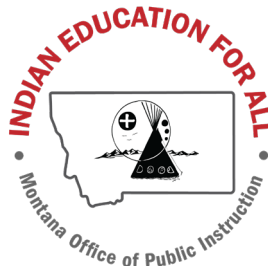

**Model Teaching Unit
- Language Arts –
Grades 4-8
For**

**Larry Loyie's
As Long as the Rivers
Flow**

Unit written by Tammy Elser

**Published by the Montana Office of Public Instruction
2011
Revised 2024**



Model Teaching Unit

Language Arts – Grades 4 - 8

for

Larry Loyie’s

As Long as the Rivers Flow

Unit written by Tammy Elser

Anchor Text

As Long as the Rivers Flow by Larry Loyie with Constance Brissenden, Illustrated by Heather D. Holmlund

Support Texts

- *American Indian Stories* by Zitkala-Ša (Excerpt in appendix as “The School Days of an Indian Girl: The Land of Red Apples.”) ([Electronic Text Center](#))
- [Assimilation Through Education: Indian Boarding Schools in the Pacific Northwest](#) by Carolyn J. Marr (Excerpt in appendix as “Sample Daily Routine.”)
- *Away From Home: American Indian Boarding School Experiences* edited by Margaret L. Archuleta, Brenda J. Child, and K. Tsianina Lomawaima
- *Challenge to Survive: History of the Salish Tribes of the Flathead Reservation* by the Confederated Salish and Kootenai Tribes.
 - *Unit I Pre-1800 From Time Immemorial: Traditional Life* (Vol. 1), edited by Julie Cajune
- *Land of the Spotted Eagle* by Luther Standing Bear (Excerpt in appendix as “Boyhood”)
- *Montana: Stories of the Land* (and [website](#)) by Kris Holmes (Excerpts in appendix as “Losing Our Selves,” and “Children Learned At Play.”)
- *My Indian Boyhood* by Luther Standing Bear
- [To Learn A New Way](#). Hand On History Footlocker (Excerpt in appendix as “Student Narrative on Indian Boarding Schools.”)

Fast Facts

| | |
|------------------------------|---|
| Genre | Autobiography, early chapter book with rich illustrations |
| Suggested Grade Level | (4-8) Adaptable to several levels, the following unit consists of five lessons intended to be taught over seven days. |
| Tribe (s) | Cree |
| Place | Northern Alberta, Canada |
| Time | 1944 |

About the Author and Illustrator

Larry Loyie is Canadian Cree and grew up in the 1940s in Alberta Canada, living a traditional life in the northern Canadian bush. At the age of ten, he was sent with all his siblings to an Indian boarding school far from home. He has worked in a wide variety of areas including fishing, logging, and counseling and has written many children's stories, short stories, and plays. Many of his published works share experiences in residential boarding schools as well as traditional life for the Cree people. Larry Loyie received the Canadian Post Literacy Award for Individual Achievement in 2001.

Text Summary

This autobiography tells the story of Larry Loyie's final summer with his family in 1944, before he and his siblings were required to leave for St. Bernard Indian Residential School located in Alberta, Canada. Uniquely, this book provides insight into the traditional ways children in Lawrence's family were educated by their elders in traditional Cree life before boarding school attendance. This is in stark contrast to the regimented instruction they were later to receive in the boarding school. Broken into four chapters and chronologically organized, the book recounts how young Lawrence learns to care for an orphaned owl, sew moccasins, tan and smoke hides, fish, and gather traditional foods and medicines. His story demonstrates the growing responsibilities required of a boy as he learns to provide for his family. It clearly illustrates what was lost when traditional processes for educating children were disrupted by forced assimilation policies using boarding schools. This book is a fine early chapter book with rich illustrations and picture support for readers of a variety of reading levels. An epilogue on the boarding school experience, including photos shared by Larry Loyie of this family and historic boarding school photos, is included.

Materials

- *As Long as the Rivers Flow* (If using book club style groups where students rotate through the books, then four to six copies of each title, including the attached essays, are required. To conduct a literature focus unit where all students read the same book at the same time, a class set is required.)
- Copies of each support text (see appendices), one set for each group so students can circulate jigsaw style, and each student will have one article to read.
- Copies of boarding school photos (see appendices), numbered with identification captions removed. (One copy per group, to be cut as puzzles.)
- PC access (lab for individual use of PowerPoint and Word for paragraph summaries, optional)
- PC projector or interactive white board access
- Archival Photos PowerPoint Slide Show found on the *companion DVD* sent by the OPI to school libraries with [Montana Tribal Histories: Educators Resource Guide](#) and [Companion DVD](#) (also available in school libraries) click on Archival Photos Slide Show found in DVD Table of Contents
- Chart paper, markers, tape
- Montana, US, and North America maps

Montana Standards

Essential Understandings Regarding Montana Indians

EU1, EU2, EU3, EU5, EU6

Montana Content Standards

English Language Arts

Reading Grades 4 – 8, All

Literature Grades 4 – 8, All

Writing Grades 4 – 8, All

Listening/Speaking 4.1, 4.2, 5.1, 5.2, 6.1, 6.2, 7.1, 7.2, 8.1, 8.2

Social Studies

SS.CG.4.3, SS.H.4.4, SS.H.5.3, SS.H.5.4, SS.H.5.5, SS.H.6-8.6, SS.H.6-8.7, SS.H.6-8.8

Library Media and Information Literacy

LM.DD.4.2, LM.EF.4.1, LM.SLE.4.2, LM.DD.5.2, LM.EF.5.1, LM.SLE.5.2, LM.DD.6-8.1, LM.DD.6-8.2, LM.MM.6-8.2, LM.SLE.6-8.4

Please see the OPI website for detailed information on [Essential Understandings Regarding Montana Indians](#) and [Montana Content Standards](#).

Overarching Learning Targets

- I analyze photos and primary source material looking for clues to historical events.
- I read a wide variety of genre.
- I understand differences between several genre types including biography, autobiography, historical fiction, informational texts and text forms like picture books, short chapter books, articles, and journals.
- I know details of the boarding school experience from the biographies and autobiographies of students and informational texts.
- I understand the meaning of assimilation.
- I empathize with the experiences of children forced into boarding schools.
- I read to determine the motivation and emotions of various people impacted by boarding schools.
- I understand that roles, perspectives, and experiences varied for individuals related to the boarding school experience.
- I am aware of several boarding schools and their impact on several Montana tribes.
- I know the stated purpose of boarding schools.
- I understand the later impacts, negative and sometimes positive, of the boarding school experience.
- I can place the boarding school era into the context of Montana and US history.
- I can work cooperatively in a group.
- I can make predictions regarding a text based on a limited preview.

- I know how to preview a book, pose questions, and make predictions to increase my comprehension.
- I recognize the point-of-view and perspective of a text.
- I recognize the genre of autobiography.
- I know what to expect from a text based on genre or type.
- I write with clarity in several modes or genres including summaries and friendly letters.
- I write clear paragraphs using quality supporting details summarizing a text.
- I use topic sentences.
- I summarize information from a text.
- I use technology tools to support my growth as a writer.
- I can organize my summary chronologically, following a story.
- I locate evidence in texts to support my interpretation.

Day by Day Plan - Steps Overview

This unit was designed around a single autobiographical picture book or early chapter book – *As Long as the Rivers Flow*. There are a variety of ways this book may be used and presented to students from second grade all the way into high school, depending on the instructional approach. Using the read aloud approach, depending on the age and development of before and after reading strategies, this book could be addressed in one period, or as a mini-literature focus unit, over a week. As a read aloud, students gain some of the content, however *they do not get critical reading or writing practice or enhance their literacy skills at a robust level*.

Consider using this book with an approach requiring every student to read the text independently or semi-independently (shared or guided reading). Lesson maps for the single book mini unit, followed by day-to-day lessons, are provided below.

Lesson Map - *As Long as the Rivers Flow* Stand Alone Mini-Unit

| Day | Lesson |
|-----|--|
| 1 | A Picture is Worth a Thousand Words (Mystery Piece) |
| 2 | Jigsaw – Life Before and after (Building Background Knowledge) |
| 3 | <i>As Long as the Rivers Flow</i> -- Read |
| 4-6 | <i>As Long as the Rivers Flow</i> -- Reread / Chapter Summary and Paragraph Practice |
| 7 | <i>As Long as the Rivers Flow</i> -- Reading Around the Text / Letter Home |

Day One -- A Picture is Worth a Thousand Words

Mystery Piece and Building Background Knowledge

1. Determine groups of three to five in advance based on personalities and reading levels.
2. Select boarding school photos from the eight provided. The identifying information and captions are cropped out on the photos the students will be working with; however, a list of the photos -- a photo image key -- and their identifying information on a sheet just preceding the photos. You will need one photo for each group of students.
3. Print photos and place student names on the back side randomly.
4. Using an exacto knife or scissors, cut the photos into pieces from the back side so a student name appears on each piece, jigsaw puzzle style.
5. Mix up and place photos, picture down, names up, randomly on a table.
6. Direct students to find their name and reconstruct their photo. To do so, they will have to mingle and locate their group members matching their puzzle pieces. Time this to keep them on task, musical chairs style.
7. Once students know their group assignments, have them move to an assigned table or rearrange the room to accommodate group seating.
8. Give each group a large piece of chart paper and have them assemble and tape their photo together in the center of the chart paper.
9. Direct the groups to analyze the photo and attempt an educated guess answering the following questions:
[Note – Because the frames of reference of the times we live in are vastly different from the times of the photos, care must be taken not to assume that we know exactly what is going on in any individual photo. What we can do is study background information and thoughtfully consider answers to the following questions.]
 - Who do you think these people are?
 - When do you think this was taken?
 - Where do you think this was taken?
 - Under what conditions do you think this photo was taken?
 - What do you think the purpose of this photo was?
 - What are they wearing?
 - What is in the foreground and background?
 - What do you think the body language and expressions are saying?
 - Do artifacts or goods held or carried by these people tell you anything more?
 - Do they appear happy, sad, excited, afraid, etc.? Why do you think so?
 - Are any family relationships evident?

Teacher Tip: Organize groups with care in advance of this unit to support differences in temperament as well as background knowledge and reading levels. Generally, heterogeneous groups work best, but to accommodate literacy levels, you may consider mixing a few students reading at grade level with one or two below grade level and likewise, mixing at grade level readers with above grade level readers. In addition, students, or a pair of students requiring significant challenge, may be assigned to a longer biography or they may receive other advanced reading material (see list in appendices). Based on the teacher's assessment, advanced texts could replace or be in addition to the assigned texts and be done independently, in pairs or as a small group.

- What else do you notice?
- 10. Direct students to discuss the photo, looking in detail and writing on the chart paper their observations.
- 11. Have each group share their findings.
- 12. Project the eight photos as a PowerPoint so the entire class can see the images clearly. [Download this [unit](#) from Office of Public Instruction website.]
- 13. Provide and discuss details related to the images as each group presents. Focus your support on details not brought forward by the group. Ask questions to support discussion.
- 14. Allow for five to ten minutes so each group can revise their charts. Direct them to do this in a new color marker so they can see the progression of their knowledge, confirmation or rejection of predictions and ideas. Have them simply cross out false information or predictions that did not prove to be true.
- 15. Please use the photo image key found in the Appendices to help after students have made inferences and to clarify for accuracy.
- 16. Post their charts in the classroom for the duration of the unit.
- 17. Invite students to add further details that occur to them over time, using new marker colors to track their thinking.
- 18. If time allows, also show the Archival Photos Slide Show of Montana children in both traditional settings and Montana Indian Boarding School settings found on the *Montana Tribal Histories: Educators Resource Guide Companion DVD*.

Day Two

Building Background Knowledge

1. Seat students in assigned groups.
2. Provide each group with chart paper, markers, and an envelope with short articles intended to build background knowledge about boarding schools or traditional Indian education before boarding schools. Use at least one article per group member and balance the articles between boarding school and traditional education topics. Following is a suggested list of articles included in the appendices and listed under support texts at the beginning of the unit:
 - “Losing Our Selves: The Boarding School Experience,” *Montana: Stories of the Land*, by Kris Holmes
 - “Student Narrative on Indian Boarding Schools,” *To Learn A New Way* by Julie Cajune
 - “The School Days of an Indian Girl: The Land of Red Apples” by Zitkala-Sa
 - “Sample Daily Routine” by Carolyn J. Marr
 - “From Time Immemorial: Traditional Life, Education, Childhood” by the Confederated Salish and Kootenai Tribes
 - “Children Learned at Play,” *Montana: Stories of the Land* by Kris Holmes
 - “Boyhood,” *The Land of the Spotted Eagle* by Luther J. Standing Bear
3. Use a timer (download electronic ones if projector and PC are available) to keep students on task and create a sense of urgency leading to focus. Make students accountable for reading to gather as much information as possible in the time allowed about the topic and understand life before and after boarding schools.

4. For 15 minutes (modify based on your student's speed and skills) have students circulate the articles at their tables, reading for detail, but cycling through all selections.
5. When the reading timer has gone off, and before facilitating any discussion, have students conduct a "quick write." Instruct them to:
 - Take out paper and pencils (or journals or writers' notebooks if you use them). Write:
 - What do you know now about boarding schools?
 - What have you learned about life before boarding schools?
 - From today's reading and yesterday's photo analysis, provide as many details as you can about boarding school life.
 - Write quickly and do not stop. Your notes will not be evaluated for conventions but will be evaluated for ideas.
 - Go! (Allow five-ten minutes for the quick write.)
6. Once the quick writing is completed, students (in groups or pairs) share their first impressions with each other.
7. Using chart paper and markers provided, have groups discuss the readings, as well as unique similarities or differences in their quick write. Have each group assign a scribe, and as a group, have them make a two-column chart of their findings.
8. In the first column, ask groups to list what education was like for American Indian children before boarding schools.
 - What did children learn?
 - How did they learn these things?
 - Why were these lessons important and valued by the people?
9. They may go back to the following articles from their exploratory reading:
 - "From Time Immemorial: Traditional Life, Education, Childhood" by the Confederated Salish and Kootenai Tribes
 - "Children Learned at Play," *Montana: Stories of the Land* by Kris Holmes
 - "Boyhood," *The Land of the Spotted Eagle* by Luther J. Standing Bear
10. In the second column, ask:
 - What types of lessons did children learn in boarding schools?
 - How did they learn these things?
 - What was it like for them?
 - Where were these skills useful? To whom?
11. Again, invite them to reference the following articles from their reading:
 - "Losing Our Selves: The Boarding School Experience," *Montana: Stories of the Land*, by Kris Holmes
 - "Student Narrative on Indian Boarding Schools," *To Learn A New Way* by Julie Cajune
 - "The School Days of an Indian Girl: The Land of Red Apples" by Zitkala-Sa
 - "Sample Daily Routine" by Carolyn J. Marr
12. Allow time for the charts to be developed and students to discuss their findings from the reading.
13. Once their charts are done, or students cannot think of any new details to add to either column, have each group report out, sharing their findings to the class as a whole.
14. Hang the charts in the classroom for the duration of the unit. You may invite students to revisit later during Day Four or Five, adding ideas in a new marker color or on post-it notes based on their additional findings.

15. Collect the free-write to assess individual student background knowledge and the success of the Day One Mystery Piece and Day Two Jigsaw. Also, examine the charts.
 - What evidence do you see of student's thinking here?
 - Do students comprehend these non-fiction texts? How can you tell?
 - Is their background sufficient to support further comprehension?
 - What details did they note?
 - How is their unedited writing? Who applies conventions automatically with no loss of fluency?
 - Did they sustain discourse on the same topic for the time allowed? Or did they drift?
 - Are there misconceptions you need to correct before this unit ends?

Day Three

Read *As Long as the Rivers Flow*

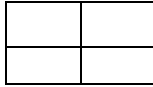
1. Distribute copies of *As Long as the Rivers Flow* (one per student in group or class for stand-alone unit).
2. Conduct a five-minute book walk noting the number of chapters, epilogue, and genre -- autobiography in the form of a picture / early chapter book.
3. Note the author and remind students that autobiographies are true stories of a person's life, told by that person -- in this case, Lawrence in the story is Larry Loyie -- the co-author of the book.
4. Discuss Loyie's Cree heritage. Locate his home province in Canada, his hometown, and (in Montana) the Rocky Boy's Reservation, home to the Chippewa and Cree people of Montana.
5. Take time to conduct map work and connect the dots from continent, to country, to state or province, to reservation or reserve. Always provide a frame of reference by locating your town.
6. Instruct students they will be provided time in class to read the book *As Long as the Rivers Flow*.
7. Place a 20 – 30-minute timer on the board (download timer PowerPoints from Microsoft if you have projector or interactive white board available)
8. Create a classroom protocol requiring silence while the timer is up. Remind students of the protocol. Start the timer.
9. Allow time for reading (depending on the student, this could take the remainder of the period).
10. To keep fast readers from distracting slower readers, direct students to do one of the extension activities found under the extensions section of this mini unit plan.

Days Four to Six

Writing *As Long as the Rivers Flow*

1. Today students will go back to the book, *As Long as the Rivers Flow*, and develop chapter summaries while practicing paragraph writing skills. By doing this, they will also be able to focus on the details of Loyie's pre-boarding school education and family life.

2. Pass out a blank piece of regular copy paper to each student.
3. Instruct them to fold the paper in half vertically and then again horizontally creating separate squares. It will look like this:



4. Have them label each square with a number 1, 2, 3, or 4 for each of the four chapters in the book.
5. Be sure each student has a copy of the book.
6. Allow them 10-15 minutes to review the book and capture details regarding what happened in each chapter. Have them take notes on the form using single words or phrases.
7. In small groups, have them go chapter by chapter, sharing the notes they have individually taken and “talk” their way through the book. This will take about 20 minutes. If your students need more structure, allow one minute for each student to share what they wrote in their notes for chapter 1, (going around their group in a circle) plus one minute to discuss; then chapter 2, 3, etc.
8. Once the notes are taken and the talking rehearsal has been allowed to progress to the end of the book, provide students with a five-minute mini lesson (review) on paragraph structure as well as chronological organization. Tell them they will be writing four summary paragraphs - one for each chapter of the book. The requirements of the assignment are:
 - Write a single paragraph including five to seven sentences summarizing (telling what happened) in each chapter of the book.
 - Be sure the sentences in your paragraph are organized by time (chronologically) presenting what happened in the order in which it happened.
 - Be sure to describe the events as they occur in your own words. Do not copy from the text.
 - Each paragraph must begin with a topic sentence, and the first line will be indented.
9. If you have access to a computer lab or to PCs within your classroom, you can have students draft these summary paragraphs on the computer, making it easy for them to later revise, proofread, and edit their work for final publication.

Teacher Tip: Use this and all paper folding opportunities to teach the terms vertical and horizontal, as well as longitude, latitude and X and Y axis, as these are critical to reading graphs, charts, maps, and tables. These terms, not “hamburger” and “hotdog” folds, are key cognitive academic language used in math, science, and social studies. Extend this mini lesson quickly by having them “touch a vertical line” or “touch a horizontal line” in the classroom. Quick mini lessons with a globe help them see the vertical and horizontal (longitude and latitude) lines. A classroom graph or chart can be quickly referenced to teach X and Y axis – be sure to label these X and Y to support students.

Teacher Tip Often, a lack of understanding of the structure of text stumps a young writer. To help, you can invite students to use PowerPoint as a scaffold when they feel “stuck” on any complex writing task. The structure will support and prompt them, sentence by sentence, through the writing process. Keep in mind they can use the paragraph-per-slide model suggested here, or they can make each slide a full section of a longer report, with the title box the heading and each major bullet a topic sentence of a distinct paragraph. Technical reports, like science fair projects, lend themselves wonderfully to use of PowerPoint as a scaffold.

10. A strategy to teach students when they get “stuck” on a writing assignment (or an accommodation for students who are not accustomed to writing or who are reluctant writers) is to allow them to draft this using PowerPoint. Here is how this strategy works.
- Open a blank PowerPoint presentation file.
 - Insert four slides in addition to the default title slide, one for each chapter of the book. Make sure each inserted slide uses the bulleted list format.
 - Instruct students to write a title for their paper in the Title slide... Something like... “John’s Chapter Summary of *As Long as the Rivers Flow*, by Larry Loyie”
 - On the first bulleted list slide, have students write a topic sentence introducing the chapter in the title text box. For chapter 1 this might be:
 - “Lawrence and his siblings learned many things from their family.”
 - Using their notes, have them write a sentence for each detail they noted on their notes page. Each sentence should be typed in as a “bullet” on the list.
 - Be sure to write these as complete sentences, direct instruction and coaching may be required to support some students here, but the PowerPoint bullet format will make it easy to see fragments for both the student and the teacher.
 - For chapter 1, detail sentences might include:
 - “Lawrence and his sister and brother had to learn how to take care of an owl found orphaned in the woods. “
 - “They had to feed it and teach it to fly.”
 - “While the children tended the owl, they also learned many things from their parents, uncle, and grandparents.”
 - “Lawrence watched his mother smoke hides, his grandmother sew moccasins, and his father and grandfather fix the wagon.”
 - Be sure each detail is written in the order in which it occurs (chronologically.)
 - There should be at least three detail sentences in your paragraph, but you could have a few more.
 - Write a closing sentence to your summary paragraph stating something Lawrence learned or could now do resulting from what he learned in this chapter.
 - “He already knew how to fish, but Lawrence wanted to learn even more.”
 - Repeat these steps on each slide until you have each chapter summarized.
 - Once the student(s) have completed the PowerPoint version, have them run the “show” for you to check for organization.
 - Show students how to reorder the slides (slide sorter), or bullets (select, drop, and drag) within any slide to follow the chronological pattern of the autobiography. This is revision in the writing process and the PowerPoint format supports the child in being able to move text easily to restructure the piece.
 - Next, make sure students are in “normal view” which allows them to not only see the slide in the editor, but also the five slides they have created along the left side of the screen. Show them how to convert from showing the slides to the “outline” view on the left side.
 - While in outline view, have students correct spelling in the document using spell checker.
 - Have them review for strong and specific word choice.
 - Have them review sentences to be sure they are complete (no fragments, no run-ons).

- If you have them keep a personal editing list or have a standard editing checklist, have them review the text following their list of taught conventions.
- Have them print this presentation as a 6-slide-per-page, black and white handout for future reference.
- Finally, using the outline view, have them select the text from all slides, copy, and then open a Word document and paste the entire text into Word.
- Save the Word file with student name and date.
- The Word document will carry with it the formatting from the PowerPoint including bullets and hard returns. If necessary, assist students with cleaning up the formatting.
- Your students will now need to go back and refer to their printed PowerPoint handouts or determine, based on their knowledge of paragraph structure, where each paragraph starts. Have them indent the first line within each paragraph. Be sure to have them use “wrap text,” getting rid of hard returns so the summary of the book is standard prose.
- Have them format the title and their name as author, centered, in larger font, and bold at the top.
- At this point they need to conduct their final proof reading for completeness, correct any spelling or grammar errors, read aloud to check transitions and correct if necessary, and prepare the paper for final printing.
- To extend the benefit of this paragraph writing and summarization lesson, you may ask them to print a draft for proof-reading and submit for editing support (either peer editors or teacher editing).
- Do not forget to have them save the file with their name and date!

Days Seven and Eight

Reading Around the Text and Letter Home – *As Long as the Rivers Flow*

1. Have students sit with their assigned groups.
2. Provide each group with the packets of articles from Day 2 and their copies of *As Long as the Rivers Flow*. Direct them as well to the wall charts with traditional Indian education compared to boarding school education and the historic photographs they analyzed on the first day.
3. Using your PC projector, project the genre label chart found in the Appendix.
4. Discuss which genres you have been reading during the unit (Informational Texts and Autobiography).
5. Ask students to look closely as a group at the book *As Long as the Rivers Flow*.
6. For this activity students are detectives.
7. Direct students to examine all parts of the text to find clues to prove the book’s genre. Tell them there are at least five clues.
8. Have students in groups create a list identifying each clue that tips them that this book is autobiographical. Make them find these and write the clues as well as why it leads them to believe this book is autobiographical.
9. For teacher reference, here are five clues with justification. You might model this process with one of the clues so students understand what is required to “prove” the genre.
 - The back cover indicates this book won an award for “non-fiction.” Non-fiction is factual information, and therefore, this book is likely a true story of someone’s life which makes it biography or autobiography.

- Also located on the back cover, is a book review that refers to this book as a memoir. Memoirs are memories of a person, told by that person and autobiographies are the story of part of a person's life, told by that person, so by definition, a memoir is autobiographical.
 - On the dedication page, facing the start of chapter 1, there is a tiny forward stating, "In 1944, Larry Loyie, who was then known as Lawrence, was ten years old and living with his family near Slave Lake in northern Alberta, Canada. This is his story..." This short introduction is the only element at the opening of the book indicating it is a true story written by the person who experienced it -- or autobiography. (Note: If a student skips reading this, they may never make the connection between Larry and Lawrence.)
 - At the end of the book is a rich informational text -- an epilogue. Here are primary source documents, including photos of Larry Loyie and his family and pictures of Larry at the boarding school he attended. Proof positive this book is an autobiography!
 - Finally, examine the historic family photos. Have you seen these people before? Take a closer look throughout the book at the illustrations. Can you go back and match the photos to illustrator, Heather Holmlund's, watercolors?
 - Can you match them?
 - Do you think Loyie provided family photos to Holmlund to make the images even more accurate?
 - How do you know?
10. Report out findings from each group to the whole class. Be sure all understand the genre of the book is often indicated on the cover, cover flaps, an author's forward or note and sometimes an afterward or epilogue. Rarely can you tell the genre from the story itself!
11. Close this class by reading the epilogue text aloud to the students. As it is written in italics, it will be a bit more difficult for struggling readers to read independently. Take this opportunity to explain terms like assimilation and First Nations (the term for Aboriginal people in Canada). Remind them there are still Indian boarding schools in operation in the United States, but they are different now and serve a different purpose. In the United States, this history goes from 1875 to present. (This contradicts the text which suggests the end to the boarding school era around 1980.)
12. You may want to give students the letter home assignment several days early to allow more time to complete.

Days Seven and Eight

Letter Home – *As Long as the Rivers Flow*

1. As the final activity for this book, have students respond individually to the following RAFT assignment.
2. "Imagine you are Lawrence Loyie and you have made it to the end of your first week of boarding school. You have been allowed 30 minutes of free time on a Saturday and you have found paper and a pencil to try to write a letter home. In a letter to your family, describe what life is like in the boarding school. Share what you miss most from home. Do not forget to include your feelings as well as your observations. Remember to write as if you were Lawrence, using first person 'I.' Use the format of a friendly letter."
3. You may allow a day for drafting with revision, proof reading, and editing leading to a final draft on a subsequent day.

Assessment

- Group charts with photos (details written, questions posed, predictions made -- confirmed and rejected.)
- Group charts comparing traditional education to boarding school education, emphasizing details from Loyie's autobiography and the three support texts provided.
- Group charts showing understanding of how to identify biography or autobiography from text clues.
- Chronological awareness of the boarding school era -- 1879 to present, as related to Tribal, Montana, and US histories.
- Paragraph chapter summaries for text.
 - Supporting details (three per chapter) are present and organized chronologically following text.
 - Topic sentences are included.
- Letter home includes significant details of daily life in boarding school, consistent with the primary sources presented in this unit.
- Letter home demonstrates clear awareness of most students' feelings upon entering boarding school.
- Direct observation of cooperative participation and equitable contribution to group work.

Teacher Notes and Cautions

- Pre-read texts and attached essays to gain a strong introduction to the boarding school experience. Make note of any references that may be developmentally inappropriate for your students.
- Additional readings recommended for adults include *Montana Tribal Histories: Educators Resource Guide and Companion DVD* (see chapter 5 and Slide Show of Archival Photos), sent by the OPI to school libraries, *Education for Extinction* and *The Middle Five*, all referenced in the bibliography.
- While boarding schools represent a dark part of Tribal, US, and Montana histories, they are important. This history spans from 1875 to the present day. Boarding school survivors live in every part of the world and this policy was common in four nations: USA, Canada, Australia, and New Zealand. Understanding the history of colonization is not possible without awareness of boarding schools and their legacy of harm to Indigenous peoples. Developmentally appropriate picture books make it possible to teach children of all ages with both honesty and sensitivity to their age and needs. (See book list found in appendices.)
- As you plan to implement this unit alone or if you are selecting to add this unit to a larger depth-of-study unit taking a month or more combining with other texts, be mindful of the vertical articulation in your school.
 - Who else is likely to use these materials? At what grade levels? In what ways?
 - Which content areas touch on this?
 - Can you conduct some curriculum mapping to optimize the location and timing of this unit to support teaching the Essential Understandings, US or Montana History or specific novels?
- Repetition of texts in new content areas and with novel content area applications and activities is a GOOD thing for students. But simple redundant reading aloud is not, so talk to your colleagues.
- As stated in the introduction to the daily lesson plan, it is possible to take any of these books and simply read them to children. Some reading aloud should occur in each classroom every day, but

the expectation should be that each child reads independently every day. A recommended strategy for lower-level readers is to read aloud, as they follow along, the front and back cover flaps, and maybe the first page of a longer story, then turn the responsibility to the learner. Always activate schema and build background knowledge to enhance comprehension. Children will live up to our high expectations of them, so let them read, teach them to read, and support their reading.

Vocabulary

Specialized or Topical

| | | | | |
|----------------|--------------|-----------------|--------------------|--------------|
| acculturation | assimilation | boarding school | federal school | identity |
| mission school | prejudice | regimented | residential school | racism |
| reservation | sovereignty | suppression | trachoma | tuberculosis |

Extension Activities

To support differentiation of instruction, the activities developed here can be provided for any student needing more challenging material or extensions to the existing unit plan. These can be plugged in individually or for clusters of students as needed. They may be particularly helpful on Day Three as reading speeds vary dramatically at this grade.

A fun way to allow students to extend their knowledge and use time wisely is to use these extension activities for independent exploration.

- For each activity, write out the instructions so a child or pair of children can follow them without help.
- Print instructions on separate slips of paper and place in a jar.
- Have students who have finished work ahead of their peers go to the jar, draw an activity, and follow directions.

Put this management strategy in place in the classroom at the start of the school year. Change the slips as your curriculum evolves, but always make the tasks a surprise and shake it up a little by adding the unexpected task (like caring for a classroom pet or reading a comic!) Have students silently draw a slip from the jar and then follow the directions you have provided. Key here is **no talking** while others are reading. This is particularly difficult to enforce -- for teachers, but rarely for students. If you do not, they will not. Passing notes between students on special assignment during reading time **and the teacher** is permitted -- If not encouraged!

Here are some extension activities:

- Imagine Lawrence’s arrival at the boarding school. What do you think happened? Write an imagined description of his arrival in the form of a journal entry. To the greatest extent possible, put yourself in Lawrence’s shoes. Write in first person -- “I . . .” Also, as you write, be sure to stay in the genre of historical fiction. It should sound and seem real and true to the situation and time. This is NOT a fantasy so details must be plausible and supported by historical information.
- Go to a PC with internet access located in the classroom. Look up Larry Loyie. Take notes on what you find to share later with the class or your group.
- Create a “picture map” of the story of Lawrence’s last summer at home.

- Go to a PC with internet access located in the classroom. Look up St. Bernard Indian Residential School. Take notes on what you find to share later with the class or your group.
- A pair of students might be assigned to go to the library (arrange in advance) to gather resources on boarding schools for the class.
- Students assigned to additional or advanced reading may simply continue with the additional texts provided.

Appendices

Key to numbered photographs with identifying information

- Photographs numbered 1 – 8 (children at Carlisle Boarding School)
- Support texts:
 - “Losing Our Selves: The Boarding School Experience” (Holmes, 2008)
 - “Student Narrative on Indian Boarding Schools” (To Learn A New Way, Cajune)
 - “The School Days of an Indian Girl: The Land of Red Apples” (Zitkala-Sa, 1921)
 - “Sample Daily Routine” (Marr)
 - “From Time Immemorial: Traditional Life, Education, Childhood” (Confederated Salish and Kootenai Tribes, 2008)
 - “Children Learned at Play” (Holmes, 2008)
 - “Boyhood” from *Land of the Spotted Eagle* (Standing Bear, 1931)
- Supplemental Lists – related to boarding school topics
 - Books
 - Poem
 - Music
 - Film
- Literary Genres
- Bibliography

Appendix A: Photographs

Key to numbered photographs with identifying information

1. Carlisle Indian School Class of 1897 (see names below). Photo attributed to John N. Choate. 11-A-07. Courtesy of Cumberland County Historical Society, Carlisle, PA.

CLASS OF 1897

| | | | |
|---------------------|-------------------|---------------------------|---------------------|
| 1 Annie Lowuni | 8 Olive Miller | 15 Nancy Seneca | 22 Henry Red Kettle |
| 2 Mabel Buck | 9 Frank Jones | 16 William Sherrill | 23 Julia Williams |
| 3 Grace Redeagle | 10 Sarah Smith | 17 Frank Shively | 24 Alex. Upshaw |
| 4 Brigman Cornelius | 11 Charles Mahler | 18 Martha Owl | 25 Edith Smith |
| 5 Robert Depoe | 12 Louis Mishler | 19 Clarence White Thunder | 26 Clark Smith |
| 6 Mary Miller | 13 Albert Nash | 20 Lizzie Hill | |
| 7 Samuel Gruett | 14 Edward Rogers | 21 Christine Wirth | |

2. Two Shoshone and 13 Arapaho students, as they arrived at Carlisle, c. 1897. 14A-18-05. Courtesy of Cumberland County Historical Society, Carlisle, PA.
3. Group of 18 Pueblo girls at Carlisle Indian School, copied from a boudoir card by John N. Choate, c. 1882.
4. Three Pueblo students, before. CS-Ch-072. Courtesy of Cumberland County Historical Society, Carlisle, PA.
5. Three Pueblo students, after. PA-CH1-O30a. Courtesy of Cumberland County Historical Society, Carlisle, PA.
6. Learning finger songs at Carlisle Indian School, Children's Primary Class 1, 1901, by Frances Benjamin Johnston. JO-01-04. Courtesy of Cumberland County Historical Society, Carlisle, PA.
7. Math Lesson, Second Grade class, 1901, by Frances Benjamin Johnston. JO-02-03. Courtesy of Cumberland County Historical Society, Carlisle, PA.
8. Making Tinware in the Tim Shop, 1901, by Frances Benjamin Johnston. JO-04-12. Courtesy of Cumberland County Historical Society, Carlisle, PA.



1















Losing Our Selves: The Boarding School Experience

(Excerpt from Holmes, K. *Montana: Stories of the Land*. Helena, Montana: Montana Historical Society Press, 2008. p.222 – 224. Used with permission.)

Imagine being rounded up by foreigners, taken from your parents, and sent to a strange institution far away from home. Your clothes are burned. Your hair is cut off—something that usually happens when a family member dies. You are punished for speaking your own language. You are given a new, unfamiliar name and made to answer to it. People you do not know force you to eat, sleep, talk, and work in a way that is strange to you. No matter how homesick you get, you may not see your parents again for many years.

Many Americans thought that the fastest way to help Indian people assimilate (be absorbed into the majority culture) was to remove Indian children from their families and bring them up as white children. So thousands of Indian children were sent to boarding schools. Reservation agents forced parents to surrender their children so they could be sent to school. Sometimes families lost their food rations for not cooperating.

Most of Montana's Indians favored education. They wanted their children to learn new skills and professions. But they did not want their children taken away from them. And they did not want their children to lose respect for tribal traditions.

Many children went to boarding schools on the reservations. Often their parents would camp near the schools, hoping to see their children.

Some educators believed that students would assimilate faster if they were removed from the reservations entirely. After 1890 several thousand of Montana's Indian children were sent far away: to the Carlisle Indian Industrial School in Pennsylvania, the Haskell Indian School in Kansas, or the Chemawa Indian School in Oregon. Most of these students did not return home for many years.

The goal of the schools was to erase the children's memories of their native language and culture and to reshape them as non-Indians. Students studied half the day and worked the other half in laundries, kitchens, leather shops, and dairies. They learned English, math, and how to structure their day by the clock. A retired military officer oversaw the Carlisle school, which he ran like a military unit. Students wore uniforms, marched in military formation, and submitted to disciplines like beatings and imprisonment in solitary cells.

Many of the schools were overcrowded, which meant that diseases like tuberculosis spread quickly. Some playgrounds were dotted with grave-stones of the children who died at school.

Many children tried to run away—especially from boarding schools that were on the reservations. Tribal police were paid to bring them back. Reservation schools usually allowed parents to see their children for short vacations. But students at the faraway schools were sent to white families to work during school vacations.

Student Narrative on Indian Boarding Schools

(From Cajune, Julie. *To Learn A New Way*. Montana Historical Society Hands-On-History Footlocker. Used with permission.)

Indian people were in a state of adjustment to confinement on reservations and a new way to make a living, when they were faced with a new challenge. Farming and ranching had introduced Tribes to a new way of making a living, but it had not succeeded in destroying their traditional and cultural beliefs and practices. Though Indian people had adapted to an agricultural lifestyle, they remained unique as Indian people. They had not become like European Americans. Indian people maintained their languages, cultures, and traditional practices even under extreme stress and intense change. This was troubling to government officials and so in 1870 Congress appropriated \$100,000 to begin a federal educational system for Indian children. The first Federal off-reservation boarding school was started by General Pratt in Carlisle, Pennsylvania. Pratt's motto was "Kill the Indian and save the man." In 1893, the government ordered all Indian children to attend school. Children as young as six years old were sent to schools far from their homes. If parents refused to send their children they were kept from getting much needed food and supplies and sometimes they were put in jail.

A school day for Indian children often consisted of half a day's work and the other half in the classroom. Students got up between 5:00 and 6:00 a.m. and went to bed between 8:00 and 9:00 at night. They worked in the dairies, fields, laundries, kitchens and tailor and leather shops, growing much of their own food, and making most of their own clothing. At one particular school, 100 of the 191 girls were 11 years old or younger. This meant that very young children were doing the work necessary to maintain the school. The work was made more difficult by a very poor diet. Malnutrition was also a problem and some schools fed students on 9 cents a day. Imagine eating bread, black coffee and syrup for breakfast, bread and boiled potatoes for lunch, and then more bread and boiled potatoes for supper!

Children were not allowed to speak their native languages and instruction was all done in English. Most of the students knew little English, and they were confused and fearful of a foreign language and place. Boys and girls had separate dormitories. The dormitories were large rooms with rows of beds. Many of them were overcrowded and diseases such as tuberculosis and trachoma spread among the students. Some children died at boarding school and were not returned home, but were buried in a cemetery at the school. It was very difficult for parents, grandparents and families to not have the bodies of their children returned home for burial.

Some former boarding school students remember their schools as places that gave them survival skills for a changing world. Other students have memories of shame and abuse. In 1928 the government ordered that a report be done on Indian Affairs. The report included a chapter on Indian Education. The report recorded all of the problems at boarding schools, overcrowding, malnutrition, outdated training, mistreatment of students, and children doing hard labor, as well as many other issues. Even though the report clearly showed the problems at boarding schools, the government continued to send students there. By 1933, all Indian children in the United States were enrolled in schools, many of them in boarding schools.

The Boarding School time period is a dark part of history for American Indians and the United States government. Families still feel the effects that boarding school had on their parents and grandparents. Many tribal languages were lost because of boarding schools, and people still remember the hurt they

experienced there. There are 53 Indian boarding schools operating today. Most of them are located on reservations, and these have guidance and direction from tribal governments and Indian school boards. Some government boarding schools are still operating off of reservations, but attendance at these schools far from home is usually voluntary. Today, most Indian children attend public schools and many of the prejudices their parents and grandparents faced have been eliminated. Unfortunately, some of them still remain. All of us have a continuing role to play in eliminating prejudice.

The School Days of an Indian Girl

(From Zitkala-Sa – First Published in *Atlantic Monthly* 85 (1900): 185-94. [Electronic Text Center](#). University of Virginia Library. In the public domain.)

THE LAND OF RED APPLES

There were eight in our party of bronzed children who were going East with the missionaries. Among us were three young braves, two tall girls, and we three little ones, Judewin, Thowin, and I.

We had been very impatient to start on our journey to the Red Apple Country, which, we were told, lay a little beyond the great circular horizon of the Western prairie. Under a sky of rosy apples we dreamt of roaming as freely and happily as we had chased the cloud shadows on the Dakota plains. We had anticipated much pleasure from a ride on the iron horse, but the throngs of staring palefaces disturbed and troubled us.

On the train, fair women, with tottering babies on each arm, stopped their haste and scrutinized the children of absent mothers. Large men, with heavy bundles in their hands, halted nearby, and riveted their glassy blue eyes upon us.

I sank deep into the corner of my seat, for I resented being watched. Directly in front of me, children who were no larger than I hung themselves upon the backs of their seats, with their bold white faces toward me. Sometimes they took their forefingers out of their mouths and pointed at my moccasined feet. Their mothers, instead of reproofing such rude curiosity, looked closely at me, and attracted their children's further notice to my blanket. This embarrassed me, and kept me constantly on the verge of tears.

I sat perfectly still, with my eyes downcast, daring only now and then to shoot long glances around me. Chancing to turn to the window at my side, I was quite breathless upon seeing one familiar object. It was the telegraph pole which strode by at short paces. Very near my mother's dwelling, along the edge of a road thickly bordered with wild sunflowers, some poles like these had been planted by white men. Often I had stopped, on my way down the road, to hold my ear against the pole, and, hearing its low moaning, I used to wonder what the paleface had done to hurt it. Now I sat watching for each pole that glided by to be the last one.

In this way I had forgotten my uncomfortable surroundings, when I heard one of my comrades call out my name. I saw the missionary standing very near, tossing candies and gums into our midst. This amused us all, and we tried to see who could catch the most of the sweetmeats. The missionary's generous distribution of candies was impressed upon my memory by a disastrous result which followed. I had caught more than my share of candies and gums, and soon after our arrival at the school I had a chance to disgrace myself, which, I am ashamed to say, I did.

Though we rode several days inside of the iron horse, I do not recall a single thing about our luncheons.

It was night when we reached the school grounds. The lights from the windows of the large buildings fell upon some of the icicled trees that stood beneath them. We were led toward an open door, where the brightness of the lights within flooded out over the heads of the excited palefaces who blocked the way. My body trembled more from fear than from the snow I trod upon.

Entering the house, I stood close against the wall. The strong glaring light in the large whitewashed room dazzled my eyes. The noisy hurrying of hard shoes upon a bare wooden floor increased the

whirring in my ears. My only safety seemed to be in keeping next to the wall. As I was wondering in which direction to escape from all this confusion, two warm hands grasped me firmly, and in the same moment I was tossed high in midair. A rosy-cheeked paleface woman caught me in her arms. I was both frightened and insulted by such trifling. I stared into her eyes, wishing her to let me stand on my own feet, but she jumped me up and down with increasing enthusiasm. My mother had never made a plaything of her wee daughter. Remembering this I began to cry aloud.

They misunderstood the cause of my tears, and placed me at a white table loaded with food. There our party were united again. As I did not hush my crying, one of the older ones whispered to me, "Wait until you are alone in the night."

It was very little I could swallow besides my sobs, that evening.

"Oh, I want my mother and my brother Dawee! I want to go to my aunt!" I pleaded; but the ears of the palefaces could not hear me.

From the table we were taken along an upward incline of wooden boxes, which I learned afterward to call a stairway. At the top was a quiet hall, dimly lighted. Many narrow beds were in one straight line down the entire length of the wall. In them lay sleeping brown faces, which peeped just out of the coverings. I was tucked into bed with one of the tall girls, because she talked to me in my mother tongue and seemed to soothe me.

I had arrived in the wonderful land of rosy skies, but I was not happy, as I had thought I should be. My long travel and the bewildering sights had exhausted me. I fell asleep, heaving deep, tired sobs. My tears were left to dry themselves in streaks, because neither my aunt nor my mother was near to wipe them away.

Sample Daily Routine

(From "Cushman Indian School Sample Daily Routine;" Correspondence and School Program Records, Tulalip Indian Agency; Records of the Bureau of Indian Affairs (RG 75); the National Archives at Seattle. In the public domain. (Accessed from Marr, C. [Assimilation Through Education: Indian Boarding Schools in the Pacific Northwest](#). Electronic Text Center. University of Washington Library.)

CUSHMAN INDIAN SCHOOL, TACOMA, WASH.

Monday, February 1, 1912

| | |
|--------------|---|
| 5:45 A.M. | Reveille. |
| 5:55 to 6:10 | Setting Up Exercise & Drill. |
| 6:12 | Air Beds. |
| 6:12 to 6:45 | Recreation. |
| 6:45 | First Call for Breakfast. |
| 6:55 | Assembly. Roll Call. |
| 7:00 | Breakfast. |
| 7:30 to 7:35 | Care of teeth. |
| 7:35 to 7:40 | Make beds. |
| 7:40 to 7:55 | Police Quarters. |
| 7:55 | Industrial Call. |
| 8:00 | Industrial work begins. School detail at liberty. The use of this period is at pupils' discretion. The more studious at books; those inclined to athletics make use of this time for practice. Some pupils practice music lessons, etc. |
| 8:50 | First School Call. Roll Call and Inspection. |
| 9:00 | School. |
| 11:30 | Recall. Pupils at liberty. |
| 11:55 | Assembly and Roll Call. |
| 12:00 | Dinner. |
| 12:30 | Recreation. |
| 12:50 | School and Industrial Call. Inspection. |
| 1:00 P.M. | Industrial work and School. |
| 3:30 | School dismissed. School detail at liberty. Time spent in same general manner as morning detail utilizes period from 8:00 to 8:50. |
| 4:30 | Industrial recall. Drill and Gymnasium classes. |
| 5:15 | First Call. |
| 5:25 | Assembly. Roll Call. |

| | |
|------|--|
| 5:30 | Supper. |
| 6:00 | Care of teeth. |
| 6:10 | Recreation. |
| 7:15 | First Call. |
| 7:25 | Roll Call. Inspection. |
| 7:30 | Lecture. This period varies in length. Men prominent in education or civic affairs address the pupils. |
| 8:15 | Call to Quarters. Older pupils prepare lessons; intermediate children play. |
| 8:45 | Tattoo. Pupils retire. |
| 8:55 | Check. |
| 9:00 | Taps. |

From Time Immemorial: Traditional Life

(From *Challenge to Survive: History of the Salish Tribes of the Flathead Reservation Unit I Pre-1800 From Time Immemorial: Traditional Life*. J. Cajune, Ed. Pablo, MT: Salish Kootenai College. p. 47 - 48. Used with permission.)

Unit I- Pre-1800 Challenge to Survive

Section C: Education - Childhood

A traditional education in a Salish and Pend d'Oreille community provided everything a child needed to know to live well and appropriately in the world of the Selíš or Qíispé. From the time a child was born, their physical, intellectual, emotional and spiritual needs were taken care of. Education involved all of these important areas of a child's life.

Children grew up with the teachings from their parents, grandparents, elders, and other adults in the community. Young people were fortunate to have many significant adults in their lives. The family circle existed within the band or camp circle, and this communal life afforded a rich education for children.

Education was provided through direct instruction, modeling, demonstration, participation, and practice. These different ways of teaching guided activities that were developmentally appropriate. Young children learned many things through games, storytelling, and observation. Young girls had toy lodges and dolls. Boys had toy weapons. The roles of women and men were mimicked in play with toys. Children also had toys that were games. Boys and girls played shinny. Shinny game pieces included a buckskin ball stuffed with deer or elk hair and sticks with a curved, flat end piece. Goals were set up and the intention was to get the ball through the other team's goal by passing the ball on the ground to your team's players. Shinny was a favorite game that was played by both men and women.

As children became able to assist their parents in daily chores and activities, they learned through participation. Young boys accompanied their fathers and uncles hunting, and they learned multiple things needed to become successful hunters. The habitat and behavior of game animals and the respectful handling of the animal's carcass were learned along with the skills and methods of killing the animal. Maintaining the appropriate relationship with the animal families was modeled through the traditions of hunting.

Girls accompanied their mothers, grandmothers and aunts as they harvested plants. The women welcomed the plants and talked to them, thanking them for their gift of food or medicine or use in the household. The tradition of thankfulness and respect was taught along with the identification of the plants and the knowledge of where they grew and the time of season for harvesting them.

Children Learned at Play

(From Holmes, K. *Montana: Stories of the Land*. Helena, Montana: Montana Historical Society Press, 2008. P. 50 – 51. Used with permission.)

Like children everywhere, youngsters of the Northern Plains played many games and sports. By playing games, kids built strength and learned important skills for living. Boys staged mock hunts, bison jumps, and battles. Girls played kickball— similar to hackysack—kicking a skin ball stuffed with pronghorn hair as many times as they could without letting it touch the ground.

In wintertime men and boys played snow snake, using a carved stick about three feet long with one end shaped like a snake head. Contestants threw the snow snake as far as they could down a glazed ice track to see whose snake traveled the farthest.

The hoop game was also popular. Participants tossed a hoop made of a bent willow branch laced with rawhide, and tried to throw a spear through the center of the hoop, earning different points for each hole in the rawhide web of the hoop. Kids and adults joined in ball games, stick games, races, games of prowess (skill), and games of chance as the air rang with laughter and cheering.

Boyhood

(From *Land of the Spotted Eagle* by Luther Standing Bear with permission of the University of Nebraska Press. Copyright 1933 by Luther Standing Bear. Copyright renewed 1960 by May Jones. (Ch. 2 "Boyhood." New Edition. Bison Books. 2006. pp. 13; 14; 15-16; and 19.)

In Lakota society it was the duty of every parent to give the knowledge they possessed to their children. Each and every parent was a teacher and, as a matter of fact, all elders were instructors of those younger than themselves. And the instruction they gave was mostly through their actions – that is, they interpreted to us through actions what we should try to do. We learned by watching and imitating examples placed before us. (p. 13)

The way in which Lakota children were trained caused them to regard with admiration all those of wisdom and experience. All yearned for wisdom and looked for experience. For myself, I felt that if I grew wise, my people would honor me; if I became very brave, I should be like father, and if I could become a good hunter, it would please my mother. And so I thrived upon the thought of achievement and approval and I do not think that I was an unusual Indian boy. Dangers and responsibilities were bound to come, and I wanted to meet them like a man. I looked forward to the day of the warpath, not as a calling nor for the purpose of slaying my fellowman, but solely to prove my worth to myself and my people. (p. 14)

Never were Lakota children offered rewards or medals for accomplishment. No child was ever bribed or given a prize for doing his best. No one ever said to a child, 'Do this well and I will pay you for it.' The achievement was the reward and to place anything above it was to put unhealthy ideas in the minds of children and make them weak. Neither were lessons forced upon a child by an attitude of threat or punishment. There was no such thing as the 'hickory stick,' and any Lakota caught flogging a child would have been considered unspeakably low. (p. 15-16)

In teaching me, father used much the same method as mother. He never said, 'You have to do this,' or 'You must do that,' but when doing things himself he would often say something like, 'Son, some day when you are a man you will do this.' If he went into the woods to look for a limb for a bow, and forked branches for a saddle, I went too. When he began work I was sure to be close by, quietly observing with the keenest interest. (p. 19)

Supplemental Lists

Books

- *As Long as the Rivers Flow* by Larry Loyie (4th – 6th grade)
- *Away From Home: American Indian Boarding School Experiences* by Margaret L. Archuleta, Brenda J. Child, and K. Tsianina Lomawaima (5th – 12th grade)
- *Daughter of Suqua* by Diane Johnston Hamm (4th – 8th grade)
- *Education for Extinction: American Indians and the Boarding School Experience 1875 – 1928* by David Wallace Adams (10th - Adult)
- *Full-Court Quest: The Girls from Fort Shaw Indian School Basketball Champions of the World* by Linda Peavy and Ursula Smith (8th – 12th grade)
- *Home to Medicine Mountain* by Chiori Santiago (2nd – 5th grade)
- *Jim Thorpe: Original All-American* by Joseph Bruchac (6th- 10th grade)
- *Jim Thorpe's Bright Path* by Joseph Bruchac and illustrated by S.D. Nelson (3th – 5th grade)
- *The Middle Five: Indian Schoolboys of the Omaha Tribe* by Francis La Flesche (7th – 12th grade)
- *"Mush-hole": Memories of a Residential School* by Maddie Harpe (2nd – 4th grade)
- *My Indian Boyhood* by Luther Standing Bear (5th – 9th grade)
- *My Name is Seepeetza* by Shirley Sterling (6th – 10th grade)
- *My People the Sioux* by Luther Standing Bear. (7th – 9th grade)
- *Shin-chi's Canoe* by Nicola I. Campbell (2nd – 4th grade)
- *Shi-shi-etko* by Nicola I. Campbell (2nd – 4th grade)
- *Sweetgrass Basket* by Marlene Carvell (6th – 9th grade)
- *They Called It Prairie Light: The Story of Chilocco Indian School* by K. Tsianina Lomawaima (9th – 12th grade)

Poem

- "Indian Boarding Schools: The Runaways" in *Original Fire: Selected and New Poems* by Louise Erdrich (4th – 12th grade)
(Also found in the OPI Model Teaching Unit, Language Arts, Grade 4 For Joseph Bruchac's *Jim Thorpe's Bright Path*)

Music

- "[Bright Path](#)" by Jack Gladstone.
- "Took the Children Away" in *The Definitive Collection*, by Archie Roach. (K – 12th grade)

Films

- *Playing for the World: The 1904 Fort Shaw Indian Boarding School Girls Basketball Team* directed by John Twiggs
- *Rabbit Proof Fence* directed by Phillip Noyce
- *Where the Spirit Lives* directed by Bruce Pittman

Literary Genres

| Literary Genres | | |
|------------------------|--------------------------------------|---|
| Fiction | <i>Fantasy</i> | A story that is not considered traditional literature, which includes elements that are considered impossible such as magical creatures or super powers. Imagination and make-believe are what this genre is all about. |
| | <i>Science Fiction</i> | A type of fantasy usually set in the future, often including science and technology themes (robots, time machines, etc.) |
| | <i>Poetry</i> | Poetry is verse written to create a response of thought and feeling from the reader. It often uses rhythm and rhyme to help convey its meaning. |
| | <i>Mystery</i> | A suspenseful story about a puzzling event that is not solved until the end of the story. |
| | <i>Realistic Fiction</i> | A story using made-up characters that could happen in real life. |
| | <i>Traditional Literature</i> | Stories passed down over many generations. These could include oral traditions, parables, folktales, legends, fables, fairy tales, tall tales, and myths. Many stories in this genre have historical significance and all have cultural significance to the group who own them. Depending on the beliefs of the group that continues to tell and use these stories, they are not always presented as fiction. |
| Non Fiction | <i>Historical Fiction</i> | A fictional story that takes place in a particular time period in the past. Often the setting is real, but some characters and details are made up in the author's imagination. |
| | <i>Biography</i> | The story of a real person's life written by another person. |
| | <i>Autobiography</i> | The story of a real person's life that is written by that person. |
| | <i>Informational Text</i> | Texts that provide facts about a variety of topics (sports, animals, science, history, careers, travel, geography, space, weather, etc.) |

Bibliography

(Note: * denotes an OPI model lesson was developed and sent to school libraries. They are also available on the [Classroom Resources](#) webpage

Adams, David Wallace. *Education for Extinction: American Indians and the Boarding School Experience 1875-1928*. Lawrence, KS: University Press of Kansas, 1995.

Archuleta, Margaret L., Brenda J. Child, and K. Tsianina Lomawaima. *Away From Home: American Indian Boarding School Experiences*. Phoenix, AZ: The Heard Museum, 2000.

Bruchac, Joseph. *Jim Thorpe: Original All-American*. New York, NY: Penguin, 2006.

*Bruchac, Joseph, and S. D. (III) Nelson. *Jim Thorpe's Bright Path*. New York, NY: Lee & Low Books, 2004.

Campbell, Nicola I. *Shi-shi-etko*. Toronto, ON: House of Anansi Press, 2005.

—. *Shin-chi's Canoe*. Toronto, ON: House of Anansi Press, 2008.

*Carvell, Marlene. *Sweetgrass Basket*. New York, NY: Dutton, 2005.

[Classroom Materials at the Library of Congress](#). Library of Congress.

Confederated Salish and Kootenai Tribes. *Challenge to Survive: History of the Salish Tribes of the Flathead Reservation Unit I Pre-1800 From Time Immemorial: Traditional Life*. Edited by Julie Cajune. Vol. 1. 4 vols. Pablo, MT: Salish Kootenai College, 2008.

Erdrich, Louise. "Indian Boarding Schools: The Runaways," in *Original Fire: Selected and New Poems*. New York, NY: Harper Collins, Inc., 2003.

Gladstone, Jack. "Bright Path." *Buckskin Poets Society*. Comp. Jack Gladstone. 1993.

Hamm, Diane Johnston. *Daughter of Suqua*. Morton Grove, IL: Albert Whitman, 1997.

Harpe, Maddie. *"Mush-hole": Memories of a Residential School*. Toronto, ON: Sister Vision Press, 1993.

Holmes, Krys. *Montana: Stories of the Land*. Helena, MT: Montana Historical Society Press, 2008.

Jenkins, Sally. *The Real All Americans*. New York, New York: Double Day, 2007. (9th – 12th grade)

[Jim Thorpe Biography - Beginning On The Bright Path, Carlisle Indian, The 1912 Olympics, Chronology, Greatest Football Season - SELECTED WRITINGS BY THORPE](#).

Kulman, Linda. [Book Tours](#). NPR. July 31, 2007.

La Flesche, Francis. *The Middle Five: Indian Schoolboys of the Omaha Tribe*. Lincoln, NB: University of Nebraska Press, 1978. (7th – 12th grade)

Landis, Barbara. [Carlisle Industrial Boarding School](#).

Lomawaima, K. Tsianina. *They Called It Prairie Light: The Story of Chilocco Indian School*. Lincoln, NB: University of Nebraska Press, 1994.

*Loyie, Larry. *As Long as the Rivers Flow*. Toronto, ON: Douglas & McIntyre, 2002.

Marr, Carolyn. "[Assimilation Through Education: Indian Boarding Schools in the Pacific Northwest.](#)" *University of Washington Library*.

[Montana Office of Public Instruction Indian Education](#)

[Montana: Stories of the Land Companion Website](#)

Montana Tribal Histories: Educators Resource Guide and Companion DVD

Rabbit Proof Fence. Directed by Phillip Noyce. Produced by Miramax. 2002.

Peavy, Linda, and Ursula Smith. *Full-Court Quest: The Girls from Fort Shaw Indian School Basketball Champions of the World*. Oklahoma City, OK: University of Oklahoma Press, 2008.

Pelletier, Desiree. "Life in Residential Schools: A Response to Shirley Sterling's *My Name is Seepeetza*," [Language and Literature](#), Vol: 2, No. 2 (2001)

Playing for the World: The 1904 Fort Shaw Indian Boarding School Girls Basketball Team. Directed by John Twigg. Montana PBS, 2009.

[Raynor Memorial Libraries](#). 2007.

Roach, Archie. "Took the Children Away." *The Definitive Collection*. Comp. Archie Roach. 2004.

Santiago, Chiori. *Home to Medicine Mountain*. San Francisco, CA: Children's Book Press, 1998.

Standing Bear, Luther. *Land of the Spotted Eagle*. Lincoln NB: University of Nebraska Press, 1933, 1978, 2006

—. *My Indian Boyhood*. Lincoln, NB: University of Nebraska Press, 1931, 2006.

—. *My People the Sioux*. Lincoln, NB: University of Nebraska Press, 1975.

Sterling, Shirley. *My Name is Seepeetza*. Toronto, Ontario: Groundwood Press, 1992.

—. [Seepeetza Revisited: An Introduction to Six Voices](#). 1995.

[Teachers Page](#). Library of Congress.

[To Learn A New Way](#). Montana Historical Society.

Where the Spirit Lives. Directed by Bruce Pittman. 1989.

*Zitkala-Sa. [American Indian Stories](#). Lincoln, NB: University of Nebraska Press, 1921.

—. [University of Virginia Library](#). Edited by Judy Boss.