



TEACHING NATIVE AMERICAN HISTORIES  
An NEH Summer Institute for Teachers, July 5-26, 2019  
<https://teachnativehistories.umass.edu/neh-programs/2019>

*Co-directors:* Linda Coombs (Aquinnah Wampanoag) and Alice Nash (University of Massachusetts Amherst)

*Faculty:* Joyce Rain Anderson, Lisa Brooks (Abenaki), Peter d'Errico, Cheryll Toney Holley (Nipmuc), Paula Peters (Mashpee Wampanoag), Barbara Landis, Natalie Martinez (Pueblo of Laguna), Harlan Pruden (Saddle Lake Cree), Lorén Spears (Narragansett), Melissa Tantaquidgeon Zobel (Mohegan)

November 1, 2018

Dear Colleague,

We invite you to apply to become one of the twenty-five NEH Summer Scholars participating in *Teaching Native American Histories*, a three-week NEH Summer Institute for Teachers to take place July 5-26, 2019, on Martha's Vineyard and Cape Cod, in Massachusetts.

Native American histories belong at every grade level in our schools. We invite teachers from all levels and disciplines to apply. No special background is required, but an open mind and a basic knowledge of U.S. history will be helpful. The Institute is well suited for History and Social Studies teachers because questions about sources and interpretation are integrated throughout and approached from several directions. For three weeks, we will live and work together in a rigorous program that meshes experiential learning, research, and critical thinking, examining concepts that bring life to the bland histories of generic “Native Americans” still taught in our schools today.

The program is organized around five key concepts that are introduced in Week 1, re-visited in Week 2, then applied and extended in Week 3. First, **place** matters—what we call “grounded history”—exemplified by the Summer Institute’s location in the Wampanoag homeland in southeastern Massachusetts. Second, **identity** is a contested space, encompassing how people see themselves, how they are seen by others (representation), and the consequences thereof. Third, Indigenous identities are intimately connected to **land**, from stories about creation to current environmental and legal challenges. Fourth, **historical trauma** is an important factor to consider in relation to past events, how those events are taught— or not—in schools today, and what Indigenous communities are doing to promote healing and wellness. Fifth, teachers can learn to **find and evaluate classroom resources** about Native Americans for themselves.

*Teaching Native American Histories* builds on more than twenty years of innovative collaboration among college and university-based scholars, K-12 teachers, and regional Native American communities through the Schools Partnership program at Five Colleges, Incorporated, a non-profit consortium of five campuses—Amherst, Hampshire, Mt. Holyoke, and Smith colleges, and the University of Massachusetts Amherst (“UMass”). Among the Five Colleges’ many curriculum programs, its Native American & Indigenous Studies (“NAIS”) program includes some of the leading NAIS scholars in the United States, several of whom will participate in our NEH Summer Institute.

## Format and Syllabus

This NEH Summer Institute offers a rigorous, humanities-based approach to Native American history that emphasizes key concepts rather than dates, events or famous people while maintaining a focus on primary sources and historical content. NEH Summer Scholars will have an immersive experience in the Wampanoag homeland (Cape Cod and Martha's Vineyard) with field trips to other communities in the region (Mashantucket Pequot, Mohegan, Narragansett, and Nipmuc). This is the second NEH Summer Institute co-directed by Linda Coombs (Aquinnah Wampanoag) and Alice Nash (UMass).

For the first two weeks, the Institute will be based in Hyannis, MA, where the main housing will be a cozy hostel just a few minutes' walk from our classroom at the Cape Cod Maritime Museum. Summer Scholars have a unique opportunity to begin their learning by spending a day at the 98<sup>th</sup> annual Mashpee Wampanoag powwow on Saturday, July 6, 2019. This is one of the largest powwows in New England, with music, dance, Native foods, high-quality vendors, and an exciting game of fireball that begins at dusk.

For the third week, we move to Bridgewater State University in Bridgewater, MA, where we will stay in a dormitory designed for living-and-learning with access to the University library. Curriculum Specialist Natalie Martinez (Pueblo of Laguna), an alumnus of our 2017 Summer Institute, will work with the Scholars to develop curricular projects related to what they have learned.

### WEEK 1 – INTRODUCING THE KEY CONCEPTS

The first concept is that **Native American histories are grounded in specific places**. On Monday, July 8, we begin with a place-based introduction to Mashpee, becoming acquainted with the community beyond what we learned at the powwow, through assigned readings, and through *We Still Live Here*, a film about language reclamation. Mashpee is a Wampanoag community that received Federal Recognition in 2007. Our visit will begin at the Mashpee Wampanoag Tribal Offices, which includes a tribal court and language immersion classrooms along with other government infrastructure. Summer Scholars will have an opportunity to meet with government officials, language teachers, and community members, as available. We will visit the Mashpee Wampanoag Museum and other sites of historical and cultural significance on an air-conditioned bus, and end the day with a traditional lobster boil. A tribal elder who is knowledgeable about Mashpee history will be our local guide.

The second concept is **identity**. Identity is one of those words whose meaning varies in different contexts. On Tuesday, July 9, we will focus on representation, including stereotypes and the use of Native Americans as mascots, and in regard to questions about who is (or is not) an "Indian." For the latter, we will discuss the differences between heritage, ancestry, self-identification, and tribal citizenship. We will read an essay by James Clifford about a 1970s trial in which the Mashpee Wampanoag were asked to prove their identity to a non-Native jury. In the afternoon, Curriculum Specialist Natalie Martinez (Pueblo of Laguna) will give a presentation about her experiences as a Summer Scholar in 2017 and how she has used what she learned. She will also discuss expectations and procedures for developing curricular projects by the end of the third week.

The third concept is **land**. On Wednesday, July 10, we will discuss Wampanoag creation stories (including excerpts from William Simmons' collection, *Spirit of the New England Tribes*), subsistence patterns, and the economic and legal mechanisms by which English colonists claimed land. Guest presenter **jessie little doe baird** (Mashpee Wampanoag), linguist and Vice Chair of the Mashpee

Wampanoag tribe, will discuss her work with Wôpanaak, for which she won a MacArthur genius award in 2010. Baird's work makes it clear that language, land and identity are closely linked. In the afternoon, we will discuss Mary Rowlandson's captivity narrative as a primary source for both Indigenous and English history. The guest presenter, **Lisa Brooks** (Abenaki), Professor of English and American Studies at Amherst College, is the author of *Our Beloved Kin: A New History of King Philip's War* (2018).

The fourth concept is **historical trauma**. This is a relatively new concept in the field of Indigenous Studies, offering a critical perspective on the relationship between present-day social concerns such as addiction and high rates of suicide, especially among Native American youth, and History – both history-as-lived and what it means for Native Americans to have their histories erased or denied by mainstream society. Examples of denial and erasure include stereotypes, as discussed earlier in the week, and in the lack of positive representation in children's books, as will be discussed below. We will read an essay by Maria Yellow Horse Brave Heart, the mental health expert whose work on historical trauma among her own people, the Lakota, provides a framework for examining historical trauma among other groups.

Historical trauma will be on our minds on Thursday, July 11, as we visit Plimoth Plantation, a living history museum that includes a Pilgrim village and a Wampanoag homesite. In the three years prior to the landing of the *Mayflower* in 1620, epidemic diseases brought by Europeans wiped out 60 to 90% of the local Wampanoag population. This context is critical for understanding Wampanoag responses to the Pilgrims. The Scholars will have time to explore on their own in addition to guided activities. They will gain a unique perspective on the history of the museum because Institute co-director Linda Coombs worked there for over thirty years and played a key role in the development of the Wampanoag Indian Program. While at the museum, we will meet in a seminar room to discuss strategies for teaching about Thanksgiving as well as current planning for the 400<sup>th</sup> anniversary of the arrival of the *Mayflower* in 1620. By this time, the Scholars will understand that the search for a "more accurate" version of the "first Thanksgiving" may not be the most useful question. Instead, we might ask, who gets to tell the story? What kinds of sources are used, or not? Whose voices are included and what exactly does that mean? How are Native American students affected when their history classes say little or nothing about the ongoing impact of colonization on Native American communities?

The fifth concept is that **(re)evaluating classroom resources is a skill that can be learned**. Friday, July 12, begins with a general discussion of how to evaluate classroom materials, including children's books, folk tales, popular books such as *Caleb's Crossing* or *Little House on the Prairie*, films, and scholarly literature. We will then break into groups to identify sources that the Scholars can use in their curricular projects, organized by grade level or topic as determined by the group.

## WEEK 2 – REVISITING THE KEY CONCEPTS

On Monday, July 15, our second encounter with **grounded history** will take us across the water for an overnight trip to Aquinnah, also known as Gay Head, on Martha's Vineyard. Our first stop will be the Aquinnah Cultural Center (ACC) for a discussion of the assigned readings, a presentation by co-director Linda Coombs, and a tour of the ACC. After lunch, Coombs, a tribal member, will lead us on a tour of Wampanoag cultural landscapes and a visit to the tribal offices. As in Mashpee, we will travel on an air-conditioned bus and meet with tribal officials, elders, and other community members, as available. The day concludes with a dinner of local foods at the Aquinnah Town Hall and a discussion

of present-day Aquinnah Wampanoag issues. The group will stay overnight at a hostel in West Tisbury.

On Tuesday, July 16, we will meet in the Aquinnah Town Hall for a presentation on **gender identity**. In the 20<sup>th</sup> century, women's rights and LGBT rights percolated through Indian Country in ways that differ from mainstream experiences. Native American activists embrace the term "Two Spirit" as a way to discuss non-binary gender roles while acknowledging the diversity of custom, belief and practice in Indigenous communities. Guest presenter **Harlan Pruden** (Saddle Lake Cree Nation) will discuss contemporary Two Spirit identity and some of the issues facing youth in our schools. Pruden, a co-founder of the Northeast Two Spirit Society, is the Managing Editor of the *Two Spirit Journal* and a member of the Presidential Advisory Council on HIV/AIDS. We will visit additional places en route to the ferry landing and the Scholars will have time for lunch on their own before the return trip to Hyannis.

On Wednesday, July 17, we will focus on **land** in terms of treaties, laws, and environmental concerns. In the morning, Mashpee Wampanoag historian and filmmaker **Paula Peters** will show her documentary, *The Mashpee 9*, about the 1976 arrest of nine men from Mashpee for drumming on tribal land. Peters will discuss the case as well as her work on the interactive exhibit, *Our Story: 400 Years of Wampanoag History*, which provides a Wampanoag context for the arrival of the Mayflower in 1620. In the afternoon, **Peter d'Errico**, Professor Emeritus of Legal Studies at the University of Massachusetts Amherst, will provide an overview of Federal Indian law and give examples from his 50 years of practice, which includes work with the Mashpee Wampanoag tribe. The readings include d'Errico's essay, "Native Americans in America: A Theoretical and Historical Overview."

On Thursday, July 18, we revisit the concept of **historical trauma** by comparing local and national examples of how to promote healing and wellness. In the morning, **jessie little doe baird** returns to discuss the positive impact of language reclamation. In the afternoon, **Barbara Landis** from the Cumberland County (PA) Historical Society will discuss the Carlisle Indian Industrial School, where Native American children, including some Wampanoag children, were sent from 1879 to 1918 to be educated under an assimilationist policy known as "kill the Indian, save the man." Landis has worked for many years with Carlisle survivors and their descendants and her present work includes helping tribal communities across the nation to identify and repatriate the bodies of children who were buried in the school cemetery.

On Friday, July 19, the Scholars will check out of the Hyannis Hostel and move to Bridgewater State University, our base for the final week of the Institute. After checking in, the Scholars will receive an orientation to the campus and the library and meet with **Joyce Rain Anderson**, Professor of English at Bridgewater, to learn about mapping Indigenous places in your community.

### WEEK 3 – APPLYING AND EXTENDING THE KEY CONCEPTS

The third week of the Institute offers the Scholars an opportunity to extend what they learned from a two-week, holistic study of Wampanoag communities to other tribal communities in New England. This is also a time for them to process information by developing curricular materials to bring back to their schools and classrooms and to post on our project website. The living-and-learning dormitory and library resources at Bridgewater State University will support a different style of learning than was possible in the Hyannis hostel. The Scholars will organize in small groups to share information about curriculum requirements in their states and brainstorm ways to connect material from the Institute to

their teaching responsibilities. Natalie Martinez will work closely with the Scholars in developing their curricular projects.

Monday, July 22 begins with a trip to Uncasville, CT where we will visit the **Mohegan Government and Community Center** and the **Tantaquidgeon Indian Museum**. Mohegan Medicine Woman **Melissa Tantaquidgeon Zobel** will speak to us about historical trauma in Mohegan communities and lead a discussion of an assigned reading by Abenaki scholar Margaret Bruchac on the complex relationship between anthropologist Frank Speck and one of his main “informants,” Gladys Tantaquidgeon (Mohegan), who was both a Medicine Woman and an accomplished scholar in her own right. In the afternoon, we will visit the **Mashantucket Pequot Museum and Research Center** (MPMRC) in Ledyard, CT. Since opening in 1998, the MPMRC has been a major educational center in New England, focusing on the history of the Mashantucket Pequots in particular and New England Indians more generally.

On Wednesday, July 24, we will visit the **Tomaquag Museum** in Exeter, RI. Executive Director **Lorén Spears** (Narragansett) will give a presentation on Narragansett history and culture. The Narragansett were “detrribalized” by the State in 1881 and re-acknowledged by the Federal government in 1983, adding a new angle on the Federal Recognition process. In the afternoon, we will meet with Chief **Cheryll Toney Holley** (Nipmuc) at the **Hassanamisco Indian Museum** in Grafton, MA. The Nipmuc Nation is recognized by the State but not by the Federal government, following a controversial decision in 2004 that overturned a preliminary finding in their favor.

Tuesday, July 23, and Thursday, July 25, will each begin with a two-hour discussion of assigned readings and a de-brief of the prior day’s field trip. The remaining time will be devoted to curricular projects. The Scholars will make presentations to each other, according to interest or grade level. They will meet individually or in small groups with co-directors Nash and Coombs and with Curriculum Specialist Martinez. We conclude on Friday, July 26, with a Talking Circle, where we collectively discuss what we learned during these three weeks. Thirty minutes will be set aside at the end for final evaluations.

### Readings

Summer Scholars are required to purchase three books in advance to serve as a core reference library. Other readings will be posted on a private Moodle site and distributed beforehand on a flash drive. We will make use of a website, *Teaching Native American Histories*, which includes lesson plans as well as bibliographic information and links to a variety of primary and secondary sources that are available online.

Required books and cost, if purchased new:

- Thomas Dresser, *The Wampanoag Tribe of Martha’s Vineyard: Colonization to Recognition* (Charlestown, SC: The History Press, 2011), \$15
- William Simmons, *Spirit of the New England Tribes: Indian History and Folklore, 1620-1984* (Hanover, NH: University Press of New England, 1986), \$15.
- Neal Salisbury, ed., *The Sovereignty and Goodness of God* (Bedford), \$20.

We are mindful that after a long day full of activities, it can be difficult to do heavy reading. Summer Scholars are advised to do as much reading in advance as possible. Each part of the program – academic readings, maps, primary sources, experiential learning, field trips, lectures, group discussions, and general conversation – is integral to this Summer Institute.

### Directors

The Co-directors share responsibility for the intellectual content of the Institute. Together and separately, depending on the topic, they will give presentations, lead discussions and workshops, and meet separately with the Summer Scholars, as appropriate. This is the second time that they are co-directing *Teaching Native American Histories* (2017, 2019).

Co-director **Linda Coombs** (Aquinnah Wampanoag) is a well-known teacher, museum professional and consultant on Wampanoag history. She is a member of the Wampanoag Advisory Board that is planning events and working to ensure that Indigenous issues are foregrounded in upcoming commemorations of the 400<sup>th</sup> anniversary of the Mayflower in 2020. Coombs is the Cultural Resource Monitor for the Aquinnah Tribal Historical Preservation Office and a former Program Director at the Aquinnah Cultural Center. Her museum experience includes over 30 years of work with Plimoth Plantation, most recently as Director of the Wampanoag Center for Bicultural History from 2008-2010. From 1984-1995 she worked as the Native American Developer at the Boston Children’s Museum where she developed exhibits, kits, curricula, and teacher workshops in addition to training interpreters. She continues to serve as a faculty member for summer institutes on Wampanoag history at the Boston Children Museum’s Teacher Center. Coombs is also a practicing artist, noted for her beadwork, twined bag and sash weaving, traditional deerskin regalia and leatherwork with painted decoration.

Co-director **Alice Nash**, Associate Professor of History at the University of Massachusetts Amherst, teaches Native American and Early American history. She has published numerous articles on northeastern Native American history including three in French translation in the leading Quebec journal *Recherches amérindiennes au Québec*. With Christoph Strobel, she co-authored *Daily Life of Native Americans from Post-Columbian through Nineteenth Century America* (Greenwood, 2006). Nash is the recipient of the first Fulbright-Université de Montréal Distinguished Chair (2003-2004) and three previous grants from the National Endowment for the Humanities (2013, 2015, 2017). She is co-editor of *The Routledge Handbook on the History and Society of the Americas: Inter-American Perspectives* (forthcoming, 2018). She currently serves as co-chair of the Education Committee for the Massachusetts State Commission on Plymouth 400.

### Housing

Our base for the first two weeks is the Hostelling International Hostel in Hyannis, MA. There, we will rent the entire hostel. We will have sole use of the fully-equipped kitchen, the common room, and other facilities. The hostel isn’t fancy but the location is prime – right on the harbor and within walking distance of the beach and other outdoor activities, shops and restaurants. For Week 3, we move to the air-conditioned dormitories at Bridgewater State University (BSU) in Bridgewater, MA. We will have access to the BSU library for work on curricular projects. Bridgewater is a central location for the field trips in Week 3, with a public transportation stop on the MBTA that can be used for travel to Boston or to Logan Airport; see <https://www.mbta.com/stops/Bridgewater>.

The full cost of lodging for the Summer Institute (22 nights) is \$1,405. Lodging costs will be deducted from the \$2,700 stipend. All Summer Scholars are encouraged to stay with the group at the Hyannis Hostel (14 nights @ \$75), the Martha's Vineyard hostel (1 night @ \$40) and the dorms at Bridgewater State University (7 nights @ \$45). The cost of the Hyannis Hostel is higher because we are renting the entire facility. The "extra" cost of an overnight stay on Martha's Vineyard is required because of the travel time from Hyannis to Aquinnah— about three hours each way, including a ferry ride. The logistics make it impossible to check out from the Hyannis hostel for that one night. Note: Summer Scholars who prefer to stay in other places will have plenty of options if they plan in advance, although the cost will likely be higher. Cape Cod is a prime tourist destination in the summer months.

### Dining Options

The Hyannis hostel has a fully-equipped kitchen where people can cook together or individually. A wide variety of restaurants are available within walking distance. Bridgewater State University, our home for Week 3, has small kitchens in the dorms, as well as the option of purchasing a meal plan or individual meals in the campus dining areas.

### Stipend and Expectations

NEH provides a \$2,700 stipend to **help** cover the cost of books, meals, travel, and lodging expenses. Summer Scholars are responsible for purchasing the required books in advance. Lodging costs will be deducted from the stipend. If accepted, there will be an opportunity to specify whether you will stay with the group or make your own arrangements. We will also deduct \$100 from the stipend to cover group meals where we must order and pay in advance. Half of the remaining stipend will be paid on the first day of the Institute. The balance will be paid on the final day. The stipends are taxable.

**Summer Scholars must attend all meetings and engage fully as professionals in the work of the project.** During the Institute, participants may not undertake teaching assignments or professional activities unrelated to their participation in the project. **Those who, for any reason, do not complete the full tenure of the project will receive a reduced stipend.**

At the end of the project's residential period, Summer Scholars are expected to submit online evaluations of the Institute.

### PDPs and Graduate credit

Summer Scholars will receive a Certificate of Attendance at the end of the three-week Institute that can be translated into professional development points (or their local equivalent) in the participant's home district. Anyone who seeks graduate course credit must make arrangements separately with the co-directors and register through UMass Continuing & Professional Education for an additional tuition fee.

### Application Information and Instructions

Please review the eligibility criteria for participation in NEH Summer Seminars and Institutes as an NEH Summer Scholar at [http://www.neh.gov/files/divisions/education/eligibility/school\\_teacher\\_eligibility\\_criteria.pdf](http://www.neh.gov/files/divisions/education/eligibility/school_teacher_eligibility_criteria.pdf)

NEH Summer Seminars and Institutes allow K-12 teachers an opportunity to enrich and revitalize their teaching through the study of humanities topics that bear upon K-12 education. Participants will receive a certificate upon completion of the program, but the programs are not intended to duplicate graduate-level courses.

Each **seminar** provides an intimate and focused environment in which sixteen participants (NEH Summer Scholars) study a specific humanities topic under the guidance of one or two established scholars. Seminars have few, if any, visiting faculty. They emphasize sustained interaction among the participants and director(s) through discussion of common readings, conversations about teaching, and advising on independent projects.

Each **institute** allows twenty-five to thirty-six participants (NEH Summer Scholars) to pursue an intensive program of study under a team of scholarly experts, who present a range of perspectives on a humanities topic. Participants and scholars mutually explore connections between scholarship and teaching of the topic.

In any given year, an individual may apply to two Seminars or Institutes, but may attend only one.

### *Selection Criteria*

A selection committee is comprised of the project director and two or more colleagues, at least one of whom is a K-12 teacher. They evaluate all complete applications to select a group of NEH Summer Scholars and identify alternates.

Application essays should explain how the specific program will benefit the participant professionally. They should, therefore, address the following:

1. your effectiveness and commitment as a teacher/educator;
2. your intellectual interests as they relate to the topic of the seminar or institute;
3. your special perspectives, skills, or experiences that would contribute to the program; and
4. evidence that participation will have a long-term impact on your teaching.

We welcome Indigenous and non-Indigenous teachers from all grade levels and subject areas, assuming that you will know best how to apply the advanced content of this Summer Institute to your classroom needs.

Three seminar spaces and five institute spaces must be reserved for teachers who are new to the profession (those who have been teaching for five years or less). First consideration is given to those who have not previously attended an NEH Seminar or Institute. When choices must be made between equally qualified candidates, preference is given to those who would enhance the diversity of the program.



### *Stipend, Tenure, and Conditions of Award*

Each participant will receive a stipend according to the duration of the Seminar or Institute, whether one (\$1,200) two (\$2,100), three (\$2,700), or four (\$3,300) weeks. The stipend is intended to help cover travel, housing, meals, and basic academic expenses. Stipends are taxable.

Seminar and institute participants must attend all meetings and engage fully as professionals in the work of the project. During the project, participants may not undertake teaching assignments or professional activities unrelated to their participation in the project. Those who, for any reason, do not complete the full tenure of the project will receive a reduced stipend.

At the end of the project's residential period, NEH Summer Scholars are expected to submit online evaluations of the seminar or institute.

### *Application Instructions*

Prior to applying to a specific seminar or institute, please study the project website and carefully consider the project's requirements. A complete application consists of the following three items:

1. A Data Form (name, address, etc.)

*A link to this form will be posted here by December 14.*

2. A Résumé and References

Please include a résumé or curriculum vitae (not to exceed five pages). Include the name, title, phone number, and e-mail address of two professional references.

3. The Application Essay

The application essay should be no more than four double-spaced pages. It should address your interest in the subject to be studied; qualifications and experiences that equip you to do the work of the seminar or institute and to make a contribution to the learning community; a statement of what you want to accomplish by participating; and, if appropriate, description of an independent project and its relation to your professional responsibilities.

### *Submission of Applications and Notification Procedure*

#### **March 1, 2019: Deadline to submit your application**

*How to submit your application: Instructions will be provided here by December 14, 2018.*

Successful applicants will be notified of their selection on Friday, March 29, 2019. They will have until Friday, April 5, 2019 to accept or decline the offer.

Note: Once you have accepted an offer to attend any NEH Summer Program (NEH Summer Seminar or Institute), you may not accept an additional offer or withdraw in order to accept a different offer.

If you are intrigued by this opportunity to think and learn about teaching Native American histories, we hope you apply!

Sincerely,

Linda Coombs and Alice Nash  
Co-directors

**EQUAL OPPORTUNITY STATEMENT**

Endowment programs do not discriminate on the basis of race, color, national origin, religion, sexual orientation, disability, or age. For further information, write to the Equal Opportunity Officer, National Endowment for the Humanities, 400 7<sup>th</sup> Street, SW, Washington, DC 20024. TDD: 202/606-8282 (this is a special telephone device for the Deaf).

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