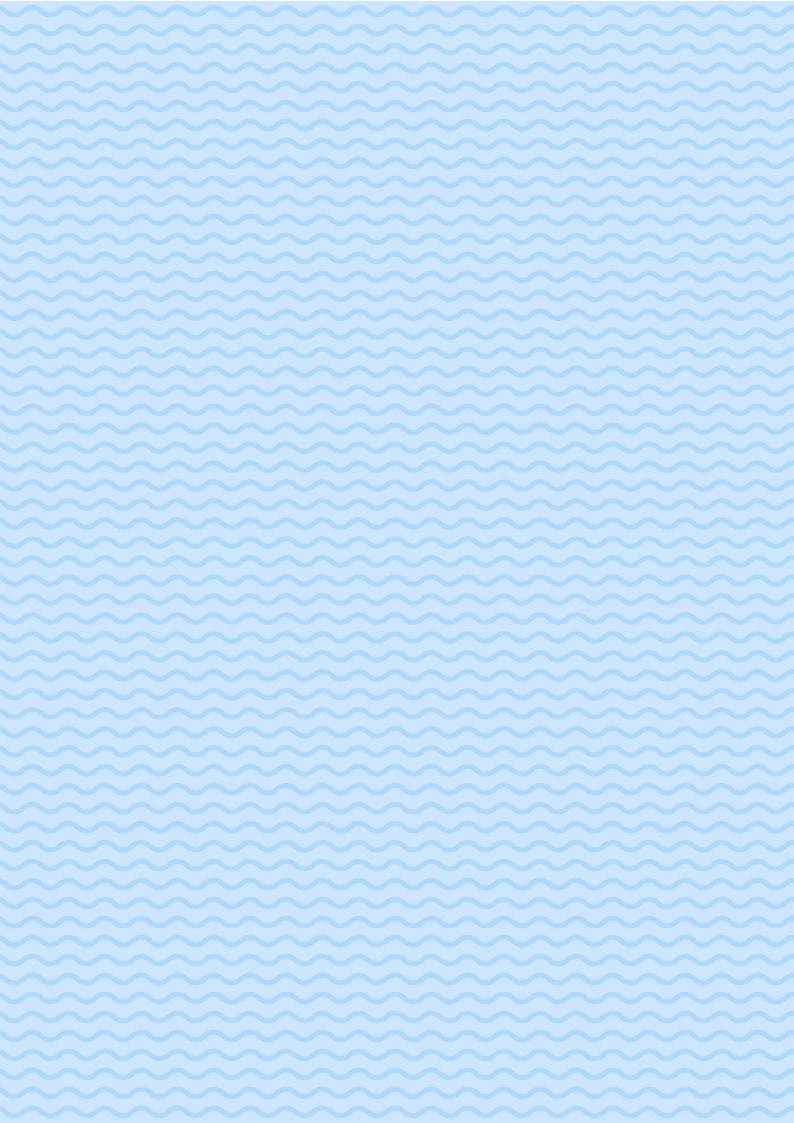
TEACHING Indigenous HISTORY and HERITAGE



A Guide for Teachers in the

CARIBBEAN





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A Guide for Teachers in the **CARIBBEAN**

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Using this guide on teaching Indigenous History and Heritage



The ERC-Synergy project NEXUS 1492

studies the impact of the human encounters in the New World and the transformations across the historical divide of 1492. The project focuses on the Circum-Caribbean region and intends to help re-write contemporary understandings of the indigenous peoples and their material culture. Among other things, the project examines the archaeological evidence found in the Caribbean context in order to contrast it with the European narratives about the indigenous peoples so as to construct a more balanced view of the pre-Colonial and Colonial periods.

This guide has been designed with the aim of providing teachers with content and practical knowledge of the use of archaeology and heritage in education, and can be adapted to your own school setting.

Here you will find all the key elements that will help you to teach Indigenous History and Heritage from a cross-disciplinary perspective. You will also be able to gain a better understanding of the role of archaeological heritage as a tool to teach about the past using a hands-on approach.

This guide was designed based on a workshop held with teachers from the Kalinago Territory, Dominica, in January 2016. Teachers from the Caribbean region are very much invited to make use of this material.







How can I use this material?

You can use this material as a guide or as a starting point to learn about archaeology and heritage and its uses for education.

The notes accompanying the guide are meant to provide additional information about the content of the section.

What shall I find in this material?

This material contains definitions and general content knowledge about archaeology, heritage and education.

You will find this information divided into seven sections:

Section 1:

The Place of Archaeology and Heritage in the Curriculum will guide you to explore how archaeology and heritage occupy a place in the curriculum, primarily in the subjects of History, Social Studies and Geography.

Section 2:

Resources for Learning About the

Past will present you with three main approaches to access information about the past. In addition, you will find out how to translate theory into practice in your classes.

Section 3:

Caribbean Archaeology will introduce you to the archaeology of the Caribbean region and its main themes to be used in order to complement your lessons with the added information of the maps that illustrate the movements and cultural dynamics of the Amerindians in pre-Columbian times.

Section 4:

Teaching Indigenous History and Heritage. Here you will find practical information about the learning strategies that you can combine and use when teaching the topic of Indigenous History and Heritage to your students. In this section, we present you with a short summary of those main strategies we have put into practice with teachers who were participants in the workshops.

Section 5:

Designing Classroom Projects. Here you will find practical and hands-on activities designed by in-service teachers who were asked to think about how to use archaeology and heritage as teaching tools for their classes. For this exercise teachers used their knowledge of the curriculum guidelines, school textbooks and a lot of creativity!

Section 6:

Glossary of Artefacts presents you with different artefacts that represent the material culture of the Amerindians who inhabited the Caribbean in pre-Columbian times. In this section you will find information about these artefacts as described by archaeologists in their catalogues. Use this information to explain to your students what were these objects, how they were used and where they were found!

Section 7:

Recommended Literature and Online Resources contains all references in the guide, in addition to some useful links to websites with more information about archaeology and heritage in education.





The Place of Archaeology and Heritage in the Curriculum



Let's get started!

What is Archaeology?

- Archaeology is the systematic study of the past through the evidence of the tools and other relics left by the peoples of the past.
- Archaeologists collect remains of this material culture to reconstruct and understand the lifeways and dynamics of past peoples.
- Archaeology not only studies artefacts but also the people behind their production, as well as their beliefs, culture and the landscapes they lived in and shaped.

Today archaeology is defined as a transformative and inclusive discipline in which the study of the remains of the past can be of help to understand present-day society and its concerns. Clive Gamble (2015) refers to archaeology as "the study of the past"

through materials and material remains. It is about three things: objects, landscapes and what we make of them" (p.18).

Note!

This guide uses an archaeological approach to the definition of Heritage. In this way, Heritage is understood as the material expressions produced by past societies that have been passed on to new generations.

What is Heritage?

Heritage is a broad concept. You will find a lot of information when searching for its definition. For this guide an archaeological approach has been used to understand the definition of Heritage.

"Most definitions of heritage elaborate on its quality as a thing (or those things) that is passed on to future generations" (Russell 2009, p.29). This concept of Heritage places emphasis on Heritage as a relationship in which "things" that we call "material culture" are exchanged, negotiated or mediated through time.

"Therein a value can be ascribed to the heritage relationship. This value can be best expressed as a constellation of negotiated and mediated sentiments, hope, dreams, desires, and beliefs" (Russell 2009, p.30).

Heritage underlines a relationship that we experience with the material expressions of the past. In this line of ideas we can find the following definition of Heritage by the United Nations Educational, Scientific and Cultural Organization (UNESCO):

"Heritage is our legacy from the past, what we live with today, and what we pass on to future generations.
Our cultural and natural heritages are both irreplaceable sources of life and inspiration."



What is Intangible Heritage?

"The 'intangible cultural heritage' means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some

cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, this promoting respect for cultural diversity and human creativity (...)" Article 2, UNESCO Convention for Safeguarding of the Intangible Cultural Heritage.

In sum, Heritage can be understood from this perspective as what we have inherited, whether tangible or intangible, from our ancestors. It is part of our legacy and it can help us to understand who we are and why we do things the way we do. It not only defines us as individuals but also as part of wider society.

Unfortunately, tangible heritage is under increasing threat as a result of climate change, natural disasters, looting, vandalism, infrastructural development, and natural decay of the objects or monuments themselves. However, intangible heritage can also disappear whenever people forget their traditions and they are not passed on to younger generations.

As you can see, education can play an important role in preserving and raising awareness of the values of heritage and keeping heritage alive.

To understand what Heritage is, the best you can do is to keep it simple: What is heritage for you, for your students and your community?

Make an exercise with your class, and motivate your students to define key words they associate with the definition of Heritage.

Note!

As the concept of Heritage is very broad, you should keep in mind that it is important to be aware of the different perspectives when it comes to understanding Heritage. As a teacher, it is recommended that you position yourself towards a concept of Heritage with which you identify best. This will help you to explain better to your students what heritage is and what its cultural and social implications are.

Why does Heritage matter?

Heritage matters because it is part of our history and can tell us and others who we are today and how we came to be who we are today across the transformations of our culture through time.

Heritage is usually connected with the concept of cultural identity. Through our heritage we can connect with our country and its people.

In Chapter 1 of the "Teacher's Handbook for Archaeological Heritage in Palestine, Tell Balata", van den Dries and van der Linde (2014) provide this answer to the question "Why is heritage important?":

"Through the remains of the past, the memory of mankind and the history of a country are passed on to future generations. This heritage gives present day people inspiration and enjoyment and may even contribute to their identity. It is therefore important to take good care of it" (p. 1)

What is Indigenous Heritage?

In contemporary society, indigenous heritage has a legal connotation established by the United Nations (2008) and refers to the culture and traditions of indigenous people today.

"Article 31.1: Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions." (United Nations, 2008: UN Declaration on the Rights of Indigenous Peoples (UNDRIP), adopted by the General Assembly, 13 September 2007, New York.)

Due to the multi-ethnic nature of the Caribbean region, this guide does not use the term "Indigenous Heritage". It will instead use the term "Indigenous History and Heritage" to refer to the legacy of the Amerindians, which is of continuing significance also for today's Caribbean societies.





The Place of Archaeology and Heritage in the

Curriculum

You may not find Archaeology and Heritage as such in the curriculum guidelines, but they are multidisciplinary fields of study and increasingly, teachers of History, Social Studies and Geography around the world are learning about archaeology for use in the classroom. So, what can Archaeology and Heritage offer?

For History classes archaeology provides the material evidence of the lifeways of people in the past. In short, through the study of objects and material remains, archaeology can tell us about how people lived, what they ate, what they valued, what their environment was like, and where they travelled. Archaeology is also relevant for classes of Social Studies, as one of the tasks of archaeologists is to ensure that the material culture of the past remains there for future generations. Archaeological Heritage Management is concerned with protecting, preserving and raising awareness about the value of the tangible and intangible expressions of the past for present day society.

For Geography classes, archaeology is a great way to make connections with the use of maps across time and simultaneously to help students' understandings of the social dimensions of geographical locations. Archaeologists study landscapes and how they have changed by means of special geospatial techniques. This can be very useful for exploring local landscape change and discussing environmental issues in classrooms.

Interesting Facts:

Researchers in Spain (Jiménez, Cuenca and Ferreras, 2010) have studied the conceptions of teachers regarding Heritage Education and they have found that teachers of History, Social Studies and Geography are commonly the ones most interested to learn about Heritage.

Teachers who were participants in workshops within the ERC-Synergy NEXUS 1492 project have shown an interest in using archaeological artefacts to teach Art. Others have mentioned that they can work with storytelling and indigenous narratives in Language and Literature classes. They have also discussed how to incorporate archaeology in Natural Sciences by studying the composition of objects (provenance of sources) or by considering the environmental characteristics of archaeological sites. Others have discussed how to see the intangible in the tangible by studying for example ethnographies of drums and the cultural influences that can be traced in these musical instruments.

How do you see yourself using archaeology and heritage for other subjects?

How would you define archaeology in your own terms? Do you think archaeology can help you to understand the people of the past as well as society today?

Now ask your students how they think that studying artefacts, tools and relics from the past could help them to understand today's society and the transformations of landscapes across time?



Resources for Learning About the Past



Lessons with contents about the indigenous past are often taught in the subjects of History, Social Science or Social Studies. You can find information about the first inhabitants of the Caribbean in many textbooks. There you can find questions like: Who were they? Where did they come from? How did they use to live? What did they produce? What happened to them after the European encounters? In this section you can find various sources of information that are available to learn about the past. This can help you to identify those resources that may help you to prepare your lessons and decide on the contents to include and the instructional strategies you can use.

School textbooks are great resources to help you organize your lessons about the indigenous past. But they are not the only ones. Teachers who participated in the workshops indicated that they often searched for more specialized literature that was available to them to complement the textbooks. They also contacted managing staff at museums and heritage sites to organize visits with their students. And they also invited "resource persons" (archaeology or heritage specialists; knowledgeable people from their local environment) to come into the classroom and share their (experiences about indigenous history and) heritage with the students.



Now let's have a closer look at how we can define the resources to learn about the past:







Written sources and archives



Cultural and natural heritage sites



Caribbean Archaeology

/Adapted from Wilson 1997, p. 9

Cultural traditions and oral history:

There is an important part of culture that is transmitted through oral history. In this way, myths, narratives and traditions are passed on from older to younger generations. It can represent aspects of daily life such as cultural imagery.

Written sources and archives:

2 The story of the arrival of the Europeans as recorded in written sources that can be found today in archives contains a lot of information about the world they encountered upon their arrival in what they called the "New World". These documents serve as ethnographic or administrative records of the colonial period that can help us to understand the lifeways of the indigenous peoples. However, since the European chroniclers wrote about the people of the New World from their own perspectives and cultural understandings, these texts must be viewed with caution as they are inevitably biased in their outlook.

3 Cultural and natural heritage

Places and landscapes contain a lot of information about past societies. Even natural sites can tell us the story of the people that lived there once. They can also raise questions about what uses or transformations people introduced

at these sites. On the other hand, it is also possible to find monuments and buildings which can tell us about the social dynamics and history of a society across time, what kind of buildings were constructed: religious, administrative, defensive, residential?

In addition, there are natural sites that have a cultural value for different groups of people. In some cases they can be seen as sacred landscapes.

Do you know of a natural site that has an added cultural value for your community?



Caribbean Archaeology:

How much can an object tell about you? Archaeologists reconstruct lifeways and deathways of the people who lived in the past by studying the remains left behind by them and also by looking at the places where these objects were found. Archaeology is a discipline that has much expanded on a global scale. The Caribbean is one region where archaeological research has flourished lately. In the next section you will find more information about the main themes in Caribbean archaeology and how archaeological findings can help you to better understand indigenous history and heritage from before the European arrival and across the historical divide.



Caribbean Archaeology



The Caribbean islands have a strong seafaring history. The Amerindians made use of the Caribbean Sea as a highway to move from the mainland to the islands.

As a consequence, the Caribbean region served as a geographically convenient space for the establishment of a rich network of mobility and exchange.

In this section you can find archaeological information about the Caribbean region that illustrates the lifeways of the first inhabitants of the region, their culture and interactions, and how they influenced present-day Caribbean society.

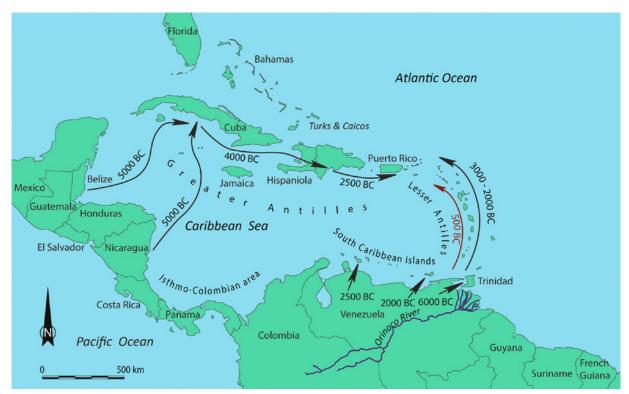
of the Caribbean Archaic Age (6000 - 200 BC). These peoples travelled to the Caribbean islands from mainland South America.

The first inhabitants were fishers, hunters and gatherers and lived in campsites across the Caribbean, moving among the islands on a seasonal basis. The evidence for their existence is found in the stone, bone and shell tools they left behind.



The original inhabitants of the Caribbean islands were the Amerindians (also known as Carib, Arawak or Taíno). The first settlers lived in the Caribbean islands from about 6000 BC, and formed part





Map Initial migrations into the Caribbean islandscape: courtesy of Corinne L. Hofman and Menno L. P. Hoogland

2 Agriculture and Pottery Making

On some islands, like Puerto Rico, Hispaniola (Dominican Republic and Haiti) and Cuba there were more permanent settlements where the inhabitants began to grow plants for food.

Around 500 BC new groups arrived on the Caribbean islands from the South American mainland. These groups built large villages, created pottery and practiced horticulture.

They left behind ceramic pots, griddles for baking cassava or maize bread and physical evidence of a settled village life such as large middens and plazas, for us to find.



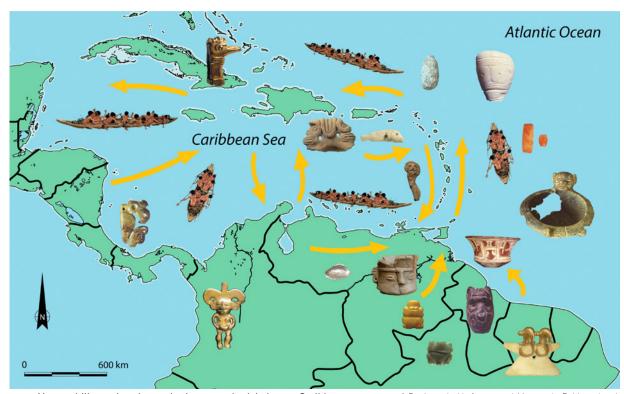
Amerindians used local ingredients to form a healthy diet. These ingredients included fruits, vegetables, meat and fish. They also used chili pepper and spices in their meals. They hunted, fished and prepared their food with stone, shell, bone, and coral tools.

The Amerindians cultivated cassava, sweet potato, and maize and formed networks between the islands for trade and exchange of goods and source materials.

Exchange among the islands

Amerindians travelled through the Caribbean in big dugout canoes in order to visit other islands, exchange goods and maintain social relationships.

Communities in the Lesser Antilles and Puerto Rico were tied together through the exchange of semi-precious stones, stone materials for tools, beads and pendants. Some of these exchange networks stretched as far as the South American mainland, the Greater Antilles and coastal Central America.



Map mobility and exchange in the pre-colonial circum-Caribbean: courtesy of Corinne L. Hofman and Menno L. P. Hoogland

Society Society

The Amerindians lived in small and large villages across the Caribbean. Many of these villages were not permanent settlements, but campsites and shelters that were easy to build and move.

They often stayed near mangrove areas and swamps where there was easy access to a variety of food, like fish, crabs, shellfish, and birds. Others lived further from the coast, in caves and on mountains.

The Amerindians believed in a spirit world with different gods or *cemis*. These *cemis* were related to practices in the everyday life of the indigenous peoples. The community's deceased were buried either in the habitation area of their settlements, or in a central plaza.



The indigenous Caribbean at the time of the European encounters represents a mosaic of cultures that consisted of many interactions across the Caribbean Sea.

With the colonization of the islands, which began in 1492, the Spanish and other nations brought other ways of life to the islands. These made a large and lasting impact on the culture and lifestyle of the indigenous peoples, and resulted in the varied heritage of the peoples who live in the Caribbean today.





Teaching Indigenous History and Heritage



What does the teaching of Indigenous History and Heritage mean from an archaeological perspective?

Now that we have explored information about the resources for learning about the past, and have become acquainted with Caribbean Archaeology, it is time to see the practical applications of this content to organizing your lessons.

You have probably encountered in the school textbooks a section about the relationships between the indigenous peoples of the Caribbean and the Europeans. What can you add to the text to create practical understanding of this chapter of your history among the students?



Let us first have a look at some questions!

- ▶ How do you usually teach this topic?
- How much do your students seem to like this topic?
- What do you find most challenging?

One of the main challenges when teaching pre-Columbian history is to create connections between pre-Columbian indigenous peoples with those of today. With the exception of St. Vincent, Dominica, Belize, Guyana, Suriname, and Trinidad and Tobago, there are no self-identifying indigenous peoples living in the Caribbean today.

Teaching indigenous heritage from an archaeological perspective does

not mean that you have to take your students out into the field and excavate. Sometimes this is not possible because there is no archaeological research taking place in your community. Instead, archaeology can be used as a teaching tool to explore the past with your students using very different approaches!

Here you can find some examples!

Make the most of **studying artefacts**:

Artefacts are a great way to learn to know about the people of the past and what they can tell us about the places where they were found. They have survived transformation through time and some of them are still today used on a daily basis.

For example: baskets, canoes, mortars and pestles, pottery, adornments & amulets. Can you think of other examples?

Ask your students to think about objects at home that may have been used in the past. Try to reconstruct with your students the story that these objects can reveal and also about the places (areas of your country) where these objects were used in the past and are still being used.

Take your students to **visit museums** or create your own **interactive classroom**:

Sometimes you don't have access to archaeological artefacts. But you can plan a visit to a local museum and have a look at what it has in its Amerindian collection.

Taking your students on school trips, however, is not always an easy task. Teachers and schools usually face transport and cost limitations. But we would like to share with you the

experience of schools that have found ways to overcome these circumstances and created interactive learning settings in their schools. Salybia Primary School in Dominica organized an exhibition of replicas of archaeological objects and posters with information in their library room. But not only in Salybia can you find such initiatives; other schools in Dominica like Atkison and Sineku also have small exhibitions of Kalinago artefacts in their classrooms or in the library room.

Most of the time museums or cultural institutions offer programs to visit the schools. Do you know of other places you can visit with your students?

Encourage **creativity** & **imagination**:

Teaching about the past can be a fun experience! You can look for exercices in which your students can learn about the history of the first peoples of the Caribbean by, for example, writing stories, poems, painting, handicraft activities, writing plays, playing traditional instruments and singing songs!



Teaching is more than having the knowledge of the subject matter.

It is also having the mastery to translate content knowledge into instructional strategies in the most appropriate way to facilitate student's learning processes.

In this section you will learn the applications of indigenous history and heritage for your daily activities in the classroom and by having a look at some of the most relevant instructional strategies you will also explore how to best incorporate these topics in your teaching practice.

As a teacher you might have a way of understanding your own practice and what kind of strategies work best for your students.

Here you will find some approaches under the umbrella of constructivist philosophy of education. From this perspective your students have a more active role in shaping their learning experiences from their interactions with their social environment.



Collaborative Learning

Collaborative learning implies social interactions among your students. They will have to complete tasks working together in a collaborative setting in which each of them should have a role within the assignment. In a collaborative learning framework your role will be to provide more accurate guidance in the process.

Experiential Learning

Experiential learning is about centering the process of learning in the environment and the information provided from these interactions with the individual. It gives also a lot of significance to hands-on and practical activities as sources for learning.

Problem-based Learning

Problem-based learning has often been used in classes of science. It is a student-centered learning approach. Students can work in groups or individually and through this approach they use their knowledge to find a solution.

Assignments based on this approach will help students to practice their knowledge and complete their learning process by solving situations inspired by real world problems.

4 Inquiry-based Learning

Inquiry-based Learning is a pedagogical approach in which students construct their knowledge through experiences in which they are required to use their skills to discover new information about a subject. It is a learning process in which the student builds up knowledge of the subject matter while participating in its construction.



Designing Classroom Projects



This guide has been designed inspired on the experiences of workshops that were organized across the region.

Here we would like to share with you some exercises that teachers in the Kalinago Territory of Dominica designed as a result of the workshop.

In each exercise you will find guidelines that you can use as references to design your own class project!



Guidelines to design your own Class Project:

- Define the theme you would like to work on with your students. Here are some examples to learn more about the Amerindians in pre-Columbian times and about their influence on today's Caribbean culture:
 - ► Clothing
 - ► Housing
 - ► Musical Instruments
 - ► Kitchenware
 - ▶ Utilitarian ware
 - ► Agricultural knowledge
 - ► Transport
 - ► Oral traditions
 - ► Myths and Cosmology

- Select the teaching and learning strategy of your preference (check page 20).
- 3 Set up the learning outcome(s) of the activity.
- Describe the activity including the following:
 - ▶ Time-frame
 - ▶ Resources you will need to complete it
- 5 Select your criteria of evaluation and instruments.
- 6 Now you are ready to check some examples!

Do you think you can put into practice these exercises with your classes or to adapt depending on your students' needs and interests? We encourage you to do so!



CLASSROOM PROJECT 1:

How indigenous people travelled

Class: Primary School Grades

Subject: Social Science **Subtopics:** Transportation





Learning Outcome

Pupils will be able to:

- Describe the mode of travel of the indigenous people.
- ▶ Identify and explain how the indigenous people travelled.

Activities

- ▶ View videos of canoe making.
- ▶ Make pictures or drawings of the canoe.
- Invite a resource person to talk about canoe making.
- ▶ Take students on a trip in the canoe.
- Identify and describe the mode of travel.
- ▶ Take pupils on a field trip to see the actual making of a canoe. Write a report on the field trip.

Assessment

- ▶ Pupils will make a model of the canoe.
- ▶ A display can be made in the classroom for exhibition.
- ▶ Collect pictures or drawings of canoes.







CLASSROOM PROJECT 2:

Lifeways of the indigenous people: transportation & food

Class: Grade 3

Subject: Social Science

Subtopics: Transportation / Food & Diet / Health Care





Learning Outcome

Pupils will be able to:

- ▶ Identify means of transportation used by Amerindians.
- Explain the process of canoe building.
- ▶ Identify food used by the Amerindians.
- ▶ Identify useful herbs still used in their community.

Activities

- ▶ Visit canoe building site.
- ▶ Compare and contrast foods that were used then and are still used today.
- ▶ Make a herbal handbook using pictures of leaves.
- ▶ Have a resource person come in and teach the pupils about a traditional meal.

Assessment

- ▶ Pupils will make a model of the canoe.
- ▶ A display can be made in the classroom for exhibition.
- ▶ Collect pictures or drawings of canoes.





CLASSROOM PROJECT 3:

Making a compost

Class: Grade 4

Subject: Social Science

Subtopics: Agriculture-Soil/ Compost

Time-Frame: (4) Four weeks





Learning Outcome

Pupils will be able to:

- Learn how to make a compost.
- ▶ Identify the importance of compost in the growth/ development of plants.

Activities & Description

- ▶ Bring food peeling and waste from the kitchen: banana stalks, animal dung, sticks.
- ▶ Prepare a place in the school garden to set up compost.
- ▶ Guide students to put together the compost.
- ► Complete observation sheets.
- ▶ Write a report on the process of building a compost.

Resources

- ▶ Sticks, biological waste material, observation sheets, videos, pictures.
- ▶ Resource Person-Agriculturalist-Forestry expert.

Assessment

- Write the steps of making a compost.
- List the uses of compost.
- Explain how the idea of compost came about by the Kalinago people.







Glossary of Artefacts



Fig. 1. Turtle effigy bowl from Guadeloupe.

Most ceramic vessels in Amerindian society were used as household utensils. Besides, there are many examples of beautifully sculptured effigy pots, which primarily served ritual and ceremonial functions. Approximate size 20-25cm. Morel, Guadeloupe. Photo courtesy Corinne L. Hofman and Menno L.P. Hoogland.



Fig. 2. Bird-shaped adorno from Martinique.

Adornos are modelled zoomorphic or anthropomorphic representations that typically occur on ('adorn') the rims of Amerindian ceramic pots. The iconography of these figures is highly varied and includes symbolically important animals such as bats, frogs and monkeys, but also birds, dogs and turtles. Approximate size 7cm. Illustration after Direction des Antiquités de la Martinique, Fort-de-France, 1983.



Fig. 3. Shell ornament depicting a human face (*guaíza*) from the Dominican Republic.

These "shell faces" were worn as a sign of rank by Amerindian *caciques* (chiefs), as pectoral pendants or as centerpieces of a belt or headband and were occasionally exchanged among elite members. Their distribution spans many Caribbean islands, although most examples come from the Greater Antilles. Approximate size 7.5cm high. Illustration after Bercht, F., E. Brodsky, J.A. Farmer, and D. Taylor (eds.), 1997. Taíno: Pre-Columbian Art and Culture from the Caribbean. New York: The Monacelli Press.



Fig. 4. Triangular-shaped stone or shell ritual item from the Dominican Republic.

This ritual item is known as a "threepointer", and embodies an Amerindian deity or *cemi*, referring power or fertility. The most elaborate objects with stylized human or animal faces originate in Hispaniola and Puerto Rico. Small examples also exist, primarily in the Lesser Antilles. Approximate size 19.5cm high and 25cm long. Illustration after Bercht, F., E. Brodsky, J.A. Farmer, and D. Taylor (eds.), 1997. Taíno: Pre-Columbian Art and Culture from the Caribbean.

New York: The Monacelli Press.



Fig. 5. Ceremonial seat or duho from the Dominican Republic.

Usually made of dark-coloured hardwoods like *guayacán*, often featuring gold or shell inlays and exquisitely carved elements depicting Amerindian spiritual beings. *Duhos* were used as chairs by *caciques* and shamans from the Greater Antilles and Bahamas to demonstrate their special, 'elevated' status in communal gatherings, and as media to communicate with the supernatural world. Approximate size 22.2cm high and 43.2cm long. Illustration after British Museum collection. In Keegan, W.F., C.L Hofman, and R. Rodríguez Ramos (eds.), 2013. The Oxford Handbook of Caribbean Archaeology. New York: Oxford University Press.



Fig. 6. Small frog figure or *muiraquitã* showing links with Amazonia from Guadeloupe.

Carved frogs often appear as amulets, pendants or other decorative forms, and are made of green-coloured stone. Frogs held mythical importance in Amerindian society and their symbolism occurs throughout the entire circum-Caribbean area. Approximate size 3-4cm. Guadeloupe. Courtesy photo by Corinne L. Hofman and Menno L.P. Hoogland.



Fig. 7. Cayo-style ceramic pot from Grenada.

Pertaining to the latest Amerindian inhabitants of the island, the Kalinago people. Bowls such as these were problably used in funerary practices. Approximate size 20-25cm. Willcox collection, Grenada. Courtesy photo by Corinne L. Hofman and Menno L.P. Hoogland.



Fig. 8. Petaloid axe from Playa Grande, Dominican Republic.

Such axes are amongst the most numerous artefacts found today. They are often made of *lambi* shell or of green-coloured rocks, some of which were imported from islands far away. A large variety of shapes are found, each suited for different tasks: axes for felling trees and clearing gardens, adzes for hollowing dug-out canoes, and chisels for carving smaller wooden objects. Approximate size 15cm. Playa Grande. Photo courtesy Thomas W. Breukel.



Recommended Literature and Online Resources



Would you like to know more about the theoretical foundations of these learning approaches?

Here are some academic readings and useful links.

Piaget, J., 1964. Development and Learning. In R.E Ripple and V.N Rockcastle (eds.), Piaget Rediscovered (pp. 7-20). Reprinted in M. Gauvain and M. Cole (eds.) (1997): Readings on the Development of Children. New York: W.H Freeman, pp. 19-28.

Vygotsky, L. 1978. Interaction between learning and development. From Mind in Society (pp. 79-91). Cambridge, MA: Harvard University Press.

McLeod, S. A. 2013. Kolb - Learning Styles. Available at: www.simplypsychology.org/learning-kolb.html

Smith, M. K. 2001, 2010. 'David A. Kolb on experiential learning'. The Encyclopedia of Informal Education. Available at:

http://infed.org/mobi/david-a-kolb-on-experiential-learning/.

Sjoberg, S. 2010. Constructivism and learning. In: Peterson P, Baker E, McGaw B, editors. International Encyclopedia of Education. Oxford: Elsevier. pp. 485–490. Available: http://www.sciencedirect.com/science/article/pii/B978008044894700467X

Illeris, K (Ed.) 2009. Contemporary Theories of Learning. Learning theorists...in their own words. London: Routledge.

Corbishley, M. 2011. Pinning down the past: archaeology, heritage and education today. Woodbridge: Boydell Press.



Practical sources to know more about Archaeology and Heritage:

NEXUS 1492 Project: www.nexus1492.eu/

World Heritage Center UNESCO: http://whc.unesco.org/en/wheducation/

Teacher's Handbook for Archaeological Heritage in Palestine, Tell Balata, 2014.

H. Taha and G. van der Kooij (eds.): Tell Balata. Ramallah: Publications of the Tell Balata Archaeological Park Project. Available at:

http://unesdoc.unesco.org/images/0023/002319/231940e.pdf

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Jiménez Pérez, R. Cuenca López, J., and Ferreras, L. 2010. Heritage Education: Exploring the conceptions of teachers and administrators from the perspective of experimental and social science teaching. Teacher and Teacher Education 26, pp. 1319-1331.

Russell, I. 2009. Heritage identities and roots: a critique of arborescent models of heritage and identity. In Smith G., P. Messenger, and H. Soderland (eds.) Heritage Values in Contemporary Society, Walnut Creek: Left Coast Press.

Scarre, C. 2005. Introduction: The Study of the Human Past. In C. Scarre (ed.) The Human Past: World Prehistory and the Development of Human Societies. (Chapter 1). London: Thames \uptheta Hudson, pp. 24-43

Shulman, L. S. 1986. Those who understand: Knowledge growth in teaching. Educational Researcher, 15, pp. 4-14.

Van den Dries, M.H., van der Linde, S., 2014. In: H. Taha and G. van der Kooij (eds.). Teacher's Handbook for Archaeological Heritage in Palestine, Tell Balata. Ramallah:

Publications of the Tell Balata Archaeological Park Project. Available at: http://unesdoc.unesco.org/images/0023/002319/231940e.pdf

United Nations 2008, UN Declaration on the Rights of Indigenous Peoples (UNDRIP), adopted by the General Assembly, 13 September 2007, New York. Available at: http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf.

Wilson, S. 1997. The Indigenous People of the Caribbean. Gainesville, FL: University Press of Florida.



The Caribbean is characterized by its multicultural configuration, and by a shared history and colonial past. Teaching the History and Heritage of the Indigenous Peoples is part of the classes of Social Studies and History today, but connections with Heritage as an area of study are yet to be further explored. This guide brings teachers an overview of Heritage as a subject matter and its pedagogical applications for classroom practices. In addition, teachers can find exercises to apply and adapt to their classes, which were designed by in-service teachers. In the end it is the purpose to provide teachers with the tools to enhance their pedagogical content knowledge on the topic of Heritage Education.