



## LESSON PLAN: Looking One's Best

<b>MD Social Studies VSC Standards - 4<sup>th</sup> grade</b>	<b>Standard:</b> Peoples of the Nations and the World <b>Topic:</b> Elements of Culture <b>Indicator:</b> Describe the various cultures of early societies in Maryland
<b>Objective:</b>	Students will: <ul style="list-style-type: none"><li>• Compare and describe the elements of culture including shelter, recreation, education, oral traditions, art, music, and language of Native American societies.</li></ul>
<b>Grade Level:</b>	3 <sup>rd</sup> – 5 <sup>th</sup>
<b>Length of Lesson:</b>	30 minutes
<b>Overview:</b>	This lesson directs students to examine how adornment is used for presenting beauty and status of the wearer to the observer. Students will compare and contrast the types of adornment people wear today to that worn by Woodland Indians. They will also observe how the Woodland Indians used the materials available in their environment to make their adornments.
<b>Teacher Background:</b>	<p>No visual evidence exists of the Woodland Indians living in Maryland 500 years ago. However, there does exist a collection of paintings of the Coastal Algonquian Indians living in the area that is now North Carolina. These watercolors by John White were later made into engravings by Theodor de Bry. They are one of the few collections of images that exist of Woodland Indians from any region. The paintings are very valuable to our study of Woodland Indians in this area.</p> <p>The Coastal Algonquian Indians in North Carolina lived in a very similar environment and spoke a similar language to the Woodland Indians in Maryland. This is further substantiated by similarities between these paintings and the written record of several early colonists in Maryland including: Father Andrew White, a Jesuit missionary on the first voyage to Maryland, George Alsop and William Strachey. In addition, Jesuit missionaries and colonial settlers recorded information about the Iroquoian tribes that inhabited Pennsylvania, New York and Canada. Archaeological investigations in Maryland and neighboring areas up and down the eastern seaboard have provided information that supplements and helps interpret the few records from the 17<sup>th</sup> century.</p> <p>Many of these primary sources describe various adornments worn by members of Woodland Indian society. The motivations for each group's individual choices of adornment were remarkably similar and in fact to ours today. All native decorations had to be made or gathered from the woodland environment. Chiefs and religious leaders wore decorations befitting their station. They wore beads made of shell, called roanoke or peake depending on what type of shell was used to make them. The value of these items was determined largely by the skill and effort necessary to produce them and availability of the shell. Often Native Americans wore adornments which identified them as members of a tribe or a clan within the tribe. Also, some decorations were used symbolically as part of spiritual ceremonies or as preparation for an attack on another tribe.</p>



## LESSON PLAN: Looking One's Best

	<p>Men often painted their faces with paint made by grinding certain minerals or plant roots and mixing the powders with grease or oil.</p> <p>Tattooing was practiced among many Native American groups. Amongst the Coastal Algonquian groups the women were more often tattooed than the men. These tattoos were made by puncturing the skin with a sharp pointed object and then filling the holes with powders made from plants, minerals or charcoal.</p> <p>Animal parts of all sorts from claws to feathers were very popular decorations, worn by adult members of Woodland Indian society. Furs, complete with heads, paws and tails, were worn by the men.</p> <p>Some adornments may have simply been for practical reasons, for instance, in many tribes, the Woodland Indian men shaved the hair from one side of their heads to keep it from getting caught when shooting a bow and arrow.</p>
<b>Lesson Procedure:</b>	<ol style="list-style-type: none"><li>1. Begin lesson with a discussion of modern day adornment. <b>How</b> do people decorate themselves in our society today? [<i>Possible answers may include jewelry, hair styles, clothing, piercing, tattoos, etc.</i>] <b>Why</b> do we decorate ourselves? What makes these adornments so important to us? Help students to develop a list of possible reasons that may include the following. List may be posted or recorded on the board.<ul style="list-style-type: none"><li>• To look better, more attractive</li><li>• To fit in with a group, or to identify ourselves as members of a larger group [<i>“because my friends do”</i>]</li><li>• To identify ourselves as part of a family or tradition [<i>a family heirloom</i>]</li><li>• For ceremonial purposes [<i>a wedding ring</i>]</li><li>• Religious affiliations [<i>cross or star of David</i>]</li><li>• As a status symbol [<i>expensive jewelry, watches</i>]</li><li>• To make ourselves stand out, to distinguish ourselves as special or unique</li><li>• Practical reasons [<i>putting up one’s hair to keep it out of the way</i>]</li></ul></li><li>2. Divide class into small groups and provide each group with one of the visual or written examples of primary sources provided in the trunk (see materials list). Ask each group of students to determine the answers to the following questions:<ul style="list-style-type: none"><li>• How have the people in the descriptions or paintings decorated themselves?</li><li>• How were the decorations made?</li><li>• What sorts of materials were used?</li><li>• Where/how were the materials obtained?</li><li>• What kind of skills might be necessary to make them?</li><li>• Why are they being worn?</li><li>• What might these decorations tell you about the people wearing them?</li></ul></li></ol>



## LESSON PLAN: Looking One's Best

	<p>3. Bring the class back together and ask each group to present their answers. Are there similarities in their answers? What kinds of materials were used in these adornments? Where did they come from? Why are they being worn?</p> <p>4. Share with the class the adornment artifacts provided in the trunk. What are these decorations made of? Are they similar to anything found in the primary sources? Where would these materials have been obtained? What kinds of skills would be necessary to make them?</p> <ul style="list-style-type: none"> <li>• Allow the students to view themselves in the mirrors with the face tattoos.</li> </ul> <p>5. Reconsider the list of modern adornments discussed at the start of the lesson. Where did these decorations come from? What kinds of materials are they made of? [<i>most of these decorations were likely produced by someone other than the wearer, a lot were probably made from metal, glass or plastic – all materials not available to the Woodland Indians 500 years ago</i>]</p> <p>6. Are any of the reasons that Native Americans wore adornments similar to the list of modern reasons for adornment determined at the beginning of the lesson? [<i>many of the motivations for decoration, then and now, are likely very similar</i>]</p>
<p><b>Materials:</b></p>	<p><b>Objects – Necklaces</b>  Shell beads,  Stone (soapstone) beads  Clay beads  Bone beads  Copper pendants</p> <p><b>Images</b>  John White's Algonquian Man - Painted  John White's Algonquian Woman - Tatoed</p> <p><b>Descriptions</b> by European observers  Father Andrew White quote  George Alsop quote  William Strachey quote</p> <p><b>Mirror</b> with representative face tattoos</p>