

Some Suggestions for Organizing  
A Community Event In A Museum Setting

- Begin compiling a community mailing list.
- Design a flyer for the selected event.
- Check proposed date to be sure there are no other community events scheduled.
- Mail flyer out at least three weeks before an event.
- Make sure all community leaders and organizations have been invited.
- To guarantee a museum audience, make sure that the upcoming event receives good general publicity.
- Involve Advisory Board and other community members in the planning process.
- Decide on the day's events--drumming, demonstrators, craft sales, food sales--and personally contact and invite the people you need.
- Whenever possible, let established community procedures determine the flow of events.
- Offer all community members free admission.
- Prepare a written schedule for use by museum staff and community participants.
- Provide a hospitality room with coffee and snacks for exhibitors and demonstrators.
- Offer community leaders an opportunity to speak to the general audience.
- Have staff greet community people as they arrive.
- Have museum staff available for set-up and problem solving.

*Jean Lester*  
*TCM '88*  
*Boston*

Some Suggestions for Starting and Maintaining An Advisory Board

Locate and introduce yourself to local Indian organizations and Tribal Councils.

Start with one or two people in a chosen community. Get them to refer and/or introduce you to others.

Try to find people who are comfortable in both worlds.

Try to find people who are committed to education--who wish to reach out to others and explain who they are.

Try to choose people who represent more than one perspective and more than one local organization.

Try to have a specific, finite project for the Board to work on: "We're going to develop an exhibit. What should it include?"

Establish the timing and ground rules, especially your roles, their roles, and the roles of other museum staff or consultants who may play a role in the final project's outcome.

Serve food before the meeting; it allows for socializing and late arrivals.

Develop a sense of shared ideas and information. Prepare and use an agenda for each meeting. Moderate the discussion (don't dominate it). Send written summaries of ideas generated at each meeting. Present possible formats with mock-ups & visuals for all to see.

Try to stay in touch even when the Board is not working on a particular project.

Be prepared to attend and lend your personal support to community events and functions.

*Juan Lester*  
TCM. '88  
Boston

## CHECK LIST FOR NATIVE AMERICAN EXHIBITS

Questions to ask yourself as you create an exhibit;

Questions to ask at an exhibit prepared by someone else.

### *Native Perspective*

How would a person from the culture feel about the exhibit? Would they be embarrassed, angry, comfortable?

Does the exhibit include sacred objects, funerary objects or human remains?

Does it include knowledge that is not available to all people in the culture? Is it meant to be shared with non-native viewers?

What are the assumptions and pre-judgements being brought to the exhibit? Does it imply that Western culture is more advanced or modern? That Western technology is superior?

Does it include native people's perspectives on the chosen subject matter?

Does it imply that native religions are curious and based on superstition?

Does it acknowledge the validity of Native American spirituality?

### *Contexts and Accuracy*

Does it acknowledge the complexity and depth of native cultures or imply that native cultures are "simple and easy to grasp"?

Does it specifically identify the tribe or nation being presented?

Is the time frame clear and well defined?

Does the exhibit have a cultural and historical context?

Have native voices been used to humanise and contextualise the story?

Does it demonstrate that pre-contact lifestyles were viable and neither primitive, backwards or savage?

Does the exhibit recognise that tradition is a relative term determined by the time frame of the viewer?

Who in the exhibit is speaking?

Have native sources of information been used and acknowledged?

Does the time period of the objects support the intended message of the exhibit?

### *History-Whose Perspective*

Does it explain that this is the native homeland where peoples have lived for many thousands of years?

Does it employ native oral tradition or the Western Bering Straits theory to explain the peopling of this continent?

Does it acknowledge the European invasion and its continuing impact on native people?

Does it acknowledge that native peoples influenced Euro-American culture, just as Euro-Americans influenced native cultures.

Does it explain that trade was not a Euro-American invention and that trade routes crossed the continent long before the first Europeans arrived?

Does it recognise the continuing vitality of native cultures today?

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## NATIVE AMERICAN PROGRAMS, EXHIBITS AND RESOURCES

The Native American Cultural Program at the Children's Museum offers programs, exhibits, seminars, curriculum development, special events and resources. They include:

### **SCHOOL PROGRAMS** (Field Trips):

For fees, availability and scheduling, please contact Reservations (617) 426-8433.

**Native American Discovery Program:** Come and enjoy and learn in the *We're Still Here* exhibit. During this short program, classes will sit in the wigwam and discover the differences between a wigwam and a tepee; handle real native objects, and compare past lives with how Wampanoag peoples live today. Fits within the new state curriculum frameworks through its focus on native peoples of Massachusetts. Taught by Program Assistants, trained by Tobias Vanderhoop, Gay Head Wampanoag, Aquinnah.

**Native American Focus Program:** A longer, in-depth learning experience, this program involves classes in how native people in Southern New England lived their lives in harmony with the seasons, and how traditional values are still part of contemporary Native American lives. Fits directly within the new state curriculum frameworks through its strong emphasis on native peoples of Massachusetts. Taught by Tobias Vanderhoop, Gay Head Wampanoag.

### **EXHIBITS**

**We're Still Here, Native Americans in Southern New England, Long Ago and Today** presents an interactive wigwam and contemporary native home as a way of contrasting and demonstrating the changes and continuities between 17th century and late 20th century native homes and lives.

**The Kachinas** uses a large scale Pueblo diorama and late 20th century Hopi Kachina dolls to express the important protective role of Kachinas in Pueblo cultures.

**Native American Study-Storage** houses the entire Northeast Native American collection. Visible through a window wall, it is also possible to enter during posted open hours or make individual appointments for further study. Ideal for developing curriculum that fits within the new state frameworks. Classroom field trips by special arrangement with the Native American curator, Joan Lester, x 261.

## **SEMINARS AND CURRICULUM DEVELOPMENT**

Seminars are offered at the Children's Museum and may also be offered in the schools. For seminar availability and curriculum development, please contact (617) 426-6500, ext. 264.

**Native Peoples in New England:** Overview of aspects of the lives, cultures and history of native peoples in New England from a native perspective, focusing on subjects specified in the new curriculum frameworks, such as the peopling of America, Columbus, Squanto, relationships with the Pilgrims and so forth. Taught by Native American Program and Curatorial staff.

**More Than Fun and Games:** Study the meaning and uses of some Native American games as an engaging vehicle for learning about native histories, cultures and values. Some games are sacred, private and not available; others may be played in a classroom. Learn to make replicas and play some of these games. Taught by Joan Lester, Native American Curator.

**Beauty and Meaning in Native American Art:** Sample the art of native New England, the Pueblos, the Plains and the Northwest Coast, from earliest times to the present, considering both beauty and meaning, and discuss issues related to sacredness, repatriation and the continuity of native cultures. Slides, handling materials and visits to collections storage will augment this study. We will then learn art processes appropriate for later use as classroom projects. Art focus fits within new state curriculum frameworks. Taught by Joan Lester, Native American curator.

## **CURRICULUM DEVELOPMENT**

Let us work together, within the new social studies frameworks, to develop curriculum and create activities that focus, as prescribed, on the native peoples of Massachusetts. Together we will examine primary documents, seek native voices and native perspectives and develop respectful activities that enrich a presentation of Massachusetts history and contemporary events.

### **SPECIAL EVENTS: Native American Day, April 5th, 1998**

Join us for this Pow Wow at the Children's Museum, where native peoples from throughout New England celebrate and share their ongoing culture with museum visitors. Drumming, demonstrations, craft sales and related activities throughout the day

**CIRCULATING KITS:** include *Indians Who Met the Pilgrims*, *Native American Games*, *Native American Perspectives*, and *Pow Wow - Strawberry Thanksgiving*.

## **RESOURCES**

The Harcourt General/ Smith Family Teacher Center is filled with a wide selection of recommended adult and children's books, magazines and contemporary newspapers that focus on Native American peoples, histories, events and issues.

The  
Children's  
Museum  
Boston

Harcourt  
**TEACHER  
LEADERSHIP  
CENTER**

## Please join us for The Native American Lecture Series: **WAMPANOAG CULTURE**

The Harcourt Teacher Leadership Center and the Wampanoag Advisory Board of The Children's Museum present the Native American Lecture Series: Wampanoag Culture. The series will provide in-depth information presented by members of the Wampanoag Nation. All presentations will be an hour and a half, beginning at 4:30 pm. Thanks to generous funding from the Hearst Foundation, the lectures are free and open to educators, members of the Native community, Museum Staff and Board.

### ▶ MARCH 27

#### **ASSERTING INDIGENOUS RIGHTS & SEEKING FEDERAL RECOGNITION**

Presenters Jim Peters, Mashpee Wampanoag, Executive Director, Massachusetts Commission on Indian Affairs and Ramona Peters, Mashpee Wampanoag, Coordinator for the Wampanoag Confederacy Repatriation Project will discuss indigenous rights and the federal recognition process. Topics will include: hunting and fishing rights, freedom of religion, Native American Graves Protection and Repatriation Act, and the Wampanoag quest for Federal Recognition in the 20th & 21st century.

### ▶ APRIL 5

#### **THE WAMPANOAG LANGUAGE**

Presenter Jessie Little Doe Fermino, Mashpee Wampanoag, Algonquian linguist and Co-Chair for Wampanoag Language Reclamation Project, will explore philosophy, technology, and an alternative worldview using the Wampanoag language as a lens.

### ▶ APRIL 17

#### **SINCE THE PILGRIMS: Wampanoag Resistance and Survival in the 18th & 19th Centuries**

Presenters Chief Vernon and Mary Lopez will discuss and share historical documents that illustrate how the 18th & 19th centuries colonial laws and policies affected the Wampanoag people. Most significantly she will address how Native leaders protested these actions and fought against the loss of land, language, education and other cultural traditions.

### ▶ MAY 1

#### **WAMPANOAG CUISINE: Food from the Atlantic Ocean & Mother Earth**

Presenter Joan Avant Tavares, Mashpee Wampanoag, doctoral candidate, educator and chef, will discuss the subsistence and technologies designed by the Wampanoag long before conquest and after. Their gifts of food practices, planting, harvesting, fishing, hunting, and their contributions to the newcomers will be discussed. Compatibility of wild herbs for cooking and medicines will be described. Wampanoag chefs will exhibit and sell their food specialties.

### ▶ MAY 15

#### **ONGOING TRADITIONS: Wampanoag Art & Technology**

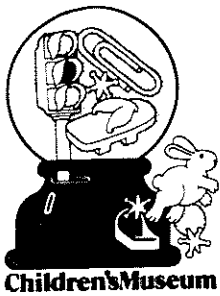
Presenter Linda Coombs, Aquinnah Wampanoag, artist and Associate Director of the Wampanoag Indian Program, Plimoth Plantation, will present a lecture and demonstration of Wampanoag art of the 17th century and today. Native artisans will discuss and exhibit on-going arts traditions in a marketplace setting. Some items will be for sale.

**LOCATION:** HARCOURT TEACHER LEADERSHIP CENTER - Dewey Auditorium 5th Floor  
The Children's Museum, 300 Congress Street Boston, MA 02210

**RSVP:**

Please leave your **NAME, NUMBER** of people attending, &  
**PHONE NUMBER** (in case of cancellation) at (617) 425-6500 ext. 678.





# RESOURCES

## Resource Center

## NATIVE AMERICAN STUDY

Museum Wharf  
300 Congress Street  
Boston, MA 02210  
(617) 426-6500

### NATIVE AMERICAN RESOURCES AT THE CHILDREN'S MUSEUM

- Native American Exhibit: "We're still here: Indians in Southern New England, Long Ago and Today"
- Native American Study: "Many Nations": Books, audiovisual materials and other teaching resources about all of Indian America.
- Study Storage: A facility where Northeast Native American Collections may be studied in depth.
- Rental Kits:
- Indians Who Met the Pilgrims MATCH Kit
  - Hopi Culture Study Kit
  - Northwest Coast Indians Exhibit Kit
  - Navajo Indians Exhibit Kit
  - Plains Indians Exhibit Kit
  - Indian Games Activity Kit
  - New England Ash Splint Basketry Curriculum Unit
- Teacher Training: Tell us what your needs are, and we will attempt to respond.
- Consultant Services: Answers to your questions;  
Suggestions for classroom teaching;  
Referrals to speakers, craftspeople and other community contacts.

For further information about any of the above, contact Joan Lester, Curator and Native American Developer.

Some Guidelines for Collections Storage

- Demonstrate respect for the culture by caring for its objects.
- Be aware of sacred objects and treat them with respect.
- Seek Native American advice on proper storage of sacred objects.
- Provide Native Americans with access to Collections and Collections information.
- Purchase and include contemporary objects to suggest the connection between past and present traditions.



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Some Strategies for Interpreting Native American Issues  
in Classroom Settings

Consider the children's pre-conceptions and stereotypes.

Consider subliminal messages in books and curriculum.

Try to establish a rich and full context for all activities: their cultural meanings, developmental history and connections to the natural and spiritual world.

Try to incorporate a sense of the people and even of particular individuals into your lesson.

Situate the lesson content within an historical period, not an historical vacuum. (what was happening within and outside the community)

Incorporate and present the culture's perspectives on origins, religion, history.

Be respectful of the culture's sensitivities and values.

If possible, seek Native American advice and guidance when developing curriculum and activities content.

If possible, seek Native American advice and guidance in the teaching process, as staff, guest lecturers, demonstrators, etc.

Establish a continuum between the selected historical period and the present day: where are the people now, has the culture changed, etc.

Use contemporary life to demonstrate the on-going connection between the past and the present.

# Our beginnings: an Indian's view

FRANK JAMES

*This is the speech that Frank James, a Wampanoag Indian, intended to deliver as guest speaker at the governor's banquet in Boston Sept. 11 to launch the 350th anniversary celebration commemorating the landing of the Pilgrims. Permission to give the speech was refused.*

*Mr. James, president of the Federated Eastern Indian League which encompasses Indians from Maine to Georgia, is a teacher in instrumental music at Nauset Regional High School on the Outer Cape.*

*Reprinted with permission from The Cape Codder.*

I speak to you as a Man — a Wampanoag Man. I am a proud man, proud of my ancestry, my accomplishments won by strict parental direction — ("You must succeed — your face is a different color in this small Cape Cod community.") I am a product of poverty and discrimination, from these two social and economic diseases. I, and my brothers and sisters have painfully overcome, and to an extent earned the respect of our community. We are Indians first — but we are termed "good citizens." Sometimes we are arrogant, but only because society has pressured us to be so.

It is with mixed emotions that I stand here to share my thoughts. This is a time of celebration for you — celebrating an anniversary of a beginning for the white man in America. A time of looking back — of reflection. It is with heavy heart that I look back upon what happened to my people.

Even before the Pilgrims landed here it was common practice for explorers to capture Indians, take them to Europe and sell them as slaves for 20 shillings apiece. The Pilgrims had hardly explored the shores of Cape Cod four days before they had robbed the graves of my ancestors, and stolen their corn, wheat and beans. Mourt's Relation describes a searching party of 16 men — he goes on to say that this party took as much of the Indian's winter provisions as they were able to carry.

Massasoit, the great Sachem of the Wampanoags, knew these facts, yet he and his people welcomed and befriended the settlers of the Plymouth Plantation. Perhaps he did this because his tribe had been depleted by an epidemic. Or his knowledge of the harsh oncoming winter was the reason for his peaceful acceptance of these acts. This action by Massasoit was probably our greatest mistake. We, the Wampanoags, welcomed you the white man with open arms, little knowing that it was the beginning of an end, that before 50 years were to pass, the Wampanoags would no longer be a tribe.

What happened in those short 50 years? What has happened in the last 300 years? History gives us facts and information — often contradictory. There were battles, there were atrocities, there were broken promises — and most of these centered around land ownership. Among ourselves we understood that there were boundaries — but never before had we had to deal with fences and stone walls; with the white man's need to prove his worth by the amount of land that he owned. Only 10 years later, when the Puritans came, they treated the Wampanoag with even less kindness in converting the soul of the so-called savages. Although they were harsh to



FRANK JAMES

members of their own society, the Indian was pressed between stone slabs and hanged as quickly as any other "witch."

And so down through the years there is record after record of Indian lands being taken, and in token reservations set up for him upon which to live. The Indian, having been stripped of his power, could but only stand by and watch — while the white man took his land and used it for his personal gain. This the Indian couldn't understand, for to him, land was for survival, to farm, to hunt, to be enjoyed. It wasn't to be abused. We see incident after incident where the white sought to tame the savage and convert him to the Christian ways of life. The early settlers led the Indian to believe that if he didn't behave, they would dig up the ground and unleash the great epidemic again.

The white man used the Indians' nautical skills and abilities. They let him be only a seaman — but never a captain. Time and time again, in the white man's society, we the Indians have been termed, "Low man on the Totem Pole".

Has the Wampanoag really disappeared? There is still an aura of mystery. We know there was an epidemic that took many Indian lives — some Wampanoags moved west and joined the Cherokees and Cheyenne. They were forced to move. Some even went north to Canada! Many Wampanoags put aside their Indian heritage and accepted the white man's ways for their own survival. There are some Wampanoags who do not wish it known they are Indian for social and economic reasons.

What happened to those Wampanoags who chose to remain and lived among the early settlers? What kind of existence did they lead as civilized people? True, living was not as complex as life is today — but they dealt with the confusion and the change. Honesty, trust, concern, pride, and politics wove themselves in and out of their daily living. Hence he was termed crafty, cunning, rapacious and dirty.

History wants us to believe that the Indian was a savage, illiterate uncivilized animal. A history that was written by an organized, disciplined people, to expose us as an unorganized and undisciplined entity. Two distinctly different cultures met. One thought they must control life — the other believed life was to be enjoyed, because nature decreed it. Let us remember, the Indian is and was just as human as the white man. The Indian feels pain, gets hurt and be-

comes defensive, has dreams, bears tragedy and failure, suffers from loneliness, needs to cry as well as laugh. He too, is often misunderstood.

The white man in the presence of the Indian is still mystified by his uncanny ability to make him feel uncomfortable. This may be that the image that the white man created of the Indian — "his savageness" — has boomeranged and it isn't mystery, it is fear, fear of the Indian's temperament.

High on a hill, overlooking the famed Plymouth Rock stands the statue of our great sachem, Massasoit. Massasoit has stood there many years in silence. We the descendants of this great Sachem have been a silent people. The necessity of making a living in this materialistic society of the white man has caused us to be silent. Today, I and many of my people are choosing to face the truth. We are Indians.

Although time has drained our culture, and our language is almost extinct, we the Wampanoags still walk the lands of Massachusetts. We may be fragmented, we may be confused. Many years have passed since we have been a people together. Our lands were invaded. We fought as hard to keep our land as you the white did to take our land away from us. We were conquered, we became the American Prisoners of War in many cases, and wards of the United States Government, until only recently.

Our spirit refuses to die. Yesterday we walked the woodland paths and sandy trails. Today we must walk the macadam highways and roads. We are uniting. We're standing not in our wigwams but in your concrete tent. We stand tall and proud and before too many moons pass we'll right the wrongs we have allowed to happen to us.

We forfeited our country. Our lands have fallen into the hands of the aggressor. We have allowed the white man to keep us on our knees. What has happened cannot be changed, but today we work toward a more humane America, a more Indian America where man and nature once again are important, where the Indian values of honor, truth and brotherhood prevail.

You the white man are celebrating an anniversary. We the Wampanoags will help you celebrate in the concept of a beginning. It was the beginning of a new life for the Pilgrims. Now 350 years later it is a beginning of a new determination for the original American — the American Indian.

These are some factors involved concerning the Wampanoags and other Indians across this vast nation. We now have 350 years of experience living amongst the white man. We can now speak his language. We can now think as the white man thinks. We can now compete with him for the top jobs. We're being heard; we are now being listened to. The important point is that along with these necessities of everyday living, we still have the spirit, we still have a unique culture, we still have the will and most important of all, the determination, to remain as Indians. We are determined and our presence here this evening is living testimony that this is only a beginning of the American Indian, particularly the Wampanoag, to regain the position in this country that is rightfully ours.

Frank James

from The Cape Codder

The Boston Globe

Indian Historian

What do we have to be thankful for? The United American Indians of New England have declared Thanksgiving Day 1972 to be a National Day of Mourning for Native Americans at Plymouth Rock, Plymouth Massachusetts. This is not a demonstration; this is not a day of Thanksgiving; this is a day of mourning for Native Americans.

WE MOURN: The thousands of Indian men, women and children who were massacred and burned alive at Great Swamp, Wounded Knee, Sand Creek and elsewhere, as the Pilgrims and their descendants pushed westward to conquer Indian land.

WE MOURN: Our leaders who were stripped of their dignity and called "savages" because they resisted the Pilgrims' progress. Men like King Phillip, Crazy Horse, Red Cloud, Geronimo, and Sitting Bull.

WE MOURN: The 500 Native Americans that were sold into slavery in a foreign land from this famed historic harbor.

WE MOURN: The bribing, brainwashing, and dividing of Native Americans, by these same Pilgrims and their descendants to make us think, behave, and become like "white men".

WE MOURN: The rape of our Mother Earth, the pollution of our streams and lakes, by America in its parade of progress from coast to coast.

WE MOURN: The conditions Indian people are forced to live under today.

WE MOURN: The 389 unhonored treaties made by the United States Government so that now our land is occupied by a nation and a people who have proven their inhumanity by ignoring and rejecting the native people of this land.

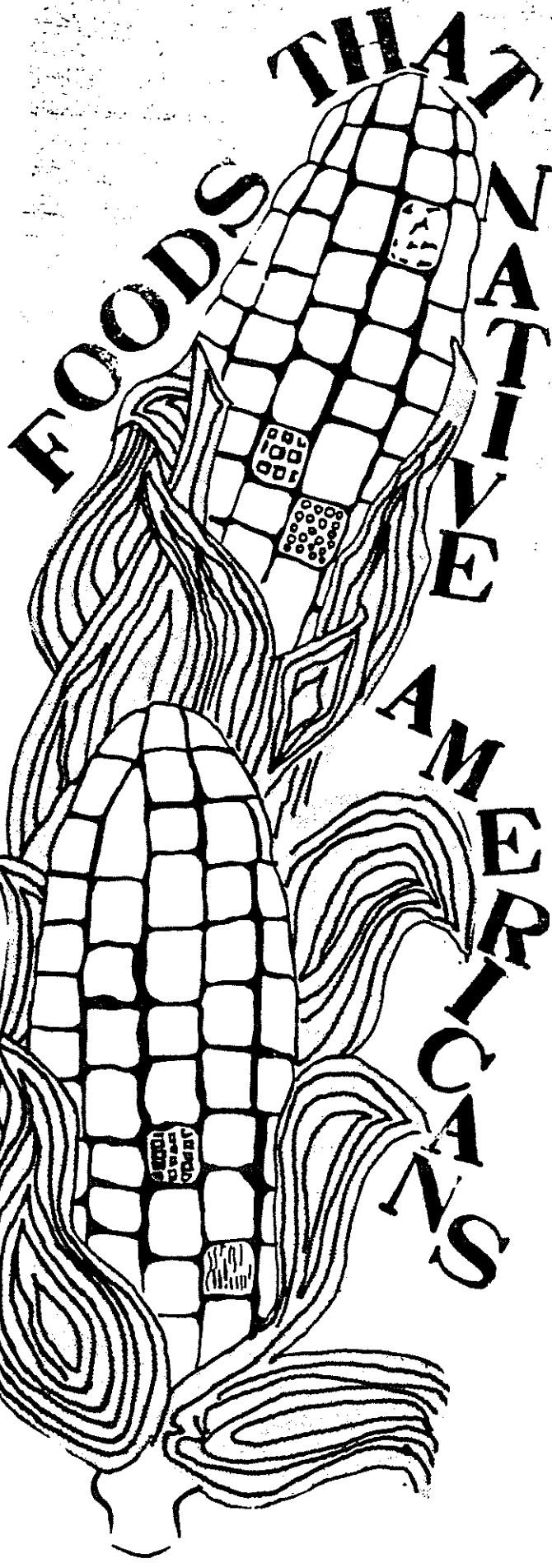
WE MOURN: The hypocrisy of a system that spouts peace, brotherhood and freedom with a bible in one hand, a gun in the other, and a bottle up their sleeve.

THEY MAY CUT OFF OUR FINGERS ONE BY ONE

BUT IF WE JOIN TOGETHER

WE WILL MAKE A POWERFUL FIST. (Little Turtle)

The Native People of This Land November, 1972



TRADITIONAL RECIPES MAY EVOLVE OR CHANGE AS INGREDIENTS BECOME AVAILABLE IN NEW FORMS. YOU DON'T HAVE TO GRIND YOUR OWN CORN OR DIG YOUR OWN CLAMS TO PREPARE TRADITIONAL NATIVE AMERICAN FOODS. CORN, BEANS AND SQUASH RECIPES THAT PREDATE EUROPEAN SETTLEMENT CAN NOW BE MADE WITH CANNED GOODS AND MIXES FROM YOUR LOCAL SUPERMARKET. HERE ARE TWO EXAMPLES:

CORN PUDDING

- 1 package JIFFY corn muffin mix
  - 1 17 oz can creamed corn
  - 2 eggs
  - 1/3 cup oil
  - 2/3 cup milk
- Bake in well greased deep dish in 350° oven for 30-35 minutes.

CORN BREAD

- 1 package JIFFY corn muffin mix
  - 1 8 oz. can corn kernals, drained
  - 1 egg
  - 1/3 cup milk
- Bake in greased square 8" x 8" pan, in 350° oven for 25-30 minutes.

**TAUGHT THE  
SETTLERS  
TO USE**



# RECIPES

## Pumpkin Soup

10-12 servings

1 1 lb. 13 oz. can pumpkin puree  
1 qt. milk  
2 tablespoons butter  
2 tablespoons honey  
2 tablespoons maple sugar  
 $\frac{1}{2}$  teaspoon powdered marjoram  
dash fresh pepper  
 $\frac{1}{4}$  teaspoon cinnamon  
 $\frac{1}{2}$  teaspoon mace  
1 teaspoon salt  
juice of 1 orange

1. Heat pumpkin, milk, butter and honey, slowly.
2. Combine maple sugar, marjoram, pepper, cinnamon, mace and salt. Heat slowly, stirring. Do not boil.
3. Add orange juice, a little at a time. Stir constantly.

Serve hot

# NATIVE

# AMERICAN

