



# Unit 5: Animals and Habitat

## *Animals Are People Too*



Beaver Student  
Artwork by Cory  
McLean.

---

## Animals and Habitat Teacher Background Information

This unit focuses on the role animals play in Blackfoot, Kootenai, Salish, and Pend d'Oreille culture, and in the Crown of the Continent Ecosystem. Students who have done the other units will have an understanding of the connection between the mountains/valleys/water with the plants, and how those features influence the wildlife. This unit includes two lessons: 1) Painted Lodges- about tipi design and animal symbolism; and 2) Animal Research -for doing research on a Glacier animal.

---

The *At Home in this Place* DVD, in the Kootenai Audio section, has Vernon Finley, telling a grizzly story .

---

The Student Reading for Unit 5 begins with a paragraph from the St. Mary Visitor Center text about the Salish and Pend d'Oreille relationship with animals. The reading then contains a Blackfoot story about beavers and Kootenai story about grizzly bears. (The *At Home in this Place* DVD, in the Kootenai Audio section, has Vernon Finley, telling a grizzly story.) The students will also read about the wildlife of Glacier.

There are numerous park websites that can supplement the wildlife reading information. The park's [mammals web page](#) has a list of the over 60 species of mammals present in the park. It's just recently been discovered that there are three more species of [bats](#) that need to be added to that list! There are over 260 species of [birds](#), numerous species of [fish](#), six [amphibians](#), three [reptiles](#), an unknown number of [insects, and spiders](#) which are all part of the park's animal kingdom. For photos of some of these animals, the park's [student guide](#) has a digital library of copyright free images.

Since bears are such a charismatic animal that many people ask about, there are web pages about [bear safety](#), [bear lessons and facts](#), and the [bear research](#) in the park. The park's [bear trunk](#) is free to borrow (but has to be picked up in person) and contains pelts, claws, skulls, and other hands-on materials for K-12 grades. (Other park education trunks that may complement this unit include: [wolf trunk](#), mammal [skulls kit](#), and a [songbird kit](#).)



For beavers, use the *At Home in this Place* DVD to re-listen to the Blackfoot "It's Like Being Home" video clip about the triple divide watershed, the buffalo, and the beaver bundle. The online Glacier Activity Guide has a [Beaver Succession Mural Activity](#), with background information about beavers. Likewise, the [Meadow Madness](#) activity explores the changes in a beaver created meadow.

For the study of all wildlife and habitat types in Montana, the state's office of Fish, Wildlife & Parks has an animal [field guide](#) and a [Kid's Guide to Discover Montana's Ecosystems](#). It contains a [section on wildlife](#) use of major Montana forest habitat types.

Although it is not focused on a river in the park, the concepts and ecological information about riparian habitats, bull trout life cycles, and habitat restoration, in the [Explore the River Curriculum CD](#) (by CSKT Tribal Fish & Game focused on the Jocko River, ) are definitely pertinent to Glacier National Park fish habitat, cultural resources, and ecology. Similarly, [Bull Trout's Gift](#), discusses reciprocity and stewardship.

As indicated in Unit 4, the early Blackfoot, Kootenai, Salish and Pend

---

d'Oreille in their yearly cycles of movement, regularly used the area that is now Glacier National Park. Information in the introduction for Unit 4 also includes references from each tribe to their hunting and uses of wildlife -for food, tools, clothing, etc... The importance of animals for each tribe varied in degree depending on the species. (The importance of bison/buffalo to the Blackfeet is a good example.) Again, resources developed by the tribes and the MT Office of Public Instruction, IEFA are good sources for this. A new resource in 2015, the book "People Before the Park," has detailed information from the Blackfeet and Kootenai about their connection and use of park resources. As the Kootenai Culture Committee, CSKT writes in *Ktunaxa Legends*,

The sun and the Moon transformed all beings who chose to lie on this Earth into physical forms and assigned them a domain where they all had complementary roles. The concept of interdependency which maintains the delicate balance of the natural world is basic to our culture. The Ksanka have always relied on the laws of nature for survival and they continue to cherish and respect animals as equals.(xiii)

Wild animals are protected in Glacier National Park. Today, there is no hunting allowed in the park. For the millions of visitors who come to the park each year, seeing wildlife is the impetus and highlight of their trips. Here is the information from the St. Mary Visitor Center exhibits from the tribes for visitors to learn a bit about wildlife's cultural significance. Combined with the videos from *At Home in This Place*, some animal connections are described.



**At Home In This Place**  
DVD Content

Play Audio: **Blackfeet**  
- *The Story of the Wolf's Tail*

### **Blackfeet**

Animals were the original managers of this land, not people.  
- Rusty Tatsey, Blackfeet

A band of Blackfeet wintered along the east side of the mountains. The mountains provided refuge from the plains' blizzards and gave us access to the herds for hunting. We are Ni-tsi-ta-pi-ksi - this means "real people" and distinguishes us as human beings from the rest of Creation. We share the earth with four-legged animals, plants, rocks, and the earth itself. We call these ksahkomi-tapiksi (Earth Beings).

Wolf: to us, the wolf is not a predator. He was made for a reason, to help thin out the sick animals. We look to the wolf as a helper in this way.



**At Home In This Place**  
DVD Content

Play Audio:  
**Kootenai Story**  
- *The Grizzly Bear Story*

### **Kootenai**

Animals are people too.  
- Vernon Finley, Kootenai

There were basically three "periods" of time in Kootenai history: the spiritual period, the animal period, and the human period, after the creation of people. Inhabitants of the earth were interchangeable and time was not considered to be linear-sequential. Spirits, animals, and humans coexist and have shared experiences in the history of the earth. There is no hierarchy.

Elk, Kiṭq̄aḥi (mature bull elk): we have many names for elk - for every variation of age and gender, because it is so important to us.



**At Home In This Place**  
DVD Content

Play Audio:  
**Salish and Pend  
d'Oreille Story**  
- *The Coyote's Role*

## Salish and Pend d'Oreille

Animals are on a human-level relationship. There are songs to call them, thank them, praise them...for things that they taught you.

- Tony Incashola, Pend d'Oreille

The Salish and Pend d'Oreille draw upon a profound knowledge and understanding of our homeland, and upon a deeply spiritual relationship with plants and animals. Salish oral historian Pete Beaverhead said: "The people of long time ago ate roots, they ate berries, and they ate the meat of the animals...This is why the Indians were like the animals. They are close to the animals."

[Listen to Tony Incashola](#), Salish Cultural and Educational Leader, tell a Salish origin story of a time before the people were in this area. "The animals spoke for the land," and when the people came to the land, these people became the speakers for the animals.



Coyote, NPS photo  
(Glacier Student Guide  
CD).



## Unit 5 -Animals and Habitats

### Lesson 1

### *Painted Lodges*

#### **Materials:**

- Art & theme paper
- Colored pencils
- Suggested books:  
*People Before the Park* by Sally Thompson, Kootenai Culture Committee & Pikunni Traditional Association;  
*Tipi: Home of the Nomadic Buffalo Hunters* by Paul Goble; *The Tipi: Traditional Native American Shelter* by Adolph Hungrywolf



Blackfeet Chief (no name recorded with photo) on horse (Glacier NP Digital Image Library).

#### **Lesson At A Glance**

Students learn about the uniqueness of lodge designs and connection with animals. They use art skills to design their own lodges, write explanations of, and share designs. An optional activity is to construct a scale model lodge.

#### **Objectives**

Students will be able to:

- Listen to audio recordings of tribal leaders and elders telling traditional animal stories.
- Discuss difference between cultures with relation to animals.
- Recognize the special significance and variation of painted lodge designs within Indian cultures and discuss why wild animals might be portrayed on a lodge.
- Name the three animals that occur in the traditional Blackfeet, Kootenai, Salish, and Pend d'Oreille stories from the student reading and give a unique characteristic of each of those animals.
- Explore what requirements a lodge had to have for the lifestyle of peoples who moved seasonally and the design to meet those requirements.
- Optional: use math skills to construct a scale model lodge.

<b>Time Required</b>	Two 50 minute periods - one for reading and discussion, one for drawing, writing and presenting. Additional time if making models.
<b>Vocabulary</b>	Maltese Cross, Medicine Lodge, pigments, Plains Culture, Plateau Culture, protocol, symbols, tipi.
<b>Teacher Preparation/ Background</b>	Assign student reading (could also wait and do reading with Lesson 2). Collect books and photographs of tipis. Decide if the math option is to be included and set aside time/materials for that. Have audio recordings ready to play.
	<p>For Kalispell area schools, the Hockaday Museum has a <a href="#">Traveling Medicine Show</a> and a <a href="#">“Home on the Plains” traveling trunk</a> which includes a model tipi, prints of tipi designs, reference materials, and several tipi activities (including a drawing lesson similar to this one). The Glenbow Museum has a short <a href="#">video of a tipi being set up</a>. The introduction for the video on the Glenbow website says, “Tipis are incredible structures. They are warm in the winter and cool in the summer. They can withstand winds that blow at over 100 kilometers an hour. Tipis are portable and can be easily set up and taken down. Although we live in houses today, we still put up our tipis for special ceremonial occasions.” In addition, the Glenbow website has a searchable database to find collection items that can be used to find tipi images/artwork.</p>
	<p>The MT Office of Public Instruction IEFA has a <a href="#">“Long Ago in Montana” video and lessons</a>. It includes Blackfeet, Kootenai, Salish, and Pend d’Oreille talking about lifestyles in the past. One section is specifically about shelter. In it, Vernon Finley talks about the tule mat shelter. For older students, the Havre Public Schools has a lesson, <a href="#">Mathematics with Native American Tepees</a> focused on the mathematical/engineering design of the tipi.</p>
	<p>Much of the background information provided below was from the original <i>Work House</i> lesson, and came from generalized readings on lodges and the traditions behind painted lodges (see bibliography). Thank you to Hockaday Museum for sharing their “Draw Your Own Tipi Design” lesson for confirmation and comparison. Symbolism and design varies significantly from tribe to tribe, band to band, and from individual to individual. This activity is intended to make students aware of the special significance of painted designs within Indian cultures.</p>
	<p>It would be a mistake to think that all tipis (also spelled tepee and teepee) in the Plains culture and the adjacent Plateau culture were painted tipis. In fact only about ten percent of lodges were painted and the design was considered to be something deserved by the individual who used it. Often the design was given to a deserving and distinguished individual through a vision from a medicine spirit. Just as often, the design was passed on by a distinguished individual through his family. It was sometimes possible to purchase a tipi or design from one who had earned it, but the purchaser had to be worthy of the design and had to honor the responsibilities and ceremonials that came with it.</p>
	<p>The pigments for the paints used on the tipis were obtained by gathering, manufacturing, and trading with tribes from all over the west. One tradition</p>



Porcupine Student  
Artwork by Joe Welker.

tells how the Chief Beaver gave the knowledge of the locations, methods of preparation, and symbolism behind all of the pigments to the people. Clearly each substance, hue, and shade did have special meaning. The paint itself was valuable and significant.

The Blackfeet have design elements specific to certain parts of the lodge. The bottom of the tipi represents the Earth. The design of the bottom band of the tipi might have mountain peaks, rolling foothills, or gently undulating prairies. Sometimes the bottom band would include one or two rows of bright circular shapes called dusty stars. These represented the puffballs that sprang up overnight like magic on the prairies. Some believed that the puffballs were fallen stars.

The broad central portion is reserved for portrayal of sacred medicine animals, medicine objects, or other protective spirit powers. The top represents the heavens. Within that band, the Sun, the crescent Moon, the Morning Star, and important constellations are depicted. For the Blackfeet, the Morning Star was represented by a symbol resembling a Maltese cross. The cross looks like a butterfly or a buffalo vertebra.

Whatever the decorations might be on a lodge, one can be assured that they are of cultural and spiritual importance. In addition, a great deal of protocol goes along with the placement of tipis, the internal arrangements, how they are put up, taken down, and transported. Contact the tribes for someone to visit your school to do a presentation about tipis. The *People Before the Park* book has Blackfeet tipi information on p. 140-141 (Stormmaker's Tipi story), and pp. 152-155 with information on making and setting up lodges (Thompson, 2015).

The Kootenai tipis today are not painted as they were years ago. The Kootenai Indians painted animals and birds on their tipis+. The kind of animal painted on a tipi meant the owner's spirit was like that particular animal. It may have been a bear, deer, buffalo or some other animal or bird.

Some tipis were painted with a ripple design, a symbol of green grass. Other designs were mainly for decorative purposes, more or less to beautify the tipi.

-*People Before the Park*, p. 88 notes: adapted from the Kootenai Culture Committee's *How Marten Got His Spots*, n.p.

## Procedures

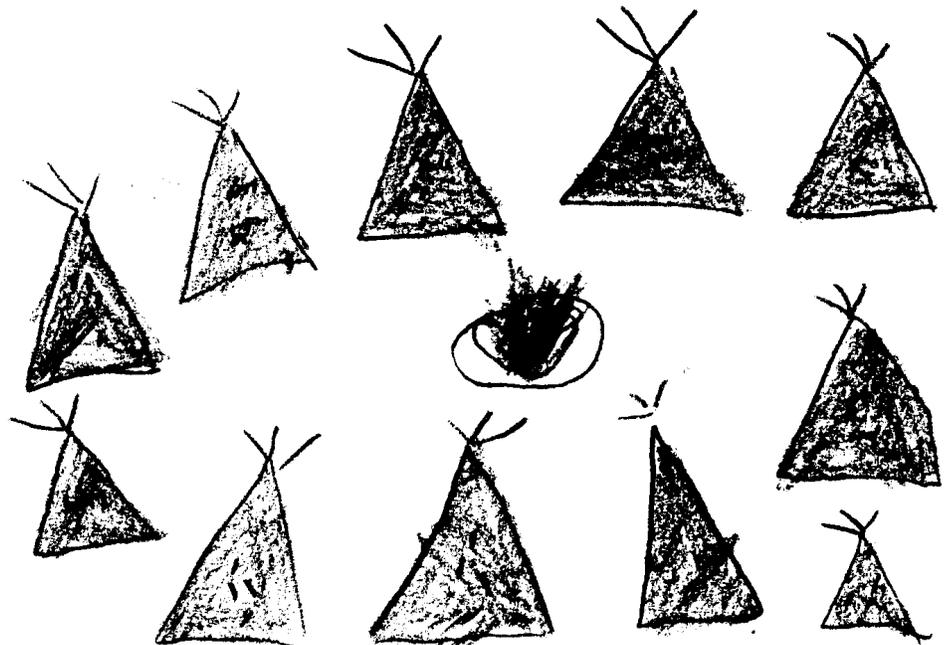
1. Assign students the reading for unit 4 and use the discussion questions to begin a conversation about how different cultures relate to animals. Do students have pets? Livestock? Are they hunters? Are animals important to them? In what way (s)?
2. Play the audio recordings from the Tribes of these animal stories. How does each of the stories relate that animal's importance to the people?
3. With the background information provided and any other you might want to add (with respect to American Indian culture about tipis) have each child

**Procedures Continued** draw a lodge with a design that depicts a place or an animal of special importance to them. They should use symbolic designs to represent the animals. Remind students not to copy an actual tipi design since they are considered sacred by many tribal members. (Optional: challenge for older students is to have them do the math to create their tipis to scale and then add designs.)

**Writing Extension** When the students have finished their drawings, have them write short essays explaining the significance of the personal symbols they have included on their lodges.

**Reflection and Assessment** Encourage the students to show and explain their lodges to the rest of the class. If students are willing, collect the pictures and essays, put them into a binder or book to share. Could they make a school-wide display? Could they compare and contrast tipi design and construction in the past with modern tipis? Other tent/shelter designs used today? How have the materials changed and why?

- Action Project/ Field Trip Extension**
- Some students may be interested enough in this idea to build a three-dimensional diorama, putting tipis and other kinds of lodging in a natural setting. It would be interesting to see local topographical features and indigenous plants and animals included.
  - Many schools have purchased their own tipis and put them up at their schools.
  - Visit a tribal business or organization that uses tipis and can give students a demonstration of tipi etiquette and other information.
  - [Glacier Institute](#) - fire ecology and other education programs for students and adults. Both education sites have tipis.
  - [Guided Tours in Glacier National Park](#) - various concession operated.
  - Flathead Community of Resource Educators (CORE) - [outdoor education guide for field trips in the Flathead Region](#).
  - [Family Forestry Expo](#) and [River Honoring](#) - organized annually, target specific grades and include information about native wildlife.



Tipi Student Artwork  
by Katie Roling.

---

## Additional Resources

- Contact the tribes for speakers or more opportunities to learn about tipis and shelters. [Salish -Pend d'Oreille Culture Committee](#)- Phone: (406) 745-4572. [Kootenai Culture Committee](#) - Phone: (406) 849-5541 . [Blackfeet Community College Cultural and Language Division](#) - Phone (406) 338-5441.
- [Hands on History Footlockers](#), MT Historical Society, especially pertinent are the “Land of Many Stories” Footlocker - about Glacier NP with 4th grade lessons on mapping, place names, and art. Also the “Lifeways of Montana’s First People” - has a trading activity that highlights the importance of beaver pelts.

## MT Content Standards Unit 5: Lesson 1, page 83

Montana Common Core Standards—English Language Arts

CCRA.SL.1. Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others’ ideas and expressing their own clearly and persuasively.

CCRA.SL.2. Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

CCRA.SL.4. Present information, findings, and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose, and audience.

Standards for Literacy in History/Social Studies, Science, and Technical Subjects

CCRA.RH/ST.1. Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

CCRA.RH/ST.2. Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.

CCRA.RH/ST.4. Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.

CCRA.RH/ST.6. Assess how point of view or purpose shapes the content and style of a text. (Identify aspects of a text, including those by and about American Indians, that reveal an author’s point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).)

CCRA.RH/ST.7. Integrate and evaluate content presented in diverse formats and media, including visually and quantitatively, as well as in words.

CCRA.RH/ST.9. Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

CCRA.RH/ST.10. Read and comprehend complex literary and informational texts independently and proficiently.

Montana Standards for Science

Science 1.1.6. Identify, compare, explain ... how observations of nature form an essential base of knowledge among the Montana American Indians.

Science 3.3.1 Identify that plants and animals have structures and systems that serve different functions for growth, survival, and reproduction.

---

**MT Content Standards  
Continued**

Montana Standards for Social Studies

Social Studies Standard 1. Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

Social Studies Standard 3. Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement, and regions).

Social Studies Standard 4. Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

Social Studies Standard 6. Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

Indian Education for All Seven Essential Understandings Regarding Montana Indians

Essential Understanding 1 —tribal diversity

Essential Understanding 3 —importance of oral traditions

Essential Understanding 6 —history is subjective



## Unit 5 - Animals and Habitats Lesson 2

### *Animal Research*

#### **Materials:**

- Theme and art paper
- Pencils, colored pencils
- Internet access, encyclopedias, wildlife books, and particularly books about the animals of Glacier National Park, as well as *People Before the Park* by Sally Thompson, Kootenai Culture Committee & Pikunni Traditional Association



Mountain Goat at Logan Pass (“Parks In Focus” photo, Glacier trip, 2010)

#### **Lesson At A Glance**

Students discuss human-animal relationship, choose animal for research, answer animal research questions, illustrate and share research.

#### **Objectives**

Students will be able to:

- Discuss difference between cultures with relation to animals.
- Use guiding questions to conduct effective research about animal species living in Glacier National Park.
- Illustrate their animal research.
- Communicate the results of their research with others.

#### **Time Required**

Two 50 minute class periods - one for reading/discussion, choosing animal and starting research. One to finish research and write report with animal illustration. More time needed for extension activities.

#### **Vocabulary**

Carnivorous, environment, herbivorous, omnivorous, reproduction.

## Teacher Preparation/ Background

Assign student reading. Get books for student research. Mark specific reference pages in suggested books. Arrange internet access and download the “[Animal Field Guide, Flathead Reservation Riparian Species](#)” App if applicable. Review the websites referenced in the introduction for this unit. You may want to compile a list for students to use in their research or make it into more of a “webquest” with the websites provided. Have questions for research ready to handout/display and a completed example (or grading rubric if applicable) to show students of the expected report results from their research.

## Procedures

1. Students should do the [Student Reading for Unit 5](#) before starting this lesson. Use the “Checking for Understanding” questions to focus on the lesson objectives of exploring how people relate to animals, especially wild animals and the idea of sharing the Earth with other creatures. Included in the objectives is for students to realize that different people and cultures all relate differently to animals. In doing their animal research, they should be thinking of their relationship or beliefs/feelings toward wild animals and why they feel that way. How do the different ways people feel about animals influence national parks?
2. Let student know that they are going to learn more about the wild animals in Glacier National Park by creating research reports of a favorite animal that they are certain lives in Glacier National Park (and if going on a field trip, one that they would like to see on their visit). Be sure that they have a second choice so that there are not duplicates. The instructor may wish to specify animals that would frequent beaver habitat, or that would live in a burned forest, or that appear in a traditional Blackfeet, Kootenai, Salish or Pend d’Oreille story (or that conform to some other precondition). There are numerous references to uses and importance of specific animals found in Glacier National Park by the Kootenai and Blackfeet in the book, *People Before the Park*. There are also a variety of books in the Blackfeet Reading Series and from the Salish and Kootenai Culture Committees of animal stories. The [Fire on the Land](#) DVD from CSKT has a section on wildlife, and [Bull Trout’s Gift](#) and [Explore the River](#) from CSKT has information on animals. If students have access to Apps, the CSKT Riparian Animals Field Guide is a result of CSKT putting all their animal research together in one place for people to use- could your students make an App for Glacier?
3. Go over the “Questions for Animal Research” to make sure students understand what they should be trying to find out about their animal. (Perhaps having a sample to show or one from a previous year’s student will help). Show the students how to find resources in the library, and walk through the [Montana Field Guide](#) on-line to help them begin their research.
4. Ask students to illustrate their writing on a separate piece of art paper. Some students may find research more to their liking if they are allowed to draw the picture first. (There are animal coloring book pages on the park website.)
5. For advanced students, have them make a movie documentary of their animal research. Here is an example the park received from a student who did research on [wolverines](#).

---

## Questions for Animal Research

### Questions for Animal Research

1. Give the common name and scientific name of the animal you have chosen to research (and if you wish, the Blackfoot, Kootenai, Salish-Pend d'Oreille name). Give a physical description of the animal.
2. How does this animal reproduce? Are the young born alive? Are they hatched from eggs?
3. How does this animal care for its young? Do parents supply food directly? Do they nurse them? Are the young taught to find food or are they left on their own?
4. What does this animal eat? Does it eat plants and animals (omnivorous)? Does it eat only plants (herbivorous)? Does it eat only animals (carnivorous)? The Glacier National Park Teacher's guide has a chart of "Who eats Whom" other activities to learn about Glacier's wildlife.
5. How does this animal move about? Does it fly, walk, crawl, etc.?
6. In what kind of environment does this animal live? Does it live on the ground, in the air, in water, or in a combination environment? Does this animal prefer special terrain such as alpine tundra, marsh, open meadow, forest, stream, etc. ?
7. What other interesting observations can you make about this animal?
8. Draw the animal in an appropriate environment on a separate sheet of art paper.

## Writing Extension

When writings have been edited and drawings are completed, have the students present their reports and pictures to each other in order to share knowledge of all the animals. Choose a title and help students assemble their reports and art in a book - maybe even a field guide for a trip to Glacier!.

## Reflection and Assessment

Play the Animal Story Guessing Game. After students have presented their stories, have them take turns telling animal stories that give vital information, except name and physical description, about some animal that lives in the park. The other students ask for clues and guess which animal is being described.

Play an animal pantomime game. Have students take turns doing a silent imitation of animal behavior until the other students successfully guess which animal they are imitating. Both of these activities are fun for students and provide a good review.

---

## Action Project/ Field Trip Extension

- Play traditional American Indian games. Contact the [International Traditional Games Society](#) to obtain lesson plans and game kits. How did these games help children learn the skills needed to improve their observation skills of animals?
- [Family Forestry Expo](#) and [River Honoring](#) - organized annually, target specific grades and include information about wildlife.
- Invite someone from the local community or tribal government to discuss wildlife management in your area. Compare local management objectives with the National Park Service objectives.
- Invite an elder to your class to talk about wildlife experiences he/she may have had in the past.
- Contact the wildlife division for one of the Reservations and ask if it's possible to arrange a speaker or a field trip.
- [Ranger-Led Field Trips and Service Learning Projects](#) in Glacier National Park. The park's [Citizen Science](#) program has service learning field trips involving wildlife observation for high school students.
- [Self-Guided Field Trips](#) in Glacier National Park.
- [Glacier Institute](#) - fire ecology and other education programs for students and adults. Both education sites have tipis.
- [Guided Tours in Glacier National Park](#) - various concession operated.
- Flathead Community of Resource Educators (CORE) - [outdoor education guide for field trips in the Flathead Region](#).

## Additional Resources

- Research the ten thousand acre Grizzly Bear Conservation Area in the Mission Mountains Tribal Wilderness by contacting CSKT's Division of Fish, Wildlife, Recreation, & Conservation.
- Fire on the Land DVD - contains information about wildlife and fire.
- [Glacier Education Trunks](#) available to borrow that have wildlife connections: Songbird Trunk, Fire Works Trunk, Mammals Kit, Bear Trunk, Wolf Trunk.
- [Glacier NP Student Resource Guide](#) - has copyright free images of Glacier wildlife, fact sheets about the plants and animals, podcasts about bear research and Citizen Science, resource bulletins about various animals, coloring books, alphabet books, and much more.
- [What's for Dinner?](#)- MT OPI- IEFA, Science grade 1
- Browning Public Schools has a *Blackfeet English Language Animal Coloring Book*.
- [Montana Skies, Blackfeet Astronomy](#) - Lesson about Milky Way and more Blackfeet Stories.
- Look at a copy of Glacier National Park's [Bear Management Plan and Bear Management Guidelines](#) and discuss them.
- [Montana State Park's](#) Indian Education for All Lesson plans associated with state parks in Montana.
- [Flathead Community of Resource Educators \(CORE\)](#) - list of education trunks available from various organizations across the state. Also links to various education resource providers in the Flathead Region.

---

**MT Content Standards** Unit 5: Lesson 2, page 87

Montana Common Core Standards—English Language Arts

CCRA.SL.1. Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

CCRA.SL.4. Present information, findings, and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose, and audience.

CCRA.SL.6. Adapt speech to a variety of contexts and communicative tasks, demonstrating command of formal English when indicated or appropriate.  
Standards for Literacy in History/Social Studies, Science, and Technical Subjects

CCRA.RH/ST.1. Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

CCRA.RH/ST.4. Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.

CCRA.RH/ST.6. Assess how point of view or purpose shapes the content and style of a text. (Identify aspects of a text, including those by and about American Indians, that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).)

CCRA.RH/ST.7. Integrate and evaluate content presented in diverse formats and media, including visually and quantitatively, as well as in words.

CCRA.RH/ST.9. Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

CCRA.RH/ST.10. Read and comprehend complex literary and informational texts independently and proficiently.

CCRA.WHST.2. Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.

CCRA.WHST.4. Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

CCRA.WHST.7. Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.

Montana Standards for Science

Science 1.1.6. Identify, compare, explain ... how observations of nature form an essential base of knowledge among the Montana American Indians.

Science 3.3.1 Identify that plants and animals have structures and systems that serve different functions for growth, survival, and reproduction.

Montana Standards for Social Studies

Social Studies Standard 1. Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

Social Studies Standard 3. Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement, and regions).

Social Studies Standard 4. Students demonstrate an understanding of the

---

**MT Content Standards** effects of time, continuity, and change on historical and future perspectives  
**Continued** and relationships.  
Social Studies Standard 6. Students demonstrate an understanding of the  
impact of human interaction and cultural diversity on societies.  
Indian Education for All Seven Essential Understandings Regarding  
Montana Indians  
Essential Understanding 1 —tribal diversity  
Essential Understanding 3 —importance of oral traditions  
Essential Understanding 6 —history is subjective