

Native Americans in New England Curricular Project

Title: Indian People Still Exist: Bridging the knowledge-gap that may persist among elementary school children to show the continuous link between 17th Century Patuxet Wampanoag to Present-Day Wampanoag

Grade Level: 2nd Grade

Subject Area Focus: Social Studies

Estimated Number of Days to Complete: 4

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District Private School

State Maryland

Date Submitted July 2015

*This lesson plan will be submitted for inclusion into an on-line database of curricular projects for the NEH program Native Americans in New England.

Curricular Project Summary: (Please write a brief overview summary of the curricular project in 150 words or less.)

During a fall unit within the Second Grade “Journeys” social studies curriculum, students focus on the 1620/21 “encounter,” exploring the differences between aspects of daily life of the English and Wampanoag People, as well as the story about [according to current scholarship] their encounter and subsequent “Harvest Feast”.

The following unit addresses the fact that although many of the Wampanoag traditions have been absorbed into mainstream society and even disappeared, some have been maintained. The Wampanoag project to revitalize their language is a concrete and meaningful example of how not only do “Indians still exist today,” but that aspects of their culture still live on. This will be addressed in light of the fact that all cultures, including those with which the students identify, evolve in order to survive throughout technological and other influences over time.

Desired Results/Objectives

1. **Essential Questions/Historical Questions:** What is a traditional aspect of Wampanoag culture that lives on today in daily life? What are some aspects of the Wampanoag language that reflect their culture?
2. **Objectives:** By the end of this project what will students know, understand and be able to do?

Students will know...

- Indians still exist.
- Wampanoag people maintain some of their traditional ways while adapting them to 21st century daily life.
- Wampanoag people are revitalizing their language in order to keep this important aspect of their culture alive.

Students will understand...

- All cultures evolve over time.
- Cultures maintain some of their fundamental traditions even as they evolve.
- It is important to Wampanoag people to revitalize their language.

Students will be able to...

- Name some elements of what makes up “culture.”
- Name and present some aspects of their own cultural traditions that have changed over time, and that have stayed the same.
- Recognize some aspects of Wampanoag traditions that have vanished, some that have changed over time, and some that have stayed the same.
- Use descriptive and relational language to name a variety of mini-habitats/ areas of land on school campus, to simulate Wampanoag place-naming patterns.

3. Transfer Goal:

Students will understand the importance of maintaining cultural traditions, as well as recognizing that traditions change over time.

Assessment/Evidence

Performance Task or Assessment used to gauge student learning: (Please describe)

Students will brainstorm the elements that comprise culture. Each will contribute to a class chart using a post-it note.

Students will draw and describe traditions within their own family culture that have changed over time.

Students will name, draw and describe certain Wampanoag traditions that have changed over time.

Students will describe mini-habitats on campus (specifically, the area around their “adopted trees” from year-long science curriculum on trees) using relational and descriptive language, in order to gain a general “feel” for the basis for Wampanoag naming.

Pre-Assessment:

Facilitate a group discussion about differences between the Wampanoag and English peoples of 1620s that students learned about in previous weeks. Provide “Culture and Traditions” worksheet whereby students sort list of items into cultures: 1620 Wampanoag, 1620 English, 2015 Sandy Spring Friends School, General World/USA culture; students name, describe and draw three traditions from their own family that they experience at bedtime, on a holiday, on summer vacation

Formative Assessment:

Students will document a few traditions that have changed over time in a variety of cultures to which they, or others, belong (school, family, ethnicity, religious group, nation).

Students will contribute to discussions and brainstorming sessions sharing what they already know about Wampanoag culture, and what they want to know about the culture as it is today, and afterwards, what they have learned and any further questions they now have.

Students will create meaningful terms (names) related to the micro-habitat that their “adopted” tree is found on campus, similar to the relational and descriptive language used by Wampanoag people to designate place names

Other Assessment Evidence:

Classroom participation in discussions

Learning Plan

Lesson Summaries: (add lessons if necessary)

Lesson 1: **“What do we mean by “culture?”** Review of cultural attributes. Review 400+-year-old traditions of Wampanoag and English peoples, brainstorm other cultures – including the school culture, family culture, ethnicities

Lesson 2: **“How Have Some Traditions Changed Over Time?”** Compare traditions in students’ cultures that have remained the same and that have changed over time. Do the same for Wampanoag culture

Lesson 3: **“The Wampanoag Language is Alive”** Wampanoag Language is being taught to Wampanoag children and adults to keep this aspect of their culture alive/ Show interviews and samples from WLRP website

Lesson 4: **“Creating Descriptive Place Names”** Based on Wampanoag place names, name the areas where students’ adopted trees are found

Learning Activity Details:

LESSON 1

Materials/Resources Tools: White board/markers; post-it notes & pencil; large chart paper; Books, *Harvest Feast* and/or *Tapenum’s Day*; “Culture and Traditions” worksheet

Historical Question/Essential Question: What is culture? What do we know about the English and Wampanoag Cultures during the time of their Harvest Feast? How are these cultures different?

Lesson 1 Details

Lesson Opening: Remind students of the two 17th century cultures previously studied, English and Wampanoag. Elicit conversation of how these cultures are different. Use *Harvest Feast* (already read aloud) and/or *Tapenum’s Day*, as a reference. Provide post-it notes for students to add to a class chart comparing components of each culture. For example, under Wampanoag, a student might place a post-it that says “Mishoon for traveling on rivers made by burning out the inside of a tree trunk” and under English 1620s, one that says “Sailboat over the ocean”

During the Lesson: With the full group, review the student-made post-it chart. Using it as a basis for discussion, ask what we mean by the word “culture.” For the above example, mention that these

examples would both fall under the “Modes of Transportation” category. Elicit a wide range (language, clothing, education, transportation, religion, etc.). Teacher may need to fill in where there are gaps. For example, it is unlikely that the second graders will think of “Land Use” concepts on their own, but when reminded, will understand that the Native cultures did not have the same concept of land ownership and usage as the Europeans. Keep a list of these elements that make up culture.

Then discuss the word “tradition.” Generate some examples of cultural traditions using the following questions about family, school, ethnic, national, and religious cultures:

- What is one tradition you have in your family?
- What is one we have at this school?
- What is one that you know about your family background?
- What is one tradition observed in this country?
- Do you practice a religion with a particular tradition?

Provide one example for each category if the students have difficulty doing so. Each student will then complete the Culture/Traditions worksheet.

Lesson Closing: Share results of page 2 of worksheet in group or with a partner (family traditions)

LESSON 2

Materials/Resources Tools: Photos; Book, *Cranberry Day* (or *Clambake*), “Changing Traditions” worksheet

Historical Question/Essential Question: How has the Wampanoag culture evolved over time? Do some of their traditions still exist in their culture today, and in what ways?

Lesson 2 Details

Lesson Opening: Show pictures of Native people, ask, “Which are Native Americans, which are not?” Include those in traditional regalia and contemporary dress. Discuss the fact that just as we do not dress the way our ancestors dressed, nor, logically, do Native peoples. (Optional: Also show photos of 17th century European compared to 21st century European American.) This does not mean we don’t exist!

During the Lesson: Read aloud *Cranberry Day*. Afterwards, list which aspects of the boy’s life reflect his culture nowadays (individual desks, baseball cap, computer, etc.); list which aspects of his culture have remained constant (respect for living things, cranberry harvesting) and which have changed (using oxcart, using scoop vs. hand picking). Organize the responses into a chart: “New Ways/Old Ways/Changed Ways.” Elicit the understanding, through examples from students’ cultures, that this change is common to ALL cultures. (OR use *Clambake* book in similar way)

Ask students, “What traditions have changed over time in your lives?” (I will use example from personal life: German tradition of giving a “cone” (“Zuckertute”) on the first day of Kindergarten has evolved into giving one to both children on the first day of school every year. The contents of the cone have evolved

too.)

As homework (in order to have support from parent/guardian), students will think of and document two traditions that have evolved over time in any culture to which they belong (school, family, ethnicity, religious group, nation, etc.). Provide “Changing Traditions” worksheet to document.

Lesson Closing (the next day): Share above traditions worksheet in full group. Ask them to imagine what it would be like if these traditions no longer existed.

LESSON 3

Materials/Resources Tools: Internet sources, white board, optional: student access to internet (eg., ipads or Chromebooks)

Historical Question/Essential Question: Why do the Wampanoag people want to revive their language and keep it alive in future generations?

Lesson 3 Details

Lesson Opening: Ask students if they know what language Native peoples speak (English) Discuss that they did not always speak English. Hundreds of tribes means that Native peoples spoke hundreds of languages spoken, and that these languages are grouped into general linguistic families. Some of these languages are still spoken but many are not.

Ask, “What do you think the word Wopanaak means?” (It is the Wampanoag word for Wampanoag)

Refer to this map with links to the variety of languages and regions:

<http://ourmothertongues.org/LanguageMaps.aspx>

Ask, “What other Wopanaak words do you remember?” (students will likely name the words learned during the Encounter and Harvest Feast lessons, such as mishoon, pompion, wetu, etc.) Record words and meanings on white board.

Provide a general explanation of the history of the language; how by mid-1800s it had died out and is slowly being revived. (This story can be brought to second grade developmental level.) Show the video clips of three Wampanoag people discussing their language:

<http://ourmothertongues.org/language/Wampanoag/12>

To hear samples of a *related* Algonkian language, choose a selection from the Mohegan Language Project website (explain how these two languages are in the same family, and many of the Algonkian speaking peoples understood one another’s languages): <http://www.moheganlanguage.com/>

Lesson Closing: Based on the interviews we heard, discuss the reasons why people feel it is important to revive their language. If any students speak a second language at home, or regularly hear a family member from another generation speaking a language they do not speak themselves, they may potentially add a helpful dimension to this conversation. Optional: using available technology, guide students as they access Scholastic Website to locate specific Wampanoag words.

<http://www.scholastic.com/teachers/lesson-plan/thanksgiving-lessons-grades-prek-2>

Lesson 4

Materials/Resources Tools: Clipboard, pencil, Internet access, art supplies

Historical Question/Essential Question: How can we apply the basic aspects of the Wampanoag language to name places around us, by using descriptive language?

Lesson 4 Details

Lesson Opening: Show the list of place names on the “Fun with Words” link from the Wampanoag Language website. Students may take turns reading the descriptive names aloud. Some of the terms may require explanation. <http://www.wlrp.org/fun-with-words.html>

Also, to increase exposure to descriptive place naming, share the information on this Mohegan Language website providing a list of place names in New England and their English translations. As mentioned above, Mohegan is another language within the Algonkian language family.

<http://www.moheganlanguage.com/Default.htm>

During the Lesson: Discuss how the Wampanoag (and Mohegan) place names seem to be created, using descriptive sensory and locative words. Discuss the fact that is clear that the Native peoples really understood the details about the land around them, through experience living and working in, on, and with the land. In contrast, sometimes we walk through our environment without really noticing where we are. Tell the students that we will be practicing closely observing and then naming some areas of the land around us.

First, practice together as a group: locate and describe various spots within and around the classroom. Encourage students to use their senses and keen observation skills. To elicit precise language, brainstorm potentially useful words in the following categories: Relationship to something (e.g., near, around, far from, under, between) and Adjectives (e.g., narrow, wide, bright, damp, curvy, straight) For example, our “back room with windows” could be called “Narrow space closest to daylight.”

After a few examples with the group, lead students outside (with clipboards and pencil) to mini-habitats on campus. In partners, they try to come up with a plausible name for their specific area. They may need to bring back a few ideas and mull these over before finalizing a name. (Note: for my purposes, each pair has been studying a particular tree in a year-long science unit; students will go to their individual tree and use this area. For example, a sycamore is next to the main road. A river birch is near a sunken ditch close to dense brush and tall grasses.) If the habitats are too similar to one another, adjust the class options for more variety.

Back in the larger group, students will finalize and present their location names. (Variation: If students are familiar with one another’s locations, the presentation could be done in a “guessing game” format.) Finally, students will create an illustration of their named site for display, using art supplies of your

choice.

Lesson Closing: Students share their illustrations

Materials and Sources Used

What primary source(s) is/are being used (full citation)? Please annotate each source.

1. "Our Mother Tongues | Language Maps." *Our Mother Tongues | Language Maps*. N.p., n.d. Web. 18 July 2015.
<http://ourmothertongues.org/languagemaps.aspx>

This site shows a map of the US and links to some of the Native American tribes with information about their languages.

2. "Our Mother Tongues | Wampanoag." *Our Mother Tongues | Wampanoag*. N.p., n.d. Web. 18 July 2015.
<http://ourmothertongues.org/language/Wampanoag/12>

Short videos of three Wampanoag tribal members, Vernon Lopez, Mae Alice Baird, Waylon Madison Sauer, and Eva Blake. This is a powerful element of this unit, especially the interview of Mae who, in the film, is close to the target age of the students.

3. "Fun With Words." *Wôpanâak Language Reclamation Project*. N.p., n.d. Web. 18 July 2015.
<http://www.wlrp.org/fun-with-words.html>

List of place names, from Wampanoag Language Reclamation Project website. The list shows their descriptive English translations as well as the Wampanoag name.

4. "Mohegan Language Project." *Mohegan Language Project*. N.p., n.d. Web. 18 July 2015.
<http://www.moheganlanguage.com/Default.htm>

Although not Wampanoag per se, Mohegan is also from the Algonkian language family. This website offers many audio samples, giving a sense of the sounds of the language. Students can click on individual words within different categories ie., animals, jobs, etc. Additionally, there is a word document on the site which shows place names in Connecticut and their descriptive English translations, including one that involves the sense of hearing ("There is a Bad Noise," referring to a manufacturing town, perhaps the sound of factories).

5. "Native American Perspective: Fast Turtle, Wampanoag Tribe Member | Scholastic.com." *Scholastic Teachers*. N.p., n.d. Web. 18 July 2015.

<http://www.scholastic.com/teachers/article/native-american-perspective-fast-turtle-wampanoag-tribe-member>

First person account by Fast Turtle (from Scholastic Website); this is a bit advanced for second grade, but with adult help or abridged reading aloud, there is some good information:

What secondary sources are being used (full citation)? Please annotate each source.

Internet

1. "Wampanoag Tribe - Wampanoag Celebrations." *Wampanoag Tribe - Wampanoag Celebrations*. N.p., n.d. Web. 20 July 2015.

http://www.wampanoagtribe.net/pages/wampanoag_education/celebrations?textPage=1

This page has good background information on the Wampanoag about the Cranberry Festival.

2. "Plimoth Plantation - Online Learning Center." *Plimoth Plantation - Online Learning Center*. N.p., n.d. Web. 20 July 2015.

<http://www.plimoth.org/media/olc/navigation.html>

This interactive web-based activity gives great age-appropriate information about the pre-contact Wampanoag culture (as well as about the 17th century English culture)

3. "Thanksgiving Lessons for Grades PreK-2 | Scholastic.com." *Scholastic Teachers*. N.p., n.d. Web. 19 July 2015.

<http://www.scholastic.com/teachers/lesson-plan/thanksgiving-lessons-grades-prek-2>

This is more good age-appropriate background information from Scholastic Website.

Books:

1. Cunningham, Kevin, and Peter Benoit. *The Wampanoag*. New York: Children's, 2011.

An easy-to-read non-fiction selection for basic cultural information.

2. Grace, Catherine O'Neill, Margaret M. Bruchac, Sisse Brimberg, and Cotton Coulson. *1621: A New Look at Thanksgiving*. Washington, D.C.: National Geographic Society, 2001. Print.

This is a beautiful and thorough version of Thanksgiving story from the Wampanoag point of view, including photographs from Plymouth Plantation. Also included is cultural information about the Wampanoag, a section about the history of the American Thanksgiving holiday, and a chronology at the back.

3. Peters, Russell. *Clambake: A Wampanoag Tradition (We Are Still Here)*. Lerner Publishing Group. 1992

A richly photographed and clearly described chronicle of the Wampanoag Clambake tradition as told by Russell Peters to his 12 year old grandson.

4. Vanderhoop, Jannette. *Cranberry Day: A Wampanoag Harvest Celebration*. Aquinnah, MA: Wampanoag Tribe of Gay Head (Aquinnah) Education Dept., 2002.

A simple story about a young boy learning about his culture's Cranberry Day Harvest celebration and how it has changed over time. Written and illustrated by a member of the Aquinnah Wampanoag tribe.

5. Waters, Kate, and Russ Kendall. *Tapenum's Day: A Wampanoag Indian Boy in Pilgrim times*. New York: Scholastic, 1996.

A photographed recreation (staged at Plimoth Plantation) of the daily life of a Wampanoag Indian Boy showing his daily activities. Includes a glossary of related vocabulary.

6. Waters, Kate, and Russ Kendall. *Giving Thanks: The 1621 Harvest Feast*. New York: Scholastic, 2001.

A photographed recreation (staged at Plimoth Plantation) of the events leading up to the Harvest Feast attended by both Wampanoag and Pilgrims, through the eyes of an English boy (Resolved White) and a Wampanoag boy (Dancing Mocassins). Includes a Wampanoag glossary of related vocabulary.

What other curricular materials do you plan to use to support the curricular project?

Worksheets: "Culture and Traditions" and "Changing Traditions" (attached)

Photos: Native Americans in 21st century dress, and in traditional regalia; European Americans in 21st century and 17th century clothing

Maps:

Tribal Territories of Southern New England:

https://commons.wikimedia.org/wiki/File:Tribal_Territories_Southern_New_England.png

Map of Wampanoag Country in the 1600s:

http://www.plimoth.org/media/olc/Map_Wampanoag.pdf

Reflection

After teaching the lessons, what suggestions do you have for other teachers who might use this curricular project?