete Unit Lesson Plan

<b>Lesson Two</b> Lesson title: Geography of Ch-paa-qn & the Salish Influence
---

### Content learning targets:

- 1) I can describe HB412 and explain the general process of renaming
- 2) I can identify Ch-paa-qn Peak on a variety of maps
- 3) I can recognize a variety of perspectives & interests about Ch-paa-qn

### Skill learning targets (reading, writing, listening, viewing):

- 1) I can read and analyze maps.
- 2) I can listen attentively, summarize and synthesize information.
- 3) I can make inferences.

### Materials and supplies:

Two computers (two slideshows & music)

Slideshow: Hike up Ch-paa-qn

Slideshow: Why is the Flathead Reservation smaller than the Salish Traditional Territory?

Two current maps (MT highway Map, Lolo National Forest Map)

Historic maps (Regional Learning Project),

<http://www.umt.edu/urelations/mainhall/0306/maps.htm>)

Book: *The Salish People and the Lewis and Clark Expedition*, 2005

Observation form

### Sequence or instructional steps followed:

1. Stations should be prepared prior to class, though depending upon class layout, may need to be set up just before the activity.
2. Begin lesson with picture of Ch-paa-qn, describe where students would find it if they looked out the window.
  - Has anyone seen this peak? Has anyone been there?
3. Show slide with the location renamed sites. Ask students to identify where they think Ch-paa-qn is on that map.
  - Point out that Ch-paa-qn is a Salish name
  - Note the Salish traditional territory, and that Missoula falls within this territory
  - Note that the Salish offered more petitions for renaming places than any other group. By looking at the map, why do students think this is? (point out the number of sites w/i the Salish territory)

## APPENDIX A: Complete Unit Lesson Plan

4. Break students into groups (4-6) dependent upon size of the class. Have a student hand out station rotation form, as stations are set up.
  - make sure station layout alternates between computer stations and map stations
  - Instruct students that they will make two observations about each station
  - Students are at each station 3-5 min

### Station Rotation

**Station 1:** Slideshow - Hike up Ch-paa-qn

**Station 2:** Current Maps - can students locate Ch-paa-qn?

**Station 3:** The Salish People (book) (Teacher or helper sits with students and reads poem from the book (Page 2), looks at pictures from the book, gets thoughts from the students.)

**Station 4:** Slideshow – Why is Flathead Reservation smaller than the traditional Salish territory?

**Station 5:** Historic maps (see Regional Learning Project)

5. If there is time upon the completion of the station rotation, students can discuss the observations they made.

### Assessment:

Station rotation form

## APPENDIX A: Complete Unit Lesson Plan

<b>Lesson Three</b> Lesson title: Every Place Name Has a Story
--

### Content learning targets:

- 1) I can describe HB412 and explain the general process of renaming
- 2) I can identify five sites in Montana that were renamed because of HB412 and give one fact about each
- 3) I can discuss the reasoning behind the name choices for each site

### Skill learning targets:

- 1) I can read with a purpose.
- 2) I can identify places on a map.
- 3) I can make inferences based on some shared knowledge.

### Materials and supplies:

3x5cards

Computer & projector

Virtual map which includes tribal territories, reservations, renamed places, major Montana cities.

A copy of this map for each group, with the location of the respective site highlighted

Five passages/articles about five locations that were renamed. Each student will have a copy of this for text coding.

Response form

### Sequence or instructional steps followed:

1. Begin class with entry ticket, on 3x5 index card, about the previous lesson (station rotation):
  - One observation
  - One comment
  - One questionSpend a couple minutes asking students about these.
2. Show student map which identifies where sites were renamed.
  - Show them where Ch-paa-qn is located in relation to other sites
  - Identify reservations, historical tribal territories
3. Break students into small groups for a jigsaw exercise (Individual read, group share, class share).
  - Give each student an excerpt representing a different place. with maps showing counties so that they can identify the dot).

## APPENDIX A: Complete Unit Lesson Plan

- Each group gets a map with the location marked, so they can have a visual context of where the place is located.
  - Students will read excerpt and text code.
4. When completed (or after a specific amount of time), the groups will be rearranged so that each new group has one student to talk about each paragraph.
  5. Within each new group, students will talk about what they learned, and teach the others.
  6. If time permits, students will return to their original groups, and bring back new information.

### Assessment:

Entry ticket

Text coded paragraph

Response sheets

## APPENDIX A: Complete Unit Lesson Plan

<b>Lessons Four &amp; Five</b> Lesson title: Place Renaming Group Project
---

### Content learning targets:

- 1) I can work with a group to choose a place name.
- 2) I can describe why the group chose this name.
- 3) I can work with a group to present this name to the rest of the class.
- 4) I can explain why my group chose the name they did.
- 5) I can defend this name to a panel.
- 6) I can identify why the panel chose the final name.
- 7) I can relate this project to HB412.

### Skill learning targets:

- 1) I can work respectfully with my group members.
- 2) I can present an oral argument in a loud clear voice and speak with authority.
- 3) I can use persuasive language effectively.

### Materials and supplies:

PowerPoint slide for each of the renamed places identified in previous lesson

Picture slide for place to be renamed in class

Information/fact sheet for location to be renamed

Petition form for each group

Petition transparency/example

3x5 notecards

“Thank you” cards

Art supplies

### Sequence or instructional steps followed:

#### ***Lesson 4:***

1. Prior to this lesson, the teacher has identified a “special” place to be named. For example, in the context of Christina Russell’s classes, she incorporated location identified during a field trip to Greenough Park in Missoula, MT. Additionally, Ms. Russell created a fact sheet about Greenough Park for students to use as they deliberated over their name selection.
2. Class starts with a short slideshow which highlights each of the locations discussed in the previous lesson.
  - Each group gets to discuss what they learned about each place.
  - This is a refresher about the concepts of renaming, and the discussion should be geared toward the following questions:
    - What were the influences on the petitioned name choice?
    - What groups were involved with the renaming?
    - Why was this important to them?

## APPENDIX A: Complete Unit Lesson Plan

- What sort of opposition (if any) was there to the petitioned name?
3. Introduce the location to be “renamed.”
    - Show slide with pictures of that location
  4. Break class into groups. These groups will be working together for the next two lessons
  5. Hand out petition. Explain to groups what will be happening:
    - Groups will work together to come up with a new name
    - Groups will use the fact sheet and what they have learned about the other renamed places to think of a name, and the group must decide among themselves what will be placed on the petition.
    - There will be a group or “advisory board” that will come in for the next lesson.
    - Each group will need to present their name to the advisory group, and give three reasons why their name is most appropriate.
      - Groups can either choose a spokesperson or can each present part of their reasoning.
    - The advisory board will take all the petitions and decide upon one name.
      - The advisory board will give their reasoning why they chose the name they did.
  6. Separate groups and give them time to deliberate about the name.
  7. Provide enough time at the end of class for students to work on their presentation.

### ***Lesson 5:***

1. The “Advisory Board” should arrive a few minutes before class to meet each other, find out what is going on, and take a look at the fact sheet about the place to be renamed.
2. Introduce Advisory Board to students, have each member give a brief introduction of themselves, & why they are interested in this project.
3. Allow groups time to practice their presentation (3-5 min)
4. Each group will present their petition (1-2 minutes each)
5. After the petitions are presented, they will be collected and given to the “Advisory Board”
  - The board will then depart for a few minutes and decide on which name is most appropriate.
6. While the board is working on their decision, the class should either create individual “thank you” cards, or simply sign one for the board for their participation.



## **APPENDIX A: Complete Unit Lesson Plan**

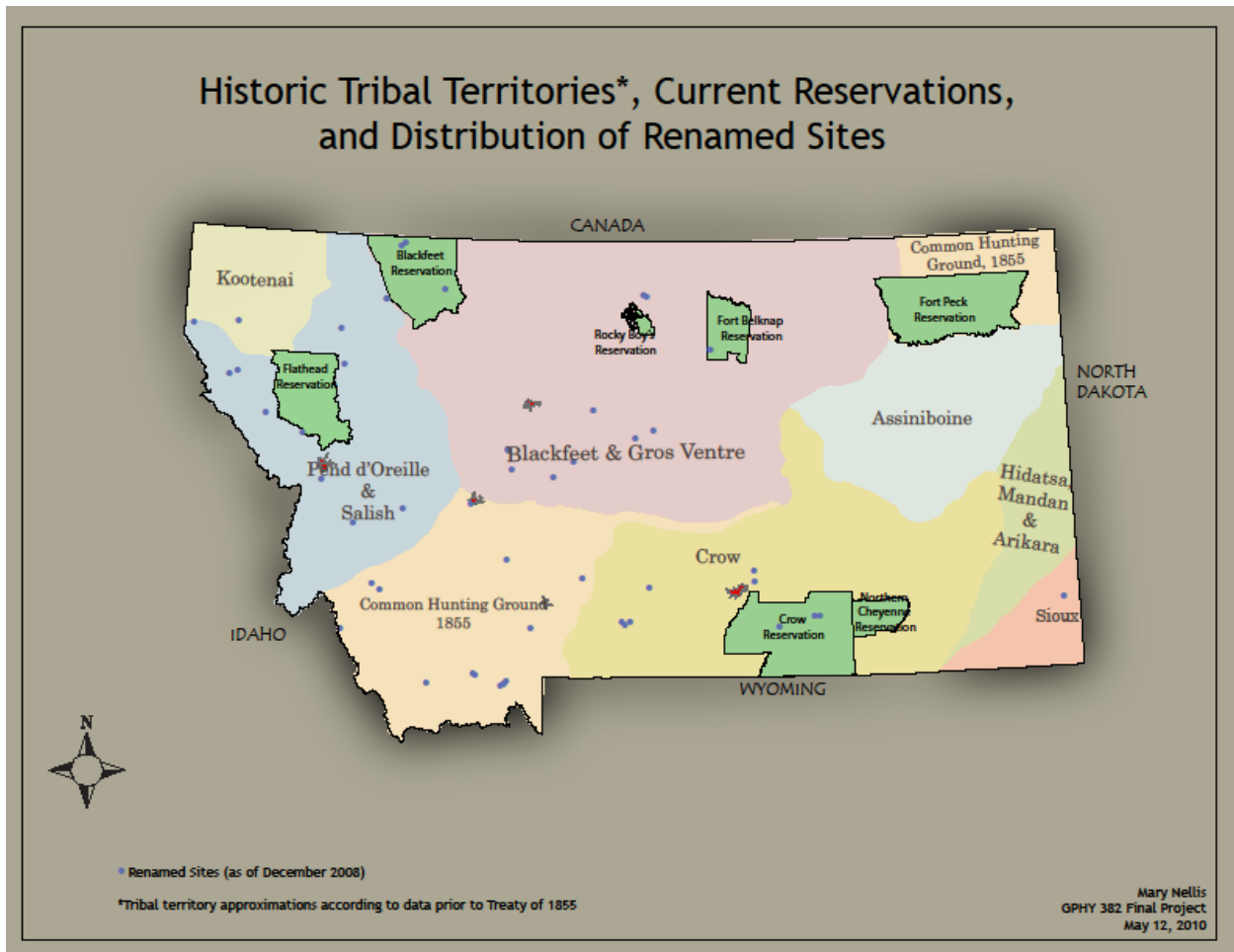
- A nice thought would be to present each board member with a small token of appreciation, such as a nice piece of chocolate.
7. When the board gives their decision, there should also be at least two reasons presented to the class why that name was chosen.

### Assessment:

Petition

Presentation participation

## APPENDIX B: Montana Renamed Places Map



## APPENDIX C.1: Lesson One Plan

<b>Lesson One: HB 412 – Process</b>
-------------------------------------

### Content learning targets:

- 1) I can describe HB412 and explain the general process of renaming
- 2) I can discuss why HB412 is important to our Native communities.

### Skill learning targets:

- 1) I can listen attentively, summarize and synthesize information.

### Materials and supplies:

Introductory slideshow about the law making process

Map that shows all the renamed locations

Cloze paragraph about how HB412 became a law.

### Sequence or instructional steps followed:

1. Start class with discussion about names (see slide show discussion points included with slideshow & as separate word document.
2. Go through slideshow with introduction that explains that we have laws, and making laws involves a process. Tie HB 412 into this discussion.
  - Spend focused time reviewing the slide showing the process of how places were renamed.
  - Refer to teacher version of cloze paragraph to frame discussion around the subject.
3. Hand out cloze article, have students complete. If there isn't enough time to go through it at the end of lesson one, it is a very good review to begin lesson 2.
4. Explain to students what will be happening in the upcoming lessons.

### Assessment:

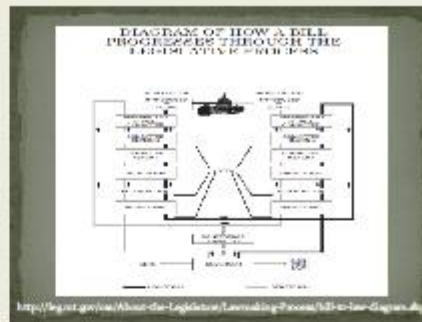
Cloze paragraph

## APPENDIX C.2: HB412 Slideshow

### House Bill 412 (HB412)

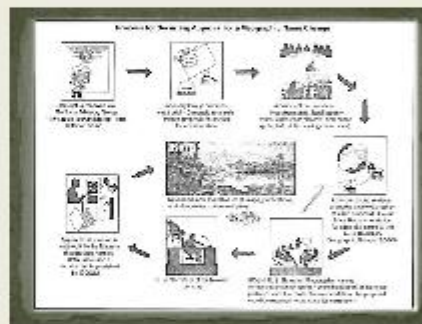
*The MONTANA LAW is an act requiring state landholdings and land managing agencies to identify all geographic features and places under their jurisdiction using the word "Squaw," requiring the agencies to remove the word "Squaw" from any maps, signs, or markers whenever agencies update maps or replace signs and markers because of wear or vandalism, and providing for appointment of an advisory group to develop replacement names and to notify appropriate agencies.*

© Commission of Education and Culture in the Senate of Geographic Names in Montana, March 2007-12



*"The Thing you need to remember is this really isn't something that registers in a big way on anyone's radar screen until somebody wants to change a name...Then it can become quite emotional!"*

The House, Research Center on the U.S. Board on Geographic Names and a number of the naming committee in the Montana House, May 2, 2008



## APPENDIX C.3: Slide Show Discussion Points

### Slide Show Discussion Points

#### Slide One

- Think about this. There is a place that is special to you – maybe you have a lot of fun there or you have special memories of that place. But the name means something that you think is offensive. In fact, many of your family and friends also think that it is offensive, but it just has this “bad” name.
- Now you are given the opportunity to change the name. Would you do it? How do think other people would feel if you changed the name?
- Let’s talk about the word “squaw”.
- This word does not mean the same thing to all people, but to some people it means something bad or inappropriate
  - The sound “squ” in one language group means woman or girl.
  - As European settlers moved across the country, they used this word very loosely to mean Native American woman or girl
- There were 76 places renamed by this bill in Montana
- What is an advisory group? An advisory group is also known as a “committee.” A committee is a small group of people that make decisions. This group usually is a mix of people with different points of view.
  - The meaning has changed over time, so many people feel that it also refers to a woman's genitalia, or private parts.

#### Slide Two

- You don’t have to remember the details about how a bill becomes law, you just have to remember that there is a process. This process has many steps, which helps to ensure that the law is well thought-out and fair to everyone.

#### Slide Three

- Let’s talk about this.
- Again, why would changing a name be emotional? Think about a place that means something to you. What if someone wanted to change that name? What if the name meant something bad to someone else? Would that matter to you?
- Because this is so emotional, there is a review process for naming.

## APPENDIX C.3: Slide Show Discussion Points

### Slide Four

- First, a petition was submitted by a person or group. The petition was called “Invitation to Participate”
- Then, the Advisory group reviewed the petition, and researched the information provided. The group also contacted various groups who might have a problem or concern with the name change. These groups included Tribal Councils, land owners, and the general public.
- After the Advisory group does the research a decision is made about the name.
- The name that is chosen is given to the U.S. Board of Geographic Names (BOGN), which makes the final decision.
  - The BOGN is the national group that decides what name changes will be made on maps.
- Once the BOGN makes the decision, the name is entered into the Geographic Names Data Base, and the new name can be used on all new maps!

### Slide Five

- This is a map of the sites that were renamed all over Montana.
- What do you notice about this map?
  - What about how the places are distributed?
  - What about the tribal territories?

### Slide Six

- The name Ch-paa-qn is a Salish name.
- The name was petitioned by the Confederated Salish and Kootenai Tribes. This area is part of the traditional tribal territories of the Salish.
- The name also means “shining peak” or “treeless peak”.
  - There is no direct translation from Salish language into English, but I am sure you can understand the overall meaning of the name.
- Actually, there was a lot of discussion about this name, because the BOGN wanted to include the word “peak” to the name Ch-paa-qn. However in the Salish language, it does not need that to be added.
  - The BOGN decided to add it because English speakers would not understand that Ch-paa-qn means “peak”

## How a Law Changed the Face of Montana

We tend to spend time with people who think like we do, so it is easy to forget we do not all think alike. It is the job of the \_\_\_\_\_ to help find common ground among different opinions and ideas, and to pass \_\_\_\_\_ that benefit the largest number of people.

The problems Montana citizens face change and grow. Every session, the Legislature considers passing new laws or changing existing ones to meet those challenges. These laws begin as \_\_\_\_\_. Only legislators may introduce bills, but where do legislators get the ideas for the bills they propose? They come from many different sources, such as everyday citizens, business leaders and political groups.

\_\_\_\_\_, passed by the 1999 Legislature, created a process for renaming \_\_\_\_ sites in Montana which all had a name that many people find offensive. The law gives direction to appoint a \_\_\_\_\_ to oversee the process of renaming.

In order to rename each site, someone had to submit a \_\_\_\_\_. There were many different people and groups that filled out petitions to suggest new names, such as land owners, Tribal Councils, and student groups. Once a petition was turned in, the committee would review the information and compare the name suggestion to any others for the same site.

If the name change on the petition was accepted by the State committee, it would then be sent to the \_\_\_\_\_, which would then decide whether that name would be used on all future maps in the United States.

### Word Bank

<i>House Bill 412</i>	<i>Legislature</i>	
<i>Bills</i>	<i>Committee</i>	<i>Laws</i>
<i>Petition</i>	<i>76</i>	
<i>United States Board of Geographic Names</i>		

## APPENDIX C.5: Cloze Paragraph - Teacher

### How a Bill Changed the Face of Montana

We tend to spend time with people who think like we do, so it is easy to forget we do not all think alike. It is the job of the **Legislature** to help find common ground among different opinions and ideas, and to pass **laws** that benefit the largest number of people.

The problems Montana citizens face, change and grow. Every session, the Legislature considers passing new laws or changing existing ones to meet those challenges. These laws begin as **bills**. Only legislators may introduce bills, but where do legislators get the ideas for the bills they propose? They come from many different sources, such as everyday citizens, business leaders and political groups.

**House Bill 412**, passed by the 1999 Legislature, created a process for renaming **76** sites in Montana which all had a name that many people find offensive. The law gives direction to appoint a **committee** to oversee the process of renaming.

In order to rename each site, someone had to submit a **petition**. There were many different people and groups that filled out petitions to suggest new names, such as land owners, Tribal Councils, and student groups. Once a petition was turned in, the committee would review the information and compare the name suggestion to any others for the same site.

If the name change on the petition was accepted by the State committee, it would then be sent to the **United States Board of Geographic names**, which would then decide whether that name would be used on all future maps in the United States.

#### Word Bank

House Bill 412	Legislature
Bills	Laws
Petition	76
Committee	United States Board of Geographic names

*From "A Student's Guide to the Montana Legislature.": <http://leg.mt.gov/css/For-the-Classroom/Student-Guide/Default.asp>*



## APPENDIX D.1: Lesson Two Plan

### **Lesson Two:** Geography of Ch-paa-qn & the Salish Influence

#### Content learning targets:

- 1) I can describe HB412 and explain the general process of renaming
- 2) I can identify Ch-paa-qn Peak on a variety of maps
- 3) I can recognize a variety of perspectives & interests about Ch-paa-qn

#### Skill learning targets (reading, writing, listening, viewing):

- 1) I can read and analyze maps.
- 2) I can listen attentively, summarize and synthesize information.
- 3) I can make inferences.

#### Materials and supplies:

Two computers (two slideshows & music)

Slideshow: Hike up Ch-paa-qn

Slideshow: Why is the Flathead Reservation smaller than the Salish Traditional Territory?

Two current maps (MT highway Map, Lolo National Forest Map)

Historic maps (Regional Learning Project),

<http://www.umt.edu/urelations/mainhall/0306/maps.htm>)

Book: *The Salish People and the Lewis and Clark Expedition*, 2005

Observation form

#### Sequence or instructional steps followed:

1. Stations should be prepared prior to class, though depending upon class layout, may need to be set up just before the activity.
2. Begin lesson with picture of Ch-paa-qn, describe where students would find it if they looked out the window.
  - Has anyone seen this peak? Has anyone been there?
3. Show slide with the location renamed sites. Ask students to identify where they think Ch-paa-qn is on that map.
  - Point out that Ch-paa-qn is a Salish name
  - Note the Salish traditional territory, and that Missoula falls within this territory
  - Note that the Salish offered more petitions for renaming places than any other group. By looking at the map, why do students think this is? (point out the number of sites w/i the Salish territory)

## APPENDIX D.1: Lesson Two Plan

4. Break students into groups (4-6) dependent upon size of the class. Have a student hand out station rotation form, as stations are set up.
  - make sure station layout alternates between computer stations and map stations
  - Instruct students that they will make two observations about each station
  - Students are at each station 3-5 min

### Station Rotation

**Station 1:** Slideshow - Hike up Ch-paa-qn

**Station 2:** Current Maps - can students locate Ch-paa-qn?

**Station 3:** The Salish People (book) (Teacher or helper sits with students and reads poem from the book (Page 2), looks at pictures from the book, gets thoughts from the students.)

**Station 4:** Slideshow – Why is Flathead Reservation smaller than the traditional Salish territory?

**Station 5:** Historic maps (see Regional Learning Project)

5. If there is time upon the completion of the station rotation, students can discuss the observations they made.

### Assessment:

Station rotation form

## APPENDIX D.2: Ch-paa-qn Slideshow



## APPENDIX D.2: Ch-paa-qn Slideshow



## APPENDIX D.3: Hellgate Treaty Slide Show

Do you know why the Flathead reservation is so much smaller than the traditional territory of the Salish?



It all started with the Hellgate Treaty.

In 1855, the Hell Gate Treaty was signed at Council Groves, very close to Missoula.



This is a drawing of that gathering. What do you see?

In the Hellgate Treaty, the Salish, Pend d'Oreille, and Kootenai Tribes agreed to cede much of their traditional lands to the U.S. Government, in exchange for payment and right to govern themselves on the land now known as the Flathead Indian Reservation.



Do you know what "cede" means?



By 1875, most Salish families had moved to the Flathead Reservation.

Think about it. If you moved, would you still feel attached to Missoula? What are you most attached to?



## APPENDIX D.3: Hellgate Treaty Slide Show

Even though the Confederated Salish and Kootenai Tribes govern themselves on the Reservation, the Salish still maintain strong ties to all their traditional lands.

How do you think they do this?



These are some of the ways the Salish stay connected to their traditional lands:

- Stories are passed down from Elders
- Hunting & fishing in their special places
- Pilgrimage (trips) to sacred places
- Gathering traditional foods such as bitterroot and camas

How do you think these ties to their traditional territory affected the Tribe's involvement in remaining places?



**APPENDIX D.4: Lesson Two Station Rotation Form**

Geography of Ch-paa-qn  
Station Rotation

Station 1

- 
- 

Station 2

- 
- 

Station 3

- 
- 

Station 4

- 
- 

Station 5

- 
- 

What are you wondering?

## APPENDIX E.1: Lesson Three Plan

**Lesson #3** Lesson title: Every Place Name Has a Story

### Content learning targets:

- 1) I can describe HB412 and explain the general process of renaming
- 2) I can identify five sites in Montana that were renamed because of HB412 and give one fact about each
- 3) I can discuss the reasoning behind the name choices for each site

### Skill learning targets:

- 1) I can read with a purpose.
- 2) I can identify places on a map.
- 3) I can make inferences based on some shared knowledge.

### Materials and supplies:

3x5cards

Computer & projector

Virtual map which includes tribal territories, reservations, renamed places, major Montana cities.

A copy of this map for each group, with the location of the respective site highlighted

Five passages/articles about five locations that were renamed. Each student will have a copy of this for text coding.

Response form

### Sequence or instructional steps followed:

1. Begin class with entry ticket, on 3x5 index card, about the previous lesson (station rotation):
  - One observation
  - One comment
  - One questionSpend a couple minutes asking students about these.
2. Show student map which identifies where sites were renamed.
  - Show them where Cha-paa-qn is located in relation to other sites
  - Identify reservations, historical tribal territories
3. Break students into small groups for a jigsaw exercise (Individual read, group share, class share).
  - Give each student an excerpt representing a different place. with maps showing counties so that they can identify the dot).



## APPENDIX E.1: Lesson Three Plan

- Each group gets a map with the location marked, so they can have a visual context of where the place is located.
  - Students will read excerpt and text code.
4. When completed (or after a specific amount of time), the groups will be rearranged so that each new group has one student to talk about each paragraph.
  5. Within each new group, students will talk about what they learned, and teach the others.
  6. If time permits, students will return to their original groups, and bring back new information.

### Assessment:

Entry ticket

Text coded paragraph

Response sheets

## **APPENDIX E.2: Cube Iron Pass Paragraph**

### Cube Iron Pass

The Plains/Thompson Falls Ranger District asked students of Thompson Falls, Montana to research more appropriate names for the pass and creek which are visible from town. Thirty seven students from Barb Petty's seventh and eighth grade Cultural Geography class studied maps, aerial photos, and historical notes of the area. Then, each student submitted a name with a justification for their proposal.

Tate Cavill thought of the name Cube Iron Pass. He wrote, "Now I don't know about you, but when I think of changing the name of Squaw Pass, three main reasons come to my mind...First, it fits the pass because its bordering neighbor is the fascinating Cube Iron Mountain. Second, I think that the pass should be named after another area or location neighboring it, such as Cube Iron Mountain, which was appropriately named for the cube iron found there. Last but not least, this alluring name would attract many hunters, fisherman, hikers, and naturists in search of serenity, wildlife or even peaceful hike."

### **APPENDIX E.3: Indian Woman Butte Paragraph**

#### **Indian Woman Butte and Indian Woman Coulee**

In Hill County, the Fort Assiniboine Preservation Association (FAPA) asked that Squaw Butte and Squaw Coulee be renamed Indian Woman butte and coulee. This name comes from a story about a dead Indian woman that was found there. There was also support from the Fort Belknap Community Council and the Chippewa Cree Tribe of the Rocky Boy Reservation for this name.

The only problem was that the butte was privately owned, and FAPA did not ask the landowner before filing for the name change. The owner, whose ranch is incorporated as Squaw Butte Ranch, was not happy. He did not want to change the name, but felt that if the name was going to be changed, it should receive its historic (1880-1902) name, "Sioux Butte."

FAPA's argument against the name "Sioux Butte" was that other than the land owner, none of the surrounding communities would recognize the name. However, many people already recognize the story of the Indian woman. Since neither group would agree on a name, a tug of war ensued.

Eventually, the House Bill 412 Committee took a position of neutrality. The state sided with the landowner. And the U.S. Board of Geographic Names, which has the final say on such things, sided with the preservation association. The sites are now, officially, Indian Woman Butte and Indian Woman Coulee.

## **APPENDIX E.4: Nancy Russell Creek Paragraph**

### Nancy Russell Creek

Nancy Russell was the wife of well-known artist C.M. "Charlie" Russell, who created more than 2,000 paintings of cowboys, Indians, and landscapes set in the Western United States. Known as 'the cowboy artist', Charlie Russell was also a storyteller and author. The C.M. Russell Wildlife Refuge in north central Montana is named after him, and Nancy Russell Creek is located on this refuge.

In 1896, Russell married his wife Nancy. In 1897, they moved from the small community of Cascade, Montana to the bustling county seat of Great Falls, where Russell spent the majority of his life from that point on. There, Russell continued with his art, becoming a local celebrity and gaining the acclaim of critics worldwide. As Russell kept primarily to himself, Nancy is generally given credit in making Russell an internationally known artist. She set up many shows for Russell throughout the United States and in London creating many followers of Russell.

A professor of geography at The University of Montana described why Nancy Russell was important to the legacy of Charlie, "[I]t should be emphasized that [Nancy Cooper Russell] made Charlie into what he became. Charlie Russell was a cowboy and liked "the drink", and hanging out with his old range friends. Nancy, much younger and considered "fiery" organized his life, his business, and kept him on track. She had great ambitions for Charlie and plenty of business savvy. She promoted him internationally and set up many showings of his paintings throughout the United States and Western Europe." Nancy Cooper Russell died in 1940. It is unknown if Nancy Russell actually ever saw the creek!

## **APPENDIX E.5: Stands Alone Woman Peak Paragraph**

### Dancing Lady Mountain and Stands Alone Woman Peak

Dancing Lady Mountain in Glacier National Park was the first location in Montana to have its name changed. In fact, the name was changed even before the law was passed! The reason for this is because Glacier National Park is part of the National Park System, and so it did not need to have approval of the State of Montana before changing the name. Glacier National Park decided to change the name early because new maps were being made of the park, which is only done every ten years. Everyone wanted the new name to be included.

Glacier Park officials talked with a few local Blackfoot elders, who said the name of the mountain should be Dancing Lady Mountain. However, after the name was changed, other Blackfoot Tribal leaders said that the name of the mountain was actually "Lone Woman." The petition submitted by the Blackfoot Confederacy Leaders stated "It had been proposed that this mountain's name be changed to 'Dancing Lady' which was sanctioned by a tribal elder... When the other tribes of the Blackfoot Confederacy were consulted they unanimously disagreed with this name and all agreed that the mountain was actually called 'Lone Woman' for the outcropping which is 'Stands Alone Woman.' The story goes: This woman's husband went off to war and she stood at a high place to watch for his return. She is still watching."

Since the name of the mountain had already been changed to "Dancing Lady," these later petitions were unsuccessful in renaming the mountain to "Lone Woman". However, an outcropping near the peak had not been renamed. So, the name of the peak was renamed as "Stands Alone Woman Peak".

## **APPENDIX E.6: Wakina Sky Gulch Paragraph**

### Wakina Sky Gulch

Members of the Helena community worked together with children from the Wakina Sky Learning Circle to rename Squaw Gulch, a popular recreation trail south of Helena. "We want to rename it because it's not an appropriate word," said 8-year-old Angel Germain. Germain is a participant in the Wakina Sky Learning Circle, an after-school program for American Indian Students. Another Wakina Sky participant, Elliot Longie, 12, said that in addition to replacing the offensive word, the new name promotes the Wakina Sky Program that has become an important part of his life.

Linda Gryczan, a frequent user of the trail, also was offended by the use of the word "squaw" in the name of one of her favorite recreation areas. "Instead of getting mad every time I rode on it, I decided to go about changing it," she said. It was then that she contacted the Wakina Sky program.

Wakina is a Chippewa name which means 'red sky in the morning.' This name was given to a female eagle that was found wounded by Canyon Ferry Lake, outside Helena, Montana. A group of people associated with the Helena Indian Alliance, adopted the wounded eagle, named her Wakina Sky and nursed her back to health, then set her free. Wakina Sky was last seen flying proudly over the Bozeman area. In 1998 an Indian education program began in Helena, Montana; this program was given the name of Wakina Sky, symbolizing the eagle, her strength, courage, recovery, and ability to once again soar high.

**APPENDIX E.7: Fact Sharing Sheet**  
**Place Name Fact Sheet**

Wakina Sky Gulch

- 
- 

Cube Iron Pass

- 
- 

Indian Woman Butte

- 
- 

Nancy Russell Creek

- 
- 

Stands Alone Woman Peak

- 
- 

What are you wondering?

## APPENDIX F.1: Lessons Four and Five Plan

<b>Lessons #4 &amp; 5</b> Lesson title: Place Renaming Group Project
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### Content learning targets:

- 1) I can work with a group to choose a place name.
- 2) I can describe why the group chose this name.
- 3) I can work with a group to present this name to the rest of the class.
- 4) I can explain why my group chose the name they did.
- 5) I can defend this name to a panel.
- 6) I can identify why the panel chose the final name.
- 7) I can relate this project to HB412.

### Skill learning targets:

- 1) I can work respectfully with my group members.
- 2) I can present an oral argument in a loud clear voice and speak with authority.
- 3) I can use persuasive language effectively.

### Materials and supplies:

PowerPoint slide for each of the renamed places identified in previous lesson

Picture slide for place to be renamed in class

Information/fact sheet for location to be renamed

Petition form for each group

Petition transparency/example

3x5 notecards

“Thank you” cards

Art supplies

### Sequence or instructional steps followed:

#### *Lesson 4:*

1. Prior to this lesson, the teacher has identified a “special” place to be named. For example, in the context of Christina Russell’s classes, she incorporated location identified during a field trip to Greenough Park in Missoula, MT. Additionally, Ms. Russell created a fact sheet about Greenough Park for students to use as they deliberated over their name selection.
2. Class starts with a short slideshow which highlights each of the locations discussed in the previous lesson.
  - Each group gets to discuss what they learned about each place.
  - This is a refresher about the concepts of renaming, and the discussion should be geared toward the following questions:
    - What were the influences on the petitioned name choice?
    - What groups were involved with the renaming?



## APPENDIX F.1: Lessons Four and Five Plan

- Why was this important to them?
  - What sort of opposition (if any) was there to the petitioned name?
3. Introduce the location to be “renamed.”
    - Show slide with pictures of that location
  4. Break class into groups. These groups will be working together for the next two lessons
  5. Hand out petition. Explain to groups what will be happening:
    - Groups will work together to come up with a new name
    - Groups will use the fact sheet and what they have learned about the other renamed places to think of a name, and the group must decide among themselves what will be placed on the petition.
    - There will be a group or “advisory board” that will come in for the next lesson.
    - Each group will need to present their name to the advisory group, and give three reasons why their name is most appropriate.
      - Groups can either choose a spokesperson or can each present part of their reasoning.
    - The advisory board will take all the petitions and decide upon one name.
      - The advisory board will give their reasoning why they chose the name they did.
  6. Separate groups and give them time to deliberate about the name.
  7. Provide enough time at the end of class for students to work on their presentation.

### *Lesson 5:*

1. The “Advisory Board” should arrive a few minutes before class to meet each other, find out what is going on, and take a look at the fact sheet about the place to be renamed.
2. Introduce Advisory Board to students, have each member give a brief introduction of themselves, & why they are interested in this project.
3. Allow groups time to practice their presentation (3-5 min)
4. Each group will present their petition (1-2 minutes each)
5. After the petitions are presented, they will be collected and given to the “Advisory Board”
  - The board will then depart for a few minutes and decide on which name is most appropriate.
6. While the board is working on their decision, the class should either create individual “thank you” cards, or simply sign one for the board for their participation.

## APPENDIX F.1: Lessons Four and Five Plan

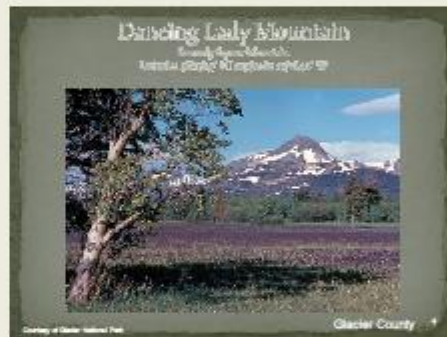
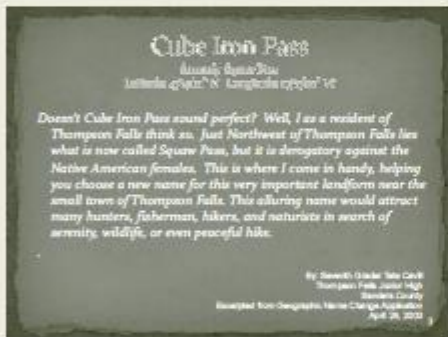
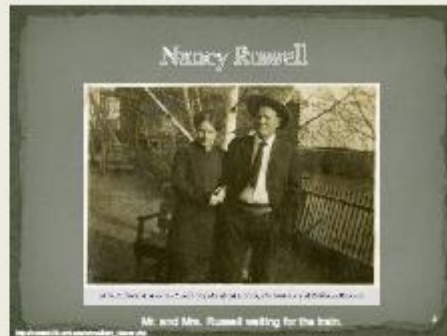
- A nice thought would be to present each board member with a small token of appreciation, such as a nice piece of chocolate.
7. When the board gives their decision, there should also be at least two reasons presented to the class why that name was chosen.

### Assessment:

Petition

Presentation participation

## APPENDIX F.2: Slideshow of Places





**APPENDIX F.3: Mock Petition**

**CLASS ADVISORY GROUP  
GEOGRAPHIC SITE NAMING  
INVITATION TO PARTICIPATE**

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The Advisory Group needs the assistance of Ms. Russell's 6<sup>th</sup> grade classes to develop a name for the location identified on the fall field trip to Greenough Park. You can assist the Advisory Group by completing this form with your recommendations for the name of this site. Your input is important to the Advisory Group. All proposals will be given consideration based on merit. PLEASE COMPLETE and turn in to Ms. Russell and the Advisory Group on December 9, 2011.

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**Proposed Name:**

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**Proposed by:**

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**General Location (Give as much information about the location as you can)**

Land feature

Water Feature

**Short description of location:**

**Give Reasons for Your Proposal:**

**APPENDIX F.3: Mock Petition**

**Is There Any Opposition To, or Conflict With Your Proposal? Please List:**

**Signature(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## APPENDIX G: Teacher Resource List

**How a Bill Becomes Law:** How a Bill Becomes Law from Montana Legislature Website:  
<http://leg.mt.gov/css/About-the-Legislature/Lawmaking-Process/bill-to-law-diagram.asp>

**U.S. Board on Geographic Names:** <http://geonames.usgs.gov/>

**Montana State Names Authority** (information on all ALL Montana locations named & renamed after 2002): <http://msl.mt.gov/geonames/default.asp>

- Nancy Russell creek: <http://msl.mt.gov/geonames/Proposal.asp?ID=40006>
- Wakina Sky Gulch: <http://www.mhrn.org/newsarchive/1199squaw.html>
- Cha-paa-qn peak: <http://msl.mt.gov/geonames/Proposal.asp?ID=38402>

**Office of Public Instruction:** <http://opi.mt.gov/>

- Indian Education Page: <http://opi.mt.gov/Programs/IndianEd/Index.html>
- Constitution of Montana -- Article X -- EDUCATION AND PUBLIC LANDS:  
[http://www.opi.mt.gov/pdf/indianed/resources/ArticleX\\_IEFA.pdf](http://www.opi.mt.gov/pdf/indianed/resources/ArticleX_IEFA.pdf)
- Directory of Indian Education Programs in Montana:  
<http://opi.mt.gov/pdf/indianed/resources/dirindianed.pdf>
- Essential Understandings Regarding Montana's Indians:  
<http://www.opi.mt.gov/pdf/indianed/resources/essentialunderstandings.pdf>
- Indian Education Literature & Resource Guidance:  
[http://www.opi.mt.gov/pdf/IndianEd/Resources/07Lit\\_ResourceGuide.pdf](http://www.opi.mt.gov/pdf/IndianEd/Resources/07Lit_ResourceGuide.pdf)
- Tribes of Montana and How They Got Their Names: Teacher Guide  
[http://www.opi.mt.gov/pdf/IndianEd/Resources/Tribes\\_MT\\_guide\\_DVD.pdf](http://www.opi.mt.gov/pdf/IndianEd/Resources/Tribes_MT_guide_DVD.pdf)

**Indian Education for All:** <http://opi.mt.gov/programs/indianed/IEFA.html>

- IEFA Curriculum Resources:  
<http://opi.mt.gov/Programs/IndianEd/curricsearch.html>
- Suggested Books for Indian Education for All in Early Childhood:  
[http://www.opi.mt.gov/pdf/IndianEd/EarlyChildhood/SuggestedBooks\\_IEFA\\_EC.pdf](http://www.opi.mt.gov/pdf/IndianEd/EarlyChildhood/SuggestedBooks_IEFA_EC.pdf)
- Research Articles:  
[http://opi.mt.gov/Programs/IndianEd/Early-Childhood.html#gpm1\\_5](http://opi.mt.gov/Programs/IndianEd/Early-Childhood.html#gpm1_5)
- Montana Indians: Their History and Location:  
[www.opi.mt.gov/pdf/IndianEd/Resources/MTIndiansHistoryLocation.pdf](http://www.opi.mt.gov/pdf/IndianEd/Resources/MTIndiansHistoryLocation.pdf)

## APPENDIX G: Teacher Resource List

### Place Names Project:

<http://www.spatialsci.com/PlaceNames/index.php/fuseaction/about.main.htm>

- Place names project lesson plan: Building worldviews using traditional cultures and Google Earth:

[http://www.spatialsci.com/PlaceNames/files/curriculum/PlaceNamesCurriculumJanuary\\_09\\_Final.pdf](http://www.spatialsci.com/PlaceNames/files/curriculum/PlaceNamesCurriculumJanuary_09_Final.pdf)

**Montana Heritage Project:** <http://www.montanaheritageproject.org/index.php/index/>

**Confederated Salish & Kootenai Tribes:** <http://www.cskt.org/index.htm>

- Salish - Pend d'Oreille Culture Committee:  
<http://www.cskt.org/hc/salish.htm>
- Hellgate Treaty:  
<http://www.cskt.org/documents/gov/helgatetreaty.pdf>
- Available Publications: <http://www.cskt.org/hc/salishpublications.htm>
- Hear Cha-paa-qn spoken: [http://www.cskt.org/fire\\_history.swf](http://www.cskt.org/fire_history.swf)

**The Salish People and the Lewis and Clark Expedition** (Book, 2005): Confederated Salish and Kootenai Tribes, Salish-Pend d'Oreille Culture Committee and Elders Cultural Advisory Council. Lincoln: University of Nebraska Press.

### Hellgate Treaty – Teaching with Primary Resources:

<http://primarysources.nceconnect.org/file/view/Hellgate+Treaty.pdf>



## APPENDIX G: Teacher Resource List

### MAP RESOURCES

**Regional Learning Project (Maps):** <http://www.umt.edu/urelations/mainhall/0306/maps.html>

- Link to purchase maps:  
[http://www.montanabookstore.com/shop\\_product\\_list.asp?catalog\\_group\\_id=Mg&catalog\\_group\\_name=R2VuZXJhbCBCb29rcw&catalog\\_id=437&catalog\\_name=UmVnaW9uYWwgTGZhcm5pbmcgUHJvamVjdA](http://www.montanabookstore.com/shop_product_list.asp?catalog_group_id=Mg&catalog_group_name=R2VuZXJhbCBCb29rcw&catalog_id=437&catalog_name=UmVnaW9uYWwgTGZhcm5pbmcgUHJvamVjdA)

#### **Mansfield Library Digital Collection**

- Mapping Montana & West:  
<http://cdm16013.contentdm.oclc.org/cdm/landingpage/collection/p15018coll5>
- Natives of Montana Archival Project:  
<http://www.lib.umt.edu/digital/nomap/>

**Missoula Public Library:** <http://www.missoulapubliclibrary.org/>

- Montana Collection:  
<http://www.missoulapubliclibrary.org/montana-collection>