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Teaching Juan Rodriguez: Enacting Culturally Sustaining Pedagogy in Elementary Social Studies

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Teaching Juan Rodriguez:

Enacting Culturally Sustaining Pedagogy in Elementary Social Studies

By

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Dual Language/ Bilingual Childhood General and Special Education

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Abstract

A fourth grade social studies curriculum and corresponding rationale are presented on the topic of Dominican historical figure Juan Rodriguez, his appearance in the Hudson harbor in 1613, and his legacy as captured by the CUNY Dominican Studies Institute in upper Manhattan. Curricularized racism in education and the responsibility of teachers to correct entrenched curricularized racism is addressed in undertaking the writing of an original curriculum centered on the known scholarship of Juan Rodriguez. As a relatively unknown historical actor and a free man of color from colonial La Española (modern-day Dominican Republic), his story is leveraged to help Dominican and Latinx youth learn about colonial economics, Juan Rodriguez's migration to the New York area, and their own family histories of migration to and from the Dominican Republic and New York. The challenges of producing original social studies curricula that attempt to incorporate ideals of social justice and center the lives and experiences of multilingual and multicultural youth are explored using the framework of culturally sustaining pedagogies. Suggestions are offered for other novice teachers seeking to engage in culturally sustaining teaching that both meets the demands of district-mandated curriculum scope and sequence and resists traditional white-hegemonic narratives that usually dominate social studies content in public education.

Dedication

I would like to thank my parents, Susan Wieland and Paul Kuhl, and my grandmother, Janice Wieland, for always supporting my desires to live in big cities and other countries, to pursue higher education, and to walk the road less traveled. Thank you to my academic advisors at Bank Street, Lori Falchi and Cristian Solorza, for exposing me to scholarship and perspectives on teaching that have influenced my practice and the development of my curriculum-writing work. Thank you to my friends and chosen family who have kept me sane during three tough years of self-reflection and hard work. Thank you to the staff at the CUNY Dominican Studies Institute who received me with open arms, engaged me in conversation about teaching Dominican youth in NYC, and put me in touch with crucial resources on Juan Rodriguez. It has been a pleasure to work on this project and I dedicate it to these people, and to my future students, multilingual youth of New York City. Gracias a todos.

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Introduction

To culminate my graduate studies of dual language/bilingual special education at Bank Street College of Education, I wrote a social studies curriculum targeted at fourth graders in New York City. According to the New York City Department of Education K-8 Social Studies Scope and Sequence (2014- 2015), fourth graders should study New York State and local history. Usually this means teaching about Henry Hudson, and how “European exploration led to the colonization of the region that became New York State.” Instead, I collaborated with a colleague, writing a curriculum about a little-known historical figure, a 17th century Afro-Dominican smuggler and trader named Juan Rodriguez.

Tasked with writing bilingual social studies curricula that centered issues of social justice and met local standards for social studies instruction, I stumbled upon Juan Rodriguez’s existence through a Google search. Finding out about Juan Rodriguez, and the process of writing a curriculum about him geared towards Dominican and Latinx youth of color in New York City, turned out to be the most meaningful learning experience of my graduate studies. It helped me to define and name my values as a critical, anti-racist white educator, and gave me a hands-on opportunity to engage with a new “stance in terminology in pedagogical theory and practice,” what Paris and Alim (2017) call “culturally sustaining pedagogies” (p. 1). My independent masters project exists as two pieces. There is the curriculum itself, which is experimental and imaginative in nature; and this rationale, an exploration of the space where the curriculum lives, and a concrete plea to teachers to engage in social studies teaching that is culturally sustaining and that de-centers traditional, white-hegemonic narratives.

As a pre-service teacher, I was overwhelmed by the task presented in my course. To begin with, I was milling over the power dynamics that my participation in Spanish-English bilingual education would present. During the same semester that I wrote this curriculum I had the opportunity to student teach at an excellent bilingual public school in Washington Heights. Having taught previously in Madrid, Spain, I had some idea of what it would be like to be in front of the classroom and how to establish a rapport with students. Nothing could prepare me however, for the experience of walking into the classroom on the first day and the instant recognition that I was the only white person in the room. For people of color, this experience is all too commonplace, but white people are rarely put in the same position. They rarely have to enter spaces where their cultural framework is not the dominant one. It was a powerful moment for me because it spoke directly to the nervousness I was carrying around about being a white teacher of children of color.

I already considered myself to be a critical educator, in that I was engaged in questioning how patriarchal, sexist, racist, monocultural, monolingual, heterosexist, and ableist norms intersected to form the very foundations of the public schooling project. I knew that in the vision of progressive--even radical--education that I wanted to enact, youth of color should not learn to perform white middle-class norms as evidence of a successful education. The framework of “raciolinguistic ideologies” helped me to articulate my conundrum:

A raciolinguistic perspective seeks to understand how the white gaze is attached both to a speaking subject who engages in the idealized linguistic practices of whiteness and to a listening subject who hears and interprets the linguistic practices of language-minoritized populations as deviant based on their racial positioning in society as opposed to any objective characteristics of their language use. As with the white gaze, the white speaking and listening subject should be

understood not as a biographical individual but as an ideological position and mode of perception that shapes our racialized society. (Flores & Rosa, 2015, p.151).

It would not be enough then, to be a white educator with a critical stance. I needed strategies and tools and methods to subvert not only the white gaze, but also the “ears” and “mouth” of whiteness (Flores & Rosa, 2015, p. 151). I needed to subvert my own embodiment, and I was not sure how to do it.

Teaching in a place like Spain gave me many insights into how white, mainstream cultural and linguistic ideologies dominate schooling and silence the voices of racial, ethnic, cultural or linguistic minority students. Immigrants from Asia, North Africa, West Africa, Eastern Europe, and Latin America were attending public schools in Madrid, but there was little evidence of this demographic shift in the way schooling was taking place. The only languages acknowledged at school were Castilian (*not* Latin American) Spanish, and English, the instruction of which was supposed to increase the children’s chances of competing in the neo-liberal project of global capitalism. The only holidays celebrated were Christian. The only flag in the room was Spanish. Teachers acknowledged that children were “chinos” or “árabes” or “latinos” in passing, but there was nothing in the school environment that even named the plurality of the student body, let alone celebrated the differences in student backgrounds. Initially I was excited about the possibility of creating lessons more relevant to the diverse children by bringing their languages, traditions, and ways of being into the classroom, but this instinct was quickly extinguished by the other teachers who did not see it my way. The way to be successful in Spain they said, was to learn to be Spanish. In Spain, I saw what it looked like up close when a public institution forced culturally and linguistically diverse (CLD) people to

assimilate to dominant norms in order to participate in civic life, i.e. be educated at public school. Naively, I felt determined to flip the script when I got back to the United States.

Defining the Problem

In November 2016, the children in my student teaching setting were concerned about the newly-elected president. With the immigration ban in the news, many children came to school nervous or in tears, asking about what would happen to their families. Fears about documented or undocumented immigration status was a technicality only some students could articulate. However all of the children could tell that this was an administration that had an unfavorable stance towards brown, Latinx, and immigrant peoples. It was easy for the children to understand that if someone wants to build a wall between Mexico and the United States, it is with the purpose of keeping Mexicans out. No one had to “teach” the students this information. Here was yet another example of how colonial, imperialist, nativist, and white-supremacist sentiments in the United States were alive and well, and now I could clearly see how this violent rhetoric was affecting the bodies and minds of my students.

As a white teacher committed to social justice teaching, how could I disrupt this assault on such young people? As I began to consider the theme of my curriculum assignment, I consulted the K-8 scope and sequence document provided by the New York City Department of Education. The fourth grade seemed to be a crucial year for social studies learning because the curriculum grounded the children in the establishment of the city of New York, their home. The children should learn about the indigenous Lenape people who lived on what is today Manhattan before the arrival of Europeans. They

should learn about European explorers important in the New York area such as Henry Hudson and Giovanni da Verrazano. This established, they should learn that the Dutch West India Company brought enslaved Africans to the colony of New Netherland. These enslaved people would build New Amsterdam, the first iteration of what would become the most prosperous mercantile city in the modern world. The document posits that “three worlds interact: Europeans, Africans, and Native Americans” (New York City K-8 Social Studies Scope and Sequence, 2014-2015, p. 24).

I saw that there was space in this verbiage to discuss the project of colonialism, and its ensuring violence with the children. Although I thought it was important for the children to tackle these issues and to learn about the founding of their city, I felt that learning about New Netherland through the lens “three worlds interact” was still a reductive and timid way to position the capitalist project of colonial exploitation. Even in a progressive scope and sequence, written for a progressive city and relatively progressive school system, curricularized racism was still plainly apparent. Paris (2016) used the term “curricularization of racism” to “name the ways systemic racialized discrimination remains a central part of the explicit and implicit curriculum and teaching of pre-K through University education in the United States” (p. 6). Curricularized racism shows up in policy, for example in the high-stakes testing environment that measures a narrow slice of a child’s intelligence or ability. It also shows up in practice, as in punitive “pushout” discipline that disproportionately affects youth (particularly girls) of color. Yet the more implicit forms of curricularized racism show up in the content of the teaching itself, in the “ways canons of knowledge from literature to social science to science remain largely centered in White, middle class, monolingual (and male, cishetero,

ableist) norms of who, what, and how things can be known and done” (Paris, 2016, p. 7). From a white middle class viewpoint, perhaps it is useful to think about how groups might have “interacted” during the Age of Exploration and subsequent centuries of colonial expansion. Yet the students that I was tasked writing curriculum for were not white; they were all shades of brown. I knew that when Columbus sailed the ocean blue in 1492, he landed on a Caribbean island he later named La Española. He landed on what is today the Dominican Republic, and these students were majority Dominican. Their ancestors were indigenous Taíno, enslaved and free Africans, Spaniards and Creoles, just to name a few of the cultural groups to inhabit the island across the centuries. Their bodies reminded me of an earlier but connected colonial narrative that started about a century before the Dutch West India Company or Henry Hudson. There had to be a way to teach a curriculum that centered these children, foregrounding their own historical connections to New York which were obscured in the framing of a standard (white hegemonic) curriculum under the influence of curricularized racism.

As I mulled over systemic limitations on the curriculum-writing project and the overarching goal of dismantling white-supremacy through and in education, my discomfort doing this work as a white teacher remained. I had lived in Latin America and Spain, and felt I had a broad and genuinely respectful understanding of Latinx cultural ways. But what kind of authority or expertise did I have to teach Dominican and Latinx youth about their own history and culture, or the founding of New York? The children in my student teaching setting seemed worldly to me. Many of them traveled regularly between the Caribbean and New York to visit family. A few children had even been to

Spain to visit relatives, demonstrating the far reach of the Dominican diaspora. Was it even possible to teach social studies in a way that:

- 1) validated student experiences and literacies;
- 2) covered the mandated content as prescribed by the scope and sequence; and
- 3) unearthed some different approaches to the “discovering and settling” narratives embedded in the curricularized racism of social studies teaching? Furthermore, once I established whether or not this was possible, what would it require of me, or other teachers invested in critical pedagogies? I was about to find out.

Tackling the Problem: Finding Juan Rodriguez

My familiarity with asset pedagogies supported me as I grappled with where to start. Asset pedagogies began to crystallize in the 1990’s through the work of scholars such as Gloria Ladson-Billings (1995), Louis Moll and Norma Gonzalez (1994), and Guadalupe Valdés (1996). These scholars and many others brought forward the idea that educators should be looking at children and families from an asset perspective rather than a deficit perspective. Educators looking to implement asset pedagogies investigated the spoken languages, literacy practices, folkways, traditions, and “funds of knowledge” of culturally and linguistically diverse students as essential parts of student identities and viewed these funds as sources of strength for their learning (Moll, Amanti, Neff & Gonzalez, 1992). Reading about asset pedagogies granted me the language to contextualize what I had observed in my experience in Spain--all of the scenarios where difference was viewed as deviant or abhorrent rather than as a source of power.

Starting with the idea that the curriculum should invite students to learn about their own lives and depart from the Eurocentric exploration tropes, I began to brainstorm with my partner about what the connections were between the scope and sequence document and our student population. It was not difficult to come up with potential ideas. According to a 2014 report from the Center for Latin American, Caribbean, and Latino Studies at the CUNY Graduate Center, Dominicans now form New York's largest Latinx population with around 747,000 individuals (Center for Latin American, Latino, and Caribbean Studies, 2014). Therefore *Dominicanidad*, the idea of being Dominican, is easy to spot in New York.

In a nod to this presence, the document promoted the Dominican Republic as a sample country of study in order to answer the essential question posed for the 5th grade from January-May: "How do key forces and events shape nations?" (New York City K-8 Social Studies Scope and Sequence, 2014-2015, p. 29). Within this unit, key idea 5.5a "Key cultural characteristics," mentions learning about "traditions, language, arts, architecture, literature, music, and dance" (New York City K-8 Social Studies Scope and Sequence, 2014-2015, p. 30). We considered the signs of *Dominicanidad* that we observed around the neighborhood of school. We saw corner store bodegas (traditions), we heard bachata and merengue (music), we ate at the restaurants serving mangú and rice and beans (more traditions). We thought about famous Dominicans that the children might be excited to learn about, such as the writer Junot Diaz or popular reggaeton musicians whose posters were plastered around the neighborhood (art and literature). We grasped onto what we could plainly see as evidence of culture, desiring an easy and tangible inroad to connect to the scope and sequence document. Although these topics

were interesting and could indeed be considered funds of knowledge of the community, taken as a whole they would constitute a stand-alone unit. Studying cultural elements without the background of how they came into existence would be topical at best and not consistent with the bigger concepts that fifth graders are capable of engaging with. The document specifies that students would learn about these cultural elements as one piece of a larger investigation, “5.5 COMPARATIVE CULTURES: The countries of the Western Hemisphere are diverse and the cultures of these countries are rich and varied. Due to their proximity to each other, the countries of the Western Hemisphere share some of the same concerns and issues. (Standards 1, 2)” (New York City K-8 Social Studies Scope and Sequence, 2014-2015, p.30). My partner and I felt nervous and a bit defeated; where did our children “fit” into this document? Time was running out and we needed to pick something and start producing our curriculum.

One day during our brainstorming session as we were trying to come up with more angles, Santiago found our inroad, although we did not know it at the time. “Hey, this is interesting,” he said as he searched online. “This says that the first ever immigrant to New York was Dominican...a guy called Juan Rodriguez. He came to Manhattan in 1613, predating Dutch settlers.” My ears perked up and I started Googling as well. There were many news articles about Juan Rodriguez, all repeating the same nugget of information, that he was the first immigrant to settle in Manhattan. I thought, “That sounds pretty important; why haven’t I heard about Juan Rodriguez before?”

At this point, our professor gave us our first task of the semester. We needed to pick out a location for a rich, hands-on field trip that would provide students with background knowledge and ground the subsequent unit study. We learned that there was

no better way to engage the children and help them build schema in social studies than for them to physically go to an immersive learning environment where they could experience the content of study with their five senses. To help us understand this, our professor invited us to Inwood Hill Park in upper Manhattan. We walked along the paths and sat in caves once used by Lenape Native Americans, the original residents of Manhattan, or Manahatta as they called it. As we often do at Bank Street College of Education, we put ourselves in our students' shoes, feeling first-hand how our learning could deepen through a visit to a field trip site.

We began to consider what kind of site could grant this experience for students studying a Dominican culture-themed unit. Since a more unifying theme of the unit was still undecided, we had a difficult time. In addition, students were already experiencing Dominican-centric space--their own neighborhoods. Again, Google came to our rescue. We found out that there was a CUNY Dominican Studies Institute, housed at City College. We thought that perhaps the people at this institute would be able to help us weave together all the threads we had been collecting. On the website, it appeared that the institute housed both a library and an archive. Surely there were resources there that could help us refine the scope of our inquiry. We secured an interview with Sarah Aponte, the Chief Librarian.

Happily, the interview with Ms. Aponte turned out to be the breakthrough we had been looking for all along. As it turned out, the CUNY Dominican Studies Institute is “the nation's first university-based research institute devoted to the study of people of Dominican descent in the United States and other parts of the world” (CUNY Dominican Studies Institute, n.d). When we brought up Juan Rodriguez, Ms. Aponte animatedly

related to us how the institute had been integral in unearthing his story and that they had published a monograph about him in order to cull the known scholarship about him and share his story with the world. We were presented with copies of the monograph, entitled “Juan Rodriguez and the beginnings of New York City” (Stevens-Acevedo, Weterings, Alvarez Francés, 2013). The title alone gave me chills. It seemed that the perfect narrative to connect the students we were writing for with the scope and sequence document had just fallen into my lap.

Juan Rodriguez: A Brief Primer

Juan Rodriguez, also referred to in Dutch records as Jan Rodrigues, is a fascinating historical figure. Relatively little is known about him that can be resolutely substantiated, yet what we do know is intriguing. Perhaps because of scant records, and most certainly because of his blackness, Rodriguez’s stay on what is now called Manhattan between 1613-1614 was obscured for hundreds of years, until scholars in the 1990’s uncovered his story amid a larger movement to vindicate the agency of black people in U.S. history. In 1959, a Dutch historian named Simon Hart wrote about Juan Rodriguez after studying and translating several pages of notarial documents housed at the Amsterdam City Archives. Those pages are the only known primary documents which tell of Rodriguez. Subsequent accounts of him “appear to have retold the story, essentially reinterpreting, with varying degrees of imagination, the data provided by Hart, fleshing out the image and actions of Rodriguez in 1613-14 in different ways, though not always explaining how they constructed such interpretations nor alerting the readers to their additions, often presented as facts” (Stevens-Acevedo, Weterings, & Alvarez

Francés, 2013, p. 4). In essence, Juan Rodriguez is known to have existed but there are few provable facts about his story. This presents an excellent opportunity to expose children to the messy process of research and how historical fact is established in the first place.

In 1613, Juan Rodriguez sailed to what is today Manhattan from the Spanish island-colony La Española, now known as the Dominican Republic, aboard a Dutch merchant vessel called *Jonge Tobias*. He is described as black or mulatto, and as a free man “born in Saint Domingo,” another moniker for La Española typical of the time (Stevens-Acevedo, Weterings, & Alvarez Francés, 2013, p. 1). The crew’s mission was ostensibly to establish fur trading relationships with the Lenape Native Americans there. After spending some time in the area, the ship’s captain decided to return to the Netherlands, and assumed Rodriguez would return to Europe with them. At this point, some sort of conflict occurred, in which Rodriguez declined to board the ship, threatening to jump overboard if necessary. Ultimately the captain left Rodriguez behind and sailed for Europe.

In 1614, a different trading ship arrived in the Hudson Harbor with the same goal of entering the fur trade with Native Americans. They met Rodriguez and hired him to work for them. Presumably Rodriguez had established mercantile and personal relationships with the Lenape during his year there. He is imagined by historians as a sort of trader-diplomat, valued for his relationships with the Lenape and ability to translate between them and the Dutch. Later, the captain and crew that Rodriguez had originally traveled with showed up in the harbor, and finding Rodriguez working for a competing crew, a scuffle ensued. After 1614 Rodriguez disappears from the historical record. Many

historians have written about him since then, suggesting different takes on his role and motivations. L. Lloyd Stewart (2006), thusly summarized the prevailing ideas about

Rodriguez:

1. the first non-indigenous settler on Manhattan island;
2. a facilitator of trade between the Dutch and the Native Americans (Rockaways);
3. an interpreter;
4. the father of several children with Rockaway Native American women; and
5. acculturated into both Native American and European life

(As cited in Stevens-Acevedo, Weterings, & Alvarez Francés, 2013, p. 8).

However after a careful analysis of nearly every mention of Rodriguez in academic texts since 1959, the authors of “Juan Rodriguez and the Beginnings of New York City” (2013) suggest that beyond the information presented in the documents in Amsterdam, the rest is conjecture. Juan Rodriguez remains a man of certain mystery to this day.

In an effort to understand more, Stevens-Acevedo, Weterings, & Alvarez-Francés (2013) endeavored to contextualize the figure of Juan Rodriguez by looking at the larger socio-historical picture of his life and times. By viewing Juan Rodriguez as a member of La Española’s colonial society in the early 1600’s, they hoped to find new angles from which to consider his adventures.

Early seventeenth century La Española was a unique colony in that it was not prioritized or valued by the Spanish Crown compared to other colonies. Between 1492 and 1508, the majority of the Taíno indigenous people had perished from disease and forced enslavement in gold and silver mines. By 1515, it was widely known that little valuable metals could be mined in La Española, and the sugar cane plantation system was established as a more profitable endeavor. Enslaved Africans were brought over to toil on the plantations, becoming the largest population on the island. During this time, La Española’s desirability as a destination for Iberians settlers declined immensely. The

newer colonies of Peru and Mexico were yielding more gold and silver, and so settlers believed they had better chances of prospering there and lost interest in La Española, a mere twenty three years after the arrival of Columbus.

The Spanish Crown invested less and less in La Espanola, setting their sights on these newer colonies that proved more lucrative. The result was a young, thinly populated colonial territory composed of enslaved blacks, a small white ruling class, free blacks, and mestizos and mulattoes, words used during the colonial period that denoted persons of mixed white and indigenous ancestry or mixed white and black ancestry, respectively. This was a population who was becoming increasingly disconnected from Spanish culture, economy, and mores. Most villages, cattle ranches and sugar plantations were located along the northern and western areas of the island, because the most prized land, close to the colonial capital Santo Domingo, was given to a small Spanish oligarchy loyal to the Crown. Inland routes to these coasts from Santo Domingo were mountainous and arduous, while sailing westward from Santo Domingo to the western shore was hindered by unfavorable winds. In effect, the people living outside of Santo Domingo found it increasingly difficult to participate in the transatlantic trade economy.

To complicate matters further, piracy was rampant during the sixteenth century. The power struggle in Europe was played out on the seas, with Dutch, British, French and Portuguese ships trolling the Caribbean Sea for commerce and plunder. La Española was poorly protected, making its ports (other than Santo Domingo) inviting to any crew who was willing to drop anchor there. As Spain focused on its mainland territories and neglected La Española, both official and pirate crews from these other European powers began to bring the goods that the inhabitants of La Española needed but were not able to

import. They traded sugar cane and cattle hides, and soon a booming and not-very-underground smuggling economy was born. In essence, everyone outside of Santo Domingo became part of the smuggling economy, and locals overpowered officials loyal to the Crown by pure numbers. Recognizing the possibility for rebellion, officials deigned to stop the smuggling and often cut a profit for themselves, seizing smuggled goods after they had been imported.

In 1603, the contraband economy had become so strong and so blatant that the Crown finally decided to try and put an end to it. In what would later be seen as a fateful choice, the Crown ordered the forced relocation of every resident of the northern and western territories to the area surrounding Santo Domingo. Villages were burned and settlers, enslaved peoples, and free people of color were all forced to trek through the mountainous forest back to Santo Domingo, where presumably they would be geographically more constricted and thus more easily controlled. This event is referred to in Dominican history as *la devastación*, “the devastation,” implying the destruction of their homes and livelihoods of what can now be considered proto-Dominican (and Haitian) peoples.

Although most people were forcefully relocated, it is also likely that some others were able to defy the Spanish authorities and hide in the northern and western terrain, maintaining their villages, land, and contraband trade. Stevens-Acevedo, Weterings, & Alvarez-Francés (2013) surmised that “The early Dominican Juan Rodriguez who arrived in Hudson Harbor in 1613 knew the Dutch well; he also knew how to act independently, defy authority, and behave as the master of his destiny. He had learned this in the place that he came from: Santo Domingo” (p. 13).

Interestingly, there is a stretch of Broadway in today's New York, from 159th Street to 218th Street in Washington Heights, that is named Juan Rodriguez Way. New York City Council Member Ydanis Rodriguez pushed for this dedication in 2012. Rodriguez, who has Dominican heritage, was a student at City College, and it was these ties that led him to know about the scholarship on Juan Rodriguez.

Teaching Juan Rodriguez: Enacting Culturally Sustaining Pedagogy

Some time after writing this curriculum, I learned about culturally sustaining pedagogy, or CSP (Paris, 2012). I found a framework that could artfully express what I had been seeking to find in my curriculum-writing experience. Culturally sustaining pedagogy is a way to look at teaching and learning. Paris (2016) theorized that culturally sustaining pedagogy:

seeks to perpetuate and foster linguistic, literate, and cultural pluralism as part of the democratic project of schooling and as a needed response to demographic and social change. CSP takes dynamic cultural and linguistic dexterity as a necessary good, and sees the outcome of learning as additive, rather than subtractive, as remaining whole rather than framed as broken, as critically enriching strengths rather than deficits (p. 6).

I found Juan Rodriguez's story to be so compelling because of the parallels that could be drawn between his story and the stories of many Dominican families that live in New York today, traversing between the Caribbean and the Big Apple as they need in order to build wealth and unify family. In educational discourse immigrant students are often positioned as "newcomers" to the nation, city or schooling system. Immigrants and culturally and linguistically diverse youth are often labeled English Language Learners, or ELLS. The high-stakes testing environment and the need to teach to standards put pressure on students for whom some sort of multilingual existence is the reality, to focus

on English--at the expense of their other languages--in order to do well at school. This, combined with (often white) teachers who may not be prepared to adequately serve their needs, put up more barriers toward the attainment of education and its ensuing benefits. Juan Rodriguez's story, and the act of teaching it to Dominican children in New York, would be an empowering act of resistance and an antidote to this deficit perspective. It could be a way to ferret out curricularized racism and center the social studies curriculum on the actual children in the room.

I felt energized and inspired by the scholarship and wealth of knowledge that was housed in the Dominican Studies Institute. I found myself studying there, looking through their large collection of books on Dominican culture, immersing myself in the history of this island nation. I read about the centuries of Spanish rule, the annexation of Haiti to the French, and about the years of rule by the dictator Trujillo. I learned that Trujillo worked to negate the country's African past and terrorized dark-skinned Afro-Dominican people. There, nestled in a tranquil campus on 137th street, was an amazing community resource with primary documents, books, images, maps, and scholars perfect for teaching culturally sustaining social studies. By hanging out at DSI, I recognized what real social studies teaching requires on the part of the teacher. It was not enough to have a surface understanding of the content. I needed to go deeper, broadening my perspective, even learning to become an expert on Dominican history. Seeing the big picture allowed me to identify connections between past and present, theory and practice, the everyday knowledge of people and the knowledge housed in an academic institutions. It allowed me to write a more meaningful curriculum.

Coming back to the idea of a field trip, I thought about the importance of connecting children to the archive. Elementary school students are many years away from university studies, but I liked the idea of bringing kids to a college known for its support of working-class students of color from New York City, in order to meet academics doing grassroots research about their own culture and history. Rather than learn about another white man from a history textbook, we could spend time in the children's own community, shining a spotlight on the presence and scholarship of intellectuals who had so much in common with the children. I imagined inviting parents to come along on the visit too, including those who may not usually feel at ease in spaces of higher education, and for all to see their culture and heritage prioritized in an institutional space. In my curriculum, the students visit the archive at the outset of the unit in order to see firsthand how scholars establish historical facts, hear the story of Juan Rodriguez told by experts, and learn about how an archive functions.

Another element of this narrative that was appealing to me was the generic nature of Juan Rodriguez's name. Juan Rodriguez could be the name of a Latinx man from any Spanish-speaking place on earth. I wondered how many people might notice his name on the sign over Broadway, and think, "Which Juan Rodriguez? And from where?" In order for the children to see how his presence in early Manhattan was officially acknowledged by the city, I wanted them to walk along Juan Rodriguez Way. With the ideas of community-based education and youth empowerment in mind, I brainstormed about how to make a stroll down an everyday street in Washington Heights into an interactive learning experience. How could we take Juan Rodriguez's name from the sign post and project him throughout the neighborhood, making him come alive?

Given that culturally sustaining pedagogy is a relatively new stance in education, I reasoned that most older people in the community would not have had this experience of seeing themselves and their histories so central in their own educations. What if the students became the teachers, sharing what they learned with their parents and community members? Bodegas, or corner stores, are conspicuous sites in any Dominican neighborhood. More than just places to buy goods, bodegas are community hubs where people see neighbors and friends, swap stories, and just hang out, enjoying a game of Dominos on a table out front or listening to music together. I imagined groups of children entering such spaces along Juan Rodriguez Way to share what they had learned at school, turning the bodegas (and other community businesses) into sites of mini-lectures given by ten-year-old historians of Dominican history. The kids could offer to leave materials that they created, pamphlets or posters about Juan Rodriguez. Everyone present could engage in a cross-generational dialogue, disseminating the story into the community at large, moving this information from within the walls of the ivory tower and into the streets where the children and their elders walk every day. The children would be seen for what they are--the pride of the community and the ones who will carry their traditions into the future.

Conclusion

At this moment, the curriculum that I wrote about Juan Rodriguez remains a potentiality and not a reality. I have not yet gotten the chance to teach it because I am still finishing my studies to become a bilingual special education teacher in New York. However I am energized to bring this curriculum with me into my future classrooms and I am forever changed by the experience of writing it. Finding Juan Rodriguez allowed me

to grapple with all the struggles of teaching social studies, from gathering materials, to articulating guiding questions, to deciding on field trip sites. Yet most importantly, I got to confront the politics of teaching social studies.

Django Paris (2016), writing about the demographic changes at play in our country and particularly in public education, asked:

How can we prepare teachers to enact pedagogies that meet the needs of the new mainstream; students of color characterized by multilingualism, multiculturalism, and the desire to strive toward equality in an unequal and shifting racially and ethnically diverse society? Who are the teachers already meeting those needs, how are they doing so, and crucially for the field of teacher education, how are they learning to do so? (p. 5).

Although I am just starting out in my career, I am beginning to learn to enact such pedagogies through my Juan Rodriguez journey. This curriculum is just a starting point. It was an opportunity to experiment with how it feels to teach something that is not well known, bringing content that is relegated to the margins to the center.

During this moment in American education, many teachers feel constrained by the requirement to teach to the Common Core State Standards and to teach for high test scores on state standardized tests. In this climate, social studies is often relegated to the back burner while math and reading instruction that is expected to help students perform on those tests is prioritized. Social studies as a discipline aims to teach children about human life, an all-encompassing and complex task that forces kids and adults alike to think critically about the big issues facing our societies. In this time of demographic change, when a known racist, misogynist, xenophobe is head of state, young Americans need critical, culturally-sustaining social studies more than ever. They need and deserve opportunities to learn about their history and how power has been wielded to shape the conditions of their existence. In particular, youth of color, who are now the majority of

public school students in the United States, deserve to see their own lives reflected in what is being taught at school (Strauss, 2014).

In teaching social studies that draws its content from the students in the room, as I have endeavored to do in the Juan Rodriguez curriculum, I attempt to bring into the light voices or perspectives that are typically glossed over or minimized when history gets written. As Agarwal-Ranghath (2013) explained, “by delving deep into history through the perspectives outside of the white narrative, we may begin to construct a vision of history that elucidates the struggles of all people for justice, purporting pluralism, rather than ranking one group against the other” (p. 40). When we study the narratives of non-white peoples with non-white students, we show students that the fight for justice and resistance to oppression is nothing new; that the fight has been there all along, but it has only been obscured. While the students should learn that New York developed by an interaction of cultures, they should also learn that their ancestors resisted and struggled for their freedom as part of that story.

Although creating a social studies curriculum that departs from typical topics of study may seem daunting, it is crucial to give it a try. The enactment of culturally sustaining pedagogy depends on teachers taking risks. CSP provides students with “opportunities to survive and thrive” (Paris & Alim, 2017, p. 14). In 1613, Juan Rodriguez asserted his agency, proclaiming his independence from the crew of the *Jonge Tobias*, claiming his right to survive and thrive on Manahatta. By digging into the archive and embracing the unknown, teachers of social studies can find alternative stories that resonate with students and bridge the past and the present. They can step into the space of culturally sustaining pedagogies, and drawing inspiration from the words of poet Antonio

Machado (2007), embrace the belief that “the road is made by walking/*se hace el camino por andar*” (p. 94). If teachers do not encounter a social studies curriculum that celebrates their students’ lives, they can and should walk the road, and do the work of envisioning one into existence.

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A Guide: Teaching the Migration, Economics and Juan Rodriguez Curriculum

This experimental and untested curriculum is designed for teachers to amend and adapt as they see fit for the needs of their student population. It provides at three lessons per week (some weeks offer four lessons) over the course of four weeks, with an additional fifth week for hands-on cumulative project work. However many lessons are admittedly dense, particularly the later lessons that deal with economics and trade, and therefore it could easily be extended into a longer unit of study. Each week is listed with corresponding essential questions and essential understandings. Each individual day of instruction has key vocabulary and key phrases to ground teachers and students alike in common language. An “instructional focus” paragraph is offered for each day as well, acting as a mini-rationale to help teachers connect the dots between lessons and grasp the overarching movement of the unit.

The curriculum is written to be fully bilingual. The language of instruction of a particular week reflects the language of most of the available resources for that week. For example, week one is written in English, as English will be the language used during a field trip to CUNY Dominican Studies Institute. In contrast, week three is focused on Spanish since students will interview their family members, and many students might speak to their parents or grandparents in Spanish. This being said, it is probable that bilingual teachers could change any lesson to be primarily English-driven or Spanish-driven in order to align with the language plan of their particular school. Ideally this curriculum paves the way for teachers and students to do some translanguaging, alternating between English and Spanish in a less rigid way to meet the needs of the students.

Unfortunately, the curriculum is not differentiated for learners receiving special education services at this time. Teachers would need to adapt articles and assignments for their students on their own. This is an area where I would like to develop the curriculum once I get a chance to actually teach it with future students. The unit is admittedly language-heavy; there are many (perhaps too many) keywords identified. Teachers of special education interested in teaching Juan Rodriguez could pare down the language load. The curriculum errs on the side of providing too many ideas or resources rather than too few; teachers could choose to skip over some lessons.

The curriculum begins by listing the Unit Understandings and Unit Essential Questions. Following these sections, there is an explanation of the cumulative project, and a breakdown of the sections that the brochure (pamphlet, or poster) should include. The sections correspond to the overarching objectives of the unit. Students should be able to articulate responses to the following questions:

- Section 1: Who was Juan Rodriguez?
- Section 2: Why is he important?
- Section 3: Why do we have a street named after him in Washington Heights?
- Section 4: How is my family's migration history similar to and different from Juan Rodriguez's story?

Next, the four weeks of lessons are laid out, complete with weekly assessment activities.

The curriculum is laid out according to the following general sequence. During week one, students learn that Juan Rodriguez exists, learn the basic narrative of his life, and identify the geographical places important in his story (i.e. Manahatta/Manhattan, La

Española/Dominican Republic, The Netherlands, Caribbean Sea, etc.). During week two they visit the CUNY Dominican Studies Institute, discovering the library there and learning about the function of an archive. At the field trip, they learn even more about Juan Rodriguez from the very scholars who researched him and authored the monograph. They also begin learning about the concept of economy as a motivation for both the colonial project and subsequent transnational migrations. After this visit (as part of the same field trip), they walk along Juan Rodriguez Way and identify one business or community space that they would like to personally revisit at the end of the unit, where they plan to give their mini-lecture and share their brochure. During week three, students study the modern-day economy of the Dominican Republic and attempt to connect this reality to the reasons that their family migrated to New York. They do family interviews in which they find out their families' stories of migration, with a specific focus on the ways their families participate in the economy. By week four, students compare and contrast what they find out about their families with what they know about Juan Rodriguez's migrations. They are synthesizing everything they have learned during the unit in order to complete their final project.

During the fifth week of study, students work on their brochures and refine their oral presentations, getting ready to take the unit-end field trip, which is another walk down Juan Rodriguez Way. This time around the students are accompanied by both their teachers and family members who wish to participate. Arriving at the businesses that they identified in the first week of study, they offer to teach the entrepreneurs and community members that they meet about Juan Rodriguez, explaining why the section of Broadway where they do business is named for a man they (probably) have never heard of. Ideally

these interactions could be recorded as models for future students who participate in the curriculum as well. The goal is for students to essentially do public relations for Juan Rodriguez, disseminating his story, practicing public speaking, and forging authentic school-community connections in the process.

Migration, Economics, and Juan Rodriguez / Enmigración, economía, y Juan Rodríguez

Grade / Grado: 5th grade / 5to grado

Scope and Sequence Social Studies Standards:	Common Core Writing Standards
<p>European Exploration and its effects 5.3a</p> <ul style="list-style-type: none"> • Reasons for European exploration: trade routes, resources, wealth, power and glory • Spain and Portugal explore the southern areas of the Americas (Christopher Columbus) <p>5.3b and 5.3c</p> <ul style="list-style-type: none"> • European exploration and the indigenous peoples • Native American views of newcomers • Colonies established for religious, political, and economic reasons • Results of colonial rule <p>Economics 5.7a, 5.7b and 5.7c</p> <ul style="list-style-type: none"> • Characteristics of traditional, market and command economic systems • Mixed economic system • Major natural resources and industries of the Dominican Republic • Countries trade with other countries to meet economic needs and wants 	<p>• CCSS.W.5.2</p> <ul style="list-style-type: none"> • Write informative/explanatory texts to examine a topic and convey ideas and information clearly. <p>A. Introduce a topic clearly, provide a general observation and focus, and group related information logically; include formatting (e.g., headings), illustrations, and multimedia when useful to aiding comprehension.</p> <p>B. Develop the topic with facts, definitions, concrete details, quotations, or other information and examples related to the topic.</p> <p>C. Link ideas within and across categories of information using words, phrases, and clauses (e.g., in contrast, especially).</p> <p>D. Use precise language and domain-specific vocabulary to inform about or explain the topic</p> <p>E. Provide a concluding statement or section related to the information or explanation presented.</p>

<ul style="list-style-type: none"> • <p>Common Core Reading Standards</p> <ul style="list-style-type: none"> • CCSS.ELA-LITERACY.RI.5.1 • Quote accurately from a text when explaining what the text says explicitly and when drawing inferences from the text. • CCSS.ELA-LITERACY.RI.5.2 • Determine two or more main ideas of a text and explain how they are supported by key details; summarize the text. • CCSS.ELA-LITERACY.RI.5.3 • Explain the relationships or interactions between two or more individuals, events, ideas, or concepts in a historical, scientific, or technical text based on specific information in the text. • CCSS.ELA-LITERACY.RI.5.4 • Determine the meaning of general academic and domain-specific words and phrases in a text relevant to a <i>grade 5 topic or subject area</i>. • CCSS.ELA-LITERACY.RI.5.6 • Analyze multiple accounts of the same event or topic, noting important similarities and differences in the point of view they represent. • CCSS.ELA-LITERACY.RI.5.9 • Integrate information from several texts on the same topic in order to write or speak about the subject knowledgeably. 	<p>CCSS.W.5.4</p> <ul style="list-style-type: none"> • Produce clear and coherent writing in which the development and organization are appropriate to task, and purpose, and audience. • CCSS.W.5.5 • With guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach. • CCSS.W.5.6 • With some guidance and support from adults, use technology, including the internet, to produce and publish writing as well as to interact and collaborate with others; demonstrate sufficient command of keyboarding skills to type a minimum of two pages in a single sitting. • CCSS.W.5.7 • Conduct short research projects that use several sources to build knowledge through investigation of different aspects of a topic. • CCSS.W.5.8 • Recall relevant information from experience or gather relevant information from print and digital sources; summarize or paraphrase information in notes and finished work, and provide list of sources. • CCSS.W.5.9 • Draw evidence from literary or informational texts to support analysis, reflection, and research
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<p>Common Core Speaking and Listening Standards</p> <ul style="list-style-type: none"> • CCSS.SL.5.1 • Engage effectively in a range of collaborative discussions with diverse partners on grade 5 topics and texts, building on others' ideas and expressing their own clearly. • CCSS.SL.5.2 • Summarize a written text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally. • CCSS.SL.5.4 • Report on a topic or text or present an opinion, sequencing ideas logically and using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace. 	<p>Unit Essential Questions</p> <ul style="list-style-type: none"> • Who is Juan Rodriguez? • How does knowing Juan Rodriguez's story help me to understand migration and Dominican culture?
<p>Unit Understandings:</p> <ul style="list-style-type: none"> • Juan Rodriguez was a non-white free man born in Santo Domingo. • There is a street named after him in New York, Juan Rodriguez Way. • Both Juan Rodriguez and my family came to New York for economic reasons. • Dominicans belong in New York because they have a long history here. • We are proud of our long history, our many creative ways of making a living, and our <i>Dominicanidad</i>. 	<p>Unit Cumulative Project: Interactive Community Brochure</p> <p>During week five, students will produce their cumulative project. This will take the form of a brochure which educates the reader about Juan Rodriguez. The brochure will include the following sections:</p> <ul style="list-style-type: none"> • <i>Section 1: Who was Juan Rodriguez? (English)</i> • <i>Section 2: Why is he important? (Spanish)</i> • <i>Section 3: Why do we have a street named after him? (Spanish)</i>

	<ul style="list-style-type: none"> • <i>Section 4: Me, myself and Juan Rodriguez (Connections to the story) (English)</i> <p>To close the unit, we take another trip. Retracing our footsteps from the initial focused observation trip to Juan Rodriguez Way, students will be joined by their parents and family members to deliver their brochures (and oral delivery of information learned) into the community. In small groups, students will visit the businesses or other community locales that they identified during the first trip. This interaction is explained in detail in the Week 4 section of this document under “What is happening.”</p>
<p>Week 1: The Life of Juan Rodriguez</p> <p>Essential Questions:</p> <ul style="list-style-type: none"> • Who was Juan Rodriguez? • What were the historical conditions of his time? <p>Essential Understandings:</p> <ul style="list-style-type: none"> • Juan Rodriguez was a non-white free man born in La Espanola, a Spanish colony. • Juan Rodriguez arrived in the Hudson Harbor via a Dutch ship that was looking to trade fur with the Native Americans. • La Española was a Spanish colony. • There is a street in NYC named after JR, Juan Rodriguez Way. <p>What is happening: Students are gathering background knowledge on Juan Rodriguez. They are finding out what was going on during his</p>	<p>Semana 2: Economía y la historia de Juan Rodríguez Week 2: Economics and Juan Rodriguez’s Story</p> <p>Preguntas esenciales / Essential Questions:</p> <ul style="list-style-type: none"> • <i>¿Qué es una economía?</i> / What is an economy? • <i>¿Qué es un archivo?</i> / What is an archive? • <i>¿Qué condiciones económicas o sociales en La Española (1613) hicieron que Juan Rodríguez quisiera emigrar a Mannahatta?</i> / Which economic or social conditions in La Española (1613) made Juan Rodriguez want to migrate to Mannahatta? <p>Entendimientos esenciales / Essential Understandings:</p> <ul style="list-style-type: none"> • <i>Una economía es la riqueza y los recursos de un país o región, en términos de producción de bienes y servicios.</i> / An economy is the wealth and resources of a country or region, in terms of

lifetime--colonial New Spain, La Española, racial makeup of the society, the Dutch, trading, the Native Americans, New York. They are warming up their brains to learn more about his life at the Dominican Library and Archive. They contextualize JR. They build schema.

Day 1: I can list (cite) basic facts about Juan Rodriguez that I gather from secondary news sources. I can explain what Juan Rodriguez Way is.

Day 1 Instructional Focus: *Read* and make a *list or cite* facts about Juan Rodriguez and about Juan Rodriguez Way. Some facts that the students can list or cite are:

- Juan Rodriguez arrived in the Hudson Harbor in 1613 aboard a Dutch merchant ship.
- The Dutch wanted to establish the fur trade with the Native Americans.
- He was a black free man from La Espanola (Santo Domingo)
- He decided to stay in Mannahatta when the Dutch ship decided to leave.
- Juan Rodriguez established a trading post with the Native Americans in the island.
- Juan Rodriguez Way is located in Manhattan from W. 159th St. in Washington Heights to W. 218th St. in Inwood.

Day 1 Vocabulary	Day 1 Key Phrases
Juan Rodriguez Way archive/archival The Dutch	What is Juan Rodriguez Way? Juan Rodriguez Way

production of goods and services.

- *Las motivaciones de Juan Rodríguez para emigrar a Mannahatta eran económicas y probablemente sociales. Quería hacer negocios en sus propios términos como un hombre libre de color.* / Juan Rodriguez’s motivations for migrating to Mannahatta were economic and probably social. He wanted to do business on his own terms as a free man of color.
- *Cortados de la economía colonial de Nueva España, los residentes de La Española tuvieron que participar en el contrabando y el comercio en el mercado negro para conseguir los bienes que necesitaban.* / Cut out of the colonial economy of New Spain, residents of La Española had to participate in smuggling and black market trading in order to get the goods they needed.
- *Podemos ver fuentes primarias y aprender más acerca de un tema en un archivo.* / We can look at primary sources and learn more about a topic at an archive.

What is happening: The students visit the Dominican Studies Library and Archive. They learn about JR’s story in more detail, specifically about the economy in 1613 La Espanola, and realize his many “firsts.” After listening to an audio clip that is Sarah Aponte telling JR’s story, they illustrate and annotate a storyboard that recomposes what they learned. They develop a working conception of economy and get ready to reflect on their own family

<p>The Netherlands merchant Hudson Harbor mulatto free man Saint Domingo La Española</p>	<p>is a street dedicated to Juan Rodriguez</p> <p>Who was Juan Rodriguez? Juan Rodriguez was a free black man born in Santo Domingo</p> <p>Juan Rodriguez arrived in New York in _____.</p>	<p>immigration stories. This builds on Week 1, because it deals with JR's motivations for his migration and leads to Week 3, where the students will learn about their migrations.</p> <p>Días de instrucción / Instructional Days (This week will be taught in Spanish)</p> <p>Dia 1 Objetivo/ Day 1 Objective: Yo puedo explicar el significado de economía e identificar algunos de sus elementos. / I can define economy and identify some of its elements.</p> <p>Dia 1 enfoque instruccional / Day 1 Instructional Focus:</p>
<p>Content/Language Assessments: Students will cite (list) facts about Juan Rodriguez on a graphic organizer. They will journal on the prompt: What is Juan Rodriguez Way? Who is Juan Rodriguez?</p> <p>Day 2: I can sequence important moments in the times of colonial La Espanola and Juan Rodriguez using a flow chart.</p> <p>Day 2 Instructional Focus: Students will gain a background schema on the colonial days of New Spain. Students need this information to understand why Juan Rodriguez is important in the context of history. They are also gathering more background knowledge in order to prepare for their trip the following week.</p>		<p>El objetivo de esta lección es que los estudiantes expliquen el significado de economía. Los estudiantes entenderán que los elementos de una economía son la producción, consumo y distribución / comercio de bienes, servicios y riqueza. También, explorarán brevemente los conceptos de oferta y demanda como una manera de entender cuando una economía es "saludable" o cuando está trabajando eficientemente y cuando la economía no está "saludable" o cuando la economía no está trabajando eficientemente.</p> <p>The goal of this lesson is to have students define economy. Students will understand that the elements of an economy are the production, consumption and distribution/ trading of goods, services and wealth. They</p>

<p>Day 2 Vocabulary</p>	<p>Day 2 Key Phrases</p>	<p>will briefly explore the concepts of supply and demand as a way to understand when an economy is “healthy” and when the economy is “unhealthy”.</p>				
<p>merchants goods profit Spain cruel slaves colony colonists</p>	<p>What were the historical conditions of Juan Rodriguez’s life?</p> <p>La Espanola was a Spanish colony.</p> <p>A colony is an area of land ruled by another country.</p> <p>Spain founded colonies to _____.</p> <p>The Spanish enslaved _____ and _____.</p>	<p>Evaluación del Contenido y del Idioma: Los estudiantes compartirán oralmente su definición de economía e identificarán al menos un elemento de una economía. Content and Language Assessment: The students will orally share their definition of economy and identify at least one element of an economy.</p> <table border="1" data-bbox="1140 704 1879 1370"> <thead> <tr> <th data-bbox="1140 704 1516 805"> <p>Vocabulario del día 1 / Day 1 Vocabulary</p> </th> <th data-bbox="1516 704 1879 805"> <p>Frases clave del día 1 / Day 1 Key Phrases</p> </th> </tr> </thead> <tbody> <tr> <td data-bbox="1140 805 1516 1370"> <p>economía/economy producir/produce consumir/consume distribuir/distribute riqueza/wealth bienes/goods servicios/services organización/organization suministro/supply demanda/demand</p> </td> <td data-bbox="1516 805 1879 1370"> <p>Una economía es _____.</p> <p>Un ejemplo de una organización es _____.</p> <p>Producir significa _____.</p> <p>Consumir es cuando _____.</p> <p>Un consumidor _____.</p> <p>Algunos bienes son productos como _____.</p> <p>Yo se cuando la economía está bien</p> </td> </tr> </tbody> </table>	<p>Vocabulario del día 1 / Day 1 Vocabulary</p>	<p>Frases clave del día 1 / Day 1 Key Phrases</p>	<p>economía/economy producir/produce consumir/consume distribuir/distribute riqueza/wealth bienes/goods servicios/services organización/organization suministro/supply demanda/demand</p>	<p>Una economía es _____.</p> <p>Un ejemplo de una organización es _____.</p> <p>Producir significa _____.</p> <p>Consumir es cuando _____.</p> <p>Un consumidor _____.</p> <p>Algunos bienes son productos como _____.</p> <p>Yo se cuando la economía está bien</p>
<p>Vocabulario del día 1 / Day 1 Vocabulary</p>	<p>Frases clave del día 1 / Day 1 Key Phrases</p>					
<p>economía/economy producir/produce consumir/consume distribuir/distribute riqueza/wealth bienes/goods servicios/services organización/organization suministro/supply demanda/demand</p>	<p>Una economía es _____.</p> <p>Un ejemplo de una organización es _____.</p> <p>Producir significa _____.</p> <p>Consumir es cuando _____.</p> <p>Un consumidor _____.</p> <p>Algunos bienes son productos como _____.</p> <p>Yo se cuando la economía está bien</p>					
<p>Content/Language Assessments: Students will read, comprehend, and select the important information, presenting this orally to the group. Students will journal on the prompt: Now that you know a bit about colonial Spain, what do you think life was like for a black man in La Espanola like Juan Rodriguez?</p> <p>Day 3: I can identify the locations of La Espanola/the Dominican Republic and Mannahatta/New York on old and new maps. I can explain why these places are important in Juan Rodriguez’s life.</p> <p>Day 3 Instructional Focus: Students will reflect on the relationship</p>						

between geographic locations and Juan Rodriguez’s life. It is essential that students ground their knowledge of the abstract days of Juan Rodriguez’s time with the concrete moment of their own lives. This also prepares us for Week 3 when we learn about our family’s migration between the Dominican Republic and New York.

Day 3 Vocabulary	Day 3 Key Phrases
Archive La Española Dominican Republic New York Mannahatta Hudson River Pacific Ocean Caribbean Sea	La Espanola is current Dominican Republic. Mannahatta is current Manhattan. Juan Rodriguez traveled from _____ to _____ in 1613. Santo Domingo is the capital of the Dominican Republic.

Content/Language Assessments: Students will do an exit ticket that shows knowledge of connections between place and events in JR’s life.

Texts/Visuals/Media:

- ⇒ Newspaper stories about Juan Rodriguez, NPR audio story
- ⇒ texts about colonial history
- ⇒ new and old maps of DR and La Española

	porque _____. Yo se cuando la economía no está bien porque _____. An economy is _____. An example of an organization is _____. Produce means _____. To consume is when _____. A consumer _____. Some goods are products like _____.
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Dia 2 Objetivo/ Day 2 Objective: Yo puedo explicar la función de un archivo y completar mi hoja de viaje sobre Juan Rodríguez (Viaje). / I can explain the function of an archive and complete my trip sheet about Juan Rodriguez (Trip).

Dia 2 enfoque instruccional / Day 2 Instructional Focus:

Después de establecer el escenario en el aula, construyendo antecedentes e interés por la vida de Juan Rodríguez, llegamos a la biblioteca para aprender más sobre él, usando documentos primarios y poniéndonos al tanto de cómo funciona el archivo. Los estudiantes

Esquema de la unidad de la Semana 3: Economía dominicana moderna y mi historia migratoria

visitarán la Biblioteca de Estudios Dominicanos Archivo. Aprenderán sobre la historia de Juan Rodríguez con más detalle, específicamente sobre la economía en 1613 La Española. El Instituto y el Archivo merecen una visita durante la unidad porque la propia existencia del Instituto, el Archivo y la biblioteca hacen explícita la importancia de las contribuciones dominicanas a la vida norteamericana y de Nueva York. Los estudiantes deben saber que su trasfondo cultural es algo que estudiar, que otros estudiosos se han esforzado por estudiar estos aspectos de la historia y cultura. Deberían obtener una idea de lo que se entiende cuando usamos el término "Estudios Dominicanos". También deben obtener una apreciación de qué tipo de información se almacena en un archivo y cómo los académicos / el público interactúan con el tipo de información alojada en un archivo.

After setting the stage in the classroom, building background and interest in the life of Juan Rodriguez, we come to library to learn more about him, using primary documents and getting exposure to how the archive works. The students will visit the Dominican Studies Library and Archive. They will learn about JR's story in more detail, specifically about the economy in 1613 La Espanola. The Institute and Archive merit a visit during the unit because the very existence of the Institute, Archive, and library make explicit the importance of Dominican contributions to North American and New York Life. The students should know that their cultural background is something to study, that other scholars

Week 3 Unit Outline: Modern Dominican Economy and My Migration Story

Preguntas esenciales / Essentials Questions:

- ¿Por qué mi familia emigró a los Estados Unidos? / Why did my family migrate to the United States?
- ¿Cuáles son las condiciones económicas que obligan a los dominicanos a emigrar? / What are the economic conditions that compel Dominicans to emigrate?
- ¿Qué estrategias han desarrollado los dominicanos para satisfacer sus necesidades y deseos? / What strategies have Dominicans developed to meet their needs and wants?

Entendimientos esenciales / Essential Understandings:

- Las familias dominicanas emigran entre los Estados Unidos y la República Dominicana por razones económicas. / Dominican families migrate between the United States and Dominican Republic for economic reasons.
- La pobreza es común en la República Dominicana. La gente tiene una mejor oportunidad de ganar dinero en los Estados Unidos. / Poverty is common in the Dominican Republic. People have a better chance at making money in the United States.
- Muchos dominicanos emigran a los Estados Unidos para proporcionar una buena educación a sus hijos. / Many Dominicans migrate to the United States to provide a good education for their children.
- Los inmigrantes utilizan redes familiares y nichos económicos específicos para sobrevivir. / Immigrants use family networks and specific economic niches to survive.

have endeavored to study it. They should gain a sense of what is meant when we use the term “Dominican Studies.” They should also gain an appreciation of what kind of information is stored in an archive and how scholars/the public interact with the kind of information housed in an archive.

Evaluación del Contenido y del Idioma: Hoja de viaje del estudiante. Escuchar las discusiones durante el viaje para ver qué estudiantes están haciendo conexiones con el contenido que aprendieron durante la semana 1.

Content and Language Assessment: Student trip sheet. Listen to discussions during the trip to see assess which students are making connections to the content they learned during week 1.

Vocabulario del día 2 / Day 2 Vocabulary	Frases clave del día 2 / Day 2 Key Phrases
archivo / archives datos de primera mano / primary resources Hispaniola / Hispaniola España / Spain Colonos / Colonists Francia / France Nativos Americanos / Native Americans Los Países Bajos /	Un archivo es _____. An archive is _____. Yo creo que un archivo nos ayuda a _____. I think an archive helps us to _____. Yo aprendí que un archivo

What is happening: Students interview their families to find out why they migrated and get a picture about what that looks like (i.e. transnational migration cycles of going back and forth). Students learn about the economic conditions in the Dominican Republic and learn about the different economic niches that have been historically important to Dominican prosperity at home and in the US (via learning about our family/community trades, businesses, etc.)

Días de instrucción / Instructional Days (This week will be taught in Spanish)

Día 1 Objetivo/ Day 1 Objective: Yo puedo hacer conexiones de texto a mi usando un video y mis experiencias de vida. / I can make text-to-self connections using a video and my life experiences.

Día 1 enfoque instruccional / Day 1 Instructional Focus: Los estudiantes verán un clip de 20 minutos de la película titulada *My American Girls*. La película les ayudará a activar sus conocimientos previos sobre inmigración y por qué la gente migra. Después de ver el clip, los estudiantes tendrán que usar lo que saben por experiencia y conectarlo a sus aprendizajes de la película con el fin de hacer conexiones de texto a auto. El objetivo es hacer que los estudiantes reconozcan que la mayoría de la gente emigra porque quiere mejores oportunidades económicas y un estilo de vida más seguro.

The students will watch a 20 minute clip of the film titled *My American Girls*. The film will help them activate their prior knowledge about immigration and why people migrate. After watching the clip the students will have to use what they know from experience and connect

Netherlands
Los comerciantes
holandeses / Dutch
 merchants
Contrabandistas de
Mannahatta /
 Mannahatta Smugglers
Gran Bretaña / Great
 Britain
Lenape / Lenape

_____.
 I learned that in an archive I
 can _____.

En un archivo puedo
encontrar _____.
 In an archive I can find
 _____.

Día 3 Objetivo/ Day 3 Objective: I can retell the events of Juan Rodríguez's life on a timeline/storyboard.

Día 3 enfoque instruccional / Day 3 Instructional Focus: Esta lección se concentra en ayudar a los estudiantes a sintetizar sus nuevos aprendizajes sobre Juan Rodríguez después de ir al viaje. Ellos compartirán sus nuevos aprendizajes y los agregaran al mural de hechos de Juan Rodríguez, que mostrará la historia de Juan Rodríguez en una lista de hechos. Luego, utilizarán la línea una línea de tiempo para contar los acontecimientos de la vida de Juan Rodríguez. Esta línea de tiempo ayudará a los estudiantes a identificar los motivos detrás de la migración de Juan Rodríguez a Mannahatta.

This lesson will focus on helping students synthesize their new learnings about Juan Rodriguez after

it to their learnings from the film in order to make text-to-self connections. The goal is to have students synthesize that the majority of people migrate because they want better economic opportunities and a safer lifestyle.

going on the trip. They will share their new learnings and add them to a Juan Rodriguez facts mural, which will show the story of Juan Rodriguez in a list of facts. Then, they will use a timeline/storyboard to retell the events of Juan Rodriguez’s life. This timeline will help students identify the motives behind Juan Rodriguez’s migration to Mannahatta.

Vocabulario del dia 1 / Day 1 Vocabulary	Frases clave del dia 1 / Day 1 Key Phrases
inmigrante / immigrant oportunidades / opportunities razones economicas / economic reasons Estilo de vida / lifestyle sacrificio / sacrifice trabajo / work / job Republica Dominicana/Dominican Republic Estados Unidos/United States	Yo me puedo relacionar cuando el video enseño _____. Yo puedo hacer una conexión cuando el video enseño _____. Yo se que _____. Yo se que mi familia _____. Yo se que yo _____. Nosotros necesitamos _____. I can make a connection when the video shows _____. I know that _____. I know my family _____.

Evaluación del Contenido y del Idioma: El relato de los estudiantes en la línea de tiempo.

Content and Language Assessment: Student’s retelling on the timeline.

Vocabulario del dia 3 / Day 3 Vocabulary	Frases clave del dia 3 / Day 3 Key Phrases
archivo / archives datos de primera mano / primary resources Hispaniola / Hispaniola España / Spain Colonos / Colonists Francia / France Nativos Americanos / Native Americans Los Países Bajos / Netherlands Los comerciantes holandeses / Dutch	Un archivo es _____. An archive is _____. Yo creo que un archivo nos ayuda a _____. I think an archive helps us to _____. Yo aprendí que un archivo _____. I learned that in an archive I

	<p>I know that I _____.</p> <p>We need to _____.</p>	<p>merchants Contrabandistas de Mannahatta / Mannahatta Smugglers Gran Bretaña / Great Britain Lenape / Lenape</p>	<p>can _____.</p> <p>En un archivo puedo encontrar _____. In an archive I can find _____.</p> <p>Yo aprendí que Juan Rodríguez _____. I learned that Juan Rodríguez _____.</p>
<p>Tarea / Homework: Yo puedo llevar a cabo una entrevista con los miembros de mi familia sobre nuestras historias de migración y participación en la economía. / I can conduct an interview with my family members about our migration stories and participation in the economy.</p>		<p>Dia 4 Objetivo/ Day 4 Objective: Yo puedo identificar las razones económicas y sociales que pudieron causar que Juan Rodríguez migrará a Mannahatta. / I can identify the economic and social reasons that might have caused Juan Rodriguez to migrate to Mannahatta.</p>	
<p>Evaluación del Contenido y del Idioma: La conexión texto-a-mi de un estudiante usando sus experiencias y evidencia del video. Content and Language Assessment: A student's text-to-self connection using their experiences and evidence from the video.</p>		<p>Dia 4 enfoque instruccional / Day 4 Instructional Focus: Los estudiantes trabajarán en grupos para leer un texto sobre las luchas económicas y sociales que estaban ocurriendo en la parte occidental de La Española. Estas luchas podrían haber sido las razones por las que Juan Rodríguez decidió emigrar al Norte cuando tuvo la oportunidad. Además, esta era la oportunidad de Juan para ir a otro lugar y crear un negocio y economía en sus propios términos. Cada grupo leerá uno de los dos párrafos del texto. Luego, como clase, compartiremos nuestros aprendizajes y discutiremos las posibles razones</p>	
<p>Resource: https://www.youtube.com/watch?v=Dy2y7rpcZVQ</p>			
<p>Dia 2 Objetivo/ Day 2 Objective: Yo puedo oralmente presentar mi entrevista a mis compañeros de clase. Puedo comparar y contrastar la historia de migración económica de mi familia con la historia de un compañero usando un Diagrama de Venn. / I can orally present my interview to my classmates. I can compare and contrast my family's economic migration story with my classmates migration story using a Venn Diagram.</p>			
<p>Dia 2 enfoque instruccional / Day 2 Instructional Focus: Los estudiantes compartirán oralmente sus entrevistas familiares, que</p>			

llegarán a ser las historias de inmigración de sus familias. Luego, los estudiantes comparan y contrastan sus historias de inmigración familiar con un compañero para identificar similitudes y diferencias entre ellos y sus familias. Los estudiantes reconocerán que hay más similitudes que diferencias.

The students will orally share their family interviews, which come to be the immigration stories of their families. Then, the students compare and contrast their family immigration stories with a partner in order to identify similarities and differences between one another and their families. Students will recognize that there are more similarities than differences.

por las que Juan Rodríguez decidió migrar a Mannahatta.

Students will work in groups to read a text about the economic and social struggles that were happening in the western part of La Española. These struggles might have been the reasons why Juan Rodriguez decided to migrate to the North when he had the opportunity. In addition, this was Juan's opportunity to go to another place and create a business and economy on his own terms. Each group will read one of two paragraphs of the text. Then, as a class we will share our learnings and discuss the possible reasons why Juan Rodriguez decided to migrate to Mannahatta.

Vocabulario del día 2 / Day 2 Vocabulary	Frases clave del día 2 / Day 2 Key Phrases
<p>inmigrante / immigrant oportunidades / opportunities razones economicas / economic reasons Estilo de vida / lifestyle sacrificio / sacrifice trabajo / work / job Republica Dominicana/Dominican Republic Estados Unidos/United States familia/family Ecuador/Ecuador</p>	<p>Yo quiero compartir que mi familia vino a los Estados Unidos a _____.</p> <p>Mis familiares decidieron emigrar porque _____.</p> <p>Cuando llegaron a este país mis familiares _____.</p> <p>Mis familiares cuentan que era difícil _____.</p>

Evaluación de contenido y lenguaje: El organizador del estudiante con al menos una posible razón por la que emigró Juan Rodríguez. Los estudiantes también serán observados durante la discusión en clase de sus aprendizajes tanto para el contenido como para el lenguaje.

Content and Language Assessment: Student's organizer with at least one possible reason why Juan Rodriguez migrated. Students will also be observed during the class discussion of their learnings for both content and language.

<p>Mexico / Mexico frontera/ border barco/boat</p>	<p>La familia de mi compañero ____ pero la mía ____.</p> <p>Mi familia ____ pero la de mi compañero ____.</p> <p>Ambas familias _____.</p> <p>I want to share that my family came to the United States to _____.</p> <p>My relatives decided to emigrate because _____.</p> <p>When my family came to this country _____.</p> <p>My family says it was difficult _____.</p> <p>My partner's family ____ but mine _____.</p> <p>My family ____ but that of my partner _____.</p> <p>Both families _____.</p>	<p>Vocabulario del dia 4 / Day 4 Vocabulary</p> <p>emigrar/migrate aislado/isolated contrabandear/ smuggling occidentales/western traficando/trafficking mercancias/goods contrabando/contraband rutas/routes Hispaniola/ Hispaniola España / Spain Colonos / Colonists</p>	<p>Frases clave del dia 4 / Day 4 Key Phrases</p> <p>Yo creo que una razón que pudo causar que Juan Rodríguez migrara es _____.</p> <p>_____ era un problema durante este tiempo en La Española.</p> <p>La geografía de La Española causó _____.</p> <p>Una manera de mantener la economía de la Española fue _____.</p> <p>I think one reason that could have caused Juan Rodríguez to migrate is _____.</p> <p>_____ was a problem during this time in Hispaniola.</p>
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Evaluación del Contenido y del Idioma: Presentación oral del alumno de su entrevista y / o su entrevista escrita. El uso de el Venn Diagram para comparar.

Content and Language Assessment: The students oral presentation of their interview and/or their written interview. The use of the Venn Diagram to compare.

Día 3 Objetivo/ Day 3 Objective: Yo puedo hacer inferencias sobre las razones económicas por las cuales las familias emigran a los Estados Unidos y / oa otros lugares en el mundo. / I can make inferences about the economic reasons why families migrate to the United States and/or other places in the world.

Día 3 enfoque instruccional / Day 3 Instructional Focus: Los estudiantes buscarán y analizarán imágenes de la República Dominicana. Basado en lo que ven y lo que saben sobre el mundo, van a inferir por qué la gente puede querer o ser forzada a emigrar de sus países. Además, discutirán si esas razones son similares a las de sus familias de por qué decidieron emigrar a los Estados Unidos.

The students will look and analyze pictures of the Dominican Republic. Based on what they see and what they know about the world they are going to infer why people might want or be forced to migrate from their countries. In addition, they will discuss if those reasons are similar to those of their families of why they decided to migrate to the United States.

Vocabulario del día 3 / Day 3 Vocabulary

Frases clave del día 3 / Day 3 Key Phrases

The geography of Hispaniola caused _____.

One way to maintain Hispaniola's economy was to _____.

Final de la Semana 2 Evaluación de contenido / idioma: Los estudiantes terminarán la semana produciendo buques de carga que enumeren una o dos posibles razones por las que Juan Rodríguez migró hacia el Norte. Además, explicarán dónde visitaron para recuperar esta información y cómo los archivos los ayudan como aprendices.

End of Week 2 Content/Language Assessments: The students will end the week by producing cargo ships that list one or two possible reasons why Juan Rodriguez migrated to the North. In addition, they will explain where they visited to retrieve this information and how the archives helps them as learners.

Week 4: Juan Rodriguez and I

<p>tierra/dirt calles/streets juegos/games toys/juguetes trabajo/work descalzo/barefoot caballo/horse burro/donkey bicicleta/bicycle moto/motorcycle</p>	<p>Yo puedo inferir que _____.</p> <p>Yo se que _____.</p> <p>La foto me indica _____.</p> <p>Las personas deciden migrar porque _____.</p> <p>En los Estados Unidos hay _____.</p> <p>Mi familia también emigró porque _____.</p> <p>I can infer that _____.</p> <p>I know that _____.</p> <p>The photo shows me _____.</p> <p>People decide to migrate because _____.</p> <p>In the United States there is _____.</p> <p>My family also migrated because _____.</p>	<table border="1"> <tr> <td>Juan Rodriguez</td> <td>me/my Family</td> </tr> <tr> <td>economy then</td> <td>economy now</td> </tr> </table>	Juan Rodriguez	me/my Family	economy then	economy now	<p>Essential Questions:</p> <ul style="list-style-type: none"> • How are the reasons my family migrated to the US the same or different from Juan Rodriguez’s reasons for migrating to New York? • How does knowing Juan Rodriguez’s story influence the way I see myself? • Why should we be proud of this history? <p>Essential Understandings:</p> <ul style="list-style-type: none"> • Both Juan Rodriguez and my family migrated to the New York area for economic reasons. • The story of Juan Rodriguez changes the narrative of the settlement of Mannahatta. The first non-native settlers weren’t necessarily white Europeans. • Dominicans belong in New York and in the USA because they have a long history here. • We are proud of our long history, our many creative ways of making a living, and our Dominicanidad. <p>What is happening: Students are reflecting on the big themes of the unit and their personal connections to those themes. The do this via reflecting on all the written</p>
Juan Rodriguez	me/my Family						
economy then	economy now						

<p>Vocabulario del día 4 / Day 4 Vocabulary</p>	<p>Frases clave del día 4 / Day 4 Key Phrases</p>		<p>However, _____.</p>
<p>rico de recursos/ rich in resources pobre de recursos/ poor in resources prospero/prosperous educacion/education escuelas/schools</p>	<p>Mi familia se benefició de emigrar a América porque _____.</p> <p>Quiero añadir que _____.</p> <p>Creo que _____ fue mejor en la República Dominicana.</p> <p>Las escuelas son _____ en comparación con _____.</p> <p>My family benefited from migrated to America because _____.</p> <p>I want to add that _____.</p> <p>I think _____ was better in the Dominican Republic.</p> <p>Schools are _____ compared to _____.</p>	<p>Day 2 I can describe how Juan Rodriguez’s life story influences how I see myself today by writing a 2-3 paragraph reflection.</p> <p>Instructional Focus: Students will read quotations from Dominican scholars reflecting on Juan Rodriguez as a models for their own reflections. They will write 1-2 paragraph reflections on the prompt: How does knowing Juan Rodriguez’s story influence how I see myself today?</p>	
<p>Evaluación del Contenido y del Idioma: Los estudiantes harán una lista de 2 a 3 maneras en que las familias se beneficiarán de migrar a los Estados Unidos y explicarán cómo podría ayudarles a ayudar a sus familias en su hogar.</p>		<p>Day 2 Key Vocab</p>	<p>Day 2 Key Phrases</p>
		<p>significance predecessor to honor/honoring influence</p>	<p>Learning the history of Juan Rodriguez has shown me.... Reflecting on Juan Rodriguez, I think that... I am different after learning about Juan Rodriguez because....</p>
		<p>Day 3 I can explain why immigrants should be proud of who Juan Rodriguez was and continues to be. I can create a Juan Rodriguez Pride concept map to express this</p>	

Content and Language Assessment: Students will list 2 to 3 ways in which families benefit from migrating to the United States and explain how that might help them help their families back home.

Final de la Semana 3 Evaluación de contenido / idioma: Los estudiantes terminarán la semana produciendo un párrafo escrito que habla sobre las razones por las cuales sus familias emigraron a los Estados Unidos y cómo les ha beneficiado o no.

End of Week 3 Content/Language Assessments: The students will end the week by producing a written paragraph that talks about the reasons why their families migrated to the United States and how has that benefited them or not.

feeling.

Instructional Focus: To wind down the learnings thus far, students will return to an article featured at the beginning on the unit and read it fully. They will consider why notable Dominican scholars think JR’s immigration is notable, via quotes. They will use everything they have learned so far to make a Juan Rodriguez Pride concept map that displays their ideas, theories, opinions, learnings, etc.

Day 3 Key Vocab	Day 3 Key Phrases
legacy significance consensus scant symbolic gesture	“Naming Juan Rodriguez was a symbolic gesture” The legacy of Juan Rodriguez The significance of Juan Rodriguez First: immigrant, settler, free black man, Dominican etc. To New York I’m proud of the history of Juan Rodriguez because....

Week 5: Educating our Community (Project Week)

Essential Questions:

- Why is it important to share our knowledge about Juan Rodriguez with our community?

Essential Understandings:

What is happening: Students are synthesizing all their knowledge gathered during the unit. They are producing their brochures and posters. They are practicing to present their brochures orally and getting excited to share their work with the community. Students will take another trip, this time joined by parents, to bring their brochures the businesses along Juan Rodriguez Way that they originally chose in the first trip.

Entering the spaces, the children will engage the shopkeepers or other community member about Juan Rodriguez asking, “Do you know who Juan Rodriguez is?” Orally they will present their learnings to whoever wants to listen. They are supported by their peers and family members throughout this interaction. They then offer to leave copies of their brochures so that future clientele can also learn about Juan Rodriguez, the man behind the street sign outside. The children act as community educators during a specific moment of dynamic interaction. The businesses then facilitate the continued dispersal of the knowledge gained (or exchanged?) during this interaction into the community, via the display of the visual and written materials the children produce. A “tertulia de bodega,” if you will.

	<p>Parts of the brochure: Why does Juan Rodriguez Way exist?</p> <ul style="list-style-type: none">• Who was Juan Rodriguez?• Why is he important to know about?• Why do we have a street named after him?• Author Corner: compare and contrast between me and Juan Rodriguez <p>Day 1: Work time, Parts 1 and 2</p> <p>Day 2: Work time, Parts 2 and 3</p> <p>Day 3: Final Trip</p>
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Letters of Permission

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of New York

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Santiago Mayorga Reyes

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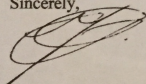
April 21st, 2018

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Sincerely,



Ydanis Rodriguez