

November 1, 2016

Dear Colleague,

We invite you to apply to become one of the twenty-five NEH Summer Scholars participating in *Teaching Native American Histories*, a two-week NEH Summer Institute for Teachers to take place July 16-27, 2017, on Martha's Vineyard and Cape Cod, in Massachusetts.

The program is organized around five key concepts: 1) place matters -- what we call “grounded history” -- exemplified by the Summer Institute’s location in the Wampanoag homeland on present-day Cape Cod and Martha’s Vineyard; 2) identity is a contested space, encompassing how people see themselves, how they are seen by others (representation), and the consequences thereof; 3) indigenous identities are intimately connected to land, from stories about creation to current environmental and legal challenges; 4) historical trauma is an important factor to consider, both in terms of past events and how those events are taught– or not–in schools today; and 5) teachers can learn to find and evaluate classroom resources about Native Americans for themselves. For two 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.

*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 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 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emphasizes key concepts rather than dates, events or famous people while maintaining a focus on primary sources and historical content. The two-week program is organized around five key concepts that are introduced in Week 1 and revisited in Week 2. The mix of speakers and topics will move smoothly between past and present, local and national. This juxtaposition allows us to make connections and scaffold new information. NEH Summer Scholars will have an immersive experience on the Wampanoag homeland. The Institute will convene on Martha’s Vineyard. Two days later, we will move to Hyannis, Massachusetts for the remaining time. The Wampanoag homeland on the Atlantic seacoast has become prime summer vacation real estate. In this Institute, stereotypes about Indians who live in harmony with nature will be quickly disrupted by participants’ experience of local traffic jams and strip malls. The Summer Scholars will meet a variety of local Wampanoag people and guest presenters from other tribes. When we are not on the road, we will meet in a classroom at the Cape Cod Maritime Museum, just a short walk from the Hyannis hostel.

## WEEK 1 – INTRODUCING THE KEY CONCEPTS

The first concept is that **Native American histories are grounded in specific places**. On Monday, July 17, we will walk through cultural landscapes of the Wampanoag people on Martha's Vineyard, learning about geology, creation stories, history, and current issues. Prior to their arrival, the Summer Scholars will read Thomas Dresser's book, *The Wampanoag: From Colonization to Recognition* (2011) in its entirety. This is a good example of responsible scholarship by a non-Native author who consulted with tribal experts. It will prepare the group for our exploration of Wampanoag places on Martha's Vineyard as it includes a chapter on the sites we will visit and offers a solid overview of Wampanoag culture and history. The day concludes with dinner at the Tribal offices or a similar venue, followed by a presentation by Byron Stone, a Research Geologist with the U.S. Geological Survey who will discuss the exciting finds made when the lighthouse at Gay Head (Aquinnah) was moved in Summer 2015.

The second concept is **identity**. Identity is one of those words whose meaning seems obvious but in fact varies in different contexts. On Tuesday, July 18, 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 called "Identity in Mashpee," about a 1970s trial in which the Mashpee Wampanoag were asked to prove their identity to a non-Native jury. In the 1980s, students from UMass Amherst made a film about the trial (*The Mashpee Conflict*) that includes interviews with key players on both sides. This film was never distributed and is little known in Mashpee, so we will have an evening showing of the film in Mashpee followed by a community discussion.

The third concept is **land**. On Wednesday, July 19, we will discuss Wampanoag creation stories (including excerpts from William Simmons' collection, *Spirit of the New England Tribes*), subsistence patterns, and a consideration of 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 Wampanoag as well as English history. The guest presenter, **Lisa Brooks** (Abenaki), Professor of English and American Studies at Amherst College, is the author of *The Common Pot: The Recovery of Native Space in the Northeast* (2008) and the forthcoming book, *Turning the Looking Glass on Captivity and King Philip's War*.

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 20, 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 Summer 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 Indigenous Program. After an informative and delicious lunch of historically-researched Wampanoag foods from the 17<sup>th</sup> century, we will meet in a seminar room at the museum 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 Summer 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 impacted when asked to dress up as Pilgrims, or 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 21, will begin with a discussion of Jean O’Brien’s work on New England town histories and how these ubiquitous sources construct an ideology of “Indian disappearance” that persists to this day. Guest presenter **Debbie Reese** (Nambe Pueblo), a nationally recognized expert on *American Indians in Children’s Literature* through her blog of the same name, will discuss how to evaluate classroom materials, including children’s books, folk tales, and popular books such as *Caleb’s Crossing* and *Little House on the Prairie*. We will end the day with a discussion of films commonly used in the classroom, as well as alternative resources.

## WEEK 2 – REVISITING THE KEY CONCEPTS

On Monday, July 24, we will explore **grounded history** in Mashpee, a Wampanoag community that received Federal Recognition in 2007. Our visit will begin in the Mashpee Wampanoag Museum. A member of the museum staff or other local guide, depending on availability, will spend the day with us, visiting places of historical and cultural relevance in Mashpee. By the time of this field trip, the Summer Scholars will already have met people from Mashpee and learned about Mashpee history, identity, land claims, language revitalization, and other issues. Thus the experience of learning “grounded history” in Mashpee will be deeper and richer than our first experience on Martha’s Vineyard on Day 1.

On Tuesday, July 25, we focus on **gender identity**, including the historical and ongoing impact of colonization on family and gender roles. In the morning, we will read an essay by co-director Nash that uses primary sources from seventeenth century Quebec to examine how Abenaki women responded to Christianity. Ann Marie Plane’s essay on Awashunckes, an important Wampanoag leader, shows how English laws reclassified and criminalized aspects of

women's experiences such as the stillbirth or early death of an infant, or anything other than heteronormative monogamy, as "infanticide" and "adultery." This had a direct impact on women's autonomy and leadership. In the afternoon, we turn to the 20<sup>th</sup> century and how women's rights and LGBT rights percolated through Indian Country in ways that differed 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.

On Wednesday, July 26, we will focus on **land** in terms of treaties, laws, and environmental concerns. In the morning, **Jessie Little Doe Baird will visit us a second time** to discuss the history of Wampanoag land use and dispossession, and the recent decision by the U.S. Department of the Interior to designate 324 acres of land in Mashpee and Taunton, Massachusetts as reservation land, published in the Federal Register on 01/08/2016. In the afternoon, legal scholar **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," and primary source documents related to the Mashpee land claim. Present-day land claims inevitably include environmental issues, as Indian lands have historically been contaminated or are on the verge of being contaminated by chemical waste, extractive industry, or harmful land use and development policies. We end the day by underscoring the close relationship among humans, other living creatures and the land, expressed in Native American stories and other cultural forms, and how modern science is "discovering" some things that Indigenous peoples have known for millennia. We will watch and discuss two short films by George Monbiot on "How Wolves Change Rivers" and "How Whales Change Climate" and all or part of an episode of NOVA, "Life's Rocky Start," in relation to what we have learned about Wampanoag lifeways and beliefs.

On Thursday, July 27, we revisit the concept of **historical trauma** by comparing local and national examples. In the morning, co-director Coombs will discuss the ongoing impact of colonization for Wampanoag peoples, with a particular focus on King Philip's War as an example of historical trauma for the Wampanoag and other Indigenous peoples in New England. In the afternoon, we will discuss examples of historical trauma from other tribes, including the hardships of boarding school education that still resonate in many Native American families. Our guest presenter will be **Amy Lonetree** (Anishinaabe), Associate Professor of History at the University of California Santa Cruz, whose first book, *Decolonizing Museums: Representing Native Americans in National and Tribal Museums* (2012), examines how museums can (or do not) address historical unresolved grief experienced by Native American communities.

On Friday, July 28, the Summer Scholars will make brief presentations of what they are taking away from the Institute. This might include a specific lesson plan idea, information for their colleagues back home, or a personal reflection. We will conclude with a Talking Circle,

where we collectively discuss what we learned during these two weeks, and thirty minutes set aside for final evaluations.

### Readings

Summer Scholars are required to purchase four books 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 developed by Summer Scholars in 2013 and 2015 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:

- Colin G. Calloway, *First Peoples: A Documentary History* (Bedford), \$70
- 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.

Co-director **Linda Coombs** (Aquinnah Wampanoag) is the Program Director at the Aquinnah Cultural Center and the Cultural Resource Monitor for the Aquinnah Tribal Historical Preservation Office. She is a well-known teacher, museum professional and consultant on Wampanoag history. 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** (University of Massachusetts Amherst) earned her Ph.D. in History from Columbia University (1997) where her doctoral research focused on the impact of gender and colonization on Wabanaki families in the Northeast. 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). She is a co-editor with Josef Raab and Stefan Rinke of *Rethinking the Americas: Historical Foundations to 1900*, volume 1 of a 5-volume reference work: the Inter-American Key Topics Series *Rethinking the Americas*, edited by the Center for InterAmerican Studies (CIAS) at Bielefeld University in Germany (Ashgate Publishing, 2017). In 2003-2004 Nash held the first Fulbright-Université de Montréal Distinguished Chair, teaching a course on the Deerfield Raid of 1704 to Canadian students and bringing them to Deerfield for the Tercentenary of the Raid on February 29, 2004. She has worked with K-12 teachers since her arrival at UMass in 1999, most recently as the Director of the July 2015 National Endowment for the Humanities Summer Institute for Teachers, *Native Americans of New England: A Historical Overview*, and as co-director with Neal Salisbury of the same program in July 2013.

### Housing

The Institute will begin on Sunday, July 16, 2017 with a cookout at the Hostelling International Hostel on Martha's Vineyard, where we will stay for two nights. On Tuesday, July 18th, we will take the ferry to the mainland and check into the Hostelling International Hostel in Hyannis for the duration of the program. There, we will rent the entire hostel. We will have sole use of the fully-equipped kitchen and the Summer Scholars will have a choice of relaxing in the common room or using a small building that we will set aside for quiet study. The Hyannis 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.

The cost of lodging for the Summer Institute (12 nights) is \$830. Lodging costs will be deducted from your stipend. All Summer Scholars are encouraged to stay with the group at the Martha's Vineyard hostel (2 nights @ \$40) and at the Hyannis Hostel (10 nights @ \$75, checkout on Friday, July 27). The cost of the Hyannis Hostel is higher because we are renting the entire facility. 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.

Martha's Vineyard Hostel: <https://www.hiusa.org/hostels/massachusetts/vineyard-haven/marthas-vineyard>

Hyannis Hostel: <https://www.hiusa.org/hostels/massachusetts/hyannis/hyannis>

Cape Cod Chamber of Commerce: <http://www.capecodchamber.org/>

### 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. For field trips, such as when we visit Plimoth Plantation or tour Martha's Vineyard and Mashpee, we will order group meals in advance.

## Stipends

NEH provides a \$2,100 stipend to cover the cost of books, meals, travel, and lodging expenses. Summer Scholars are responsible for purchasing the 4 required books in advance. Lodging costs will be deducted from your stipend (\$830 for the entire Institute or \$80 for Martha's Vineyard only). We will also deduct \$100 to cover group meals where we need to 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.

## PDPs and Graduate credit

NEH Summer Scholars will receive a Certificate of Attendance at the end of the two-week Institute that can be translated into PDPs 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.

## Eligibility

Native American histories belong at every grade level in our schools. We invite teachers in 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. Teachers from reservation-based schools or schools with Native American students are encouraged to apply.

These projects are designed for full-time teachers including home-schooling parents (with documentation), but K-12 school librarians and information specialists may also apply. Substitute teachers or part-time personnel are not eligible. Applications from teachers in public, charter, independent, and religiously affiliated schools receive equal consideration.

Teachers at schools in the United States or its territorial possessions or Americans teaching in foreign schools where at least 50 percent of the students are American nationals are eligible for this program. Applicants must be United States citizens, residents of U.S. jurisdictions, or foreign nationals who have been residing in the United States or its territories for at least the three years immediately preceding the application deadline. Foreign nationals teaching abroad at non-U.S. chartered institutions are not eligible to apply.

Applicants must complete the NEH application cover sheet and provide all the information requested below to be considered eligible. Individuals may not apply to study with a director of an NEH Summer Seminar or Institute who is a current colleague or a family member. Individuals must not apply to seminars directed by scholars with whom they have previously studied. Institute selection committees are advised that only under the most compelling and exceptional circumstances may an individual participate in an institute with a director or a lead faculty member who has previously guided that individual's research or in whose previous institute or seminar he or she has participated.

An individual may apply to up to two projects in one year (NEH Summer Seminars, Institutes, or Landmarks Workshops), but may participate in only one. Please note that eligibility criteria differ between the Seminars and Institutes and the Landmarks Workshops programs.

### How to Apply

There are two parts to the application. First, complete the on-line NEH cover sheet at <https://securegrants.neh.gov/education/participants/>. Second, print **three copies** of the application packet and mail them by the postmark deadline, **March 1, 2017**, to:

Linda Coombs and Alice Nash  
c/o Schools Partnership  
Five Colleges Inc.  
97 Spring Street  
Amherst, MA 01003

A completed application packet consists of three collated sets that include:

- a printout of the NEH cover sheet;
- a résumé or short biography;
- contact information for two professional references; and
- an essay of no more than four doubled-spaced pages that includes your reasons for applying to *Teaching Native American Histories*; your relevant personal and academic information; your readiness to do the work of the project and make a contribution to it; and how this work relates to your teaching.

All applicants will be notified of our decision by **March 31, 2017**.

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

Sincerely,

Linda Coombs

Alice Nash



Any views, findings, conclusions, or recommendations expressed in this program do not necessarily represent those of the National Endowment for the Humanities.