INDIGENOUS WISDOM:
CENTURIES OF PUEBLO IMPACT IN NEW MEXICO

A Pueblo-Based Educational Curriculum • IndianPuebloEducation.org

ELEMENTARY SCHOOL CURRICULUM

2nd Edition

Title of Unit: Community

Content Area: English/Language Arts

Grade Level: 4-5

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Section A: Introductory Materials

Name: Valerie Siow
Title of Unit: Community
Content Area: English Language Arts
Grade Level: Grades 4-5

RATIONALE

Throughout time, the Pueblo People of New Mexico perpetuated a lifestyle built on the Creator's Gift of community. Through tangible forms, such as the layout of ancestral pueblo ruins and modern feast day celebrations, it is evidence that community is essential to the Pueblo way of being. At a time when all the Pueblos farmed for sustenance, everyone was expected to contribute, especially during harvest time. Everyone in the community, blood related or not, relied on one another. Pueblo children were taught to understand their roles in the family structure and kinship system. Relatives, no matter how distantly related, helped with disciplining and raising children. Today, traditions like feast days continue to demonstrate how community is at the heart of Pueblo culture. As each Pueblo celebrates its patron saint, families come together to feed visitors and everyone gathers in the plaza to view the dances. At the core of these songs and dances are prayers that are sent for the well-being of Mother Earth and humankind. Pueblo People live with the understanding that one's actions and choices are not committed in isolation and that prayers and participation in traditional customs are for the benefit of all. This unit will explore how the Pueblo People demonstrate a way of life that thrives on community in day to day life and during community events. Each of these deeply rooted beliefs is embedded in the lessons included in this unit that addresses the Pueblo Core Values of love, service, respect, balance, and faith.

UNIT GOALS

1. Students will identify ways in which Pueblo People exemplify and perpetuate the Creator's Gift of community in daily life and through cultural traditions. (love, respect, balance)
2. Students will articulate why community is foundational to a Pueblo way of life. (balance, faith)
3. Students will recognize aspects of community in their own personal experiences. (love, respect, balance)

STANDARDS

Common Core State Standards			
SL.4.1 SL.5.1	RL.4.1 RL.4.2 RL.5.1 RL.5.3 RL.4.6 RL.5.6 RL.4.7 RL.4.9 RL.5.9	RI.4.1 RI.4.2 RI.4.3 RI.5.2 RI.4.4 RI. 5.3 RI.5.6 RI.4.7 RI.4.9 RI.5.8	W.4.3 W.5.3 W.4.4 W.5.4 W.4.10

Section B: Lesson Plan One Title:
Interconnected: Pueblo Places
and Spaces
Duration: 60 minutes
Grade Level: 4-5

Lesson Objective:
1. Student will analyze photographs and videos of ancestral and present Pueblo places and spaces to increase their understanding of how community is central to Pueblo ways of being.

Prerequisite Skills:
1. Students should have a basic grasp of inference skills.
2. Preview vocabulary with students: *ancestral*, *nomadic*, *sedentary*, *architecture*, and *plaza*.

Materials and Resources:
1. Attachment 1: Consensogram Example
2. Attachment 2: Mescalero Apache Tipi Photo
3. Attachment 3: Pueblo Indian Dwelling Photo
4. Attachment 4: Laguna Pueblo Photo
5. Attachment 5: Taos Pueblo Photo
6. Handout 1: Photo Analysis
7. Handout 2: Pueblo Places and Spaces
8. Chart or butcher paper
9. Colored adhesive dots
10. Markers
11. Internet access, computer and projector if needed to display images (optional)

Guiding Questions:
1. What does ancestral Pueblo settlements tell us about Pueblo people?
2. Why were Pueblo villages constructed in this unique way?
3. What features of Pueblo villages have remained constant?

Core Values: Love, Service

Procedure:

1. (5 minutes) Using a piece of chart paper, prepare a consensogram (see Attachment 1). Display the consensogram in a space where it is easily accessible. Cue the National Geographi video on Mesa Verde (https://www.nationalgeographic.com/travel/national-parks/article/mesa-verde-national-park). Afterward, read the consensogram question to the class. Inform students that this will be a quiet activity and they will use a colored dot to indicate their response to the question. Distribute one colored dot to each student and allow sufficient time for students to place their dot in the category that best represents how they feel.

2. (5 minutes) Analyze the results from the consensogram to determine how much scaffolding students will need for the rest of the lesson. Present the lesson objective to students and share that they will be engaging in a photo analysis for this lesson. Explain how a photograph can serve as a visual text. Inform students they will be learning about a people whose existence is dependent on community since time immemorial.

3. (10 minutes) In whole group, display the photograph in Attachment 2. Share that this image is of Mescalero Apache Indians, a sovereign nation located in southern New Mexico. While viewing the photo, present student with these prompting questions:

   - What do you notice?
   - What is happening? Or, what are the people doing in this photograph?
   - Describe the environment.
   - Describe the items that catch your eye. Why do they stand out to you?
   **If they haven't already, encourage students to focus on the tipi and ask:
   - What can you tell about the Mescalero Apaches from their dwellings, also known as tipis?
   - What advantages might exist from living in a tipi?

   Explain that the Mescalero Apache lived a nomadic lifestyle, meaning they moved from place to place. Tipis were ideal because they were easily to set up and dismantle which suited the needs of their ways of being.

4. (10 minutes) Next, display the image on Attachment 3 and distribute Handout 1. (At this point, you can determine whether or not your students will do this whole group, in pairs, or individually). Inform students that the image they will analyzing is a Pueblo Indian village located in New Mexico. Explain that the Pueblo People were named for this style of housing when the Spanish first encountered them. "Pueblo" is the Spanish term for "village." You may share that the opposite of nomadic is sedentary and that term best describes the Pueblos as they settled and cultivated the land for sustenance.

5. Allow students sufficient time to view the picture and work on completing the questions from the handout.

6. (10 minutes) Bring students back together when they are finished with the handout. Have students share some of their responses. You may need to lead students to the concept that the Pueblo people's architecture and dwellings facilitated the concept of community due to the interconnectedness of the rooms. This style of interconnected housing and multi-story spaces allowed them to live with or near extended family members. It also provided security and stability for the tribe.

7. (5 minutes) Once students have shared their analyses, provide a few more visual examples that show contemporary pueblo dwellings and villages, see Attachment 4 and Attachment 5. Inform students that many of today's Pueblo villages still maintain close-knit dwellings to some degree, although many are not interconnected as they were long ago. However, one feature that has remained the same in every pueblo is the existence of a plaza. A plaza is a central gathering point for the community; this is where dances and other social customs take place.

8. (5 minutes) Wrap up the lesson with a final video, Virtual Fieldtrip: Acoma Pueblo (https://www.youtube.com/watch?v=M6tScqcTcEg&t=4s) and have students complete the assessment.

Assessment:

1. (15 minutes) To wrap up the lesson, students will complete the assessment activity (Handout 2).

Modifications/Accommodations:

1. Read aloud texts as a whole group
2. Extended time for students to complete Handout 1
3. Mixed ability grouping
4. Scribe for students who are beginning writers

Notes to Teacher:

2. Take time to do some initial research on Pueblo culture. This will allow you to convey the importance of community in the pueblo lifestyle. Below are some useful websites and resources to access.

3. Websites:
    1. https://www.nationalgeographic.com/travel/national-parks/article/mesa-verde-national-park
    2. https://www.youtube.com/watch?v=M6tScqcTcEg&t=4s
    3. Documentary: *Surviving Columbus: The Story of Pueblo People*, (Video directed by Diane Reyna. Alexandria, VA: PBS Video, 1992)

Lesson extension:

1. Create a word wall with some of the words included in this unit: *ancestral*, *nomadic*, *sedentary*, *architecture*, and *plaza*.

2. Using the internet, have students conduct short research projects on various Native American tribes, focusing on the types of dwellings they inhabited. Students can explore how the homes are indicative of the natural resources and climate of the region; as well as the lifestyle of the indigenous people who build such structures.

ATTACHMENT 1: Consensogram Example

A *consensogram* is a tool that teachers can implement to gauge students' needs or attitudes on a topic or question. For more information or examples, explore this website: http://www.theteachertoolkit.com/index.php/tool/consensogram

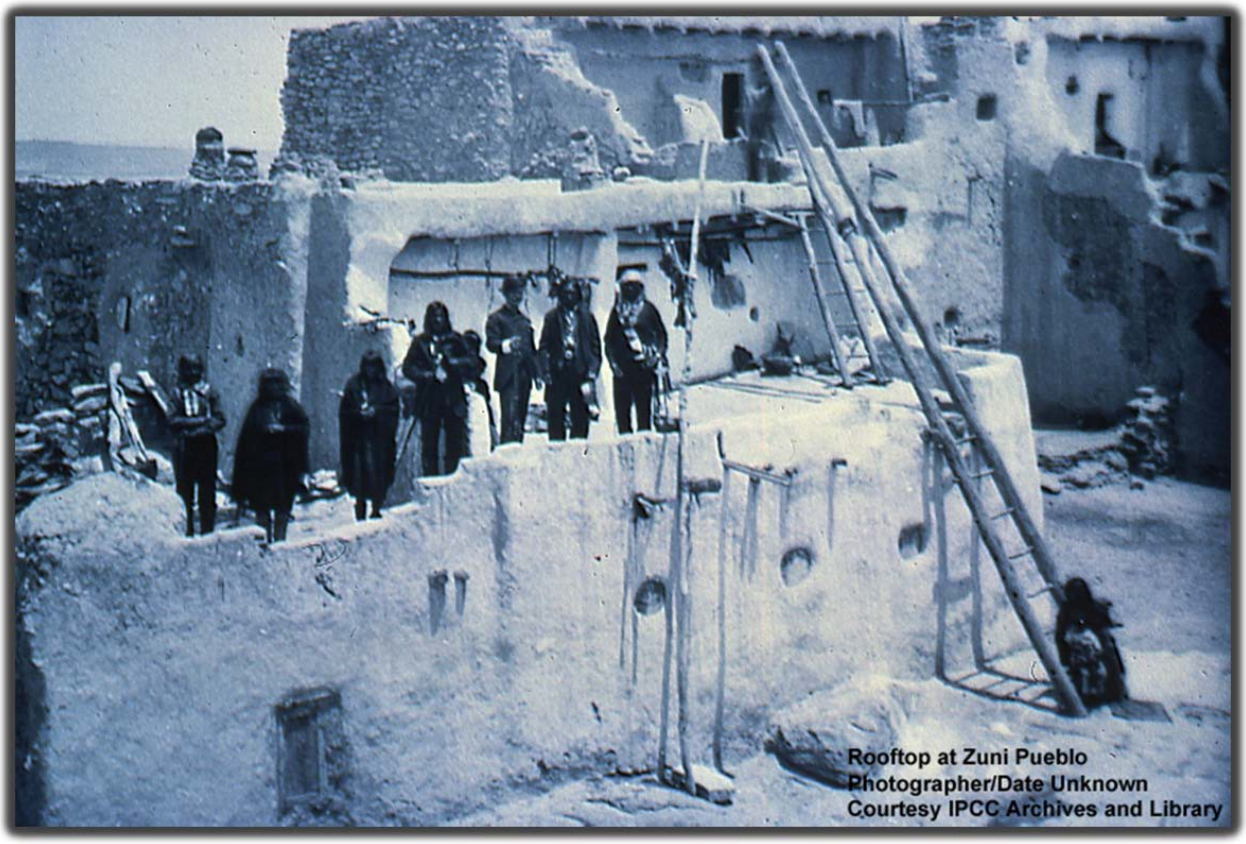
For this lesson, set up your consensogram in the following way:

After viewing the video of Mesa Verde, please share how familiar you are with Pueblo Indian dwellings		
This is very familiar to me.	This kind of rings a bell for me.	This was my first time viewing such multi-story dwellings.

ATTACHMENT 2: Mescalero Apache Tipi Photo

Photo courtesy of
http://archserve.id.ucsb.edu/courses/rs/natlink/apache/apa_cerem8.htm

ATTACHMENT 3: Pueblo Indian Dwelling Photo



ATTACHMENT 4: Laguna Pueblo Photo

Plaster Coating Preparation
Lupe Siow, Juanita Quicero, Lillian Romero, and Nellie Sousea
Photograph by Lee Marmon
Date Unknown
Courtesy IPCC Permanent Collection, D02.001.014

ATTACHMENT 5: Taos Pueblo Photo

Photo courtesy of
https://upload.wikimedia.org/wikipedia/commons/a/a7/Taos_Pueblo2.jpg

HANDOUT 1: PHOTO ANALYSIS

Name:_____ Date: _____

1. Describe what you see, using details about the photograph.

2. What is happening in the photograph?

3. What can you infer about the Native American people from their homes?

4. What are the benefits from having homes stacked on top of one another?

5. What can you infer about the difference between Pueblo people and Apache people based on their dwellings?

6. Which style of dwelling do you believe would best promote community? Explain your choice.

HANDOUT 2: ASSESSMENT

Pueblo Places and Spaces

Name:_____ Date: _____

Directions: After watching the video Virtual Fieldtrip: Acoma Pueblo, respond to the following questions

1. Give an example of how Pueblo People have sustained the concept of community through their places and spaces. Draw on text evidence from the photos and videos you watched in this lesson.

2. In the box below, draw a picture of one of your favorite places. This could be your room, a favorite relative's house, or any other space this is significant to you. Afterward, explain what this space tells us about what matters to you.

My space

What this space says about me:

Lesson Plan Two
Title: Intergenerational Narratives
Duration: 75 minutes
Grade Level: 4-5

Lesson Objectives:
1. Student will read and analyze two Pueblo women's narratives and gain understanding of what "intergenerational" means.
2. Student will identify textual evidence that supports the concept of community and intergenerational relationships in Pueblo life.

Prerequisite Skills:
1. Note to Teacher: Students should have completed lesson 1 from this unit.
2. Students should be familiar with quoting from text, or have experience with examining supporting evidence within a text.

Materials and Resources:
1. Handout 1: Excerpt from *Pueblo Storyteller*
2. Handout 2: Excerpt from *My Life in San Juan Pueblo: Stories of Esther Martinez*
3. Handout 3: Investigator Role Sheet - Community
4. Handout 4: Investigator Role Sheet – Intergenerational Relationships
5. Student copies of Handouts 1-3

Guiding Questions:
1. In what ways did Pueblo people embody community in their day to day lives?
2. What kind of relationships exist in a pueblo community?
3. What counts as evidence within a written text?

Core Values: Respect, Love

Procedure:
1. (5 minutes) Revisit information from Lesson Plan #1. Remind students that "community" is one of the Creator's gifts given to the Pueblo people of New Mexico. Explain to students they are going to be investigators today and will need to identify evidence of community and intergenerational relationships in Pueblo life as they read two different texts. (Depending on your students, you may need to incorporate a mini-lesson on quoting and/or textual evidence if this hasn't been introduced in your class before). Make sure to introduce or review the vocabulary term "quote."
2. (10minutes) Distribute Handout 1 to each student or display Handout 1 to the whole group, so that all students can view the text. Complete a shared reading of the text. After reading, ask students some prompting questions:
    a. What do you have in common with the author of these texts?
    b. What connections can you make based on what we learned about Pueblo people in the previous text?

3. (10minutes) Distribute Handout 3, and inform students they will be investigators by seeking specific quotes in the text. Post the question:
    a. What is the main idea or big idea that was conveyed in this text?
    b. What quotes in the text support this? How do these quotes support us in making this claim?

As you work through these questions with students, engage in a think aloud and model your thinking in the graphic organizer in Handout 3. Do the first two quotations as a class and ask students to do a third on their own.

4. (5 minute) Distribute individual copies of Handout 2, inform students they will read the text and find textual evidence that supports how Pueblo people valued intergenerational learning. Break up the word "inter" and "generation." Explain the prefix "inter" means between. Define generation for students and help them build understanding of "intergenerational".

5. (25 minutes) Allow students some independent work time to read and complete the rest the graphic organizer in Handout 4.

6. (5 minutes) Once students are finished, review the evidence (quotes) that students found in the texts.

Assessment:

1. (8 minutes) Formative Assessment:
    a. In step 8 above, have each student share one of the quotes they selected with the class. Use this as an informal assessment.
    b. Have the class do thumbs up/thumbs down to assess the strength of everyone's quote in proving how the women's narratives exemplified community.
    c. If there is a response that elicits a lot of thumbs down, question students as to why that quote doesn't support the concept.
    d. Re-teach as necessary.

Modifications/Accommodations:

1. Read aloud texts as a whole group
2. Extended time for students to complete graphic organizer
3. Mixed ability grouping
4. Highlight important vocabulary that is needed for comprehension

Notes to Teacher:

1. Interconnectedness and intergenerational relationships are a prominent theme in both texts. In fact, the term for this lesson is "intergenerational." Both Pueblo women reveal a strong connection to their grandparents and extended family members as they retell stories from long ago. Consider how you will build understanding of this in the texts.
2. Alternative book that is elementary age appropriate: Keegan, Marcia. *Pueblo Girls: Growing Up in Two Worlds*. Santa Fe; Clear Light Publishers: 1999.
3. Lesson extension: Have students select other notable Pueblo people (some examples are Miguel Trujillo and Maria Martinez). Research these individuals online and have students find more supporting evidence of community in the narratives of these individuals. Students can create a poster with a title, illustration of their individual, and the quotes that support the community concept. They can present and share with the class. Use rubric to assess.
4. Focus on the intergenerational aspect of the narratives and have students compare and contrast their own relationships with their elders to the women in the narratives. Examine how mainstream society treats the elderly compared to how older people are viewed in most Native American tribes.
5. If using a word wall, add "intergenerational."

Handout 1:
Excerpt from *Pueblo Storyteller* by Diane Hoyt-Goldsmith, Harcourt Brace, © 1993

Pueblo Storyteller

For me there is a special time at the end of every day. After the work is finished and I am ready to go to bed, my grandmother and grandfather tell me stories from the past. Sometimes they tell about the legends of the pueblo people. Other times they tell about things that happened in their own lives.

My grandmother likes to tell about when she was a girl. She lived in a Tewa (TAY-wah) pueblo to the north called San Juan. She remembers autumn, a time when her whole family worked together to harvest and husk the corn crop. The corn came in many colors - red and orange, yellow and white, blue and purple, and even the deepest black.

Her family would sit in the shade of a ramada (rah-MAH-dah) built of cedar branches. Sheltered from the hot sun, the workers would remove the husks from a mountain of colorful corn. All the time they were working, they would laugh at jokes, since songs and share stories.

My grandmother tells me there were always lots of children around - her brothers and sisters, their cousins and friends - and they always had fun. My grandfather tells how the boys would use their slingshots to hurl stones at the crows who came too close to the corncobs that were drying in the sun.

As I listen to their stories, I can almost hear the sound of laughter as the children play at their games. I can smell the bread baking as the women prepare to feed their families. I can see the mounds of corn, colored like the rainbow, drying in the sun.

Handout 2: Excerpt from *My Life in San Juan Pueblo: Stories of Esther Martinez* by Sue-Ellen Jacobs (Editor) University of Illinois Press, © 2004

Growing Up with Respect

[Anyway] My grandfather and grandmother went to Ute country. That's where my dad was working, and they went to see him in the summertime. When they were getting ready to come back, I asked my grandmother if I could come back with her. And she let me. She told my mother that she needed a little girl in her house so that she would have somebody to send out on errands. That was my job.

All little children did that. We ran errands for different people, and all the grownups, all the adults, were responsible for the welfare of children. They helped take care of us. It was not just parents who took care of children. In my case, I lived with my grandmother and grandfather; but they were not the only ones to take care of us. All the adults were there, for all children.

And we had many elders who lived in the village, and they took care of the elders too, so that they didn't have to do without wood in the wintertime when it gets cold. Some of them could not go for wood, so it was up to the active people in the village to do that. They brought them wood and brought them food, washed their clothes, and cleaned their house. So even the old folks were taken care of, along with the children.

It was a good way to grow up. Children were taught the values of Native people in our pueblo. We were taught how to respect ourselves, how to respect others, and to be polite and considerate in everything that we do. So there was a lot of love in the village, a lot of caring in the village. People helped one another, so that they got things done. If a person was sick in their house, he had plenty of help in the village.

My people did not ask for money, they just went willingly, volunteered, and did whatever work that had to be done. And it got done, because there was a lot of visiting and talking as they worked. Sometimes we get a silly person there, someone who would tease them. There is a lot of laughter when there is one like that around, teasing.

Handout 3:

Name:_____ Date: _____

INVESTIGATOR ROLE SHEET

As you read today, your job is to be an investigator. An investigator is someone who searches for information that is hidden and helps to solve a problem. This information is called "textual evidence." As you read Pueblo Storyteller you will be searching for textual evidence that shows how Pueblo People have a strong sense of community. You will need to record two quotes from both texts and place in the graphic organizer below.

Textual Evidence #1	Textual Evidence #2
Community	
Textual Evidence #3	

Handout 4:

Name:_____ Date: _____

INVESTIGATOR ROLE SHEET

As you read today, your job is to be an investigator. An investigator is someone who searches for information that is hidden and helps to solve a problem. This information is called "textual evidence." As you reread Growing up with Respect you will be searching for textual evidence that shows how Pueblo People value intergenerational relationships. You will need to record two quotes from both texts and place in the graphic organizer below.

Textual evidence #3	Textual Evidence #2
Intergenerational Relationships	
Textual Evidence #3	

Section B
Lesson Plan Three
Title: Interaction: Food and Community
Duration: One 75 minute class period and one 60 minute period
Grade Level: 4-5

Lesson Objectives:
1. The student will gain and demonstrate understanding of how food is central to the community identity of Pueblo People.
2. The student will synthesize information that is heard and read.
3. The students will write a letter, that includes pertinent details, from the perspective of a Pueblo child.

Prerequisite Skills:
1. Note to Teacher: Students should have done lessons 1 and 2 in this Unit to gain prior knowledge.
2. Students should be familiar with the basic format of an informal letter.

Materials and Resources:
1. Handout 1: Excerpt from *Baking the Bread*
2. Handout 2: *Navajo Times* "Eat Good" Article
3. Handout 3: *Pueblo Throw / "Grab" Day*
4. Handout 4: Graphic Organizer

Guiding Questions:
1. How does the preparation of food demonstrate community among Pueblo People?
2. What examples from Pueblo way of being involve interaction and reciprocity?

Core Values: Love, Balance, Faith

Procedure:
Note to Teacher: Students should have done lessons 1 and 2 in this Unit to gain prior knowledge.
1. (5 minutes) Have students review ways in which Pueblo People exemplify community (review terms "interconnectedness" and "intergenerational" which were introduced in previous lessons). Explain that today they will be gathering information from a variety of sources and synthesizing this information.
2. (20 minutes) First, play the Celebrating Feast Day video found at https://www.youtube.com/watch?v=J7WIaslvrLM.
   Ensure that all students can see and hear the video. Pause the video about halfway through and ask students:
   a. What did the speakers say about food in the video?
   b. How is food related to the pueblo feast day?

Introduce the work “reciprocity” and ask students if they heard an example of this in the video. You can point to how the speakers talk about grab days as an example of reciprocity, where families share their bounty with all of the community. Record student responses on the board or on a piece of chart paper for all to see.

3. (10 minutes) Display a copy of Handout 4 for the class to see. Write "Celebrating feast day" in the box titled, "Source 1" and model for students how they would use this graphic organizer to capture the main idea or important concepts. For this activity students are trying to take away the main ideas of how food and community interplay in pueblo life.
4. (10 minutes) Distribute copies of Handout 1- 3 and have students read the texts in small groups. Circulate among the groups and check for understanding with basic comprehension questions.
5. (30 minutes) After reading, students should select at least two texts in which they will synthesize information. Distribute enough copies of Handout 4 to each student and allow them sufficient time to complete. Students should have a choice in selecting which two texts they will synthesize.
6. Students will need to use this information to write a letter from the perspective of a pueblo child. See Handout 5.

Assessment:

1. (60 minutes) Formative Assessment: Use the student letter mentioned in step 8 (above) as an informal assessment.

Modifications/Accommodations:

1. Read aloud texts as a whole group
2. Extended time for students to complete graphic organizer
3. Mixed ability grouping
4. Highlight important vocabulary that is needed for comprehension
5. Provide a letter template for students to use

Notes to Teacher:

1. If you have access to the documentary, *Grab*, it would be useful to view it during the course of this final lesson. Available for rent or purchase on Amazon Prime video https://www.amazon.com/Grab-Billy-Luther/dp/B00W0F89FG/ref=sr_1_1?dchild=1&keywords=grab+the+movie&qid=1624333088&sr=8-1
2. Instead of having students write a letter which showcases what they learned in this lesson, you may have them create an informational brochure instead.
3. Ask students to compare their own family traditions (involving food) to those of Pueblo People by creating a T-Chart or Venn Diagram to show similarities and differences. Emphasize that food brings people together.

Handout 1:
Excerpt from *Pueblo Storyteller* by Diane Hoyt-Goldsmith Harcourt Brace, © 1993

Baking the Bread

My grandmother shows me how to make bread in the traditional way. In the Keres language, the bread is called ba'a (BAH). My grandmother makes ba'a on special occasions when we have many guests, such as our feast days and dances. She mixes flour, lard, yeast, and water. She doesn't use a recipe. She puts it together the way her mother taught her. She knows how the dough should look and how it should feel as she works with it. Now she teaches me. When my grandmother makes bread, she bakes many, many loaves. We never know exactly how many loaves of bread there will be when she is finished. She tells us of an old Indian saying: "If you count the bread, you'll run out." So we never count. We never worry if we'll have enough. Somehow there is always ba'a for everyone.

After mixing the dough, we set it in a warm place so the yeast can make it rise. It grows and grows until it is double in size. Then we knead the dough and shape it into loaves to bake in the oven outside. These outdoor ovens are shaped like a beehive and are called by the Spanish name (HOR-noh). In Keres, the oven is called korsch-t-co (KORSCH- tee-koh).

Nearly every pueblo home has at least one horno in the yard. The Cochiti build the hornos from layers of stones. They they seal the stones with a smooth covering of adobe mud to hold the heat inside. My grandparents make a big fire in the oven with branches of cedar. After the fire has burned for about an hour, they sweep the coals out with a wet broom. They wipe the ashes from the floor of the oven with a damp cloth. The fire is gone, but the heat stays trapped in the stone walls. Now the oven is the right temperature for baking.

My grandmother covers the oven floor with the loaves of bread dough and watches as they bake. She knows by the toasty brown color of the crust and the mouth-watering smell when the bread is finished. My grandmother takes the loaves from the oven with a long wooden paddle. We have plenty of ba'a for our family and more to share with others. We eat the bread with red chili and posole (pah-SOH-lay), two of our traditional pueblo foods. The red chili is made by cooking beef with ground red chili peppers. It is very spicy and it makes my mouth burn! Posole is a soup made with roasted white corn and meat.

To make posole, my grandmother sets some ears for corn out to dry in the sun. Then she roasts them over hot coals until they are toasted to a light brown. She scrapes the kernels off the cobs and adds them to a broth made with beef or pork. When the roasted corn kernels cook in the broth, they pop open, like popcorn. Posole is delicious!

Handout 2: *Navajo Times*, "Eat Good," by Summer Seschillie, November 24, 2010

Imagine a dinner invitation freely extended to you by a complete stranger. Then after eating, you are warmly encouraged to come back and bring friends. You are shown gracious courtesy as you exit the host's home.

In north-central New Mexico, about one hour northwest of Albuquerque, is the Jemez Pueblo, with a population of 3,400, which hosts hundreds of visitors in their village a few times each year.

On these days, known as feast days, the pueblo opens its doors to the public and, through a tradition that has been practiced for centuries, they feed guests with food such as kiva bread, green chili stew, and, this year, a unique and memorable Snicker fruit salad.

The village, which encompasses about a two-mile radius, is packed during feast days. On these days the people pay homage to a patron saint. On Nov. 12, the Jemez and Tesuque pueblos honored the patron saint San Diego, while renewing tradition through ceremonial singing and dancing in the streets of the village.

Walking randomly into a house is welcomed among people of the village. Clara Gachupin, 61, can testify of this since she has been doing it her whole life.

"My favorite part of this is the cooking," she said. "It's hard work, but we enjoy doing it."

Gachupin, who was born in a house in the village, and said she receives an equal amount of visits from regulars and strangers during feast days.

Gachupin prepared for the feast weeks in advance and started cooking two days before, anticipating 200 to 300 people in her home.

Asked how she could afford to feed such a huge number of people, Gachupin said the feast is a collective effort by village, through donating and gifting or trading.

"Are you hungry? Did you bring your appetite?" she said, laughing as she welcomed guests into her home, motioning for them to sit down in the living room as earlier guests finish in the dining room.

"It'll be just a few minutes, OK?" she said. "Sit down, and relax."

Jeri Smith, 54, a Braille specialist from Rio Rancho, N.M., is waiting on one of Gachupin's couches along with Derek Bronson, 24, and his wife Maura, 22, both from Albuquerque.

Smith came to the feast once before, at the invitation of Gachupin's husband James whom Smith knows through their work at Rio Ranch High School.

"I love the tradition and symbolism of this," Smith said. "I like how they open the doors to everyone. I wish we did this for Christmas. They're so loving and kind. It doesn't matter if you know the family or not."

"It's pretty selfless," Bronson said. "Our society is so focused on being so selfish. There's definitely an act of trust here."

Outside the village, Gachupin's daughter Janice, 41, is preparing food for visitors in her house as well. Janice, the self-proclaimed Snicker fruit salad creator, was denied time off from her job for the feast. She said even after submitting government documentation which supports her cultural heritage practice, she still had a hard time receiving time off.

"Eat good," she says repetitiously as people eat. "Thanks for coming."
When asked what type of etiquette is expected from guests who enter into the pueblo homes on feast days, Janice is not shy about voicing her opinion.

"Some people just come in and don't ask to eat," she said. "They just sit down and skip ahead of others waiting."
Janice says that even though it is tradition and her family enjoys feeding people, they ask that guests respect the tradition and first ask to come in to eat, rather than expecting to be waited on.
Also, she said, an offering is not required, but accepted. Offerings can be anything, from baking items to meat. Even non-food items are accepted.
"But you don't have to," she stresses. "We do this because we love doing it. This is why we do it, to feed you."
Kyle Thomas, 18, and Marcus Gray, 16, both Navajo, from Bloomfield, N.M., had never been to the feast before but said they enjoyed the food.
Thomas said he found out about the feast through the granddaughter, Tanisha, 14. This was the first time they met in person, since they initially met through a social networking site. "It was kind of awkward," Tanisha said, giggling, of meeting the young men the first time.
Asked what she thinks of the feast tradition, Tanisha confidently replied that she intends to carry on the custom the same way her mother and grandmother have been doing.
"I would want to come back (after college) and continue the heritage of my ancestors," she said. "I don't speak the language fluently without getting help. I think it's important to continue the tradition."
Back in the village, Clara sends off her guests with a hug and a warm invitation to return. It is mid-afternoon, and she is looking forward to meeting more people as the day progresses. Walking her guests outside, she gives directions on where to find their car.
"Be careful," she says, smiling. "It's a big village out there."

Handout 3: Pueblo Throw / "Grab" Day

An event that showcases the community aspect of pueblo life is the pueblo throw or grab. As a result of Spanish contact, the Pueblos have embraced some Spanish influences. One of these practices has to do with Catholic saints. When a pueblo child is named for a saint, the family celebrates by hosting a feed, where the community is invited to eat a meal at the family's home. Other times, the individual who shares the saint's name will throw items from the rooftops to the participants below who "grab" for the items thrown. Long ago, the purpose of a grab was for families and to share the bounty of their harvest with the larger community. Nowadays, families purchase food and household items to throw. It is still a way of sharing bounty with others.

The throw usually begins with an elder giving a short speech and prayer in their native language. Next, water is thrown on the crowd below. This signifies the importance and need for water in the Pueblo's desert landscape. While grabbing, the community is expected to make sure everyone is able to grab an item. In addition, the people are taught not to be wasteful with the items that they received and to give them away if they are not needed. Grab days take place in the summer months from June to August.

Pueblo Throw, Pueblo of Laguna Colony, NM
State Fair
Photographer/Date Unknown
Courtesy IPCC Archives and Library

Handout 4: Graphic Organizer

COMMUNITY	
Title of source #1	**Title of source #2**
This source says	This source says:
This source says:	This source says:

Handout 5: Letter

Name:_____ Date: _____

Imagine that you are a Pueblo child who is preparing for one of the following community events (select one below):

- ☐ Feast Day -or-
- ☐ Grab Day

Using another sheet of paper, write a letter to your best friend who lives in another state, explaining the significance of the event and the preparation details that are involved.
Remember to include the parts of a letter and specific details of how you and your family members are preparing. You will be graded using the rubric below.

Rubric

Objectives	Yes (4)	Somewhat (2)	No (0)
Student wrote from the perspective of a Pueblo child.			
Student included at least three details that were learned from reading the various texts.			
Students included the basic parts of a letter (date, salutation, body and closing)			
Student mostly included correct grammar, spelling, and punctuation.			
Student work is neat in appearance with no errors.			

Culminating Activity:
Revisit the themes of interconnectedness, intergenerational and interaction within this concept of community in the Pueblo People's way of life.

1. Have students select one of the unit themes:
    a. interconnectedness,
    b. intergenerational,
    c. interaction
2. Students will discuss and write about the comparisons and contrasts to their own family's or life experience to that of the pueblos.
3. Students will create a poster that shows similarities and differences.
4. Create a rubric and have students present them to the whole class.
5. Display posters in the classroom or school display case/hallway.