



A Year in the Life of an Algonquian Family

Curriculum Unit 15.01.01
by Carol Boynton

Introduction

Using local history as an entry point into American and world history motivates students to learn about and to become more engaged in their smaller world. Learning resonates with students when they become part of the timeline of their own area and community, an approach known as place-based education. ¹ This model creates a pathway to understanding our current time in the places that we live. Through this close-reading curriculum unit designed for second graders, history will become accessible to the young students as they explore, investigate, and discover how the Algonquian families lived on the same land that the students now call home.

With the long, rich history of American Indians here in New Haven, students will work with informational text of American Indians in general and the Quinnipiac and Pequot tribes specifically to practice close reading. A social studies component includes research projects developed from authentic questions generated during close reading experiences and collaborative discussions.

Rationale

Our school, Edgewood Magnet School, is an arts-integrated setting with a focus on providing a positive learning environment that encourages inquiry, self discovery and independent thinking. This approach to learning inherently allows for, supports and encourages cross-curricular teaching and embraces all types of learners. The neighborhood provides a rewarding environment, with students coming to school each day from across the city and from a variety of home circumstances. The challenges of most urban schools exist at Edgewood as well: differing levels of background knowledge, life experiences, and academic skills mean the students have many levels of needs. We strive to provide for those needs through accessibility and inclusion.

Traditional education for many years in this country provided a skewed perspective of how America became America. Movies and television shows repeated much of what was taught in school, with rather a singular view of good guys and bad guys or right and wrong. This could not be truer than in the history of the American Indian.

Although our lives are now filled with information easily accessed from many platforms not just movies, television, or textbooks, it is important to just look at the real world right outside our homes. New Haven is rich with history of American Indians who inhabited this land, the Algonquians. Their lives inform us about our area of America and give us a foundation to compare our world with theirs. Taking a place-based approach to learning, this unit introduces students to some previous residents who lived right here for thousands of years.

Northern Algonquins in Pre-colonial America

Algonquins belong to a loosely bound, widespread confederation of tribes that share basic characteristics in language as well as similar myths and legends. The name Algonquin may have come from the Maliseet word *elakomkwik*, they are our relatives and allies. Another possibility might be from the Micmac word *algoomeaking*, interpreted as “They harpoon fish”.² There were hundreds of thousands – some historians say as many as a million – who lived in the dense forests of what is now identified as New England.³ The Algonquins saw themselves as the “original people” and traced their origins to the “Dawnland,” the eastern seaboard where the sun first rises from the Atlantic Ocean.

In southeastern New England, the leading Algonquian tribes were the Mohegan and Pequot of Connecticut, the Narragansett of Rhode Island, the Patuxet, Wampanoag, Nipmuck, Massachusset and Pennacook of Massachusetts and the Bay area.⁴ The tribes were subdivided into smaller group, consisting of a few hundred sharing a settled village and a common hunting and gathering territory.

To embrace a place-based approach to learning, the place must be understood. A view of the year in the life of an Algonquian family helps define the place in time and space. The following description erases the current city streets of New Haven and describes the landscape and life that existed for thousands of years.

Living in the Northeast region of America required adapting to the seasonally changing climate. Winters can be harsh. Most Algonquian tribes in the Northeast lived in small clusters of dome-shaped wigwams, built in secluded, inland valleys, sheltered as much as possible from harsh winds. Wigwams were constructed with saplings bound together with wood fibers and covered with the bark of elm, walnut or possibly birch trees. Mats made of woven corn husks and cattails might be used as well as an animal skin over the door for protection from the cold winds. An opening in the top of the wigwam allowed smoke to escape from the open fire, which would burn constantly and usually had a stew heating and available for family members any time they felt hungry. Generally wigwams housed on family or possibly two related families, with each having their own space. During the winter months, the Algonquian hunters still searched for white-tailed deer, moose, and any game to bring back to the villages. Starvation was a real threat and during the long, cold months stored grains, dried meat and smoked fish would get used up.

When the spring months arrived, the Algonquin began to collect sap from several types of trees, including elder, walnut, hickory, birch and of course, sugar maple. The women of the tribes cut deep slashes into the bark of the maple trees, allowing the sap to flow down a twig into a birch bucket that would keep every special drop of sap. The Algonquian legend is that they learned this process by watching the grey squirrel chew the bark of the apple tree and lick the sap as it dripped out.

The Algonquins caught fish and shellfish in plentiful quantities in the northeast region with the coastline as

well as many rivers and lakes readily accessible. After the winter months, fishing could begin again. Wooden spears and nets caught the prey. Bright torches lured the fish into the nets at nighttime and fences called weirs stretched across the streams, outlet of lakes or saltwater harbors collected a great many fish. Some of the fish supplied the families with meals right away and some, smoked and stored winter months, kept families fed through the winter months.

As spring advanced, Algonquian families migrated in groups to fertile ground, staying near lakes, rivers or the ocean. They built portable wigwams, with the openings facing the morning sun. Both men and women worked the soil, planting and weeding using hoes made of wood, large clam shells or the shoulder blades of deer or bear.

The Algonquian tribes productively farmed with much of their diet supplied by the crops they grew efficiently and effectively. Indian cultivation produced substantial yields while using small amounts of both land and labor. The vines and roots of the squash and pumpkins anchored the ground, discouraged weeds, supported the maize plants and preserved moisture by shielding the earth from the sun. Cornstalks provided climbing poles for the vines of bean plants. Not only did this combination of plants provide a balanced diet for the Indians, it maintained a healthy balance in the soil for future crops. ⁵ If the gardens produced abundant crops, the families stayed until the fall; if not, they moved on to better farmland.

Throughout the summer months, along with cultivating crops, other important chores needed to be done. Women made baskets from birch bark. They used tough deerskin to make clothes for the winter, first scraping off the fat and flesh and removing the hair. The skins were then soaked in oil and washed, pulled and stretched to soften them and then smoked at a smudge fire to help them last a long time.

As the fall arrived, harvesting began. Surplus corn was dried and stored in baskets and placed in underground cellars with birch bark. Ripened vegetables also dried as they hung out in the sun. Fish and meat, cut into thin strips and smoked over slow-burning fires, became supplies for the cold months ahead.

Puritan and Indian Colonial History

During the seventeenth century the social and economic pressures within England spawned the colonization across the Atlantic - New England. Colonists, known as Puritans because of their desire to purify the Protestant faith, traveled to the new land to make this happen. By removing themselves from the Anglicanism of England, which held ceremonial services and showed deference to the monarch, the Puritans could honor God in the manner they chose. They sought a distant refuge, where they could live apart from these structures and “purify” their churches, supervise one another and enact a code of laws derived from the Bible. ⁶

The first Puritan emigrants to New England were the Separatists, eventually known as the Pilgrims. The Separatists, a more radical group of Puritans, wanted to immediately leave their congregations instead of remaining within the Anglican Church and attempting to reform it. A group of them crossed the Atlantic in 1620 in the Mayflower to Plymouth on the south shore of Massachusetts Bay. The 102 colonists moved into an abandoned village but only half of them survived the long hard winter. After the difficult start in the new land, good crops and more emigrants from England expanded the colony and by 1630, Plymouth had a population of about fifteen hundred. As more Puritans arrived on the shores during the “Great Migration” more

settlements formed along the coast line. By 1640, these settlements became new colonies north along the coasts of New Hampshire and Maine and in southeastern New England in Rhode Island, Connecticut and along the Long Island Sound. In 1660, the Puritans had expanded their presence to 33,000 inhabitants. ⁷

In colonial New England, two groups of human communities encountered each other, one Indian and one European. They quickly became inhabitants of one world but in the process of this coexistence, the landscape of New England became so transformed that the Indians earlier way of interacting with their environment became impossible. ⁸

The colonists saw the Indians as their opposite – as pagan peoples, living in the wild instead of laboring hard to conquer and transcend nature. Some Puritan leaders feared that their own people would degenerate into Indians from prolonged contact with the native ways and the native land. As a result of this concern, the colonists dispersed throughout the area to set up farms although this seemed a contradiction to their religious desire to live in communities of neighbors, able to watch over each other and to meet frequently to worship.

Colonists diligently reworked the landscape to resemble England – cleared and fenced English-styled fields, built English-styled homes, barns, mills and churches. They also worked hard to convert and transform Indians into Christians. The colonists labored to reassure themselves that they remained civilized Christians and resisted the temptations of an Indian life by changing the land and by converting the Indians a pious life. ⁹

Values of thrift, diligence and delayed gratification helped the colonists prosper in a demanding land. They had developed a culture that was both entrepreneurial and pious. Most were of the “middling sorts,” small property holders able to pay their own passage: farmers, shopkeepers and skilled artisans. Back in England, the Puritans tended to be self employed heads of households and held that men honored God and proved their own salvation by working hard in their occupation. They denounced conspicuous consumption and felt that many English people did not possess their virtues or zeal. ¹⁰

England labor was plentiful and cheap but land was scarce and expensive. ¹¹ In New England the opposite was the case – abundant land but very little labor to develop and work productive farms, making it necessary to rely on family members for the labor. The colonists’ survival required that they manipulate the environment. They had to survive and prosper before they could begin to sell commodities across the Atlantic and that meant understanding the land they lived on. Hopes led them to the land of plenty from reports of the abundance of fish, fowl, and fruit of spring and summer not realizing the extremes of the colder seasons. It seemed the bounty would last throughout the year which led colonists to not lay up stores for the winter which meant many starved. They discovered setting up farms was a struggle. ¹²

For many years, the only New England known to Europe was near salt water. Because the Puritans expanded their settlements along the coastline and had not really ventured inland, maps that were constructed and sent back to England showed the Atlantic shoreline in detail with limited detail to the west.

The European perception of New England was that of a plentiful world, an abundance of plant and animal life which, when compared to England, it certainly was. Nothing in the colonists’ experiences in England prepared them for the vast quantities of fish in the streams, rivers, and bay. The waterfowl present is great numbers in the spring and the fall and turkeys, among other birds, could be hunted year round. Elk and deer, and other wildlife, were so numerous and available, unlike England where property owners and the Crown controlled the resources. One obvious absence was that of domesticated animals – horses, sheep, goats, swine, cats and cattle. To the colonists, it seemed there was an absence of disease and a remarkable healthiness. Their new

environment kept them isolated from the devastating and life-threatening diseases prevalent in Europe. ¹³

Timber, again a resource controlled in England by property owners and the Crown, towered above the settlers up and down the New England coastline. To an Englishman, trees meant warmth in the winter, and with a fuel crisis back home, the many trees, and variety of trees held great comfort. From the southern coast of Maine and the Saco River all the way to the Hudson, the woods appeared remarkably park-like at times. In colonial times, New England was dominated by a variety of hardwood – black, red and white oaks, chestnuts, hickories, beech, yellow birch and maples – as well as hemlock, white pine, spruce and fir. Colonists generally described the forest as open oak woodland even though there were certainly lowland areas. Indians would set fires to clear the underbrush leaving low thickets that offered excellent refuge for deer and surrounding areas were often prime hunting places. The Indians referred to these lowlands as “abodes of owls” and used them as hiding places during times of war. ¹⁴ Because the fires were kindled twice a year, in spring and fall, only a limited amount of brush would accumulate in between, making the fires manageable and workable in shaping an open forest of many tall trees and few small ones. ¹⁵

Indians had lived on the continent for thousands of years and had to an extent modified its environment to their purposes. The arrival of the Europeans brought destruction to the Indian communities through the important ecological changes. As William Cronon notes in *Changes in the Landscape: Indian, Colonists, and the Ecology of New England*, the choice is not between two landscapes, one with and one without a human influence; it is between two human ways of living, two ways of belonging to an ecosystem. ¹⁶

The shift from Indian to European dominance in New England entailed important changes in the ways these peoples lived their lives, but it also involved fundamental changes in the region’s plant and animal communities. The many ecological changes that occurred made the lifestyle impossible for the Indians to continue living as they had. The Quinnipiac Indians are an example of one tribe that experienced the severe and rapid changes in one area of New England.

Quinnipiac Indians

The Quinnipiac Indians were part of the Algonquian group of tribes who lived along the banks of Connecticut’s rivers. Quinnipiac is translated as “long water” or “long water country.” The Momauguin band of the Quinnipiaks lived in New Haven as hunters, trappers and farmers but remained connected to the three other bands through culture, language, blood relations, and geographical location. When the English arrived in New Haven in the early 1600’s, the natives welcomed them, supplying them with furs and food during the first winter and taught them to hunt and fish. Attacks by enemy tribes and epidemics weakened the tribe and their population began to decrease. They sold their land to the English, who allowed them to remain and live as they always had in designated areas. The English settlement grew and consumed many of the natural resources that the natives depended on, further weakening the tribe. In 1675, King Philip, the leader of the Wampanoug tribe, led a confederation of Indian tribes against the colonists. During this war, the Quinnipiac natives fought alongside the English and lost nearly two thirds of their population. Although the Quinnipiac supported the colonists, when the war ended, the Indians discovered that their English allies had built a fort around their lands, barring any Indian from entering. The exiled Quinnipiac tribe was forced to join surrounding tribes and, by 1774, only 71 natives remained. In 1850, the last of the Quinnipiac tribe died. ¹⁷

Place-based Teaching and Learning

As David Sobel states right up front in the preface of his book, *Place- and Community-Based Education in Schools*, this approach, connecting teaching and learning to the local, has become an antidote to a serious dilemma in American education: the alienation of children from the real world right outside their homes and classrooms. (Sobel, xi). Currently, even young students are caught up in our device-laden world and missing the delicate natural world that supports us, making it difficult for them to be invested in the state of their community. This approach provides a way for teachers and communities to prepare children to participate as problem solvers in their futures as they develop an appreciation and authentic connection to the evolving history of their region.

Through this approach teacher and students become co-investigators of issues and concerns and students take responsibility for their learning. Teachers assemble materials, human resources, and outside-of-classroom experiences to serve as the foundation for student learning and engagement.

An essential activity for this curriculum unit requires that students get out into the community to experience, with a new lens, where they live.

Classroom Activities

The strategies and methods in this curriculum unit vary to ensure inclusion of all learning styles. Included are:

Essential Question: How does where we live affect how we live? Keeping this focus in mind and returning to it as the learning develops build meaningful knowledge. Throughout the unit, this question will serve as a foundation.

Experiential Learning: The major strategy for this unit is to engage students in hands-on learning. They will actively participate as historians through exploration and enjoyment of the process of research and learning as well as the products that result from those activities.

Differentiated Instruction: The students use a variety of approaches, working sometimes individually and in small groups, determined by the complexity of the activity and skill level of the students. As they develop close reading skills, the students will be grouped as they design and develop their summative projects on American Indian life.

Cooperative Learning: The students are given opportunities to work as cooperative groups to complete assignments and activities. This strategy allows students to collaborate and take on various roles necessary to complete the work, with a focus on success for all.

Strategy / Activity 1: Close reading

As a literacy strategy, student will use close reading, which is defined as reading something enough time so you can understand it, explain it to someone else, and ask and answer questions using evidence from the text.

Throughout the teaching of this unit, the following format for close reading guides the process. As texts are selected, whether from the curriculum bibliography or from student or teacher choice, this step-by-step structure helps with planning for each book.

Step 1: Ensure the complex text addresses the focus standards. Texts can be complex based on quantitative measures (readability levels), qualitative measures (knowledge demands), reader characteristics (abilities and motivation), or other learning purposes. Decide which portion of the text to use or if it should be used in its entirety.

Indians of the Eastern Woodlands by Rae Bains and Mark Hannon serves as the first text to introduce the close reading strategy. The initial focus is a qualitative measure to build knowledge. Specifically, pages 7 - 15 cover the Algonquian tribes with fundamental information for students to begin their learning.

Step 2: Create text dependent questions. Questions should progress from promoting general understanding of the text to understanding vocabulary or aspects of text structure. Finally, questions should require the formation of opinions and arguments. When beginning the reading, do not frontload information about the text; students need to gather such information from the text. Chart and record questions and responses.

What information in the text lets you know the main idea?

What are some new pieces of information you discovered?

Why do you think the author wrote this book?

Why are there only drawings and no photographs?

Where do you think the author found the information?

Step 3: While reading, students can make notes in a reading journal or use sticky notes to place in the text. Text-dependent questions can be answered as a whole class or in small groups, with annotations for support. These responses and notes can serve as assessment of student understanding.

Strategy / Activity 2: Place-based Learning: Get out into the Community!

Take a pre-trip to the museum or gallery. This is an important step to take to prepare for the students to gain the most from their trip. Go to the location and plan out the trip specifically, timing the experience and finding the art and artifacts most appropriate for the objective. If possible, engage for a docent or tour guide to help with content and expertise. New Haven locations and programs are as follows:

Yale Peabody Museum of Natural History - Connecticut Indians

The Peabody's mission is to advance the understanding of earth's history through geological, biological, and anthropological research and to communicate the results through the widest possible audience. This includes publication, exhibition, and educational programs. (Peabody.yale.edu)

The students will prepare for the trip by generating questions for the docent about Connecticut Indians.

The students will learn about the daily life of Connecticut's original inhabitants through the exhibits and artifacts. Topics will include attitudes toward the land, tool-making and materials and the arrival of the

settlers. In their sketchbooks, students will draw their choice of exhibit or artifacts and take photographs for future discussion and research in preparation for their final projects.

Yale Art Gallery - Place and Time: Understanding History and Culture Through Art

Yale Art Gallery's education department focuses on expanding the classroom to include the Gallery. The objectives for the trip would be to increase critical thinking, observation skills, and close reading of objects and paintings. Students would prepare questions generated during close reading of texts on American Indians. In their sketchbooks, students will draw their choice of exhibit or artifacts and take photographs for future discussion and research in preparation for their final projects.

New Haven Museum - Who Were the Quinnipiacs?

Through the museum's outreach program, a member of the museum's education department will bring resources, including reproduction artifacts and documents to the school. Based on close reading experiences and classroom discussions, students will prepare questions about the Quinnipiac Indians to ask the visiting docent. The class will spend about 40 minutes with hands-on objects, images and activities. During the visit, the students will draw and write in their sketchbooks about what they are learning. Students will take photographs of the objects for future discussion and research.

Strategy / Activity 3: American Indian Research Projects

This is the culminating activity for the curriculum unit. Throughout the course of the entire curriculum unit, students will be accumulating information to use for this assignment. The duration of time for completing this project is somewhat open, but it will probably take most students one week. To accommodate all students, extra time should be allowed for differentiation. Students will demonstrate their learning through a project of their choice, with some form of writing included in all projects. Students will be offered some options but are encouraged to be creative and design a project that best demonstrates their knowledge. In the Appendix of this curriculum unit is the complete rubric for assessing the students' work. Students will have a copy of this as a reference for earning points for each component of the project. They will be responsible for scoring themselves prior to turning in the completed project. They will need to include the name of the tribe they have researched, questions that inspired them to choose this tribe, information on family life, clothing, and home structures, life throughout the year for this tribe, and the region or area the tribe calls home. The conventions of writing and neatness are part of the assessment as well.

I named the American Indian tribe I am reporting on.

I included the questions I was wondering about that inspired me to research this tribe.

I included information on: ___ family life

___ clothing

___ home / house / shelter

I described life throughout the year.

I included well-done, complete illustrations with labels.

I described where the tribe lives.

I included additional important and interesting information that I learned.

I used capitalization and punctuation in my complete sentences.

My work is neat, well written, has illustrations and is complete.

The following are options for students to choose or they may design their own presentation format:

Design a 3-D presentation to show an aspect of American Indian life

Write a play about an American Indian family

Write a letter to an Algonquian family comparing your life in the 21st century to their life

Make a book about American Indian life for the class to use for close reading exercises

Write a collection of poems and include illustrations about American Indians

Endnotes

1. David Sobel, *Place-based Education: Connecting Classrooms & Communities*, xi
2. Michael McCurdy, *An Algonquian Year: The Year According to the Full Moon*, introduction
3. Beatrice Siegel, *Beatrice*, and William Bock, *Indians of the Northeast Woodlands*, 2.
4. Alan Taylor, *American Colonies*, 189.
5. *Ibid* .
6. Taylor, 159.
7. Taylor, 166.
8. William Cronon, *Changes in the Land: Indians, Colonists, and the Ecology of New England*, 14-15.
9. Taylor, 188.
10. Taylor, 162.
11. Taylor, 159.
12. Cronon, 36.
13. Cronon, 25-27.
14. Cronon, 28.
15. Taylor, 190.
16. Cronon, 12.
17. <http://www.qchronicle.com/2002/11/life-of-the-quinnipiac-tribe/>

Bibliography of Teachers and Students Resources

Both scholarly and student resources appear together in the following list intentionally. Although, of course, scholarly texts provide accuracy and research, many of the student selections provide some basic understanding, vocabulary and insight that encourages a common language as the learning takes place.

Bains, Rae, and Mark Hannon. *Indians of the Eastern Woodlands* . Mahwah, N.J.: Troll Associates, 1985. Excellent introductory text for to read aloud for content and generating questions.

Bruchac, Joseph, and Jonathan London. *Thirteen Moons on Turtle's Back: A Native American Year of Moons* . New York: Philomel Books, 1992. Thirteen poems describing various myths and legends of the 13 moons of the year.

Bruchac, Joseph, and Robert F. Goetzl. *Many Nations: An Alphabet of Native America* . New York: Scholastic, 2004. Bruchac is an Abenaki storyteller who shows 26 different American Indian communities with simple one sentence descriptions and colorful illustrations.

Cronon, William. *Changes in the Land: Indians, Colonists, and the Ecology of New England*. New York:McMillian, 2011.

Flanagan, Alice K. *The Wampanoags* . New York: Children's Press, 1997.

<http://www.qchronicle.com/2002/11/life-of-the-quinnipiac-tribe/>

Knight, Margy Burns, and Anne Sibley Brien. *Talking Walls* . Gardiner, ME: Tilbury House Publishers, 1992.

Knight, Margy Burns, and Thomas V. Chan. *Talking Walls the Stories Continue* . Gardiner, Me.: Tilbury House Publishers, 1996.

Krensky, Stephen, and James Watling. *Children of the Earth and Sky* . New York: Scholastic, 1991. Five stories about the experience of American Indian children helping their families.

Kroll, Virginia L., and Tatsuro Kiuchi. *The Seasons and Someone* . San Diego: Harcourt Brace, 1994.

Lyon, George Ella, and Peter Catalanotto. *Who Came down That Road?* New York: Orchard Books, 1992.

Martin, Rafe. *The Rough-faced Girl* . Pbk. ed. New York :, 1992 The Algonquian version of the Cinderella tale.

Martini, Teri, and Margaret Friskey. *Indians* . Chicago: Children's Press, 1982.

McCurdy, Michael. *An Algonquian Year: The Year According to the Full Moon* . Boston, Mass.: Houghton Mifflin, 2000. Picture book of the season cycles of the work, play and survival.

Senier, Siobhan. *Dawnland Voices: An Anthology of Indigenous Writing from New England* . Lincoln: University of Nebraska Press, 2014.

Sewall, Marcia. *People of the Breaking Day* . New York: Atheneum, 1990. This picture book with impressionistic paintings shows the life of the Wampanoag Indians in Massachusetts before the arrival of the Pilgrims. A companion book is titled *The Pilgrims of Plimoth*.

Shemie, Bonnie. *Houses of Bark: Tipi, Wigwam and Longhouse : Native Dwellings : Woodland Indians* . Montreal, Quebec: Tundra Books, 1990. Detailed images and descriptions of the houses. Great to use for close reading with small groups.

Siegel, Beatrice, and William Sauts Bock. *Indians of the Northeast Woodlands* . New York: Walker, 1992. This student resource has a question-and-answer format which helps the reader learn about the life-style and culture of the Indians, past and present.

Sisson, Diana, and Betsy Sisson. *Close Reading in Elementary School: Bringing Readers and Texts Together* .

Sobel, David. *Place-based Education: Connecting Classrooms & Communities* . Great Barrington, MA: Orion Society, 2004.

Taylor, Alan. *American Colonies* . New York: Penguin Books, 2002.

Wilkinson, Charles F. *Blood Struggle: The Rise of Modern Indian Nations* . New York: Norton, 2005

Appendix - Rubric for American Indian Project

Name: _____ Date: _____

My scoring Teacher's scoring

<input type="checkbox"/> yes <input type="checkbox"/> no 5 points	I named the American Indian tribe I am reporting on.	<input type="checkbox"/> yes <input type="checkbox"/> no 5 points
<input type="checkbox"/> yes <input type="checkbox"/> no 10 points	I included the questions I was wondering about that inspired me to research this tribe.	<input type="checkbox"/> yes <input type="checkbox"/> no 10 points
<input type="checkbox"/> yes <input type="checkbox"/> no 15 points	I included information on: <input type="checkbox"/> family life <input type="checkbox"/> clothing <input type="checkbox"/> home / house / shelter	<input type="checkbox"/> yes <input type="checkbox"/> no 15 points
<input type="checkbox"/> yes <input type="checkbox"/> no 20 points	I described life throughout the year.	<input type="checkbox"/> yes <input type="checkbox"/> no 20 points
<input type="checkbox"/> yes <input type="checkbox"/> no 15 points	I included well-done, complete illustrations with labels.	<input type="checkbox"/> yes <input type="checkbox"/> no 15 points
<input type="checkbox"/> yes <input type="checkbox"/> no 10 points	I described where the tribe lives.	<input type="checkbox"/> yes <input type="checkbox"/> no 10 points
<input type="checkbox"/> yes <input type="checkbox"/> no 5 points	I included additional important and interesting information that I learned.	<input type="checkbox"/> yes <input type="checkbox"/> no 5 points
<input type="checkbox"/> yes <input type="checkbox"/> no 10 points	I used capitalization and punctuation in my complete sentences.	<input type="checkbox"/> yes <input type="checkbox"/> no 10 points
<input type="checkbox"/> yes <input type="checkbox"/> no 10 points	My work is neat, well written, has illustrations and is complete.	<input type="checkbox"/> yes <input type="checkbox"/> no 10 points

Total points: _____ Total points: _____

Appendix - Implementing District Standards

This unit addresses the following Language Arts Common Core State Standards:

Reading: Informational Text

RI.2.1 – Key Ideas and Details: Ask and answer such questions as who, what, where, when, why, and how to demonstrate understanding of key details in a text.

Students will research American Indian tribes native to New England. Using the close reading strategy, they will strive to answer such questions as who the Indians are, where they live, what their lifestyle was, and is, like, why they lived in New England in the manner that they did and do, and how their lives have been impacted.

RI.2.5 – Craft and Structure: Know and use various text features (e.g. captions, bold print, subheadings, glossaries, indexes) to locate key facts or information in a text efficiently.

Using informational text, students will find, through close reading, the specific information on American Indians located in the various text features. The glossaries and indexes will be helpful as they compile their research for the final project of the curriculum unit.

Additionally, this unit satisfies the following New Haven Public School Social Studies standards:

1. Recognize the importance of historical thinking and knowledge in our lives.
2. Seek historical background when confronted with problems and issues of the past.
3. Locate places within their own communities.

Students will be traveling around New Haven on various field trips as they build their knowledge and understanding of the native people that lived here before them. The research projects will be vehicles to show their learning of how the American Indians lived in New England and how they handled problems and issues as the settlers arrived.

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