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Grand Coulee Dam: The Intersection of Modernity and Indigenous Cultures  
Summer 2017

**Note/Rationale:** These lessons are intended to enrich and extend a current 2nd grade social studies unit taught at my school site. Key ideas from the NEH seminar that are encompassed in these lessons include:

- Encouraging an emotional response to historical events - "feeling history"
- Providing multiple perspectives and hearing diverse narratives
- Telling the story of refusal by counter-narratives

## **Lesson 1: The Power of Place and Consequences of Colonization: How Native Populations Experienced the Taking and Changing of their Homeland**

**Guiding Question:** *How did settlement of the Separatists/"Pilgrims" at Plymouth (and subsequent colonization by settlers, thereafter) affect the native Wampanoag people?*

**Learning Goals:** - students begin to grasp what "colonization" is  
- students build empathy by identifying and articulating emotions related to having something of value unexpectedly altered or taken away

**Background/ curricular context:** This lesson is to be used in a 2nd grade classroom as students learn about the Eastern Woodland Wampanoag people and the settlement of the Pilgrims (Separatists) on their homeland. Currently, this unit is taught as part of the *StoryPath* curriculum, which covers Wampanoag lifeways pre-contact through the Pilgrim's settlement at Plymouth, and culminating in the story of the first "Thanksgiving." This particular lesson will be taught after students learn Wampanoag people's lifeways, particularly in relation to the different seasons. Students will have listened to fictional first person narratives (from *Storypath*) of a Wampanoag as they navigate daily life in each of the 4 seasons. Each time they listen to a different "season," they will illustrate the scene, noting important aspects of nature as described in the narrative and different ways in which the Wampanoag ways of life (food, shelter, work) respond to nature.

**Lesson Overview:** In this lesson, students will create their own artwork depicting a scene of themselves in a place that is important to them. Students will take a "museum walk," discussing in partnerships what they learned about their classmates through their artistic representations. Students will then be asked to take a marker and leave a mark (X) upon another student's art piece. Afterwards,

the teacher will facilitate a discussion, in which students will share reflections on how making a mark or having a mark made on their creation felt. This will segue into lessons about the Wampanoag and Separatists' first encounter and subsequent colonization, and will be used as a framework for guiding discussions throughout further lessons.

***Number of class periods:*** 2

***Estimated Time:*** two 30-minute sessions

***Materials:*** paper and drawing materials (markers/crayon/pencils) for each student, *Wampanoag Prayer* by Michael "Tenderheart" Markley

***Procedures:***

1. Revisit previous learning about the Wampanoag lifeways (food, shelter, work/activities, clothing, customs). Have students take out the "4 seasons in the Eastern Woodlands" Storypath activity from the previous lessons. In partnerships, ask them to discuss: What are some things in your picture that you think were important to the Wampanoag people (consider food, shelter, surrounding environment)?
2. Read aloud the *Wampanoag Prayer* by Michael "Tenderheart" Markley (Seaconke Wampanoag). Discuss: Why do you think this poem was written? What does the author mean when he says "The harvest moon shines brilliance over our home?" What does this poem tell us about how this Wampanoag felt about his homeland?
3. Provide students with the drawing activity instructions: Draw a picture showing themselves in a place that is important to them - it can be their home/neighborhood/community, or it can be a place of special significance (e.g. a relative's house, a place where their family goes to visit). Provide necessary thinking/planning time for students to brainstorm their idea - pair share, silent reflection, etc.
4. Give students 10-15 minutes to quietly draw. Provide prompts to help them develop their drawings: What are you doing in this special place? Consider what you see when you are there. What do you smell? How do you feel? How can you show how you feel when you're in this place? Who is with you in this place or are you by yourself? Provide enough time for students to put effort into their work and feel a sense of investment in their picture.
5. Have students do a "museum" walk around the room. Provide students with an opportunity to share out things they've learned about themselves and their classmates through their drawings. Questions: What words describe how you feel

about your special place? What is something you've learned about a classmate by looking at their drawing?

Possible break point -----

6. Call the class back together and give them directions for "marking" the artwork: Find someone else's picture, and mark an "X" with a black marker somewhere on their work.

7. Call students back together and have them think (wait time), pair share, and have some students share aloud, ensuring multiple voices are heard by the group. Pose the following questions for discussion:

- How did it feel when you were drawing your picture?
- How did you feel someone drew on your picture unexpectedly?  
Why did you feel that way?
- How did you feel when you drew on someone else's picture? Why did you feel that way?

8. Explain to students that they will be learning more about the Wampanoag and how their lives changed when new people called the Separatists came and lived on their land. Teach the students that the Wampanoag, like other Native groups, cared deeply about their home (connect to the poem discussed earlier, and to what students shared that mattered about their Wampanoag "place" drawings). Explain that when people began settling on native lands and taking over their "places of home" - places they had lived for generations - many things about how they lived changed. Explain to students what "colonization" means and add it to a social studies word bank. Encourage any connections made earlier in the discussion.

9. Display the students' artwork somewhere in the classroom where it can be referenced throughout the course of this unit.

During the other lessons, continue to ask questions and encourage students to make connections to revisit the learning from this activity.

## Wampanoag Prayer

*"Let us give thanks to the creator for all that he gives.  
The harvest moon has shined its brilliance over our home  
and now as we store the harvest of our work  
the creator gives his sustenance.*

*The Earth will now rest through the coming seasons  
storing the energy needed to once again feed our people".*

*Michael "Tender Heart" Markley - Seacoast Wampanoag*



## Lesson 2 - Native Americans Today: Working toward Cultural Revitalization

**Rationale:** These lessons will provide students with examples of the lifeways of native populations within Washington State (providing an opportunity to compare/contrast their lifeways to the Wampanoag which were studied in the previous lessons). Students will be able to understand how these natives' lives have changed over the course of settlement and colonization. A key objective for this particular lesson series is to enable students to see native populations as they exist in the present day, and understand them as a proud, resilient people who are advocating for cultural revitalization. Note: Students studied cultural revitalization as it relates to the Wampanoag in a proceeding lesson through reading Clambake: A Wampanoag Tradition (We Are Still Here: Native Americans Today).

**Guiding Question:** How do Native Americans exist today in Washington State and how are they practicing their culture?

**Learning Goals:**

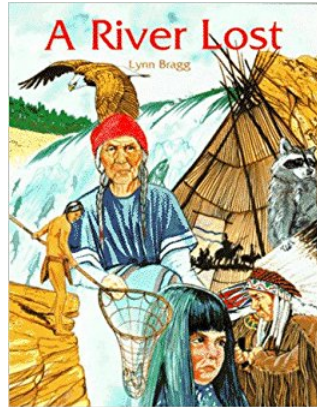
- Students will be able to name and locate the Colville Tribe(s) on a Washington State map.
- Students will understand how places change over time and how changes affect lifeways.
- Students will identify problems and solutions in the current salmon situation in the Columbia River.
- Students will discuss, then write a brief opinion piece on whether they believe the salmon problem has been solved.

**Lesson Overview:** In this lesson series, students will first learn about how the Columbia River has changed over time as a result of the Grand Coulee Dam by comparing photographs of images of Kettle Falls as it existed pre- and post-dam construction. Students will reflect on the effects of the change in Kettle Falls, particularly the loss of salmon and the native people's inability to fish as they read and respond to the book, **A River Lost**. In a following lesson, they will read and summarize an article about work by the native populations at restoring salmon to the river. They will reflect on and discuss the question: Was everything that was lost restored? Were all the problems solved?

**Materials:**

- Power point with following photos: (1) Columbia River-personal photo, (2) Kettle Falls- personal photo, (3) Map of Federally Recognized Tribes in Washington - Governor's Office of Indian Affairs, (4a) Photograph: Coville Indians (EWU) (4b) Photograph: Salmon People Pray for Sacred Fish to Return - Kevin Taylor, 10-5-2014, (5a) Photograph: Indian Fishing at Kettle Falls circa 1900, (5b) Photograph: Kettle Falls circa 2012
- A River Lost by Lynn Bragg (read aloud children's book)

- Video clip: [Decades Old Promise Fulfilled For Colville Tribe \(News KXLY 4, 2011\)](https://www.youtube.com/watch?v=2TmqL5qrEpY)
- Writing paper and pencils for each student
- Problem/solution graphic organizer



**Procedure:**

1. Slide show - introduce personal photographs of (1) Columbia River, (2) Kettle Falls and briefly talk about my experience this summer. Show pictures of (3) Colville Native Americans and (4) a map showing where their homeland/current settlement is in relation to Seattle in order to give adequate background knowledge for the lesson.
2. Have students observe and analyze (5) a historic photograph of Kettle Falls (pre-dam) juxtaposed to a recent photograph of Kettle Falls using the "See-Think-Wonder Project Zero Visible Thinking protocol" (see link in materials for more information). Questions: What do you see (objective observations)? What do you think (speculate/interpret based on evidence)? What do you wonder (question)?
3. Tell students that the two pictures they're observing is part of the homeland of many Native tribes know as Kettle Falls. Introduce the book, A River Lost and tell students that they will find out why the pictures look so different and what the land is/was used for by reading the book.
4. Read aloud A River Lost, stopping and having students discuss as needed. Have support students throughout the book to consider problems/solutions, charting their responses during the read aloud.
5. At the books ending, review the problems and solutions (if any). Pose questions - How do you think the character feel about what happened? What feelings do you have about the story? (This can be linked back to Lesson 1 reflections).

*Possible breaking point -----*

6. Revisit juxtaposed images of Kettle Falls pre- and post-dam construction. Have students discuss: Using what you've learned from the book [A River Lost](#), what are differences between the two pictures? How did these changes affect the Colville Natives?

7. Revisit problems/solutions on chart.

8. Have students watch - [Decades Old Promise Fulfilled For Colville Tribe \(News KXLY 4, 2011\)](#) <https://www.youtube.com/watch?v=2TmqL5qrEpY>

9. Debrief video with opportunities for students to ask and answer questions.

10. Ask: What problems/solutions could we add to our chart? Record.

11: Ask: Do you think the problems we identified have been solved? (This can be done in an "opinion walk" in which students walk to opposing sides of the room to physically show what they think). Go through problems identified (one at a time) and have students share their thinking. Refer back to book and video as needed to guide the discussion. If students have difficulty identifying the problem of the emotional toll losing the Falls and salmon had, reread page 29 and 30 and ask: What does what Toopa says tell us about how she feels? What does this show about what she thinks is lost? Reread the last line of the book "When they are gone, there will be no one left to remember this way of life," and ask: What problem is Toopa talking about here? Is this problem solved?

12. Writing reflection: Have students write an opinion piece in response to this question: What problems were caused by the building of the Grand Coulee Dam? Do you think these problems were solved? Why or why not?

*Primary Source Photographs:*



Colville Indians  
Source: Eastern Washington University



Salmon Leaping at Kettle Falls  
Source: Northwest Museum