

Chaco Canyon and Pueblo Culture (Grades 2-12)

Lesson Plan

Group 3 Members:

- Erin Lee
- Kathy Myers
- Jillian McCord
- Steve Murray
- Meera Muñoz Pandya

Essential Question: How does our understanding of the past change as we collect or introduce more information?

- Place, Environment, and Migration – Erin
- Artistic expression – Kathy
- Daily Life and Technology: Through Archaeology and Native Voices– Jillian
- Becoming and Identity – Steve
- Visual culture and archaeology-- Meera

Lesson links and overview:

- [Introduction to Migration of Ancestral Pueblo in the Southwest](#) (4th-5th)
 - This lesson will explore migration of Ancestral Pueblo of the Southwest by looking at how place informs and impacts one's identity and the interaction within one's community. This is an introduction lesson to a larger unit that will ask students to think and respond to questions related to migration and how the past informs our present.
- [Petroglyph Pictographs](#) (for students grades 2-8)
 - Many archaeological and historic properties of land in the Southwest provide a record of humanity's 12000 year presence in the New World. Many of these sites contain ancient and historic rock art. Rock Art comes in two forms - pictographs and petroglyphs. The reasons prehistoric people made rock art are uncertain. They may be telling a story, marking trails, recording important events, depicting religious or spiritual beliefs, or an artistic expression. We will explore these ancient examples and create our own rock art based on the seasons and our own symbols.
- [Daily Life and Technology in Chaco Canyon](#) (for students grades 9-12)
 - An exploration of artifacts to discover trade, technology, subsistence, daily life, and kivas. Students will draw comparisons to native voices through video and readings to expand their understanding and realize how there will be information they are unable to achieve as it is unknown or privileged knowledge for those within tribes.
- [Identity and Becoming: Towards "A More Perfect Union" \(American Govt/Civics \(9-12\)\)](#)
 - This academic year opening lesson includes questions and concepts that will frame the year for 11th and 12th grade American Civics students. Many urban students are marginalized and their voices are often suppressed or absent. Through this lesson students will begin the year-long process of becoming who they are as people and as citizens of the United States, "We the People." This will be strengthened by the example of Native voices of the Southwest that have been historically ignored or suppressed, but which continue to insist on taking ownership of their narrative. Throughout the year these voices will be joined by other marginalized voices that have struggled to be acknowledged in the movement toward becoming "A More Perfect Union." Students will receive a brief introduction to the founding

documents and be asked to reflect on the meaning of key passages. The concepts of movement and becoming will be discussed in reference to their development as individuals and as members of various groups. Students will be asked to reflect on the connections to their own evolving identities. Students will be reminded that these connections will be revisited throughout the year as students learn of the struggles of marginalized people to demand inclusion as part of “We the People” as the United States continues the never ending task of becoming “A More Perfect Union.”

- [Chaco Cylinder Jars](#) (for students grades 6-12) (bilingual Spanish/English)
 - A visual examination of a Chaco cylinder jar followed by a discussion of sources that examine them as archaeological objects. After this discussion students will engage in a compare and contrast activity examining a Chaco cylinder jar alongside a modern cylinder jar created by Pueblo artist Diego Romero. The scaffolding of these different sources will introduce students to a variety of sources through which one can examine and reflect on the past.

A note on the Spanish Language: there wasn't sufficient time to translate every piece of this lesson, but the cover page and lesson on Chaco cylinder jars are available in both English and Spanish. Ideally, every piece of this project would be available in both English and Spanish. This reflects the reality that many young learners in this country are best served by having resources available in Spanish. These students are often marginalized in educational spaces, and creating resources in Spanish for students and educators is one way to address inequality that exists in educational spaces. Spanish, while one of the most commonly spoken languages in the United States, is not the only language other than English that students need educational resources in. Ideally, these resources would be available in a variety of widely spoken languages. I would also like to acknowledge that the Spanish language, like English, is a force of colonization for many Indigenous people in what is now the United States. These lessons aim to center and elevate indigenous perspectives, and there not being available in Indigenous languages is a shortcoming that we recognize.

[This Spanish text could use a look over, as well, as it's translated using my specific voice and dialect]

[PowerPoint Presentation](#)

Versión Español

Pregunta central: ¿Cómo cambia nuestro entendimiento del pasado con la introducción de más fuentes de información?

- Lugar, medioambiente, y migración-- Erin
- Expresión artística-- Kathy
- Vida diaria y tecnología: a través de la arqueología y voces Indígenas-- Jillian
- El convertir y la identidad-- Steve
- Cultural visual y la arqueología-- Meera

Lecciones-- enlaces y descripciones:

- [Introduction to Migration of Ancestral Pueblo in the Southwest](#) (4th-5th)
 - Esta lección explora la migración de la Gente Ancestral del Pueblo del Suroeste de los Estados Unidos. La lección examina cómo el lugar afecta a la identidad y la interacción con la comunidad. Es una lección introductoria

a una unidad más grande que va a examinar la migración y como informe el pasado al presente.

- [Petroglyph Pictographs](#) (for students grades 2-8)
 - Mucha tierra del Suroeste de los Estados Unidos contiene recuerdos de los 12,000 años de humanidad en el continente Americano. Muchas de estos sitios contienen arte roquero. Arte roquero puede ser pictografías y petroglifos. No sabemos las razones de hacer arte con piedra. Tal vez quieren contar una historia, marcar caminos, marcar eventos, comunicar creencias, o expresarlos en una manera artística. Vamos a explorar los ejemplos antiguos y crear nuestra propia arte.
- [Daily Life and Technology in Chaco Canyon](#) (for students grades 9-12)
 - Una exploración de artefactos para aprender algo sobre comercio, subsistencia, vida diaria, y las kivas. Estudiantes van a comparar voces Indígenas leyendo y mirando videos para ampliar su comprensión y ver que hay conocimientos que no son para ellos.
- [Identity and Becoming: Towards “A More Perfect Union” \(American Govt/Civics \(9-12\)\)](#)
 - Esta lección va a examinar la oración “We the People” en la constitución y como estudiantes se encajan en esto. Vamos a usar voces Indígenas que han sido marginalizadas en el Suroeste de los Estados Unidos. También vamos a examinar el concepto de “A More Perfect Union.” Los estudiantes van a ser introducidos a los documentos fundamentales de los Estados Unidos y reflejar en unas secciones importantes. Vamos a discutir los conceptos de mover y convertirse en relación a los estudiantes y su identidad. Vamos a revisar estas ideas durante el año-- vamos a examinar las luchas de gente marginalizada que quieren ser incluidos como parte de “We the People.”
- [Chaco Cylinder Jars](#) (for students grades 6-12) (bilingual Spanish/English)
 - Una examinación visual de vasos cilíndricos de Chaco seguido por una discusión de cómo podemos examinarlos como objetos arqueológicos. Después, vamos a examinar el vaso cilíndrico al lado de un vaso moderno creado por el artista Pueblo Diego Romero. Los fuentes de información diferentes van a introducir a los estudiantes a una variedad de fuentes que pueden usar para examinar el pasado.