



Curriculum Units by Fellows of the Yale-New Haven Teachers Institute
2022 Volume III: Ethnic Studies: Theory, Practice, and Pedagogy

Building Unity in New Haven within Lower Elementary School

Curriculum Unit 22.03.04
by Alison Smith

"I am the flesh of your flesh and the bone of your bone; I have been here as long as you have been here — longer — I paid for it as much as you have...My history and culture has got to be taught...*It is yours.*" - James Baldwin

In elementary school, students are presented with a myriad of information ranging from mathematical equations, writing skills, a unilateral history of the United States, and other multi subject content. Then, year after year, connections from content areas begin to bond together like dot line drawings, enabling students to excel academically and even ace state tests. While schools can measure success by these understandings, they do not prepare students to embrace or even understand racial injustice in society because we rarely allow students to study their communities and themselves. Schools rarely allow students to understand who they are as active members of an unfolding history.

Too often, they are left plagued with incomplete fables and tales about American history through simplistic accounts of life and prosperity. If students want to get an "A" in history class, they are likely to succeed when answering "fill in the blank words" as they relate to concepts like the westward movement and manifest destiny. These terms, like many others, have maintained long-established understandings of this country's development. As a result, students are more likely to form and maintain a whitewashed history that encourages racial and ethnic inequality and division. I came to realize that my students "often" had more of an understanding about standard learning content than they had about the community from which they were emerging. It is my intent to present a historically and culturally relevant unit that acknowledges both living and "past" history, in an effort to allow students to learn about and reflect on the past while beginning to see themselves and the importance of their own footsteps in society.

My unit consists of eight lessons which will be taught in a second-grade classroom. Throughout the unit of study, I will address the threads of New Haven history that have been woven to form today's community while blending subjects and academic standards in history, reading and writing. There, students will discover how our collective histories were made with the hands, hearts, and minds of ethnically diverse peoples. Students will be able to explain how culturally, and ethnically diverse peoples played and continue to play important roles in the development of our community and society, by listing examples. Most importantly, students will understand that we are all equal as human beings and believe that accessibility and equality should be realized in all facets of American society.

The following areas will be discussed and developed in tandem with overarching unit objectives:

1. Build student awareness for what is a community and how our community developed. (New Haven History)
2. Identify how the past has influenced the future by discussing community and societal changes in New Haven- Then and Now (Community Development)
3. Discuss how all people share a collective history, and in turn are equal as human beings with converging backgrounds, beliefs, and origins. Focus on student identity and community connectivity. (We Are Together)

Rationale

Critical Race Theory in education is much like a strong immune system that protects the body from incoming pathogens. In our society, the pathogens are racial inequalities, and a unilateral or whitewashed history. CRT in the classroom can be a shield that enables children to grow as more accepting and inclusive individuals starting as children from their community playgrounds to adults interacting with co-workers who acknowledge and understand the importance of humanity and diversity. This unit was designed to not only learn about the fusion of ethnically diverse people and how they helped form New Haven, but it will also bring light to the inexcusable truth that all people are equal and worthy of their place in the community. As students discover the importance of a collective history, they will also begin to see themselves while building a sense of self-confidence and respect for others.

CRT interacts with standards (as this reader will see at the end of the unit), but also questions the flexibility of its framework. For this reason, the unit will utilize The Ethnic Studies Framework (ES-FW) which is based around “The Four Geohistorical Macroscales of Ethnic Studies,” as written by Cuauhtin, 2019, which are:

4.1 Indigeneity- The source of Root-Futurity

Responsive to: Students as Historical Holistic Human Beings & Identities (culturally and historically responsive)

4.2 Coloniality- Combating Dehumanization

Response to: Generalized course content and academic discourse

4.3 Hegemony- Normalization of Identity and Place in Society

Response to: Community and Community Cultural Wealth

4.4 Social & Ecological Justice- Regenerating Community

Response to: The world (locally, nationally, and globally)

Each of these are fused within the lessons taught in this unit and provide direction for learning objectives and standards. Specific lessons may use more of one area of CRT framework than others, but all support the notion that learning standards should be liberating to learners.

Dedication

This unit is especially dedicated to the innocent victims of recent shootings and acts of violence in our nation. I believe that education in schools should involve representations of all people, and that in depth conversations about antiracism are key to diverting young minds from racist and narrow-minded ways of thinking and interacting in society.

Objectives

- Students will be able to develop a sense of identity within their community
- Students will discuss the positivity of diverse ideas, people, and cultures in the community and how a community develops and changes over time.
- Students will be able to identify commonalities between diverse peoples of the past and presently in society. Students will also acknowledge unique qualities of people and how all people form the society that we live in today.
- Students will view themselves as members of their community and society with confidence, purpose, and a sense of belonging.

Content Background and Demographics

The impetus for this unit came during a Monday morning meeting on our classroom rug where I was asking students about their weekend. *Tell me about your day. What did you see? Where did you go?* I asked my students this and some of their responses were: “I don’t know. I didn’t see anything or do much”, “we had dinner and then I played with my cousins”, “I went with my family to pray and then we went to the park.” Other times I have asked my students to tell me about where they live and about their community. Again, some student responses were: “I live in America”, “I live with my parents and brother, but we are from Afghanistan. This isn’t our country.” “I live in a house with my family. We are from Connecticut.” “I live in New Haven, but I think my family came here a while ago.”

Listening to many of these responses, I came to realize that my students had more of an understanding about standard learning content than they had about the community from which they were emerging. Furthermore, I noted that they lacked background knowledge relating to the New Haven community and thought about the importance of discussing how communities emerge. It was disquieting to see how students seemed to exist within their own divisions; meaning- students saw school as a place to learn the core subjects, and life outside of school to be separate. Taking a step further, many of the students stated that they didn’t feel connected to

their community, or at least, didn't have the background understanding to make connections to their community. For many of my immigrant students, they didn't regard the community as their home, but rather a safe space. Therefore, it is my intent to present a taste of historically and culturally relevant content that acknowledges both living and "past" history, in an effort to allow students to begin seeing themselves and their counterparts as important members of the community and world. Their footsteps in society are actively carving out history in the making. Thus, when students have a sense of belonging, the community becomes much stronger and united.

The student demographics in my classroom are very diverse. Many students recently immigrated to the United States while others have lived in New Haven for generations. At either end of the classroom demographic spectrum, students have little understanding of their community, how it was developed, and how they, as active members of New Haven, are making footprints in history. It is never too early to begin seeing oneself in society and realize how we are all truly equal as human beings. Based on our school community at Barnard Environmental Science and Technology Magnet School, this unit aims to individually uplift students and create a sense of unity among peers in their community.

While this unit includes content for teachers who are based in the New Haven area, it may be repurposed for teachers who wish to use it in other locations. Where information that is specific to New Haven is used, teachers may develop a similar content background for their respective communities. Learning objectives may remain the same as the unit itself targets the importance of identity while recognizing others in their respective communities. The three subcategories listed below may be viewed as branches of the same unit that connect like a tree fork. Each branch: New Haven History, Community Development, We Are Together, is enveloped in the four bulleted objectives, which intertwine throughout the unit. For teachers who adapt the unit to best meet their respective communities, it is encouraged to consider the three branches of the unit in connection to the learning objectives.

New Haven History

Why is New Haven a haven?

- New Haven Geography
- Native People
- Early Settlement
- Waves of Immigration

Community Development

- Influence of diverse peoples (including land, resources, food)
- People and community as a fusion in life

We Are Together

- Student reflections on the New Haven community and their personal connections.

Unit Context for Teachers

It is important to first recognize that this beautiful land which is now known as Connecticut, was not empty, unnamed, or unsettled before English Colonization. As educators, we must first acknowledge the present-day tribal nations of this land. Then, we may delve into an understanding of this land as it was inhabited by non indigenous peoples and shaped under the force of colonizers. Today, Connecticut law recognizes five tribes: Golden Hill Paugussett, Mashantucket Pequot, Mohegan, Paucatuck Eastern Pequot, and Schaghticoke. The Schaghticoke Tribal Nation is located in NWCT, with 300 members and a roughly 400-acre state reservation in Kent. (NWCT Arts Council, 2022)

To support the understanding of indigenous land in its original state, I suggest viewing "Native Land Digital" at the beginning of this unit with a side-by-side comparison of the United States or the specific state used for this unit. The "Native Land Digital" tool utilizes a Western map to view where indigenous tribes lived, united within their communities. When viewing a side-by-side comparison of the "Native Land Digital" tool and a current map of our country or state, students should notice the number of land divisions made and form connections to the idea of ownership and separation over time.

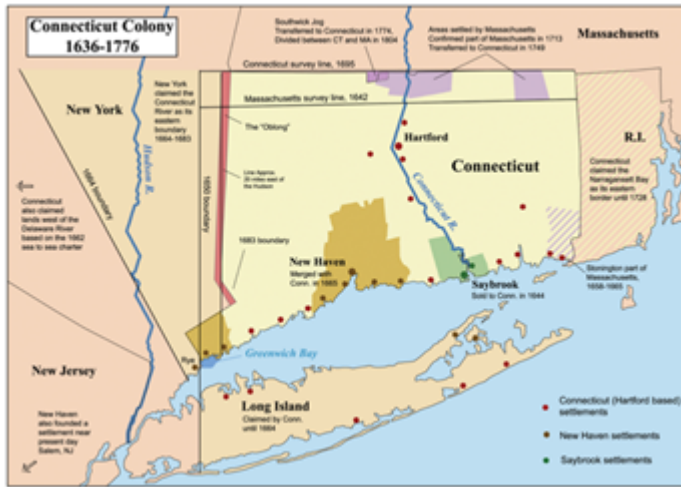
For Native Land Digital, what we are mapping is more than just a flat picture. The land itself is sacred, and it is not easy to draw lines that divide it up into chunks that delineate who "owns" different parts of land. In reality, we know that the land is not something to be exploited and "owned", but something to be honored and treasured. However, because of the complexities of history, the kind of mapping we undertake is an important exercise, insofar as it brings an awareness of the real lived history of Indigenous peoples and nations in a long era of colonialism. (Why It Matters. NWCT Arts Council, 2022)

Link to Native Land Digital: <https://native-land.ca/>

Between 1636 and 1776, English colonizers began to settle in and around present-day New Haven. In fact, the first planned city in- what would soon become America, was established in New Haven in 1666. In this period, people from all parts of the world traveled to the developing city to lay their claim on its land and resources.

This movement forcibly dismissed the human beings that were native to the land and its resources. The original people who lived there were called the Quinnipiac Tribe, who were members of the larger Algonquian tribes.

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The Quinnipiac Tribe was referred to or rather named “long water land or long water country,” in recognition of its physical location. When viewed from a present-day map of Connecticut, the Quinnipiac’s territory included present-day New Haven, West Haven, East Haven, North Haven, Hamden, Branford, and Guilford. (*Society of Colonial Wars in the State of Connecticut*, 2022).

The Quinnipiac peoples were peaceful and resourceful. They understood the importance of their land's resources and used them wisely. They often traveled by foot or made canoes from wood. They hunted, fished, and farmed their own land which created a sustainable living environment for their people. Even as the colonists arrived and began to settle on their land, the Quinnipiac peoples showed kindness by teaching the settlers how to fish. They traded their own hand made resources, such as canoes, to the colonists, and taught them about their land’s physical features. Their kindness was not returned, however as the Quinnipiac Tribe and territory was slowly overtaken by rules and English treaties imposed by the colonists. It is important to note however, that Quinnipiac people were the original “New Haveners.” It is their ancestors who lived in unity with the land until colonists claimed it as their own.

As the city of New Haven developed, waves of immigrating people came to New Haven between the late 1880s and 1890s. Teachers may reference “An Ethnic History of New Haven” to view The Census of 1890 which documented that residents came from places including : Africa, Asia, Atlantic Islands, Australia, Austria, Belgium, Bohemia, Canada, Cuba and West Indies, Denmark, England, France, Germany, Greece, Holland, Hungary, India, Ireland, Italy, Japan, Mexico, Norway, Pacific Islands, Poland, Russia, Sandwich Islands, Scotland, South America, Spain, Sweden, Switzerland, Turkey, and Wales, among other places. The representation of people from each country further displaced the Quinnipiac peoples from their land, way of living, families, and eventually their identity. By this time, many of the Quinnipiac tribe members were displaced, assigned to specific areas to live, known as reservations, or died from disease.

The Quinnipiac and neighboring tribes weren’t the only group of people actively facing violence, oppression, social fragmentation, and mistreatment. The late 1800’s was fueled with the idea of “nativism” and anti-immigrant sentiment. “Anti-Irish” feelings about Catholicism were persistent and the fear of Irish immigrants

taking all the colonists' jobs caused tension. However, the Irish were eager to work hard and contribute to the development of New Haven by working in factories or building railroads. They weren't the only people who were eager to work hard, though. Even as the view of African Americans was shifting under the guise that they were inferior and immoral criminals, they sought for equality by publishing books and articles about discrimination. In an effort to protect themselves, African Americans assembled groups to gather for prayer and education. While African American efforts were strong, they were often limited to jobs that required labor which would benefit white people. They were also cast aside to live on the outskirts of the developing community, where crime levels were high, which furthered the notion that African Americans were inferior. Sadly, many hard-working African Americans were unable to reside in safer sections of the community to escape discrimination and build better lives for themselves. Areas that were safer and more developed were reserved, without question, for white people. (Courtesy of the Ethnic Heritage Center, 2022).

As the immigration boom continued well into the 20th century, so too did the development of the new nation. While all people played a vital role in the furtherance of the nation's development by bringing with them tools, music, food, religion, and the desire to have a new beginning, many were met with racist ideologies that marginalized people both socially and economically. As a result, the positivity and commonalities between people was heavily masked and created divides in our nation that still persist today. These divides were imposed on one another as a direct result of the ethnicity of immigrant groups. In other words, the idea of redlining communities paved the way for continued racism and separation. A redlining map of New Haven, called *Mapping Inequality: Redlining in New Deal America*, located on Data Haven, illustrates how inequality in the community persisted and continues to exist today. A redlining map of students' communities can be a great visual to observe while reflecting on the original New Haveners and how their land was dividing into segregated areas. *Mapping Inequality: Redlining in New Deal America*, from Data Haven explains how to read the areas of the map as they were segregated:

Only a few small areas have a grade A ("best"), but they have many characteristics in common. For instance, all grade A and most grade B neighborhoods were noted as home to executives, professors, and professionals. No grade A neighborhoods, and only one grade B, list any "infiltration"; this one exception is Beaver Hills' Jewish population, a community that was growing at the time and remains significant today. No grade A neighborhoods, and only two grade B ones, had either foreign-born, "Negro," or relief-recipient residents. Grade D neighborhoods were given descriptions such as being "given over largely to Negroes employed as domestics" or having "no value." The availability of funding for home building and purchasing follows the same pattern—ample funds are listed as available in all grade A and many grade B neighborhoods, while none are available in grade D ones. (Data Haven: The 25th Year, 2022.
<https://www.ctdatahaven.org/reports/ct-data-story-housing-segregation-greater-new-haven>).

Not only did the sectionalization of people in New Haven begin to normalize and separate people from one another, it was highlighted by the unfounded study of eugenics. The American Eugenics Society itself was located within the downtown New Haven Green and was supported by many members of the Yale community. Highly distorted views that nonwhite born immigrants were placing on one another combined with eugenicists' agenda worked to limit incoming immigrants by way of intelligence tests that influenced the ideals of what a community and greater society should look like. In 1936, Connecticut's governor, Wilbur Cross, commissioned a *Survey of Human Resources of Connecticut*, which classified residents based on 21 factors (Ofgang, 2019). Cross hired a well-known eugenicist named Harry H. Laughlin, who managed the data collected from all Connecticut residents in an effort to protect and further the selective breeding process. His office, located in Hartford, CT was used as a post to sort people based on physical likeness and mental

abilities. It is during this time that words such as “moron, unfit, degenerate,” and so on, were introduced to the American lexicon. Had Cross and Laughlin’s efforts been more successful, nearly 175,000 Connecticut residents, or ten percent of the state’s population would have been sterilized (Ofgang, 2019).

While more of the depth of this information is meant for you, the teacher, it is important to keep it in the forefront of your mind when teaching each lesson. It is largely the judgment that people place on one another with a simple glance or sporadic thought that others lives are different and complex instead of embracing one another with the means to understand and grow in unity. The foundation of New Haven was built upon for these very reasons. The Civil Rights Movement of the 20th century sounded the alarm for the need to recognize the humanity of Black people and other people of color while demanding an end to racial segregation. Now, we are tasked with the challenge to look beyond the roots of eugenics and acknowledge history as it was truly experienced and to understand how our country developed the social and racial barriers that exist today.

Images and Citations:

1. NWCT Arts Council, 2022. <https://www.artsnwct.org/>
2. Cuauhtin, R. Tolteka, Miguel Zavala, Christine E. Sleeter, and Wayne Au. *Rethinking Ethnic Studies*. Milwaukee, WI: Rethinking Schools, 2019, Pg.65.
3. Why It Matters.NWCT Arts Council, 2022. <https://native-land.ca/about/why-it-matters/>
4. *Society of Colonial Wars in the State of Connecticut*, 2022. https://www.colonialwarsct.org/1638_quinnipiac_indians.htm
5. “An Ethnic History of New Haven.” connecticuthistory.org, n.d. <https://connecticuthistory.org/wp-content/uploads/2013/04/AnEthnicHistoryofNewHaven2.pdf>.

Digital Flipbook link:

<https://docs.google.com/presentation/d/1aRWxOxOG1GT-9cRWjj1zhgziOGu7hDqjiA5d5a0Mri4/edit?usp=sharing>

Scope and Sequence

Lessons 1-3

Students will interact with images and engage in whole class conversations about the Quinnipiac Tribe, and the development of New Haven while observing the first two ES-FW, which are based around “The Four Geohistorical Macroscales of Ethnic Studies.”

4.1 Indigeneity- The source of Root-Futurity

Responsive to: Students as Historical Holistic Human Beings & Identities (culturally and historically responsive)

4.2 Coloniality- Combating Dehumanization

Response to: Generalized course content and academic discourse

Furthermore, students will discuss and reflect upon their previous understanding of New Haven with their newly acquired understanding of the original New Haveners and the importance of recognizing their continued existence.

Lessons 4-5

Students will engage in whole class readings about migrants and how we can relate to their daily lives through experiences, family relationships, and everyday enjoyment (such as hobbies). Students will be able to explain how there are similarities in their lives by using positive words to create a language of understanding.

4.3 Hegemony- Normalization of Identity and Place in Society

Response to: Community and Community Cultural Wealth

Lessons 6-8

Students will deepen their knowledge of the interconnectivity among people in their community, starting with their classmates and family members. Students will use language that positively highlights individual qualities in place of learned racism and ill minded ways of thinking about one another. I strongly encourage teachers to create sentence starters for students to use when describing their observations about others and their shared interests. It is also beneficial for the teacher to have a list of adjectives that may be added to their sentences when stated verbally or when written.

4.1 Indigeneity- The source of Root-Futurity

Responsive to: Students as Herstorical Holistic Human Beings & Identities (culturally and historically responsive)

4.4 Social & Ecological Justice- Regenerating Community

Response to: The world (locally, nationally, and globally)

1. Cuauhtin, R. Tolteka, Miguel Zavala, Christine E. Sleeter, and Wayne Au. *Rethinking Ethnic Studies*. Milwaukee, WI: Rethinking Schools, 2019, Pg.65.

Lesson 1

Title: The Original New Haveners

Duration: 40 minutes

Objectives: Students will be able to:

1. Understand the purpose of the unit and what they will be discussing.
2. Define the word “haven” and apply it to New Haven based on geographical features

Vocabulary: Haven, Hypothesize, Native, Wigwam, Quinnipiac

Materials: Construction paper for K-W-L Chart, Smart Board and New Haven images, chrome books, world map, and digital or printed flip books.

Anticipatory Set: The teacher will project an old picture of New Haven, CT prior to its city development, to observe and discuss. Students should share details noted in the image. Then project a current New Haven, CT image side by side with the original. Share with students that people from diverse backgrounds have shaped what New Haven is today.

Direct Instruction: Flip book activities- discuss the word “haven” and what it might mean while projecting the world map and marking New Haven. Then write a child friendly definition with student support. Students will draw their own representation of what New Haven used to look like and what it looks like now. Then, students will *hypothesize* about how New Haven changed while considering the definition of “haven.”

New Haven- Discuss the definition in pieces with the class by first giving examples of the word haven in sentences. As an example, the teacher might project a picture of a boat nearing the shore with a covered shelter during a storm. Explain that the boat was looking for shelter and safety. Then discuss what the word ‘new’ means and what it might imply when placed next to the word ‘haven.’ Write a classroom definition of the word together and encourage the students to think about the geography of New Haven. More specifically, explain to students that the word haven is a port.

Tell the students that the original people who lived on the land we now call New Haven originally were the Quinnipiac Tribe. They are *Native* to this land:

This area of Connecticut was first populated between 10,000 and 7,000 B.C. The only evidence of those origins survives in stone artifacts, with the first artifacts from New Haven dated to around 6,000 B.C. While no one is sure if these are from the Quinnipiac’s themselves, evidence suggests that they were living in the area for centuries before contact with Europeans. Rough estimates say that they were about 250 to 460 strong at the time of contact with Europeans. Their land was roughly 300 square miles, including current day New Haven, Cheshire, Prospect, Wallingford, Meriden, Branford as well as several other outlying towns. The Quinnipiac’s lived in wigwams that were built by the women of the tribe. Much of the work in the village was done by women, who controlled most of the household goods and supplies. Quinnipiac society, like other Algonquin tribes, was matriarchal. After marriage, the young man would move into the young woman’s household and was absorbed into her family. They did not live in longhouses, as did many other northeastern tribes. (New Haven Museum, 2011).

(Share and discuss the Wigwam and why it was important to the Quinnipiac people. Teachers can use the digital flip book to edit and add student demographics to the world map).

Students might wonder where the Quinnipiac Tribe is today as they think about and observe their community. This is one area where Critical Race Theory unmask and exposes history in truthful accounts that have otherwise been withheld by ineffective language. Students should understand that the colonists exploited the Quinnipiac people by using their resources and overtaking their land. As the colonists learned about the land

and its resources, they no longer needed the help and support of the Quinnipiac people to sustain themselves and to begin building a new life. As they had acquired knowledge from the Quinnipiac Tribe, the colonists committed native genocide, acquiring acreages of land owned by the Quinnipiac people. The Quinnipiac people were forced to sell their property, enter into treaties that held false promises of reserved property, and deliberately killed the Quinnipiac people to overtake their land and resources. Then, the colonists proclaimed that the land was “discovered” as a way to hide behind their genocide.

*Homework- students should ask family members what their ethnic background is and where their ancestors came from.

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3



4



Images and Citations:

1. "Map of the Connecticut, New Haven, and Saybrook colonies." Kmusser, 2006. Wikimedia Foundation, Inc.,
2. https://libapps.s3.amazonaws.com/accounts/41502/images/thomas_hooker.jpg "From the Connecticut State Library website".
3. "The Port of New Haven." Sage, Ross, CC BY-SA 3.0 Wikimedia Commons
4. Wigwam Image, Photo courtesy of Ana Arellano. The Cheshire Herald, 2022.
5. Holquist, Sebastian. "Who Were The Quinnipiacs? School Program New Haven Museum." New Haven Museum, 2011.
https://www.newhavenmuseum.org/images/stories/Education-Community%20resizes/Quinnipiac_School_Program_Activities.pdf.

Lesson 2

Title: Why Did People Come Here?

Duration: 40 minutes

Objectives: Students will be able to discuss how and why New Haven developed into a city and early community while observing geographical features.

Vocabulary: Community, Native, Immigrants, Census, geography

Materials: Colored popsicle sticks with census data, New Haven pictures 2 and 3, world map, flip books.

Anticipatory Set: The teacher will ask the students where they came from and about their family background. The teacher will project the world map and label New Haven. The teacher will also draw travel lines indicating areas of the world where people came from. Students will be encouraged to mark the classroom map to show where their ancestors came from, as well. Then encourage students to name countries that were mentioned from the previous lesson.

Direct Instruction: Use colored popsicle sticks to show students the different groups of people that came to New Haven. (Example: a blue popsicle stick represents people from France, a yellow popsicle stick represents

people from Poland, and so forth. The teacher will write the number that represents the people who came from that particular part of the world.. Using the 1920 Census, teachers may focus on the larger numbers for each color while also including the classroom demographics). During this activity, the teacher will ask the students to think about where they are from. The teacher should keep in mind that students have different histories, and some may not know of their own as it may have been systematically erased. For this reason, the teacher is encouraged to recognize this and designate a popsicle stick for people whose origin is unknown. Students should understand that while some paths are known, many are not, and this largely a result of the history of enslavement. This conversation may lead to a meaningful conversation about students having a sense of community in New Haven, and how they are a new generation of kind, open-minded individuals with purpose and an identity.

The teacher will instruct the students to work in small groups to discuss today's flipbook activity.

Content to discuss: New Haven was considered a port city in New England. This meant that items were regularly traded to different parts of the world, especially England. Such items included timber, maple syrup, fish, and furs. Enslavers also bought and sold enslaved people in the region. The port enabled the growing economy to bloom, which would continue to attract more immigrants looking for opportunities. To this day, the New Haven Port is an essential part of life in the area.

The New Haven Port Authority is responsible for improving the competitiveness of the Port of New Haven and waterborne transportation to the economic benefit of New Haven and the State of Connecticut. The Port of New Haven is the biggest deep-water port in Connecticut, handling some 18 million tons of cargo per year, including almost all of the State's manufactured goods. (World Port Source, 2005-2022).

New Haven's Long Wharf port was constructed in response to the demand for more goods to come into the area. The port would allow for large ships to transfer items for purchase throughout New Haven. Many of the goods were shipped from Boston, New York, and the West Indies, which are better known as the Caribbean Islands, today. Some of the resources that were transported to and from the port included livestock, gun powder, sugar, hats, and lumber.

New Haven has served as a reliable port as it connects to major bodies of water and travels through the state itself. The depth of the New Haven Harbor and its width have enabled large ships to easily maneuver large shipments of products from place to place. Today, New Haven continues to transport goods to and from other places in the world.

1920 CENSUS	
City Population.....	162,587
African-Americans.....	4,579
FOREIGN-BORN	
Armenia.....	158
Asia.....	148
Austria.....	675
Belgium.....	119
Canada.....	1,382
Denmark.....	346
England.....	1,955
France.....	226
Germany.....	2,770
Greece.....	514
Hungary.....	421
Ireland.....	7,219
Italy.....	15,084
Lithuania.....	721
Norway.....	161
Poland.....	5,009
Russia.....	8,080
Scotland.....	858
Sweden.....	1,206
Switzerland.....	120
Other.....	724
Total Foreign-Born.....	45,626

6



Images and Citations:

5. Leonard Reid Band: Greater New Haven African-American Historical Society Archives: An Ethnic History of New Haven. Courtesy of the Ethnic Heritage Center
6. City of New Haven- WEBSITE DESIGN BY GRANICUS Newhavenct.gov
7. World Port Source.
http://www.worldportsource.com/ports/commerce/USA_CT_Port_of_New_Haven_781.php

Lesson 3

Title: Past to Present

Duration: 40 minutes

Objectives: Students will be able to discuss how the Quinnipiac and other indigenous nations continue to live and develop on this land.

Vocabulary: Sovereignty, stolen, assimilation, allotment

Materials: Flipbook, *Fry Bread: A Native American Family Story* by Kevin Noble Maillard, *We Are Still Here!: Native American Truths Everyone Should Know* by Traci Sorell, paper chain strips, stapler, writing utensil.

Anticipatory Set: The teacher will ask the students to share what they know about Native American peoples today. The teacher will write a short list of student answers on the board while actively questioning answers that may hint towards primitive times. The class will then follow along as the teacher reads *We Are Still Here!:*

Native American Truths Everyone Should Know by Traci Sorell. After the story reading, the teacher will ask the students to think about what they observed in the story illustrations as well as what the text stated. Then, as a whole class, revisit the list on the board, and ask the students to think about which answers are true to Native Americans today. Cross out any historically incorrect stereotypes, and together replace them with story examples that share current understandings of Native American peoples. Inform students that there is a lot about Native American History that has gone untold which is why people may think of stereotypes without understanding Native American identity as it continues to thrive today.

Direct Instruction: The students will join in a large circle and think about a time when they were treated unfairly, left out, or forgotten and how it made them feel. The students will write one example on a strip of paper relating to how they have personally felt in one color. If students choose to write an example about how Native Americans might have felt, the teacher will use a different color strip of paper. This distinction is very important for students to understand. While students may have an understanding of being mistreated, their feelings should not be mistaken for genocide. The teacher can explain that this is a very extreme form of mistreatment and that we can sympathize with those experiences. The teacher may use this time to review the meaning of the word sympathize. The teacher will then form two separate connecting paper strip linked chains by their two distinct colors to represent feelings that all people share.

Please reference the following map link for additional information about the tribal nations in Connecticut. The following link shows five tribes that are recognized by the state of Connecticut, and the Quinnipiac Tribe. Students can hover over the orange tag on the map to view each tribe and click links for additional information about them. This is a great opportunity for students to learn about and recognize the tribal nations as the true and original people from this land. A tablet and internet access will be required for access:

<https://www.google.com/maps/d/u/0/edit?mid=19me-YsmqpUOEGUnSHNo0MQ6nt2-CcQk&usp=sharing>

Looking Ahead- Inform the students that in the next lesson we will be sharing customs and traditions. The teacher will read *Fry Bread: A Native American Family Story* by Kevin Noble Maillard to encourage students to begin thinking about their own customs and traditions. This will also provide an additional example about how Native American Tribes, like the Quinnipiac, are here as modern peoples, too.

Images and Citations:

Maillard, K. N., & Martinez-Neal, J. (2019). *Fry Bread: A Native American Family Story*. Roaring Brook Press.

Sorell, T., & Lessac Frané. (2022). *We are still here!: Native American Truths Everyone Should Know*. Charlesbridge.

Lesson 4-5

Title: Many People, Many Beginnings

Duration: 40 minutes

Objectives: Students will be able to: Discuss how waves of immigration influenced the city's development by

considering cultural contributions to the community.

Vocabulary: Community, Native, Immigrants, Traditions, Customs

Materials: flip books day 3 and 4, story books, smart board, props: sport items, instruments, food, toys, ideas, etc.

Anticipatory Set: The teacher will give an example of this/her own traditions and customs. Encourage the students to think of their own and share as a class. Then encourage the students to think about what immigrants brought with them from their native countries. Students may think about their traditions and customs. Ask the students to recall what tradition or custom was mentioned in *Fry Bread: A Native American Family Story* by Kevin Noble Maillard.

Encourage the students to think about the following questions: What games do you like to play? What are your favorite foods to eat? Where did your ancestors come from? What music do you like to listen to? Our everyday enjoyments were created by people from all around the world.

Discuss how all people contributed to the New Haven that we live in today by reading:

What the World Eats, A History of Music for Children, Kids Around the World Play!

After reading and discussing as a class, encourage the students to think about where they might find evidence of diversity in their community by considering food, music, and sports, as examples. Students will be encouraged to explore New Haven through a Google map which highlights diversity in the community. As a whole class, the teacher may add places that are known by the students. The teacher may utilize the tribal nations map from above to add specific places in a whole class conversation.

The teacher may also share the following information which was created by *Students in Nataliya Braginsky's African American and Latinx History course* (2019-2020, 2020-2021). Also see Artidea.org to explore African American, Indigenous, and Latinx history:

<https://www.google.com/maps/d/viewer?mid=10PXHhQAxkuGfyk3z7lhTkb9-6ETuLvOq&usp=sharing>

This unique Google Map allows the whole class to explore some of African American, Indigenous, and Latinx influence in New Haven. It is a great way for students to share what they may personally recognize or would like to learn more about, while also shedding light on the beauty of the unity found within the community.

Looking Ahead:

In preparation for the next lesson, the teacher may have students complete a homework assignment by having a family member verbally record or write down a family custom or tradition. Students may also bring in items that represent family or are meaningful to their family. Students will be encouraged to use good listening skills and to provide positive feedback to one another on the day of sharing.

Example 1: Students may bring in drumsticks and share how making music is important in his/her home. It is an activity that is enjoyed and brings feelings of positivity. Alternatively, students may be encouraged to bring in an item that reminds them of a family member or a fond memory. Students may then begin to feel a sense of unity while recognizing common feelings and understandings for different items, family members, or memories.

Lesson 8 Invitation: The teacher will invite students to bring in food, games, instruments, pictures, activities, stories to the lesson discussion. Family members are encouraged to join in and share their customs and traditions with the class. Students will be encouraged to turn and talk with each other about traditions and customs while finding commonalities between one another.

Images and Citations:

Richards, M. A., Schweitzer, D. A., & Blake, R. (2021). *A history of music for children*. Thames and Hudson.

Menzel, P., & D'Aluisio, F. (2007). *Hungry planet: What the world eats*. Material World Books.

Braman, A. N., & Nidenoff, M. (2002). *Kids around the World Play!: The best fun and games from many lands*. J. Wiley & Sons.

Lesson 6

Title: What Matters in a Community?

Duration: 40 minutes

Objectives: Students will be able to: Discuss the idea of people as a fusion in society. One group is not responsible for the development of New Haven, but many groups of people in collaboration with one another.

Vocabulary: Community, Native, Immigrants, fusion

Materials: flip book, large white paper, Legos, blocks, art materials, *We Came to America* by Faith Ringgold.

Anticipatory Set: Begin with the story *We Came to America* by Faith Ringgold and review previous lesson discussions about why people came to New Haven. Then ask: Who created New Haven? Who built the buildings, made the food, created the music, etc.?

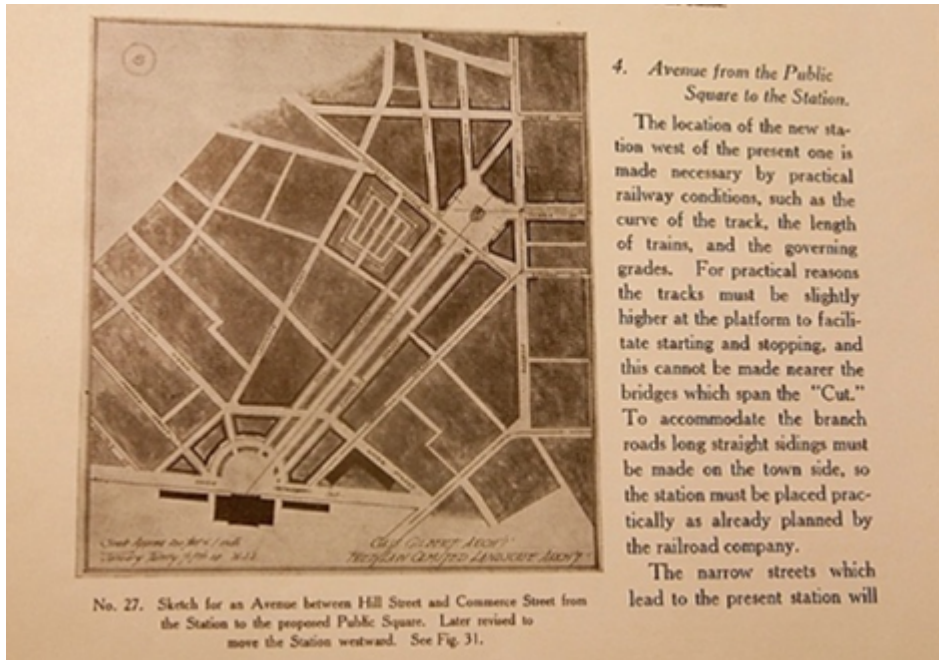
We Came to America by Faith Ringgold was chosen for this lesson to help explain that people traveled across the world to reach different opportunities in life. The story has been added at this point in the unit to transfer student thinking from an understanding of the original New Haveners to an ever-changing diverse community and the importance of recognizing all people as members of the same community. Students may identify or be reminded of their own family members' paths as referenced in lesson 2 with the popsicle sticks. Students may also think about the items that they brought into class for this lesson to share with others. After the story reading, students may take the time to share their items or stories with the class (Plan for 10 minutes of discussion).

Direct Instruction: Students will create their own version of New Haven, CT. Students will begin to think about what they will place within the community. Students should consider their values and human needs. Then students will circle two items on their community picture that they are most proud of or value. Using the large white paper, students will contribute their circled items to the classroom community drawing that students' are co constructing as a whole class. When ideas are shared and added to the community drawing, the teacher will write the specific idea that was created and the students name on the board. By the end of the

activity, each student will be recognized for their thoughtful ideas and see that their creation was not their own alone but made together. Refer to the flipbook for additional student tasks. An additional day may be added to this lesson if sharing time took additional time for all students to participate.

Images and Citations:

Ringgold, F. (2016). We Came to America. Alfred A. Knopf.



30, T. M. M. J. Image (2021, August 27). *100 years later, a vision lives on*. New Haven Independent. Retrieved July 3, 2022, from https://www.newhavenindependent.org/article/city_plan_centennial_approaches

*Note the 8th lesson for parents/guardians to join the classroom. Letters to be sent home.

Lesson 7

Title: Our Community is a Fusion

Duration: 40 minutes

Objectives: Students will be able to: Discuss the idea of people as a fusion in society. One group is not responsible for the development of New Haven, but many groups of people in collaboration with one another, including those who have historically faced discrimination and oppression.

Vocabulary: Community, fusion

Materials: Chart paper, Let's Eat!: *Mealtime Around the World* by Lynne Marie, flip books.

Ask the students to think about their favorite places to eat in New Haven. Read Let's Eat!: *Mealtime Around the*

World, as a whole class. Students should think about the commonalities between the characters in the story, what they are eating, as well as what they are using or where they are. The teacher will encourage the students to share their observations while the teacher records the commonalities on a chart.

The teacher will project or share local menus with students in small groups. The students are encouraged to observe and discuss what they have eaten or would like to try.

With teacher guidance, students will also be able to use the internet or cookbooks to search for images of different types of food. Ask the students to consider which food items, such as rice or scallions, are enjoyed by members of the classroom. Where have they seen (food item named) in their community? Discuss: How can food bring people together? How are people more similar than they may realize? Refer to the flipbook for student tasks.

Diversity that we can taste and appreciate in New Haven thrives in many restaurants in the downtown area. Share images and menu items with students from restaurants and discuss how the origin of their cuisine have fused together and created food that is representative of all people in many dishes. Note: Restaurant examples should be culturally appropriate. During discussions about meal observations, the teacher will discuss how all food groups are met in the different types of meals and how they are vital to the health and wellbeing of all people, regardless of origin and ethnicity.

The teacher may reference the following link from Harvard School of Public Health to briefly discuss the importance of a balanced diet for all people and how that is recognized in each of the meals that represent a fusion of culture.

“Copyright © 2015 Harvard T.H. Chan School of Public Health. For more information about The Kid’s Healthy Eating Plate, please see The Nutrition Source, Department of Nutrition, Harvard T.H. Chan School of Public Health, hsph.harvard.edu/nutritionsource/kids-healthy-eating-plate.”

Zeneli- Italian Food

Midpoint Istanbul Fine Dining- Turkish Food

Koon Thai- Thai Food

Mamoun’s Falafel- Syrian Food

Bon Chon Chicken - Korean Food

Camacho Garage- Mexican Food

House of Naan- Indian Food

Ali Baba- Pakistani, Mediterranean, Indian Fusion Food

Lalibela Ethiopian Restaurant- Ethiopian Food

Golden Wok- Chinese Food

Google Map Integration Activity- The teacher will project Google Maps. As a whole class, students will share different restaurants and types of food that they enjoy. Using Google Map directions, the teacher will type

each restaurant name and search as a continuous journey throughout New Haven. The students will be able to see how different cultures and food intersect within the community. People have worked together and learned from one another to form cuisine that fuses with traditions from all around the world. This is another way in which New Haveners have come together. This recognition can help students to develop a sense of unity.

*Note the next lesson for parents/guardians letters to be sent home to join in the next lesson. The teacher may provide a virtual option, such as Zoom, for family members to join and engage in discussion activities.

Images and Citations:

Lynne, M. (2019). *Let's Eat!: Mealtime Around the World* . Beaming Books.

Lesson 8

Title: We Are Together

Duration: 40 minutes

Objectives: Students will be able to engage in discussions about local stories and histories that were experienced by others.

Vocabulary: Community, empower, understanding, vulnerability

Materials: paper, basket or bin, writing utensils, soft music

During this lesson, parents/guardians will be invited to participate virtually or in person while sharing an experience from their personal narratives. Parents/guardians may also bring an item to share with the students after the Narrative Activity.

Anticipatory Set: The teacher will bring out the paper chain that students made in lesson 3. Students will be invited to rip one link from the chain and read it aloud to the class. Then students can volunteer a positive response or understanding for the experience that was written. Complete until all links are torn. Tell the class that a chain of negativity does not have to remain with them. Students are strong, open minded, equal, and kind. Carrying this chain would be too heavy.

Narrative Experience: The teacher will tell the students and family guests a story about a difficult experience or a moment of triumph. While the story is being told, the teacher will not reveal that the story is actually a personal account of the teacher. Here is an example:

There was once a person who struggled with reading and was often teased in class. They felt left out during small group reading time because it was difficult to keep up with the group. Kids in the classroom made assumptions about her not being able to read by saying that her family was probably too poor or couldn't read because they were from a different country. At home, the student would watch YouTube read- alouds, and continued to read each and every day. One day, the teacher called on the student to read aloud to the class and she read every word correctly. She felt so proud. The class was shocked that she read so well and the

students that teased her no longer had anything mean to say. That student was me.

After revealing that the individual was actually the teacher, the students may ask a few questions about how she felt and how she stood up for herself. This will lead to a quiet writing and reflection time for all students and parents who are participating. Participants may write, type, or record their experiences. Then, the class will share and discuss anonymous stories together, in a large circle. The author of the narrative may then reveal themselves. The experience promotes understanding for one another, vulnerability, perspective, and respect. During this time, the teacher will encourage positive words of affirmation to be shared with one another as stories are shared.

Celebrate! Now that students have formed an understanding for themselves and one another, the teacher may provide students with a certificate for learning about their community and the importance of embracing all people.

Appendix:

Common Core Standards:

CSS.ELA-LITERACY.RL.2.1 Ask and answer such questions as *who*, *what*, *where*, *when*, *why*, and *how* to demonstrate understanding of key details in a text.

CCSS.ELA-LITERACY.RL.2.2 Recount stories, including fables and folktales from diverse cultures, and determine their central message, lesson, or moral.

CCSS.ELA-LITERACY.RF.2.3.F Recognize and read grade-appropriate irregularly spelled words.

CCSS.ELA-LITERACY.W.2.6 With guidance and support from adults, use a variety of digital tools to produce and publish writing, including in collaboration with peers.

CCSS.ELA-LITERACY.W.2.8 Recall information from experiences or gather information from provided sources to answer a question.

CCSS.ELA-LITERACY.SL.2.5 Create audio recordings of stories or poems; add drawings or other visual displays to stories or recounts of experiences when appropriate to clarify ideas, thoughts, and feelings.

CCSS.ELA-LITERACY.SL.2.1 Participate in collaborative conversations with diverse partners about *grade 2 topics and texts* with peers and adults in small and larger groups.

CCSS.ELA-LITERACY.SL.2.1.B Build on others' talk in conversations by linking their comments to the remarks of others.

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