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The name curriculum : exploring names, naming, and identity

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The Name Curriculum: Exploring Names, Naming, and Identity

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Cross-Age: Early Childhood and Childhood General Education

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Abstract

The act of naming, or using and respecting one's name, is a humanizing act: it is foundational to one's sense of identity and belonging. Conversely, the act of 'de-naming,' or changing, forgetting, or erasing one's name, is an act of dehumanization: it denies one's sense of identity and belonging. The Name Curriculum provides an opportunity for third grade students to explore the role of names and naming as they relate to one's sense of self and community. It draws on the role of developmental psychology, the urgency of historical context, and the power of children's literature. Specifically, it explores how language development informs a connection between one's name and sense of self, how patterns within and across historical events exemplify connections between naming and oppression, and how children's literature can provide accessible entry points for meaningful conversations about naming, identity, and belonging. Over the course of the year, students consider questions related to names, identity, oppression, power, and belonging. Ultimately, the curriculum highlights the power of names to combat oppression with abolition.

Keywords: names, identity, belonging, oppression

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Acknowledgments

Land Acknowledgement

When I was young, we had a beech tree in our front yard. Their bark was smooth, their trunk was big and round, their roots emanated in tall, thin, vertical shelves before slipping silently beneath the soil. They were home to a family of squirrels that had built their nest in a crevice where two branches split ways. They were a playground to my sister and I, who liked to chase each other around the trunk and use it as a hiding spot. My family tied a simple rope to create a rope swing around one particularly large limb, and all of the children in the neighborhood spent many an afternoon taking turns swinging back and forth on that rope swing. Then one night—I was in sixth grade—we had a snowstorm—the largest of my lifetime in this area. We got over a foot of snow and school closed for a week and a half. The night it snowed, the tree fell down.

I kept a small branch, whittled it into a keepsake, and counted the rings with my family—over 250 of them. The tree had been here, serving as shelter, as food (with its nuts and leaves for people and animals alike), as play space, as caretaker of the land, for over 250 years. This was not my first experience with loss, but I felt it deeply, washing through my bones.

Robin Wall Kimmerer is an Indigenous writer and scientist who writes on the teachings of plants in her book, *Braiding Sweetgrass*. Reading her book, I have been moved to reconsider my reciprocal relationship with land. Her book includes a Thanksgiving Address—a land acknowledgement of its own that reminds readers and listeners of one's place on Earth. In my land acknowledgement, I want not just to acknowledge the people who lived on and should still be living on the land I occupy now, were it not for colonialism, but I also want to acknowledge the land itself. That, I feel, is a key teaching of the plants and underlying message of Robin Wall

Kimmerer: to repeal ideas of ownership and replace them with beliefs grounded in gratitude and reciprocity. While my land and wealth acknowledgement does not make up for inequities and injustices, I intend it as an essential step towards liberation.

I want to recognize the land on which I began my formal education of becoming a teacher. Many of the ideas and theories and much of the knowledge that I accumulated and that led to this project, I acquired on [Lenapehoking](#) at Bank Street College of Education (Wontropski, 2020). As an academic institution, it is in Bank Street's mission to work towards making reparations for slavery, the Jim Crow system, and the official and de jure policies that created disproportionately inequitable educational opportunities for Black, Indigenous, Latinx, and poor children, and children with developmental variations (Ladson-Billings, 2006).

The Covid-19 pandemic—which set the backdrop when I embarked on this project—brought me away from Lenapehoking. In the spirit of removing the idea of ownership and honoring Indigenous beliefs about land as a gift for its inhabitants, to be shared among those who take care of it in return, I won't say the land on which I wrote the Name Curriculum belongs, or belonged, to a people, but the people who inhabited this land before colonizers forced them out were from the Anacostan (Nacotchtank) and Piscataway nations.

On this land, the American beech tree thrives. In Latin, it's called *fagus grandifolia*. In the languages of the Indigenous peoples who lived here, I have not learned its name yet. Languages, names, and lives have been forgotten and erased with colonization and capitalism. I wish I knew the Indigenous name of the beech tree that had lived, thrived, and fallen in our yard.

After the tree fell, unbeknownst to us at first, some roots remained, unscathed, in the ground. The next year, a tiny sprout peeked up from the ground. A few years later, the sprout was a small bush. Now, thirteen years later, the tree still stands, healthy, caring, giving and taking,

and being in and on this land. The beech tree, like the Earth, in her fortitude and beauty, continues to survive, continues to be gently resilient.

I've had the pleasure of watching this beech tree move through the seasons—not just seeing them but really noticing them. I have grown up with this tree—literally. I seek to know all of their names and address it with one of my own: Friend. I sometimes call it the 'miracle tree,' but really, I think it's a part of the language of gratitude and reciprocity. It is with this in mind that I ground myself and embark on this exploration of naming, identity, and sense of self.

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Rationale

Names are etched into our beings like grooves in the bark of trees. The names we have been given and those we choose weave into ourselves and become us. I carry my names—those I was given and those I chose—with me in all walks of life. My parents chose my first name, Isabel, in memory of my ancestors: my maternal great-grandmother, Bella, whose swift baker's hands entangle, as a memory, with mine in the kitchen; my maternal grandfather, my Opa, whose Polish birth name was Stashik but in English was Stanley, which is Yiddish for 'Israel,' and whose green-grey eyes glint in my own; and my paternal grandmother, Elaine, or Elisheva in Hebrew. In French, my mother's and grandmother's second language, my name comes from the word *belle*, meaning beautiful. Because my parents find beauty in simplicity, they omitted the traditional *-elle* ending from my name, stripping it to its core: Isabel. Because too, at the time, they did not know anyone else named Isabel, they chose the name for its uniqueness. For my middle name, my parents chose a name with similar letters to my mom's maiden name, **Adelman**. They settled on **Adena**, borrowing the first three letters. My middle name, too, connects me to my sister, for whom my parents used a similar strategy when choosing her middle name, **Madeline**. My last name, as is traditional for White American families, comes from my father's side of the family—yet when we trace the name back, we can go only two generations. My family immigrated to America from Eastern Europe and created the name 'Taswell' from a stranger's name to hide our Jewish origins. While I may not know the specific origin of my last name, I have the privilege of knowing the story of all of my names. My names connect me to people and to moments that comprise a part of my identity. My proposed Name Curriculum recognizes that not all people have the privilege of tracing their roots through name stories. Yet I believe, and hope to show through my curriculum, that neither name stories nor individuals'

identities depend on this information. One can examine their identity as it relates to their name through multiple avenues.

Our names, like stamps, can show where we came from. But they can be stripped from us too, absolving us of our histories and scrapping the fabric of our beings. Countless others have been stripped of names and left, raw, with but a number to tell them apart from the next being. My grandfather, Stashik, for whom I was named, was once but a number: during his years as a prisoner of war, passing from concentration camp to concentration camp beneath the watchful, detached eye of the Nazis, he was not Stashik but some combination of numerals that made him easier to target, to hunt, to dehumanize. My Opa and I are separated by space, time, intent, and intensity. Yet my Opa is a part of me and through our green-grey eyes, I observe and experience the world.

With our eyes, I have seen the danger of reducing a human to a number in our education system. At various points in my life, I have been identified as: 15960636; 1873565; 263589. Each of these numbers represents a way in which an academic institution has tracked me. The first was bestowed upon me by the public education system where I attended grade school. The second, by the private liberal arts institution where I completed my undergraduate degree. The third, by the progressive college of education from which I received my graduate degree. These names, which are names only in the most basic sense—as a symbol¹—, distinguish me from the other hundreds of thousands of students that pass through these institutions—but they also reduced me to a series of data points consisting of grades and test scores. While my education was not violently oppressive, there are more than a few instances where student ID numbers are used only to track data and result in stripping students of their multi-dimensional identities.

¹ I will further explore how names are symbols in the following section, ‘Developmental Psychology and Language Development.’

Yet with my Opa's eyes I have also felt humanized in the classroom. In elementary school, my principal, Mrs. Middleton, stood outside the door each day, greeted each child by name and shook their hand. Retrospectively, this simple, daily interaction helped me build confidence and composure. In high school, my freshman English teacher, Mr. Bruneel, greeted each student on the first day of class like Mrs. Middleton had. Once everyone was seated, he looked each of us in the eye and welcomed us by name—from memory—to class. When I ran into him seven years later, he approached me, arms outstretched, and said, "Isabel! How are you?" In the warmth of that moment, I understood that he thought of me not just as a student but as a person advancing in life across time and space. Mrs. Middleton's greeting gave me poise; Mr. Bruneel's gave me purpose. When they used my name, not only did I recognize that they saw me as a unique individual with a unique set of experiences, background, and history, but it also helped me see myself in that way.

Kimberlé Crenshaw, a lawyer and Critical Race Theorist, coined the term *intersectionality* through her lawsuits on behalf of Black women in their workplaces to insist that racism and sexism are inherently interconnected—one should not and must not be disconnected from the other (Crenshaw, 1989). She later drew on the work of the Combahee River Collective to include ableism, homophobia, transphobia, xenophobia, classism, and other oppressive systems. In broad terms, intersectionality posits that "multiple oppressions reinforce each other to create new categories of suffering" (Keeanga-Yamahtta, 2017, p. 4). From intersectionality comes a Black queer feminist (BQF) lens "through which people and groups seek to bring their full selves into the process of dismantling all systems of oppression" (Carruthers, 2018, p. 10). In approaching such a project as this, I must bring my full self and acknowledge and analyze my multiple identities and the privileges which they grant me.

I've indicated that I have had tremendous privilege when it comes to education. My visible identities—those that others can glean simply from looking at me or speaking with me—have further privileged me in numerous ways, including in my education. As someone who identifies as White, it is my responsibility to “unpack [my] privileges and excavate the institutional, societal, and personal histories [I] bring with [me]” when I enter a classroom (Emdin, 2016, p. 15). Through an intersectional lens, I hold other privileges beyond racial privilege upon which I also must reflect: I come from a middle-upper class household; I speak English; I am outwardly able-bodied; my name does not often sound foreign within the communities in which I participate. Because of these visible identities, I face fewer obstacles as a candidate for a job or a promotion; I can live almost anywhere I please; I can rest assured that I will see my family again if I get pulled over by a cop; I can go for a run without the fear of being murdered. I hold these privileges—and countless others—and continue to unpack and reflect on them, both as an educator and as a person moving through the world.

I hold other, less-visible identities as well—identities that could, and sometimes do, lead to marginalization and oppression. I identify as queer, non-binary, and agnostically-Jewish but neither my appearance nor my name would indicate any of these facts. There is an element of choice within these identifiers—they are vital components of my identity, yet I have the latitude to decide whether or not I will share them with others. This leads me to another name I hold: סטיו (Stav). Jewish tradition holds that at the time of one's *B'nai Mitzvah*, or coming of age, they may choose a Hebrew name. Neither I nor my family is religious, but as the granddaughter of Holocaust survivors—one, a Polish Jew; the other, a Belgian Jew--and as the child of people who appreciate the intellectual wisdom of Judaism, my parents believed adamantly in providing my sister and me with a Jewish education. When the time came for my Bat Mitzvah, I chose אילנה

(Ilana). I chose this name to keep the first vowel sound constant, and in an ode to my paternal grandmother, Elaine, and my maternal great-aunt, Helen. Yet nearly a decade later, when I began to question more seriously my relationship to Judaism, I realized this name, אילנה, held little significance to me. The person I had become—the person I am—has been informed more closely by my Opa, Stashik, whom I never met, and by my emerging intimate and intellectual connection with the Earth. I decided to change my name to סתיו, borrowing the *St-* from Stashik and connecting more deeply with the meaning of the word: Autumn. In this name, I remember the scent of leaves falling—the same scents my ancestors smelled before me; I see the imagination and creativity that grows out of colors; I think of roots—of trees, of people—to connect and support communities; I remember nature’s cycles and my own humanity; and I feel the infiniteness of the world.

People choose names for a variety of reasons. I have the experience of choosing a name for myself—yet I have done so from a place of privilege. My Hebrew name, the name I chose, will be respected and upheld by those with whom I share it. In my curriculum, I am aware that not all people with chosen names have chosen those names in the same privileged circumstances as me. Some people have chosen names that will not be respected; some people have chosen names as a form of assimilation or cultural erasure.

As an educator, I am committed to co-creating, along with students, an environment that appreciates and respects not only each students’ name but their identities and their right to self-identify. I strive to bring children beyond the confines of classroom walls, forging connections among their classroom experiences, their daily lives, and the natural world. I hope to foster a lifelong love for learning and reimagine education as a pathway for opportunity. No child is solely defined by their presence in school: they belong to families, neighborhoods, and

communities; they have histories, present-day needs, and dreams for their futures. I believe education should instill self-confidence, passion, purpose, and a unique sense of self in each child. Education should be rooted in abolitionist principles and should be aimed at decolonizing the education system. Bettina Love (2019) describes abolitionist teaching as

the practice of working in solidarity with communities of color while drawing on the imagination, creativity, refusal, (re)membering, visionary thinking, healing, rebellious spirit, boldness, determination, and subversiveness of abolitionists to eradicate injustice in and outside of schools. To begin the work of abolitionist teaching and fighting for justice, the idea of mattering is essential in that you must matter enough to yourself, to your students, and to your students' communities to fight. (p. 2)

As a teacher, I aim to honor and uplift each of my students' identities in the classroom, even when they differ from my own, in order to validate their place in the world.

Developmental Psychology and Language Development: Language as Power and Development of the Sense of Self

The act of naming gives legitimacy to both the tangible world and to one's internal world: to one's thoughts, feelings, and sense of self. In Lewis Carroll's (1871) *Through the Looking Glass*, Alice presents this relationship between words and meaning when she enters the wood but forgets the word for 'trunk,' saying, "I mean to get under the—under the—under the *this*, you know [...] What does it call itself, I wonder? I do believe it's got no name..." (p. 155). Without the word to express the trunk, Alice struggles to put a thought together and loses a hold of reality (if she still has a sense of reality at all). As she struggles to name objects around her, she cannot ascribe a name to herself either, demonstrating the potent relationship between a name and its

object. She wonders, in the wood, “And now *who* am I?” as if, without her name, she has lost her entire identity (Carroll, 1871, p. 226).

One’s sense of self—one’s earliest concept of identity—emerges at a young age, informed primarily by one’s attachment relationships and temperament. Bowlby (1969/1982) proposes a theory of attachment in which the infant forms a hierarchy of attachment figures, with their mother—from whom they receive nourishment—as the primary attachment figure. According to Howes and Spieker (2008), attachment relationships develop in different contexts at different stages of development. Cognitively, these various relationships help a toddler develop an internal working model—a sequence of internal representations of themselves based on their relationships, attachments, and history (Bowlby 1969/1982). A toddler’s internal working model leads them to form an expectation that their attachment figure will respond to their needs and keep them safe. Toddlers also internalize their attachment figures’ projections onto them and use these internalizations to separate from their caregivers, creating a sense of self and other. Kobak et al. (2018) maintain that a caregiver’s ability to respond consistently with the proper nurturance for a child will shape the child’s expectation of others and promote higher functioning throughout the child’s life. The child internalizes a sense that they are worthy and deserving of care, that people will take care of them and respond to them, and that they are not alone.

A toddler’s temperament also plays an important role in their developing sense of self as it relates to the primary attachment figure. When toddlers and caregivers have complementary temperaments, caregivers often feel more connected to their toddlers and project more positive images onto them. This secure relationship leads a toddler to develop a stronger sense of self in which she feels worthy of others’ care. According to Ainsworth and Bell (1970), in a secure attachment relationship, a toddler will begin to exhibit exploratory behavior when they know

their attachment figure is close at hand in case of need. For the securely attached infant, their exploratory behavior, which leads them away from their primary attachment figure, marks the beginning of their separation. Through their internal representations, object permanence, and early symbolic capacity, they understand that their caregiver continues to exist even when they are not together. The toddler has now developed an understanding of themselves as separate from others.

One central aspect of the child's capacity for separation and individuation is their growing ability to self-regulate their emotions, which they will do through language with guidance from their caretakers. In the earliest stages, when infants and toddlers are pre-verbal, they rely on caregivers to understand and interpret their unhappy cries and their joyful shouts. With the growing capacity to produce language, toddlers are able to gain control over themselves and their situations. Having internalized a sense of worth from their caregivers, toddlers begin to comfort themselves using language. Fraiberg (1959) describes a toddler's 'bedtime soliloquy,' in which a child will lie in their crib alone and name their caretaker, their doll, their dog—the people and objects who play salient roles in their life. The simple act of naming lends itself to a sort of mental substitution, whereby a child begins to comfort themselves with a name, knowing that the name symbolizes a meaningful aspect of their life.

Along with an understanding of self and other, typically-developing toddlers are also developing the cognitive and emotional capacity to communicate. When I discuss communication, I refer specifically to the ability to be understood by others emotionally and linguistically—in terms of one's wants and needs—and to understand these things in others as well. Toddlers often develop the ability to imagine another's mind as separate from one's own, and to hold in mind another's needs, again, as separate from one's own. Fraiberg (1959) posits

that children, with the emergence of language, develop the capacity to hold not the object itself but its symbol—a word—in their mind. Fraiberg (1959) likens the infant to a magician in their use of language, connecting the imaginary with reality. Initially, language lends itself as a tool for infants to take control over their situations: “With my cries,” says the infant, “my caretaker will come.” This theme of language as a power device continues as toddlers begin to speak words: “When I say ‘milk,’ milk will appear in front of me!” the toddler thinks. In the same way a magician says, “Abracadabra” and the rabbit appears from inside the hat, so, too, does a child say a caregiver’s name and the caregiver appears. Their appearance rewards the child, for the caregiver, initially, is the child’s whole world—they are food, comfort, and security. As the child learns to associate the name of the caregiver with the caregiving person, their language begins to develop: their words become symbols that represent objects. These words are also represented through pictures, or rebuses, in dreams (Freud 1900). Fraiberg (1959) moves this idea beyond individual words to suggest that in dreams, language as a whole is largely represented through pictures. In this way, language development gives way to symbolic thought (Piaget, 1950).

Even after a child develops an initial capacity for symbolic thought, it continues to expand and challenge them. Toddlers in particular, whose use of language is rapidly expanding, often struggle with symbolic thought. DeLoache et al. (1997) propose that symbolic thought depends on the capacity to hold a symbol and its object in mind, and on the ability to relate the symbol to the object. As toddlers become more adept at holding both the symbol (the signifier, such as a word) and the object (the signified) in mind, they are often empowered to use symbolic thought to take control over a growing number of external circumstances and events. In other words, as toddlers develop language to express their needs and desires, they are better able to self-regulate their accompanying emotions and act resiliently.

Furthermore, with symbolic capacity and language, toddlers learn to regulate emotions. One important role of caregivers is to help toddlers recognize, label, and regulate their emotions (Raikes & Thompson, 2006). According to Raikes and Thompson (2006), when caregivers communicate their emotions effectively, toddlers learn to identify their own emotions. In this way, toddlers use language to internalize the models of emotions laid out for them by their caregivers. Symbolic capacity and language allow toddlers to associate words with the emotions that they signify, and through labelling them, toddlers can take control over them and regulate their emotions and emotional impulses. In his theory ‘Name it to Tame it,’ Seigel explores the cognitive effect of naming emotions, which allows the limbic system to relax and the cortex to re-engage (Dalai Lama Center for Peace and Education, 2014). This symbolic capacity for language, and the implications it has for regulating emotions, arises with experience and guidance from a responsive caregiver.

Play is a vital component in the development of children’s symbolic capacity as children engage in social communication, first nonverbally and later through language (Klein et al., 2003). Initially, caregivers might guide children’s play through asking non-leading questions or following a child’s lead when directed to do so by the child. Eventually, however, adults might step back as children begin to have more interactions with peers. The use of language as communication that takes place in these interactions lays the groundwork for turn-taking, reciprocity in social interactions, and accommodating others in play (Klein et al., 2003). According to Howes, Unger, and Matheson (1992), although cooperative play—social, scripted, pretend play—begins to emerge in some toddlers by 23 to 28 months, it appears almost universally in children aged 29 to 38 months, or about 3 years old. This supports the notion that

children develop a stronger capacity for language and a deeper understanding of other and peer relationships as they get older.

Play and language development provide opportunities for children to explore, express, and comprehend their own emotions as well as others'. Through fantasy, children recreate and combat their emotions and anxieties to achieve a sense of mastery over them (Klein et al., 2003). An ability to produce language and connect language—as a symbol—to an object or emotion guides toddlers to better comprehend themselves and others. Imaginative play creates space for children to express and overcome emotions and experiences that create anxiety within them.

The symbolic capacity for language ties directly into emotional development as well. Returning to the role of attachment, when the primary caregiver, to whom the child is securely attached, is able to communicate her emotions effectively, she may do so through language (Raikes, 2006). The caregiver might also help the child when the child feels an emotion, such as anger, by saying, “I see you’re really angry right now.” Through this, the child learns to name feelings, to associate the word “angry” with the feeling *angry*, or the word “happy” with the emotion *happy*. In the scenario where the child is insecurely attached, the caregiver’s ability to communicate emotions verbally may be hindered, making it challenging, if not impossible, for the toddler to connect language to emotion. It is important to have this symbolic capacity to understand emotion because through recognizing and understanding an emotion, and then being able to label it, one is able to integrate and process the emotion (this is particularly important for negative affect). In this way, language plays a pivotal role in a child’s ability to develop psychological resilience: through language a child engages with themselves and their environment and finds their place within it.

This development morphs and continues into the early elementary years. By the time typically-developing children with strong early attachments reach third grade, when they are eight and nine years old, they will have developed a strong sense of self and will have a rapidly-growing vocabulary. Nine-year-olds in particular will enjoy word play and will explore the power of humor through ‘dirty’ jokes and taboo language (Woods, 2007). The Name Curriculum’s focus on the importance of language will appeal to third graders, who are exploring word play in its many forms.

Children of this age are also expanding their social circles, exploring new social dynamics, and developing a sense of moral responsibility outside of themselves. They will naturally become more interested in issues of fairness and justice (Woods, 2007). Woods (2007) writes,

Nothing is fair to the nine-year-old, who is struggling with the cognitive task of understanding ethical behavior at a new level. Why do children die? Why is there AIDS? Why are there poor people? How come a few people have all the money? (p. 108)

The work of the third grader to realize and question injustice in the world makes my curriculum a vital piece of third grade study. Children in third through sixth grade typically partake in deep and ongoing internal reflection. In the middle childhood years, children seek an identity defined on their own terms. There are conflicting forces as the middle-childhood child yearns to move away from the perhaps repressive eye of onlooking grown-ups, and be a grown-up themselves, and dreads the almost tortuous responsibility that they must take on in the exasperatingly slow process of ‘growing-up’ (Woods, 2007). The Name Curriculum’s centering of ethics, anti-bias practices, and fairness is perfectly suited to the curious, empathic minds of third graders.

Naming in History: Who Gets a Name (and who chooses it?)

*“Give your daughters difficult names.
Names that command the full use of the tongue.
My name makes you want to tell me the truth.
My name does not allow me to trust anyone
who cannot pronounce it right.”
—Warsan Shire*

Many of my contemporaries,
role models,
But especially,
Ancestors

Have a name that brings the tongue to worship.
Names that feel like ritual in your mouth.

I don't want a name said without pause,
muttered without intention.

I am through with names that leave me unmoved.
Names that leave the speaker's mouth unscathed.

I want a name like fire,
like rebellion,
like my hand gripping massa's whip—

I want a name from before the ships
A name Donald Trump might choke on.

I want a name that catches you in the throat
if you say it wrong
and if you're afraid to say it wrong,
then I guess you should be.

I want a name only the brave can say
a name that only fits right in the mouth of those who love me right,
because only the brave
can love me right

Assétou Xango is the name you take when you are tired
of burying your jewels under thick layers of
soot
and self-doubt.

Assétou the light
Xango the pickaxe

so that people must mine your soul
just to get your attention.

If you have to ask why I changed my name,
it is already too far beyond your comprehension.
Call me callous,
but with a name like Xango
I cannot afford to tread lightly.
You go hard
or you go home
and I am centuries
and ships away
from any semblance
of a homeland.

I am a thief's poor bookkeeping skills way from any source of ancestry.
I am blindly collecting the shattered pieces of a continent
much larger than my comprehension.

I hate explaining my name to people:
their eyes peering over my journal
looking for a history they can rewrite

Ask me what my name means...
What the fuck does your name mean Linda?

Not every word needs an English equivalent in order to have significance.

I am done folding myself up to fit your stereotype.
Your black friend.
Your headline.
Your African Queen Meme.
Your hurt feelings.
Your desire to learn the rhetoric of solidarity
without the practice.

I do not have time to carry your allyship.

I am trying to build a continent,
A country,
A home.

My name is the only thing I have that is unassimilated
and I'm not even sure I can call it mine.

The body is a safeless place if you do not know its name.

Assétou is what it sounds like when you are trying to bend a syllable
into a home.

With shaky shudders
And wind whistling through your empty,

I feel empty.

There is no safety in a name.
No home in a body.

A name is honestly just a name
A name is honestly just a ritual

And it still sounds like reverence.

—Assétou Xango, “Give Your Daughters Difficult Names”

* * *

Xango (2017) writes, “The body is a safeless place if you do not know its name” (line 65). In her book *Braiding Sweetgrass*, Robin Wall Kimmerer (2013) writes, “When we call a place by name, it is transformed from wilderness to homeland” (p. 34). So, too, with the body: when we call the body by name, we affirm its selfness: we change it from a safeless place, a wilderness, to a sacred one, a homeland. Names have the power to uphold or deny identity. Xango argues that names are rooted in history. When they write, “I want a name like fire, / like rebellion, / like my hand gripping massa’s whip—” they are not just signaling the damage of slavery and colonization to individuals and to a people, but they are also signaling the power against oppression in reclaiming a name, the power in fighting back against the damage of oppressors. Throughout history, people in power have stripped others of bodies and of a sense of self by stripping them of names. This name theft, or the assignment of a new name in place of a stolen one by oppressors, leads to forgetting, disempowering, ignoring, or simply not knowing by those with systemic power about those without. It could also lead to intergenerational

knowledge or memory loss within oppressed groups. Not only is it important to remember and respect the names of the oppressed, it is also vital to explore, understand, and teach about the means by which oppressors dehumanized the oppressed and the role that names and naming played in this process. Understanding the interconnectivity between names, naming, and oppression paves a pathway for liberating the oppressors and the oppressed.

The connection between name and identity is pivotal and notable in mass genocides, the U.S. prison system, and the Black Lives Matter movement. I mentioned previously that my Opa, Stashik, spent much of his youth with a number, rather than a name. During the Holocaust, Nazis referred to Jews as *untermenschen*, or subhuman, and depicted them as disease-carrying rodents and rats in media (Brown, 2018). In concentration camps, Nazis referred to victims by their prisoner numbers rather than their names (Auschwitz). In the Rwandan Genocide in 1994, perpetrators used propaganda to refer to the victims as *inyenzi* (Kinyarwanda for “cockroaches”) and Serbs called Bosnians ‘aliens’ (Gourevitch, 1998; Brown, 2018). Throughout history, slave owners referred to enslaved people as subhuman animals and called Indigenous people ‘savages’ (Brown, 2018). Perhaps it would seem easier to mass murder rats, numbers, cockroaches, aliens, and savages than human beings. In an essay on the relationship between language and dehumanization, where language is the instigator of dehumanization, Brené Brown (2018) writes:

David Smith, the author of *Less Than Human*, explains that dehumanization is a response to conflicting motives. We want to harm a group of people, but it goes against our wiring as members of a social species to actually harm, kill, torture, or degrade other humans.

Smith explains that there are very deep and natural inhibitions that prevent us from

treating other people like animals, game, or dangerous predators. He writes,

“Dehumanization is a way of subverting those inhibitions.”

By using dehumanizing language, oppressors ‘other’ humans and take away their humanity in order to maintain and justify their power. The U.S. prison system serves as another strong example of a dehumanizing institution. In the U.S. prison system, prisoners receive and are referred to by numbers rather than names. In his memoir *The Sun Does Shine*, written after spending thirty years on Death Row for a crime he did not commit, Anthony Ray Hinton (2018) recalls, “I was hungry for my dignity. I was hungry to be human again. I didn’t want to be known as inmate Z468. I was Anthony Ray Hinton. People called me Ray” (p. 115). He was hungry *to be human again*. Without his name, Hinton felt not just passively unhuman, but actively dehumanized.

In the midst of the Black Lives Matter movement, names have become a powerful symbol of identity. Kadir Nelson, an acclaimed Black painter, illustrator, and author created a cover for *The New Yorker* entitled “Say Their Names,” drawing on the identically-named campaign to remember Black victims of police violence and systemic racism (Nelson, 2020). The online illustration offers a feature in which one can scroll across each face represented in the illustration and learn about their history. The faces are painted within the body of George Floyd, who acts both as man and symbol for “the unnamed millions of black people enslaved in America” (Cavna, 2020). The artwork and movement aims to humanize the victims by remembering, teaching, and speaking their names. It combats the dehumanization that occurs when people strip others of their names.

Kadir Nelson also illustrated a picture book written by Kwame Alexander called *The Undeclared*. It is an elegy to the innumerable Black and Brown people whose lives, land, and

names were stolen and erased by White people including colonizers, slave-owners, politicians, policy-makers, capitalists, settlers, and more. Alexander (2019) writes this poem for “The ones who survived America *by any means necessary*” (p. 4). Nelson illustrates a Black family of five--two parents, two older children, and a baby—on a plain white background. On the following page, Alexander (2019) writes: “And the ones who didn’t” (p. 6). These ones—the ones who didn’t survive—are the faceless, the nameless. The page, apart from the text, is completely blank. This elegy cannot name them, nor can it ascribe faces to them, but it can memorialize them in the power of words. A few pages later, Alexander (2019) writes, “This is for the unspeakable” (p. 16, 17, 19). These words repeat on three consecutive pages. The first page shows 179 Black bodies, wrists handcuffed, arms crossed at the wrists. These represent just a fraction of the bodies from the Transatlantic Slave Trade. Historians have estimated that 15 to 25 percent of Africans died on the journey across the Atlantic Ocean to the Americas (Alexander, 2019, p. 31). The bodies are lined up shoulder to shoulder. The bodies in the top half of the page are upside down and the ones in the center are sideways, making the page almost perfectly horizontally symmetrical—except for the fact that each body is slightly different. These bodies are not faceless—they are not a lump sum. They each belonged to a person and to a name. All ten to twelve million enslaved people² that were shipped across the Atlantic Ocean between the sixteenth and nineteenth century must be remembered as humans with names, even when those names are unknown to us. This holds true for all people who have been dehumanized or “de-named” across history.

Indigenous people in the United States and worldwide have also experienced intentional dehumanization through the dual loss of names and language. Between the years of 1829 and

² Roxanne Dunbar-Ortiz et al. (2019) refers to people as “‘enslaved’ rather than as ‘slaves’ because the words ‘slaves’ turns people into objects, and that is a violation of their humanity” (p. ix). I follow this same convention here.

1837, President Andrew Jackson signed several treaties which “coerced [twenty-six Indigenous] nations into ceding land and led to forced removals” of Indigenous people (Dunbar-Ortiz et al., 2019, p. 119). These treaties resulted in the Trail of Tears—or, more accurately, the many Trails of Tears—and the removal and forgetting of the names of individuals in favor of the term ‘savages.’ Half of the sixteen thousand Cherokee individuals who were “rounded up and force-marched in the dead of winter perished on the journey out of their country. The Muscogees and Seminoles suffered similar death rates in their forced removal. A great many Chickasaws and Choctaws died too” (Dunbar-Ortiz et al., 2019, p. 120). These numbers indicate a genocide: first, there was dehumanization through language; then, death on an incomprehensible scale, all as a means to promote power for White oppressors.

Historically, schools’ curricula has whitewashed or omitted oppression, including the role of oppressors, and dehumanization. In his seminal work, *Pedagogy of the Oppressed*, Paulo Freire (1970) claims,

To exist, humanly, is to *name* the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new *naming*. [...] it is in speaking their word that people, by naming the world, transform it [...] The naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love (pp. 88-89).

The act of naming is an act of abolition: to create and re-create is to achieve liberation. Abolition involves a reckoning with the oppressors’ history of acting in ways that go “against our wiring,” that harm and otherwise dehumanize others (Brown, 2018). It involves a giving-up of power and a reflection on the ways we, both as individuals and as a country, have—and continue to—hurt others. Such work can often feel shameful. Educators should ensure that students’ identities are

affirmed while helping students lean into the challenge of negotiating power without shame. This giving-up of power is necessary for the total liberation of both oppressors and the oppressed. Those in power have shaped curricula in schools to avoid such a reckoning and maintain their power, their White supremacy.

My curriculum draws on language—specifically on the power of names and naming—to combat oppression with abolition. In this third grade social studies curriculum, students will learn about and be able to name peoples, tribes, and individuals who have been marginalized, oppressed, and, sometimes, forgotten, and will explore relationships between such concepts as naming, power, oppression, marginalization, dehumanization, and more. They will also learn about and have the opportunity to further research specific genocides and oppressions. This curriculum on its own will not liberate our society but it will serve as a radical and critical foundation for abolition through education.

Naming in Children’s Literature: Where We See Names & How They’re Used

Hattie³ hated school. I knew because she told me so. She hated coming to a building and sitting all day in a classroom and doing the worksheets her teacher gave her, and she wanted to know why she couldn’t play and run and draw and “eat up the sun with [her] skin.” Hattie, a Black kindergarten student at a public elementary school in Morningside Heights, New York City, had a label: her White teacher called her a “difficult child” with a “learning disability.”⁴ I met with Hattie twice a week in my work as a literacy tutor. I got to know Hattie through her profound ideas about the meaning of caring, her goofy renditions of her favorite songs, the thoughtful remarks she shared with me about feelings and about fairness, and her love for

³ All names have been changed to protect the confidentiality of the individuals.

⁴ I, too, am a White teacher and I aim to be cognizant and reflective of the role that race plays in my position as an educator, particularly when working with children of color.

dancing and moving her body. While it did not perplex me⁵, it did upset me that this five-year-old child had already decided she so despised school.

On one particularly challenging day, Hattie's teacher had warned her several times of the consequences of her behavior and with each warning, Hattie became more untethered, less grounded within herself and her environment. I took this as an opportunity to spend some time alone with her and offer her both a set of grown-up ears to listen to her needs and a space outside of the classroom to re-center herself. I brought *The Rain Stomper* by Addie K. Boswell (2008) with us. The book, which is chock full of verbs and onomatopoeia, turned into a literary and motion-based activity for us. As I read the story to her, we acted out each stomp, twist, skip, and twirl. She fell in love with the story. The protagonist in the story not only looked like her, with dark skin and the same two braids Hattie happened to be wearing that day, but also shared a name with Hattie—not to mention a desire to be outside and a love for creative movement. Hattie lit up seeing herself reflected so clearly in this book. As soon as we finished reading it, she asked to read it again, and we did. For the next several weeks, she asked to hear “my Hattie book.” Through the book, Hattie made huge strides in her phonemic and phonological awareness, she had an opportunity to move her body each day which helped her stay focused in class, and she saw herself in a book, which reinvigorated her excitement for learning and for literature. Compounded, this experience also illuminated the ways in which Hattie had been placed into an environment designed to limit her ability to do well. It was easy for Hattie's teachers and other school adults to read this as a problem within Hattie—that perhaps she was not smart enough or did not try hard enough to succeed. The U.S. public education system is set up to oppress students—to see students as inherently flawed and failing—rather than to support

⁵ I saw the many ways that the culture of her school could not support Hattie or other children with similar backgrounds or needs as Hattie, but to outline these would be to write a separate essay from this one.

teachers to support students. However, I believe Hattie, like so many other children, can thrive in a supportive environment that is attuned to her unique needs as an individual and ultimately can fall in love with learning. Literature helped me show that this was possible for Hattie. My Name Curriculum will offer teachers, particularly teachers who are in systems that are set up to fail students, access to resources that support students in meaningful and radical ways.

Literature can play an important role in the way children perceive and understand themselves and others. With Hattie, I used literature to affirm her sense of identity both as a learner in the classroom and as an individual in the world. When literature centers on names—who has a name, whose name is respected, whose personhood is apparent through their name—children have the opportunity to see themselves in literature and to use literature as a means to consider and develop empathy across cultural and other divides. In this section, I will explore the importance of literature as a means of relating to and connecting with the world, argue that literature surrounding names and naming supports an ability to appreciate and uplift all identities, and review some of the existing children’s literature and other media surrounding names.

In her essay “Lights in the Windows,” Naomi Shihab Nye (1995) writes, “...human beings need to be reminded of themselves simply to see who we all are and how we fit together” (p. 3). Nye (1995) turns to literature as a means to “dissolve the shadows we imagine fall between” us (p. 1). The power of literacy, she claims, lies in its ability to open our eyes and hearts to better see and know ourselves and each other. Literature offers children opportunities to explore worlds with people they recognize intimately, and venture bravely into newfound lands with novel, welcoming faces. Literature holds a sacred place within classroom walls and has the power to permeate beyond these barriers to far-reaching spaces and time *ad infinitum*.

Words, literature, and conversation create an intricate array of communities nearby—in the here and now—and far away—in other places and other times. Literature is one doorway into a space for children to think and share their ideas. That literature is a social venture where readers come together to listen to one another and exchange beliefs serves as the foundation of a way of reading for democracy. Wolk (2004) asserts the role of picture books in shaping our “political, cultural, and moral identities” and helping us work toward “making our democracy come to life” (p. 27). The picture book read-aloud is a shared experience among a community that provides children a chance to consider, articulate, and challenge their beliefs about the world.

Children often have a natural affinity for thinking about the world, and their minds are frequently brimming with ideas. As teachers, our job—our responsibility and our privilege—is to “teach [children] to be lifelong learners who have open minds and accepting hearts” (Harris, 1997, p. 486). By making our classrooms places where students can talk about their ideas from the safe distance of near, but not within, the pages of books, we begin to fulfill our responsibilities and privileges as educators. When we choose the books that fill our classroom shelves, we can think about who our audience is, who the authors are, whose story is being told, and for what purpose, and what we see on each page (Shioshita).

Books can be one means by which teachers offer children opportunities to develop empathy. In her seminal work on the power of literature, Bishop (1990) writes,

Books are sometimes windows, offering views of worlds that may be real or imagined, familiar or strange. These windows are also sliding glass doors, and readers have only to walk through in imagination to become part of whatever world has been created and recreated by the author. When lighting conditions are just right, however, a window can

also be a mirror. Literature transforms human experience and reflects it back to us, and in that reflection we can see our own lives and experiences as part of the larger human experience. Reading, then, becomes a means of self-affirmation, and readers often seek their mirrors in books. (p. ix)

In many ways, literature is a form of travel: it brings readers to spaces outside of the here and now, allowing them to consider their values and experiences at a safe distance. When literature is a mirror, window, or sliding glass door, or any combination of these, it offers children opportunities to grapple with difficult concepts, such as physical differences and equity, both in their internal, imaginative worlds and in the external world beyond books, while affirming their sense of identity and self-worth across space and time. Through literature, educators can encourage empathy in children and validate every child's lived experiences.

Literature further affirms the child's sense of self when a child reads and sees books with characters who look and act similarly to themselves. Teachers should choose books that represent a vast array of experiences and voices. Harris (1997) describes an "authorial black box," pointing out,

Many European American authors write about cultures other than their own. [We assume] European American authors possess some abilities that enable them to transcend significant cultural barriers [...] In contrast, ethnic authors [...] are perceived as being inextricably linked to one identity and unable to enter another's culture or worldview. (p. 488)

She has described the way in which White people put Black authors into boxes and confine them to write about their experience of their Blackness and virtually nothing else. The rising #OwnVoices movement in publishing is creating a sort of backlash against the authorial black

box as it asserts that authors—all authors, including White authors—should write about the experiences they have and know, and steer clear of the experiences of others. The hope is—and the current #OwnVoices literature shows—that this will offer children more opportunities to see themselves reflected authentically in the pages of their books. These ‘mirrors’ act as affirmation for all children, but particularly children of color and other minority groups, that the world has space for them and their identities.

In order to explore identity through books, teachers should read and consider #OwnVoices books, texts, and other non-textual forms of literature⁶ that examine the intersection of name and identity⁷. As a mirror, this can affirm a child’s sense of self through affirming the value of their name. As a window, this can normalize names that are different and humanize the very human identities they represent. While the conversation around name and identity has been explored throughout history, I am positing that literature, especially children’s literature, has only recently begun to explore the interconnection of names, identity, racism, inclusion, diversity, equity, and accessibility.

One way in which books explore the intersection of identity and names is by allowing us to think about the names of protagonists. Books such as *Beezus and Ramona* (Beverly Cleary, 1955) do not center on names and identity, yet offer places to explore connections between the two and are already canonical to many elementary school curricula and libraries. In these books, characters assert an identity by demanding a name. In *Junie B. Jones and the Stupid Smelly Bus* by Margaret Park (1992), Junie B. Jones declares, “My name is Junie B. Jones. The B stands for Beatrice. Except I don’t like Beatrice. I just like B and that’s all” (p. 1). Through her ongoing

⁶ I argue that, in a digital age where we have the tools to enhance accessibility, the body of work called ‘literature’ should extend beyond books to include poems, songs, podcasts, videos, and other verbal content that can be translated into multiple media (including content that can be signed, printed in Braille, read aloud, etc.).

⁷ In addition to other existing and emerging identity curricula, particularly that which breaks dominant societal norms and centers non-dominant and marginalized cultures, stories, histories, and voices.

demands to be called by her name, Junie B. Jones, readers come to know her as a spunky, sassy, free-spirited kindergartener (and later, first grader). In other books, authors give characters a name based on their identity, such as Sticky Washington in *The Mysterious Benedict Society* by Trenton Lee Stewart (2008). At first, readers suspect Sticky got his name because “he was as thin as a stick” (p. 32) but later Sticky says he got his nickname “because everything I read sticks in my head” (p. 35). In each of these books, which are already commonly read in elementary school, authors provide instances of intersection between a character’s name and their identity.

Teachers hold power when they choose books for read-alouds and when they guide the questions and discussions that follow. A read-aloud can serve to “forge relationships with students, [...] ignite discussions, establish a community, inspire writing, and spark intellectual development” (Routman, 2015, p. 29). With the power to do all of this, teachers can be “both intuitively planful and planfully spontaneous in providing our students with [...] tools for shaping personal meaning” (Miller, 1991, p. 56). I suggest that, when creating curricula and lesson plans using canonical elementary texts such as—but not limited to—the ones I mentioned above, teachers should intentionally ask questions that bring to light the relevance and urgency of the characters’ names as they relate to their identities. In so doing, teachers will have already made the first steps toward implementing a curriculum that explores the connection between names and identity with the goal of creating inclusive, diverse, equitable communities both inside the classroom and beyond.

However, my Name Curriculum also transgresses these existing texts that make up the ‘hidden’ portion of such a curriculum to include a new canon of texts where the exploration of names is purposeful, explicit, and inclusive. Authors with voices, identities, and names that oppressors silenced have recently been expanding the repertoire of literature that deals with

identity and names. In many ways, this influx in literature about names is a reclamation of those same names—the names that belong to a person or a people that imperialists stole and tried to erase. Today, people who have a real lived experience of oppression and marginalization are asserting a platform—literature—to talk about their experiences and reclaim their names. Toni Morrison (1977) alludes as much in her book *Song of Solomon* when she writes, “When you know your name, you should hang on to it, for unless it is noted down and remembered, it will die when you do” (p. 329). Morrison recognizes the intricacy and intimacy in the relationship between one’s name and one’s sense of self as well as the patterns of oppression that lead to loss of names and, therefore, loss of identities.

Beyond a simple connection between names and identity, the books in the Name Curriculum go on to link names with culture and family as well. These books explore situations in which people are excluded because of their name. Books such as *The Name Jar* (Choi, 2001) bring tensions around name and identity to the forefront as they relate to cultural difference and exclusion. In the story a young child moves from Korea to America with her family. When she starts at her new school, the children tease her about her name, Unhei: ““Oh, it’s Yoo-hey,’ the boy said. ‘Like ‘You, hey!’ What about ‘Hey, you!’”” (Choi, 2001, p. 4). Unhei feels increasingly othered by her name and decides to let her classmates help her choose a new one by placing suggestions in a jar. With support from a budding friendship, Unhei decides, “I liked my name best, so I chose it again,” citing that “Korean names mean something. Unhei means *grace*” (Choi, 2001, p. 26-27). The book revolves around themes of bullying, family, friendship, and identity. When Unhei chooses her name, she affirms her sense of self and her relationship to her family, friends, and cultural heritage.

Joseph Bruchac's book, *A Boy Called Slow* (1994) similarly draws connections between naming, cultural practices, and identity. The book tells the true story of Sitting Bull, whom his parents called 'Slow' (*Slon-he* in Lakota, the language of the Lakota Sioux) because "[i]t was the custom in those days to give a childhood name [and such] names came from the way a child acted" (Bruchac, 1994, p. 5). According to Lakota tradition, as children grow older, they could earn a new name in memoriam of a courageous deed or accomplishment. After leading a victorious raid of the Crow war party, Slow's father gave Slow one of his names: *Tatan'ka Iyota'ke*, or Sitting Bull. *Tatan'ka Iyota'ke* became known as one of the greatest Lakota warriors of all time. Bruchac and Choi both introduce naming traditions in different cultures (Lakota Sioux and Korea, respectively). While *A Boy Called Slow* does not explore diversity and inclusion directly, *The Name Jar* and *A Boy Called Slow* both offer space for conversation around developing a strong sense of self-worth, self-confidence, and belonging through names.

I also include in my curriculum books that center the meanings, origins, and power of names. Jamilah Thompkins-Bigelow's (2020) book, *Your Name Is a Song*, focuses on the beauty, history, and magical power of names. Thompkins-Bigelow (2020) nods to the oppression of having one's name taken away when the protagonist's mother says, "Made-up names come from dreamers. Their real names were stolen long ago so they dream up new ones" (p. 21). I use this book in the Name Curriculum to explore the importance of names and offer opportunities for students to experience and express pride while holding space for the dignity of others.

Chrysanthemum by Kevin Henkes tells the story of a small mouse who gets teased by her classmates for her large name but ultimately rediscovers confidence in herself--and in her name--with the support of her teacher, who models acceptance for the other mice. I use this story

in the Name Curriculum to help children explore empathy, respect, and anti-bullying in the context of names and identity.

In each of these stories, as well as the other stories included in or supplementary to the Name Curriculum, names are central to the characters' identities and the stories provide an entry into dialogue surrounding names, identity, belonging, diversity, and acceptance.

Curriculum

Guiding Questions

- Why are names important?
- Why is my name important?
- How does space affect names? How do people self-identify in different communities?
- Where do names come from?
- Who has a name that is used, remembered, and respected? Who has a name that is changed, forgotten, or erased?
- In what ways do people modify names to reinforce or belittle the humanity of others?
- How are names powerful? How is naming an act of power? How is de-naming an act of power?

Objectives

Understandings

- Students will understand that names are important components of individual and group identity.
- Students will understand that names tell stories about who we are and where we come from.
- Students will understand that naming and erasing names are acts of power.
- Students will understand the relationship between one's name and one's sense of self.
- Students will understand issues of equity and justice as they relate to naming practices in current and past socio-political and socio-cultural climates.

Skills

- Students will be able to tell stories about their own names and make positive connections between their names and their senses of self.
- Students will be able to engage with picture books to promote their social and emotional understanding of the importance of names.

- Students will be able to collect and analyze primary and secondary sources, including written and oral sources, to learn about and understand the intersection of naming and justice throughout history.
- Students will be able to express their understandings in multiple ways, including writing, speaking, and the arts.

Social Studies Concepts and Themes

- Self-identity
- Group identity
- Culture
- Diversity
- Community
- Power
- Justice
- Human Rights

Standards

Learning for Justice (LfJ)

- Identity:
 - Students will recognize that people’s multiple identities interact and create unique and complex individuals.
 - Students will express pride, confidence and healthy self-esteem without denying the value and dignity of other people.
 - Students will recognize traits of the dominant culture, their home culture and other cultures and understand how they negotiate their own identity in multiple spaces.
- Justice:
 - Students will recognize unfairness on the individual level (e.g., biased speech) and injustice at the institutional or systemic level (e.g., discrimination).
 - Students will analyze the harmful impact of bias and injustice on the world, historically and today.
 - Students will recognize that power and privilege influence relationships on interpersonal, intergroup and institutional levels and consider how they have been affected by those dynamics.
 - Students will identify figures, groups, events and a variety of strategies and philosophies relevant to the history of social justice around the world.
- Diversity:

- Students will respond to diversity by building empathy, respect, understanding, and connection.
- Students will respectfully express curiosity about the history and lived experiences of others and will exchange ideas and beliefs in an open-minded way.
- Students will develop language and knowledge to accurately and respectfully describe how people (including themselves) are both similar to and different from each other and others in their identity groups.
- Students will examine diversity in social, cultural, political and historical contexts rather than in ways that are superficial or oversimplified.
- Action:
 - Students will express empathy when people are excluded or mistreated because of their identities and concern when they themselves experience bias.
 - Students will recognize their own responsibility to stand up to exclusion, prejudice, and injustice.
 - Students will plan and carry out collective action against bias and injustice in the world and will evaluate what strategies are most effective.

NYS K-8 Social Studies Framework

- Second Grade Social Studies Standards
 - A1. Develop questions about the community.
 - A2. Recognize different forms of evidence used to make meaning in social studies (including sources such as art and photographs, artifacts, oral histories, maps, and graphs).
 - C1. Identify similarities and differences between communities.
 - F1. Demonstrate respect for the rights of others in discussions and classroom debates, regardless of whether one agrees with the other viewpoints.
 - F5. Show respect in issues involving differences and conflict; participate in negotiating and compromising in the resolution of differences and conflict.
 - F6. Identify situations in which social actions are required.
- Third Grade Social Studies Standards
 - A1. Develop questions about a world community.
 - A2. Recognize different forms of evidence used to make meaning in social studies (including sources such as art and photographs, artifacts, oral histories, maps, and graphs).
 - B7. Recognize and identify patterns of continuity and change in world communities.

- C2. Identify multiple perspectives by comparing and contrasting points of view in differing world communities.
- C3. Describe a historical event in a world community.
- F1. Demonstrate respect for the rights of others in discussions and classroom debates, regardless of whether one agrees with the other viewpoints.
- F6. Identify situations in which social actions are required and suggest actions.

Social Studies Core Curriculum - Grade 3 Content Understandings

- Cultures and Civilizations
 - Where do people settle and live? Why?
 - People in world communities exchange elements of their cultures.
 - Historic events can be viewed through the eyes of those who were there, as shown in their art, writings, music, and artifacts.
- Communities around the world
 - World communities have social, political, economic, and cultural similarities and differences.
 - Important events and eras of the near and distant past can be displayed on timelines.
 - Beliefs, customs, and traditions in world communities are learned from others and may differ from place to place.
 - People in world communities may have different interpretations and perspectives about important issues and historic events.
- The location of world communities
 - Geographic representations such as aerial photographs and satellite-produced images can be used to locate world communities.
- People making and changing rules and laws
 - People in world communities may have conflicts over rules, rights, and responsibilities.

Curriculum Overview

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Weekly Lesson Plans

Mini Unit 1: Our Names

Unit Objectives

- Students will explore their names by engaging in art projects, reading picture books, journaling and writing, and conducting interviews.
- Students will understand the importance of names on an individual level (level of the self).
- Students will make positive connections between name and sense of self.
- Students will tell a story about their names.
- Students will recognize that people’s multiple identities interact and create unique and complex individuals. (*LfJ*, Identity)
- Students will respond to diversity by building empathy, respect, understanding, and connection. (*LfJ*, Diversity)
- Students will express pride, confidence and healthy self-esteem without denying the value and dignity of other people. (*LfJ*, Identity)

Key Vocabulary & Definitions

Belonging: Being included in a group or place; having a connection to a group or place.

Bullying: Hurting or being mean to someone else over and over again (*Learning for Justice*).

Empathy: Being able to understand and share feelings with other people.

Identity: Who someone is; the parts of a person that make them uniquely who they are.

Name: Any name a person claims as their own, including (but not limited to) first names, middle names, last names, chosen names, nicknames, or other names.

Week 2: The Importance of Names

Guiding Question Why are names important?

Objectives

- Students will express pride regarding their names.
- Students will use a picture book to make connections between names and feelings of belonging.
- Students will create their own name songs.

Lesson Plan: Week 2

Materials

- Journals
- Pencils
- Chart paper
- Markers
- *Your Name Is A Song* by Jamilah Thompkins-Bigelow

Timing

Plans

10 minutes

Read-Aloud *Your Name Is A Song*

- Teachers might ask children what is happening on the first page of the book, which is wordless: What is the child feeling? What is happening?
- Contextualize “Please don’t stomp unless we’re stepping in a drill team”
- Teachers might have students sing some of the names along with the main character
- Read the author’s note in the back matter and flag the back matter as reference material

15 minutes

Discussion Teachers might begin by posing the question: “How did making names into songs help the characters in the book?” Students might say:

- It makes them easier to say.
- It makes them special and changes the feeling of saying them.

Then explore the lines: “Made-up names come from dreamers. Their real names were stolen long ago so they dream up new ones. They make a way out of no way, make names out of no names--pull them from the sky!” Teachers should write this quote on a piece of chart paper and put it up in the room so that students can return to it in future lessons. Then, teachers ask: “What does this passage make you think of? What does it make you feel?” Students might say:

- Some names are new and different and sometimes lots of people have the same name.
- This passage makes me feel happy because people are strong when they make names out of no names.

Record students’ responses on a different piece of chart paper. Teachers should then ask, “What does it make you wonder?” Students might say:

- What does it mean that their names were stolen?

Teachers should record students’ responses on a new piece of chart paper or another space in the classroom that can be transformed into a ‘Wonder Wall.’ This wall will be a space for writing down students’ questions throughout the Name Curriculum. Explain that we will keep thinking about this passage throughout our name study and we will see how our

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| | answers change and grow, and we will continue to use the Wonder Wall to keep track of our wonderings. |
| 10 minutes | <p>Directions & Transition Today we will be thinking about how our names are songs. How is your name a song? What does it sound like? What objects can you use [in the classroom] to make a sound like the song of your name?</p> <p>Creative Exploration Students can spend time exploring how their names are songs and what their name songs sound like. Teachers can use the space in their classrooms creatively to make sure that students have space for their exploration.</p> |
| 8 minutes | <p>Song Shares As a whole class, students can choose whether they would like to share their name song (i.e. sing it for the class) or whether they would like to share one noticing they had about the process of creating their name song. Students might share something they enjoyed about creating their name song, something they found challenging, something that inspired them, or the way they felt as they created their name song.</p> |
| 7 minutes | <p>Creative Composition Individually, write a reflection on your name song in your journal. How did you create your name song? What does your name song feel like? How does it make you feel to have a name song?</p> |
| <p>Further Directions</p> <p>Return to the quote from <i>Your Name Is A Song</i> on other days throughout the name study. Chart students' responses to the same questions and see how they grow and change over time.</p> <p>Continue to add questions to the Wonder Wall throughout the curriculum.</p> | |

Week 3: The Importance of Using and Respecting Names

Guiding Question Why is it important to use and respect someone's name?

Objectives

- Students will consider a relationship between names, identity, and bullying by reading and discussing a picture book.
- Students will be able to define 'bullying' and suggest anti-bullying strategies.
- Students will be able to rewrite a story while considering inclusion and anti-bullying strategies.

Lesson Plan: Week 3

Materials

| <ul style="list-style-type: none"> ● Journals ● Pencils ● <i>Chrysanthemum</i> by Kevin Henkes | |
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| Timing | Plans |
| 10 minutes | <p>Read-Aloud <i>Chrysanthemum</i></p> <ul style="list-style-type: none"> ● Before reading, teachers might show students pictures of chrysanthemums and look at the cover of the book, which has a chrysanthemum on it. ● Ask: why did everyone giggle when they heard Chrysanthemum’s name? ● Ask: why do you think Chrysanthemum enjoyed dreaming that her name was Jane? ● Teachers might pull out some vocabulary words: envious, begrudging, discontented, jaundiced. ● Teachers might show pictures of delphiniums. |
| 10 minutes | <p>Discussion Teachers ask: What does it mean to be bullied? Students might say:</p> <ul style="list-style-type: none"> ● Bullying is when you tease someone about the way they look or the way they talk. <p>Teachers should clarify that bullying is hurting or being mean to someone else over and over again on purpose to make them feel bad. Bullying goes in one direction and is never funny for the person being bullied. Bullying is different from joking, because jokes are funny for everyone. After clarifying, teachers ask: “What did the other students do to bully Chrysanthemum?” Students might say:</p> <ul style="list-style-type: none"> ● They teased her about her name. ● They made fun of her and said she was like a flower. <p>Teachers ask: How would you feel if you were Chrysanthemum? Students might say:</p> <ul style="list-style-type: none"> ● Upset, angry, sad, confused. <p>Teachers ask: What might you do or say if you heard Chrysanthemum’s classmates bullying her? Students might say:</p> <ul style="list-style-type: none"> ● I would tell them not to say those things. ● I would tell Chrysanthemum that those things aren’t true. ● I would tell a teacher. |
| 10 minutes | <p>Reread Read <i>Chrysanthemum</i> again. This time, when Chrysanthemum gets teased for the first time, stop reading and ask students what Chrysanthemum’s classmates could have done or said instead so that they wouldn’t bully Chrysanthemum. Use a post-it note (or a photocopy of the page) to rewrite the classmates’ actions and dialogue as a whole class.</p> |

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| 15 minutes | <p>Rewrite Students will rewrite <i>Chrysanthemum</i>. They can do their rewrites in one of the following ways:</p> <ul style="list-style-type: none"> • In your journal, rewrite this story but pretend that you are a student in Chrysanthemum’s class. What would you say if you heard people teasing her? How would that change the story? • Use a photocopy of the book and rewrite certain words, sentences, or pages so that Chrysanthemum’s classmates do not bully Chrysanthemum. • Use the phrase “Chrysanthemum’s classmates were going to _____ but they _____ instead” to change the story so that Chrysanthemum does not get bullied. • Choose a different way to re-write the story to prevent Chrysanthemum from being bullied. |
| <p>Further Directions Understanding Empathy from Learning for Justice Speak Up Pocket Guide from Learning for Justice</p> | |

Weeks 4-6: The Origins and Meanings of Our Names

Guiding Questions Why is my name important? Where does my name come from? What does my name mean?

Objectives

- Students will feel valued in the classroom community by sharing their name story and creating connections between their family and school communities.
- Students will think about their names and support their families in preparing and sharing a story about their names.
- Students will reflect on their name story.

Lesson Plan

Note: This is a sample lesson plan from the Name Stories portion of the curriculum. In this section of the curriculum, a different family will come in each week to share a Name Story about their student’s name. Families will receive an invitation and prompt explaining the activity.

Materials

- [Name Stories Invitation & Assignment Description](#)

Timing

Plans

Before Family

Students will interview their family about their name and help their

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| Share | family prepare to share any story about their name with the class in an engaging way. Teachers will be available to meet with families to offer support as families find a story that they feel comfortable sharing. Teachers will also meet with students to ensure that they feel comfortable with their family share. |
| During Family Share | Each family will come in during Weeks 4 and 5 of the Name Curriculum to share a Name Story. The Name Stories might trickle into Weeks 6 and 7 as well. If families are unable to attend during the school day, they can create a video in advance or video-call into class to share their Name Story. Students can have an opportunity to ask questions after hearing each Name Story. |
| After Family Share | Each student will reflect on their Name Story after their family share. The reflections could be in the form of an essay, letter, poem, journal entry, or other written reflection, or students can opt to create a video reflection, an audio reflection (such as a podcast), or choose another medium for reflection. |

Week 7: Names and Personal Identity

Guiding Questions What does my name mean to me? What do our names mean to us?

Objectives

- Students will use a picture book to consider the different meanings (literal and personal) that names can hold.
- Students will be able to explain one way in which our names relate to our identities.
- Students will reflect on their own names and their relationship(s) to their names.

Lesson Plan: Week 7

Materials

- Journals
- Pencils
- *The Name Jar* by Yangsook Choi

Timing

Plans

10 minutes

Read-Aloud *The Name Jar*

- When “Unhei took out her wooden stamp and filled a paper with it,” teachers can ask students what Unhei might be feeling. Students might say:
 - She’s missing her grandma.
 - She feels confused about her new home in America.

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| 15 minutes | <p>Discussion Teachers can think with students about this line: “Well, we didn’t get to choose <i>our</i> names when we were born, did we?” Have students discuss this line by asking, “What does that make you think?” Students might talk about how their names were chosen or who gets to choose a name. They might also talk about the fairness of choice in choosing a name. Teachers could redirect this to ask why Unhei had to choose and if she wanted to choose, and whether that was fair. Teachers can ask: Why did Unhei decide to keep her name in the end? Students might say:</p> <ul style="list-style-type: none"> ● Unhei felt that her name was special to her and it reminded her of her grandmother. ● Maybe because Unhei’s name reminded her of Korea. ● Unhei liked the meaning of her name. ● Unhei’s friend made her feel good about her name. <p>Then teachers can ask: “How do our names help us or not help us understand ourselves, or know who we are?” Teachers can record students’ responses on chart paper. Students might say:</p> <ul style="list-style-type: none"> ● Sometimes our names connect us to people who are special to us. ● Names can have meanings that we like or that make us feel important. ● I don’t like my name and I think to know me people need to know more than just my name. |
| 20 minutes | <p>Writing Students will spend time writing about their own names in their journals. They can choose one or more of these prompts:</p> <ul style="list-style-type: none"> ● What does my name mean to me? ● What is my favorite thing about my name? ● I was given my name because... ● Describe a time when someone made an assumption about you (thought they knew something about you) because of your name. <p>Students can choose to write about any name they have - a first name whether given to them or chosen by them, middle name, last name, nickname, or another name they hold.</p> |
| <p>Further Directions Read <i>The Best Part of Me</i> by Wendy Ewald. Students can create their own book as a class using <i>The Best Part of Me</i> as a mentor text.</p> | |

Mini Unit 2: Names, Culture & Community

Unit Objectives

- Students will explore how names change in different spaces.
- Students will identify some ways in which naming practices can change across cultures.

- Students will recognize traits of the dominant culture, their home culture and other cultures and understand how they negotiate their own identity in multiple spaces. (*LfJ*, Identity)
- Students will develop language and knowledge to accurately and respectfully describe how people (including themselves) are both similar to and different from each other and others in their identity groups. (*LfJ*, Diversity)
- Develop questions about the community. (NYS K-8 SS Framework, A1)
- Identify similarities and differences between communities. (NYS K-8 SS Framework, C1)

Key Vocabulary & Definitions

Culture: The customs, values, arts, beliefs, and ways of life of a group of people.

Diversity: a variety or range of differences in the way people identify (e.g. race, religion, age, gender, sexual orientation).

Family: Chosen family, genetic family, lawful family, any definition of ‘family’ with which individuals feel comfortable and by which individuals feel affirmed.

Weeks 13-14: Names in Spaces and Communities

Guiding Questions How do space and community affect the names we call each other or are called by others? How do people determine their own identities and how does society determine peoples’ identities for them?

Objectives

- Students will identify a relationship between name, culture, and identity through reading and discussing a poem.
- Students will develop language to express multiple parts of their identities.
- Students will be able to write about and reflect on their own complex, intersecting, multidimensional identities and how their names influence their identities.

Lesson Plan: Week 13

Materials

- Journals
- Pencils
- Chart paper
- “[Two Names, Two Worlds](#)” by Jonathan Rodríguez (one copy per student)

| Timing | Plans |
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| 4 minutes | Read-Aloud Provide students with a copy of Two Names, Two Worlds and have them follow along as teachers read it aloud. |
| 10 minutes | <p>Discussion Teachers ask: “What does the title of this poem, ‘Two Names, Two Worlds,’ mean? What are the two names? What are the two worlds?” Students might say:</p> <ul style="list-style-type: none"> ● One name sounds English and one sounds Spanish. ● One world is an English or American world and one world is a Spanish or African world. ● The poem is about the same person but they have two different identities. <p>Teachers say: “What does Rodríguez mean when he says, ‘The duality of my identity like two sides of the same coin?’” Students might say:</p> <ul style="list-style-type: none"> ● He is one person but there are two parts of him. ● He comes from two different cultures and the cultures are mixed up inside of him. |
| 8 minutes | Partner Discussion In pairs, students will make a list of ten things that tell us who Jonathan Rodríguez is. Students will write their lists in their journals. |
| 8 minutes | <p>Discussion As a whole group, share some of the things that tell us who Jonathan Rodríguez is. Teachers can record students’ ideas on chart paper. Teachers then ask: “We have talked about the word ‘identity’ and thought about how our names tell us about our identities. What are some other parts of our identities?” Students might share:</p> <ul style="list-style-type: none"> ● Culture, race, ethnicity, religion, language, gender, sexual orientation, ability, socioeconomic status, hobbies, personality. |
| 15 minutes | Our Bodies, Our Selves Teachers will model this activity before students complete it independently. First, teachers will write down several of their identifiers in a list (drawing on the parts of the identity that the class discussed). Then they will draw a figure representing them. Teachers will place their identifiers throughout the body where they feel most connected to that identity. (For example, if the teacher has brown hair, they might write “brown hair” near their head; if the teacher likes playing soccer, they might write “soccer” near their foot; etc.). Children will then do this activity on their own in their journals. |
| <p>Further Directions</p> <p>Our Bodies, Our Selves Shares: Students will recreate their identity activities (<i>Our Bodies, Our Selves</i>) on plain white paper (printer paper or poster paper). Teachers should let students know that these recreations will be posted around the room for a gallery walk, so students should include the parts of their identities that they are comfortable sharing with the class. It is</p> | |

okay for students not to include every part that they wrote in their journal if they are not comfortable sharing it with the class. Then, teachers will post students' 'identity posters' around the classroom. Students will do a silent gallery walk. They can use sticky notes to write down connections and noticings and put them next to each poster.

Journal Reflection: What parts of your identity were you not able to capture in your identity chart? What do you wish people knew or understood about you?

For a homework assignment, students can conduct an interview:

Interview someone you know about a nickname they hold. How did they get their nickname? Who calls them by their nickname? When? Who does not call them by their nickname? Why not?

Lesson Plan: Week 14

Note: This lesson assumes that students have already interviewed a person about their nickname for a homework assignment.

Materials

- 11 x 17 poster paper (or other small poster paper)
- Markers
- Pencils

Timing

15 minutes

Plans

Corners For this game, teachers will ask a series of "multiple choice" questions and assign each corner of the room a response. Students will go to the corner of the room that is most in line with their response. Once they are in their corners, they will spend 3 minutes sharing their responses with the other students in their corner. Questions are flexible but could include:

1. If you interviewed someone who got their nickname from a family member, go to Corner 1. If you interviewed someone who got their nickname from a friend, go to Corner 2. If you interviewed someone who chose their own nickname, go to Corner 3. If you interviewed someone who got their nickname from someone or somewhere else, go to Corner 4.
2. If you interviewed someone who got their nickname because of the way they look, go to Corner 1. If you interviewed someone who got their nickname because of something they do, go to Corner 2. If you interviewed someone who got their nickname because it sounds like a different name that they have, go to Corner 3. If you interviewed someone who got their nickname a different way, go to Corner 4.
3. If you interviewed someone who only uses their nickname with a specific group of people, like at their job or on a sports team, go to

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| | <p>Corner 1. If you interviewed someone who only uses their nickname at home, go to Corner 2. If you interviewed someone who uses their nickname all the time, go to Corner 3. If you interviewed someone who uses their nickname in a different situation, go to Corner 4.</p> |
| 10 minutes | <p>Discuss As a full group, ask students: “What did you notice about which corners people moved to? What does this mean about the interviews we did? Were there any common themes, or similarities, across the nicknames of your interviewees? Were there any things that stood out to you as different?” Students might notice:</p> <ul style="list-style-type: none"> • Lots of people got their nickname from a family member or friend. • A lot of them got their nickname because it sounds like a different name that they have. |
| 15 minutes | <p>Headlines First, show students some culturally-relevant headlines from newspapers and online articles. Ask students what a headline is and make sure all students understand that a headline is a clear and concise title for an article or news story (it could be as short as a word or as long as a sentence). Then, break students up into groups of 3-4 students. Each group will come up with a headline to describe nicknames. Students can design a poster with their headline using poster paper, pencils, and markers.</p> |
| 5 minutes | <p>Gallery Walk Students will walk around and look at the other catchphrases and catchphrase posters. As they walk, they might notice similarities and differences. Students can write these down on post-it notes, in their journals, or on a note-catcher provided by teachers.</p> |
| <p>Further Directions</p> <p>Interactive Word Wall 1</p> <p><i>*Note: I have included 3 interactive word walls in this curriculum but teachers should feel free to conduct this activity additional times throughout the year, either using the vocabulary sets provided or creating their own vocabulary set extensions. Teachers might do a different interactive word wall at the beginning and end of each mini unit or at other points throughout the year.</i></p> <p>For each interactive word wall, teachers should write or print out the accompanying vocabulary set with one word on each sentence strip, index card, or piece of paper. For this interactive word wall, teachers should use the Interactive Word Wall Vocabulary Set 1. They should also have multiple copies of the connecting symbols (\rightarrow, \leftrightarrow, \leftarrow, $+$, $-$, $=$, \neq), each on a different piece of paper. Teachers can also post a key to the connecting symbols on the board. Depending on the size of your class, it is likely that you should work in half-groups for this</p> | |

activity (an ideal group size would be 10-12 students). While one group creates their interactive word wall, the other group might have a quiet reading period or engage in a different quiet and individual assignment.

Students creating the interactive word wall will gather around a meeting area in a circle or semicircle. Each student will have a turn to create a sentence using the vocabulary words and connecting symbols provided. Students can move the cards around to “write” their sentence, and, much like creating a crossword puzzle, students can build sentences that intersect with other sentences. However, once a student has created a sentence, other students cannot move or change that sentence. As each student creates their sentence, they should share aloud a justification for their sentence. For example, a student might write the sentence: “Names → belonging” (read: “Names lead to belonging”). They could justify or explain why they wrote this sentence, by saying, “When people in a group use your name, you feel like you belong to that group.” While each student writes and shares their sentence, the other students can watch and listen.

Once every student has written a sentence, take a moment as a group to observe and reflect on the interactive word wall before students will reflect in their journals. Then they might use one of these prompts for their journal reflection:

- Why did you choose your sentence?
- Were there any sentences you agreed with? Why?
- Were there any sentences you disagreed with? Why?
- Was there anything you might change about the word wall? What would you change? Why?

Teachers might also take a picture of the interactive word wall before resetting the cards for the second half-group.

Weeks 15-16: Choosing Names Across Cultures & Culminating Projects

Guiding Questions How are names chosen differently in different cultures?

Objectives

- Students will understand that a relationship exists between naming customs and culture.
- Students will be able to describe different customs for naming in different cultures.
- Students will demonstrate respect for the different ways that people get their names.

Lesson Plan: Week 15

For this lesson plan, the teacher will have invited three guests from the school community into the classroom to share their name stories. If a guest is unable to come in at the proposed time, they can record a video beforehand, which can be used at their station during the activity.

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| <p>Materials</p> <ul style="list-style-type: none"> ● Name Interview Organizer ● Differentiated Name Interview Organizer ● Pencils ● Chart paper ● Sticky notes | |
| Timing | Plans |
| 30 mins (3 rotations of 10 mins each) | <p>Stations Teachers provide each student with a Name Interview Organizer and say: “Today we will be interviewing members of our community and learning about their name stories. We will be in three groups. Each group will get to hear each story. As you listen to the stories, you can take notes on this organizer. We will spend 10 minutes with each storyteller. After we hear all of the stories, we will come back together to think about the stories we have heard.”</p> <p>Students will rotate through the stations, using the organizer to take notes.</p> |
| 5 mins | <p>Note Collection Create three charts: Connections, Surprises, and Wonderings. On sticky notes, students can write one connection, one surprise, and one wondering from their stations.</p> |
| 10 mins | <p>Discuss Together, teachers and students can look at the connections, surprises, and wonderings. Teachers can ask questions based on who the interviewees were and what they said. Questions might sound like: “What are some similarities and differences between the naming stories we heard?” and “What is one thing you learned?” Teachers can jot down students’ responses on chart paper or on the board.</p> <p>Then, teachers can ask: “Why is it valuable to know about different naming customs?” After students respond, teachers should reiterate that knowing how someone got their name can help people understand why it’s special to them.</p> |
| <p>Lesson Plan: Week 16</p> | |
| <p>Materials</p> <ul style="list-style-type: none"> ● Name Stations Organizer ● Pencils ● Chart paper ● Why you should be proud of your ethnic name (PBS) ● Nzingha Masani and Noah Hairston (StoryCorps) ● Naming American Kids (StoryCorps) | |
| Timing | Plans |
| 3 mins | <p>Discussion Teachers will tell students: “We will be thinking more about</p> |

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| | <p>different ways that people get and choose names. What are some of the ways that we already know about? (Students can think back to the guests from last week). Today we will be moving around the room and visiting 4 stations to learn more about naming customs. At each station, there will be something to read, watch, or listen to. As you go to each station, you can take notes on this organizer. When we come back together, we will talk about what we notice.”</p> |
| 32 mins | <p>Stations Students rotate between each of the four stations for 7 minutes at each station with 1 minute to switch. The stations might include:</p> <ul style="list-style-type: none"> • Video clip of name stories and naming customs: Why you should be proud of your ethnic name (PBS) • Audio recording of name stories: Nzingha Masani and Noah Hairston (StoryCorps) • Article about naming customs: Naming American Kids (StoryCorps) <p>As students move between the stations, they can use the note-taking organizer.</p> |
| 10 mins | <p>Chart & Discussion Students come back together to a meeting area. Teachers ask: “What did you notice or learn about [a culture]? What was similar between [two or more cultures]?” As students provide responses, teachers can write them on chart paper.</p> <p>Teachers say: “Last time we said it’s important to know about different cultures for [reasons]. I wonder why it matters that different naming customs exist?” Students might say:</p> <ul style="list-style-type: none"> • Because everyone is different and sometimes it helps to know where people are coming from in order to understand them better. <p>Teachers should reiterate that knowing about differences can help people understand each other better.</p> |
| <p>Further Directions</p> <p>Students can use what they have learned between weeks 15 & 16 to make naming custom presentations. Teachers might break students up into groups of 3 and have each group choose one of the different customs they learned about in class to create their presentation. After creating their presentation, students can do a gallery walk to see the other presentations.</p> | |

Mini Unit 3: Names & Native Americans

Unit Objectives

- Recognize different forms of evidence used to make meaning in social studies (including sources such as art and photographs, artifacts, oral histories, maps, and graphs). (NYS K-8 SS Framework, A2)

- Recognize and identify patterns of continuity and change in world communities. (NYS K-8 SS Framework, B7)
- Students will recognize unfairness on the individual level (e.g., biased speech) and injustice at the institutional or systemic level (e.g., discrimination). (*LfJ*, Justice)
- Students will analyze the harmful impact of bias and injustice on the world, historically and today. (*LfJ*, Justice)
- Students will express empathy when people are excluded or mistreated because of their identities and concern when they themselves experience bias. (*LfJ*, Action)

Key Vocabulary & Definitions

Colonization: A process in which outsiders take control over the indigenous people of a place and their land without their consent or agreement.

Genocide: The purposeful killing of a large number of people from a group, usually based on nationality or ethnicity, with the goal of destroying that group.

Westward Expansion: The process of White colonial settlers stealing Native land and destroying Native communities as they explored the land known as “America” from East to West.

Weeks 20-22: Native American Naming Traditions and Native American Name Erasure

Guiding Questions How did Native Americans choose names? What happened to names chosen by Native Americans? Why?

Objectives

- Students will be able to describe one Indigenous practice related to choosing and giving names.
- Students will become familiar with the story and legacy of Sitting Bull and understand Sitting Bull’s role in combating the genocide known as Westward Expansion.
- Students will begin to consider the oppression of Native Americans by White settlers.
- Students will be able to describe a way in which the ignorance of White colonizers led to Native land being dually named and Native language being lost and stolen.
- Students will explore the history of the Carlisle Indian School.
- Students will be able to describe a way in which names have been separated by meaning.

Lesson Plan Week 20

Materials

- Journals

| | <ul style="list-style-type: none"> ● Pencils ● Map of Turtle Island (North America), including Lakota Sioux land ● <i>A Boy Called Slow</i> by Joseph Bruchac ● Sitting Bull video from PBS ● Sitting Bull Note-Catcher |
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| Timing | Plans |
| 10 minutes | <p>Read-Aloud <i>A Boy Called Slow</i></p> <ul style="list-style-type: none"> ● Before reading this story, activate children’s prior knowledge about Native Americans. Then, share a map of Turtle Island (North America). Point to the land where students are located. Then point out Lakota Sioux land. Tell students that this story takes place on Lakota Sioux land. ● On the first page, ask students, “Have you ever heard a name like ‘Returns Again’?” |
| 10 minutes | <p>Discuss After reading, teachers should check for students’ comprehension by asking: “Why did they call their child ‘Slow’ in the beginning of the story?” Students might say:</p> <ul style="list-style-type: none"> ● Because he did everything, like eating, slowly. <p>Teachers should then ask: “Why did Slow’s name change?” Students might say:</p> <ul style="list-style-type: none"> ● Because he helped his tribe win in a battle and his dad thought he was brave so he gave him one of his names. |
| 5 minutes | <p>Watch Tell students we will be watching a video about Sitting Bull. It will tell us more about what Sitting Bull did during his life. Give students the graphic organizer to take notes. Show students the Sitting Bull video from PBS.</p> |
| 10 minutes | <p>Discuss Ask students: “What happened in this video?” Students might say:</p> <ul style="list-style-type: none"> ● The White settlers came to take over the land where Sitting Bull lived because it had gold and they wanted the gold. ● When the White people came, it made the Lakota Sioux go away. ● Sitting Bull fought the White people because he didn’t want to leave his land. <p>Ask students: “Why was it unfair for those people to take the land? What could have happened instead?” Have students turn to a partner to discuss their thoughts. Then, have a few students share out their ideas.</p> |
| 10 minutes | <p>Write Have students write individually in their journals, responding to the prompt: “Why was it unfair for the White people to come to the Lakota Sioux’s land?” Students will debrief their responses in a following lesson (see Further Directions).</p> |

Further Directions

- As a whole class, have students share their responses to the journaling activity from the prior lesson. Students can share one sentence that they wrote that resonates with them or they can share a summary of their journal responses.

Lesson Plan Week 21**Materials**

- Post-it notes
- Chart paper
- Pencils
- *A Note to Readers* from *An Indigenous Peoples' History of the United States for Young People* (Roxanne Dunbar-Ortiz)
- Images and excerpts about the [Carlisle Indian School](#)
- [@indigenousandwomenhike Instagram highlight](#)
- [Indigenous History Stations Note-Catcher](#)

| Timing | Plans |
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| 5 minutes | Directions Split students up into three groups and review classroom routines for working in stations. Provide each student with a note-catcher and review its components. Teachers will say: “Today we will be learning more about names and Indigenous people. While you go through the stations, I want you to listen and look for ways that Indigenous names were erased, stolen, changed, or forgotten. Think about what happened that led to these changes or losses in the names. You can use the note-catcher to take notes as you move through the stations.” |
| 33 minutes | Stations Students will move between the three stations. As they visit each station, they will use a note-catcher to take notes. The stations consist of: <ol style="list-style-type: none"> 1. <i>Individual Reading</i>: <i>A Note to Readers</i> from <i>An Indigenous Peoples' History of the United States for Young People</i> (Roxanne Dunbar-Ortiz) <ol style="list-style-type: none"> a. One teacher should always be available at this station to support readers who might not be able to access the reading material independently yet. 2. <i>Looking</i>: images of & excerpts about Carlisle Indian School 3. <i>Watching</i>: This Instagram highlight from @indigenousandwomenhike |
| 7 minutes | Post-It Charts Teachers will give each student four large post-it notes. On each post-it, students will respond to one of these four prompts: <ul style="list-style-type: none"> ● What is something you learned? ● What is something that surprised you? ● What is something you are wondering? ● Write one word to describe how you feel after visiting these stations. |

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| | Students will place their post-its on a corresponding piece of chart paper. Teachers can let students know we will return to these charts in the following lesson. |
| Lesson Plan Week 22 | |
| Materials | |
| <ul style="list-style-type: none"> ● Post-it charts from previous class ● Journals ● Pencils | |
| Timing | Plans |
| 6 minutes | Post-It Chart Gallery Walk Teachers will spread the four post-it charts out around the room from the last class. Students can walk around the room at their own pace and read the post-it responses. |
| 8 minutes | Post-It Chart Discussion Students and teachers will talk about the post-it charts. Teachers can prompt the discussion by asking: “What did you notice from the post-it charts?” Students might comment on a specific post-it note or on trends across the post-it notes. |
| 10 minutes | <p>Discuss Teachers will lead a discussion about students’ understanding of the Carlisle Indian School. Teachers can ask: “What actually happened to the names and language of the students at the Carlisle Indian School?” Make sure students understand that the Carlisle Indian School took away the students’ names and language and forced students to change their names and speak in English. Then, teachers can ask: “What do you think about what happened to the names?” Students might say:</p> <ul style="list-style-type: none"> ● It wasn’t fair that they had to change their names because they already had names. ● It was probably hard for them to speak in English because maybe they didn’t know English. <p>Teachers should emphasize that the students at the Carlisle Indian School should have been allowed to keep their names and their language because it connected them to their families and culture.</p> |
| 21 minutes | <p>Write A Letter Students will write a letter in their journals using one of the two following prompts:</p> <ol style="list-style-type: none"> 1. Write a letter to a student whose name was changed/stolen/erased at the Carlisle School: What would you want to say to that person? 2. Write a letter to Lt. Col. Richard Henry Pratt, who first had the idea to start the Carlisle Indian School: How would you feel if someone put you in a school and took away your name and language? What would you want Lt. Col. Pratt to understand? |

Weeks 23-24: Names, Power and Genocide

Guiding Questions How did power shift when colonizers came to “America”? How do we see that in the names of people and places (then and now)?

Objectives

- Students will describe some ways in which power shifted when colonizers came to the land now called America.
- Students will identify relationships between a shift in power during colonialism and a change in and loss of Indigenous names of people and places.
- Students will understand how power relates to names in the context of colonization by taking a field trip to a location with a historically-significant name story.

Lesson Plan Week 23: Field Trip Sequence

Below is a sample field trip lesson plan for third graders in New York City. Please see the Appendix for additional in-person and virtual field trip ideas. This lesson series assumes that students are already familiar with a map of Mannahatta from their Native American study.

PRE-FIELD TRIP

Materials

- [Interactive Maps and Timeline](#)
- [Seneca Village History Slideshow](#)
- [Seneca Village Guide for Educators](#) (New York Historical Society)
- [Seneca Village: The Williams Family Legacy](#)
- [Lyons’ Family Portraits Set 1](#)
- [Lyons’ Family Portraits Set 2](#)
- [Seneca Village Archaeological Artifacts](#)

Timing

Plans

10 minutes

Maps Teachers show students a map of Mannahatta and ask students to share what they remember about this map. Teachers can remind students that this map helps us imagine what Mannahatta would have looked like in 1609—a really long time ago! Then teachers can pull up Google Maps. First, help students locate their school. Then, have students locate Central Park on the map. Remind students that, as we just saw, Manhattan, or Mannahatta didn’t always look the way it does now, and it didn’t always look the way it did in 1609. Teachers can say: “Let’s take a look at what happened to the land called Mannahatta between 1609 and today.” Then they can share the map of Seneca Village and inform students that this is what the Central Park portion of the map may have looked like from the

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| | 1820s to 1857. Ask students what they notice about the map. Some features might look familiar like the numbered streets. Other features might look different, like the houses that used to be there. |
| 10 minutes | <i>Seneca Village History</i> Teachers walk students through the Seneca Village History Slideshow , which provides a brief history of Seneca Village. |
| 20 minutes | <p><i>Seneca Village Media Exploration</i> Teachers preview some of the important vocabulary from the video with students before showing the video. Teachers tell students that the video is about one family, the Williams family, that lived in Seneca Village.</p> <p>Video Seneca Village: The Williams Family Legacy</p> <ul style="list-style-type: none"> ● Important Vocabulary <ul style="list-style-type: none"> ○ Legacy ○ Immigrant ○ Descendants ○ Eminent Domain ○ Razed ○ Settlers ○ Bootblack (this is also defined in the video) ● Important Quotation <ul style="list-style-type: none"> ○ 6:04 — Why do you think Ariel Williams said, “I understand the pride behind my name”? <p>Photos There are no photos of Seneca Village. Photography was not invented until 1837 in Europe, 12 years after African Americans settled in Seneca Village. While it spread around the world quickly, cameras were complex, bulky, and expensive. The Lyons’ family portraits (here and here) are the only known images of people who were associated with Seneca Village. Students can explore the portraits and think about what they see and what they think.</p> <p>Teachers can also show pictures of artifacts found by archaeologists on the site of Seneca Village. Teachers should ask: “What do you think people in Seneca Village used this for? What might this tell us about who lived in Seneca Village? Think about what they might have done for work, for fun, and for life.” As an extension activity, students might choose one object to focus on and write a story about that object that takes place in Seneca Village between 1825 and 1857.</p> |
| 5 minutes | <i>Wrap-Up</i> Teachers tell students that they will be visiting Seneca Village during the next lesson. While they are there, they will think about what |

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| | Seneca Village, and the people who lived there, might have been like. |
| FIELD TRIP | |
| Materials | |
| <ul style="list-style-type: none"> ● Clipboards ● Field Trip Note-Catcher ● Pencils | |
| Timing | Plans |
| 5 minutes | Intro Teachers say: “We have a time machine! A funny thing happened today: our time machine just dropped us in Seneca Village in 1831. And guess what? It made us invisible! Take a walk around. What do you see? What do the buildings look like? Who’s around? What are they doing?” Students will walk around for a few minutes. They can use this note-catcher to take a few notes or draw a picture. Then students should come back together to share out what they have seen: what does Seneca Village look like? Who are the people they have seen? |
| 30 minutes | Seneca Village 1831 Teachers say: “Now that we’ve gotten our bearings, pick a person you see and follow them around for the day. (Teachers can clarify that they are choosing an imaginary person living in Seneca Village in 1831). What happens? What do you see? What does your person do? Remember, we’re invisible so your person can’t see you but you can see them. You can use your note-catcher to take notes and draw pictures. Before you start following your imaginary person, come tell a teacher who you’re going to follow.” After students check in with a teacher, they will follow their imaginary character and track their ideas. |
| 30 minutes | Seneca Village 1857 Teachers say: “Alright, we are going to get back in our time machine. This time, let’s visit the year 1857. What happened in 1857 that was important for Seneca Village? (Students will share that the people who lived in Seneca Village got pushed out of their home in 1857. Teachers can confirm and clarify for students as needed). We made it! Oh but look what happened—we became visible again! Well, that will make it easier for us to talk to some of the people living here. As you look around, you might see people who live in Seneca Village as they are packing up their things or as they are leaving Seneca Village to move to a new home. Pick a person you see living in Seneca Village and tap them on the shoulder. (Teachers can clarify that this is an imaginary person). What questions do you have for them? What responses might they have for you? You can use your note-catcher to write down important pieces of your conversation.” Students tap a character on the shoulder and use the note-catcher to track their ideas. |
| 5 minutes | Wrap-Up Teachers say: “Uh-oh, I think something is happening to our |

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| | <p>time machine! I think it's breaking! It's 1858 and Seneca Village has disappeared. Look over there! There are construction workers who are building Central Park. Now we're moving through the 1860s and those construction workers are hard at work. Oh, now it's 1876! The construction is done! You can see the full park! Wow, but the time machine keeps moving forward...1900...1920...look at all those trees that are growing bigger and bigger. They're building roads through the park and people are traveling in their horse-drawn carriages across the park. Some people go to see the theatre in the park. It's 1970 and the mayor is working hard to make the park even nicer. It's 2000 now and there are construction workers restoring some parts of the park. The time is really flying now! It's the present day! Whew, we made it. In our next lesson, we'll get to share about some of the things we saw and characters we met today."</p> |
| <p>POST-FIELD TRIP</p> | |
| <p>Materials</p> <ul style="list-style-type: none"> ● Letter-writing paper ● Pencils | |
| <p>Timing</p> | <p>Plans</p> |
| <p>10 minutes</p> | <p>Field Trip Shares Students will share out some of their experiences from the field trip. Teachers can prompt: "What did you see? What did your character talk about?"</p> |
| <p>25 minutes</p> | <p>Write A Letter Students will write letters using what they learned and understand about Seneca Village. They can choose from three prompts:</p> <ol style="list-style-type: none"> 1. Write a letter to your character: What would you like your character, who lived in Seneca Village in 1857, to know about what New York is like now? 2. Write a letter to someone who doesn't know about Seneca Village (it might be the school principal or a friend): What was Seneca Village? Who lived in Seneca Village? What happened to Seneca Village? 3. Write a letter to the mayor: How and why should we honor Seneca Village? |
| <p>10 minutes</p> | <p>Letter Shares As a whole class, students can share their favorite sentence from their letter or share a summary of their letter.</p> |
| <p>Further Directions</p> <p>Students can think and talk about why folks who lived in Seneca Village were pushed from the land. What did this say about power? What happened to the name 'Seneca Village'?</p> | |

| Lesson Plan Week 24 | |
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| Materials | |
| <ul style="list-style-type: none"> • Interactive Word Wall Vocabulary Set 2 • Interactive Word Wall Symbol Key | |
| Timing | Plans |
| 10 minutes | Interactive Word Wall As a whole class, students will create sentences using the interactive word wall. When they create their sentence, they can share why they have created that sentence. Teachers can include words from vocabulary sets 1 and 2. |
| 15 minutes | Word Wall Reflection In their journals, students can consider the interactive word wall and respond to these prompts: <ul style="list-style-type: none"> • Are there any sentences you would change? • Are there any sentences you disagree with? • Are there any sentences you aren't sure about? • Pick one sentence and write about it (it doesn't have to be the one you wrote). |
| 10 minutes | Partner Talks With a partner, students will think about the guiding questions from last week and this week: How did power shift when colonizers came to 'America'? How do we see that shift in power in the names of people and places (then and now)? Students will write down their ideas in their journals. Teachers can prompt students to think about everything they have learned about Indigenous people in America, including the story of Sitting Bull and the Carlisle Indian School, and everything they have learned about places like Seneca Village. |
| 10 minutes | Discuss As a full class, students will share their ideas about how power shifted when colonizers came to 'America.' After sharing one idea from their discussion with their partners, teachers can ask: "How did Indigenous people have power? How did colonizers have power? How was this power related to names?" Students should understand that the existence of two names (specifically, colonizers' erasure of one name and replacement of it with another name) and the loss of language is connected to a loss of power for Indigenous people. |

Mini Unit 4: Names & Social Justice

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| <p>Unit Objectives</p> <ul style="list-style-type: none"> • Students will respond to diversity by building empathy, respect, understanding, and connection. (<i>LfJ</i>, Diversity) |
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- Students will recognize their own responsibility to stand up to exclusion, prejudice, and injustice. (*LfJ*, Action)
- Students will plan and carry out collective action against bias and injustice in the world and will evaluate what strategies are most effective. (*LfJ*, Action)
- Describe a historical event in a world community. (NYS K-8 SS Framework, C3)
- Identify situations in which social actions are required and suggest actions. (NYS K-8 SS Framework, F6)
- Describe a historical event in a world community. (NYS K-8 SS Framework, C3)
- Students will understand issues around equity and justice as they relate to naming practices in current and past socio-political and socio-cultural climates by engaging in conversations, examining texts, speaking with/interviewing experts.

Key Vocabulary & Definitions

Black Lives Matter: A movement started in 2013 after an innocent Black boy named Trayvon Martin was wrongly shot and killed by a police officer named George Zimmerman; #BlackLivesMatter fights injustice against Black people by educating people about racism, giving voices to Black people, and centering Black joy.

Justice: Making sure everyone is taken care of and treated respectfully.

Oppression: The harsh or cruel treatment of a person or group by people with power (like colonizers).

Power: Control over a place, person, or group.

Say Her Name: A movement started in 2014 to raise awareness of Black women who are victims of anti-Black hate and violence in the U.S.

Undefeated: A person or group of people that has never lost; a person or group of people that always wins or comes out strong.

Weeks 30-32: Critical Examination: Who has a name?

Guiding Questions Who has a name? Who does not have a name? Who does not have a name because their name has been taken away? Forgotten? Erased by the predominant/colonial culture? Who chooses a name that is respected by others? Who chooses a name that is rejected by others?

Objectives

- Students will define power and oppression.
- Students will consider names in the context of the Black Lives Matter and Say Her

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| <p>Name movements.</p> <ul style="list-style-type: none"> • Students will reflect on their learning and thinking related to the Black Lives Matter and Say Her Name movements. • Students will connect their social and emotional learning and responses to their content knowledge related to the specified social movements. • Students will reflect on who has a name that is respected or rejected by others by listening to a news clip and watching videos. • Students will identify some connections between names, naming, and identity as they relate to power dynamics and systemic oppression. | |
| <p>Lesson Plan Week 30</p> | |
| <p>Materials</p> <ul style="list-style-type: none"> • Journals • Pencils • Post-it notes • Chart paper • <i>The Undefeated</i> by Kwame Alexander & Kadir Nelson • ‘Afterword’ from <i>The Undefeated</i> (one copy per student) | |
| Timing | Plans |
| 10 minutes | <p>Define Power Teachers can say: “We have been talking a lot about Indigenous People. We learned about the ways that White colonizers came to Indigenous land and pushed the Indigenous people away. Take 5 minutes to write your own definition of ‘power’ in your journal. You can think about what you have learned about names to help you think about power. When you have finished, you can write your definition on a post-it note and put it on the chart labeled ‘Power.’”</p> <p>After students have finished adding their definitions to the chart, teachers can read the definitions out loud. They can ask students to summarize the main ideas on the chart. Using the main ideas, teachers can write one universal definition of power on the chart.</p> |
| 5 minutes | <p>Define Oppression Teachers can say: “When we have been talking about power, we have also been talking about a big word called oppression. I wonder what you know about this word?” Students can share some of their ideas. Some students might be unfamiliar with this word. Some students might hear ‘press’ within ‘oppression.’ Teachers might write the word on the board to give students a visual representation. Teachers can write down students’ ideas and let students know that we will be thinking more about this word and what it means.</p> |
| 10 minutes | <p>Read-Aloud Read <i>The Undefeated</i>. Before reading the book, teachers can ask: “What does it mean to be undefeated?” Students might say:</p> <ul style="list-style-type: none"> • My basketball team is undefeated this year. We won every game. |

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| | <ul style="list-style-type: none"> ● It means you always win. <p>Then teachers can tell students to pay special attention to the words and the pictures in this book. What do students notice about the pictures? How do the words make them feel? Then teachers should read the book all the way through. As students listen, some students might record their thinking in their reading notebooks.</p> |
| 5 minutes | <p>Check-in Teachers can say: “This book brought up a lot of important and sometimes sad or confusing parts of history. Let’s take a moment to check in with ourselves and with each other. We are going to go around the circle three times. The first time we go around, we will say one word to describe how we are feeling. The second time we go around, we will say one noticing from the book. The third time we go around, we will share one wondering about the book.” Teachers can go first to model and then pass the share around the circle. Teachers can jot down students’ responses to each round on a clipboard.</p> |
| 10 minutes | <p>Afterword Teachers give each student a copy of the ‘Afterword.’ Students will read it silently and independently. As they read, students can circle one word that stood out to them and highlight one sentence that stood out to them. In their journals, students can write one sentence for why they chose their word and one sentence for why they chose their sentence. They can use the sentence starters:</p> <ul style="list-style-type: none"> ● I chose this word/sentence because... ● This word/sentence reminds me... ● This word/sentence makes me feel... |
| 10 minutes | <p>Discuss Teachers can read aloud the second paragraph of the ‘Afterword’: “I wanted to establish from the very beginning that much of what I’m talking about in this poem, so much of American history, has been forgotten, left out of the textbooks, and that to truly know who we are as a country, we have to accept and embrace all of our woes and wonders.” Ask: “What do you think Kwame Alexander is saying in this paragraph in your own words?” Students might say:</p> <ul style="list-style-type: none"> ● People don’t remember all of the things that happened in history, they only remember some things. ● Textbooks leave out some parts of history. <p>Teachers can move this discussion further by asking, “What names do you remember in this book? What do you notice about those names?” If students do not refer to ‘The Undeclared’ as a name, teachers can ask, “Do you think ‘The Undeclared’ is a name? Who do you think it refers to? Is it one person or a lot of people?” If they do mention ‘The Undeclared’ as a name, teachers can ask, “What kind of a name is that? What does it mean to have a name like ‘The Undeclared’?” Guide students to understand that a name like ‘The Undeclared’ suggests that, despite challenges, Black people will not give up and will keep fighting</p> |

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| | for their rights, including their right to live and thrive. Tell students that we will continue to think about the names that we know and the names that we don't know and how that relates to power and oppression. |
| <p>Further Directions</p> <ul style="list-style-type: none"> • Continue defining ‘oppression.’ Start each class when engaging with this mini-unit of the Name Curriculum by asking students to reflect on the previous lesson and how their learning helps them understand what ‘oppression’ means. • In small groups of three to four students, assign each group a different spread from <i>The Undeclared</i>. In their groups, students will discuss what their spread shows (what they see) and what it evokes (what they feel or what they are thinking about). In particular, students should think about what names are important in their spread and how the name relates to power and oppression. For example, a name like ‘The Undeclared’ stands up against colonialism and marginalization. As a continuation of this section of the study, students should move into small jigsaw groups (of three to four people) with each student representing a different spread. While each jigsaw group of three or four students will not cover the entire book, it will give students an opportunity to draw out larger takeaways about names from the book by offering them a chance to compare their own spread with others. • Start book clubs (groups of 3) for <i>My Name is Maria Isabel</i> by Alma Flor Ada. Students will meet 3 times (ch. 1-3, ch. 4-6, ch. 7-10). Students will rotate book club roles (summarizer: keep track of the main plot points; word detective: choose 4-6 words that are the most important words to the story—they might be unfamiliar or familiar words—and write why each word is important in this story; wonderer: create 3-5 discussion questions and facilitate a discussion for each question). | |
| <p>Lesson Plan Week 31</p> | |
| <p>Materials</p> <ul style="list-style-type: none"> • Names and Oppression Note-Catcher • Pencils • Journals • Before Rosa Parks (All Things Considered) • Toni Morrison (PBS) & Toni Morrison Timeline (PBS) • Bayard Rustin (Rustin) | |
| Timing | Plans |
| 5 minutes | Define Power & Oppression Review, discuss, and update the definitions of ‘power’ and ‘oppression.’ |
| 5 minutes | Stations Intro Teachers say: “Last week, we read <i>The Undeclared</i> by Kwame Alexander. We thought about how some stories don’t get told and sometimes we don’t know people’s names because their stories are not told. Today we are going to work in stations. At each station, we will learn about someone whose name has been changed, forgotten, or erased |

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| | from places like history books. As you learn about each person, think about why they changed their name, why their name was changed, or why someone else would want to leave their name out of a history book. You can use this organizer to take notes.” |
| 30 minutes | <p>Stations Students will spend 10 minutes at each station. The stations are:</p> <ol style="list-style-type: none"> 1. Claudette Colvin <ol style="list-style-type: none"> a. Have you heard about a person named Rosa Parks? What do you know about her? Have you heard about a person named Claudette Colvin? Why not? 2. Toni Morrison <ol style="list-style-type: none"> a. Did you ever hear of a writer named Toni Morrison? Did you know when she was born her name was Chloe Ardelia Wollof? Why do you think she changed her name? What do you think of that? 3. Bayard Rustin <ol style="list-style-type: none"> a. Have you ever heard of Dr. Martin Luther King, Jr. and the March on Washington? Did you know the March on Washington was actually organized by Bayard Rustin? Bayard Rustin was black and gay. Why do you think you have heard of Dr. Martin Luther King, Jr. and the March on Washington but not Bayard Rustin? |
| 5 minutes | <p>Journal Students will briefly jot down some ideas in their journal in response to the questions:</p> <ul style="list-style-type: none"> ● Who has a name that is used, respected, and remembered by others? What kinds of identities do people with names that are used, respected, and remembered have? Why? ● Who has a name that is ignored, changed, or forgotten by others? What kinds of identities do people with names that are ignored, changed, or forgotten have? Why? |
| Lesson Plan Week 32 Day 1 | |
| <p>Materials</p> <ul style="list-style-type: none"> ● Post-it notes ● Pencils ● Chart paper ● Say Her Name reading ● Four Years of #SayHerName | |
| Timing | Plans |
| 5 minutes | <p>Post-It Chart Using their reflections from the previous week, students will write one post-it for “who has a name that is used, respected, and remembered by others” and one post-it for “who has a name that is ignored, changed, or forgotten by others.” They will put their post-its on</p> |

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| | the respective charts. Teachers can read the responses aloud. |
| 9 minutes | <p>Discuss Teachers say: “When we read <i>The Undefeated</i>, Alexander wrote in the Afterword that Black Lives Matter. Have you ever heard anyone say this before? (Students can give a silent thumb signal). What does ‘Black Lives Matter’ mean?” Students might say:</p> <ul style="list-style-type: none"> ● Black people are important and their lives are important ● I went to a BLM march last year. It’s about making life equal for White people and Black people. ● <i>Students might wonder whether all lives matter -- teachers can prompt students to think about which lives have mattered historically by referring to some of the individuals and peoples we have been learning about. Did their lives matter to the people in power?</i> <p>Teachers can clarify: “The Black Lives Matter movement started in 2013 after an innocent Black boy named Trayvon Martin was shot and killed by a man named George Zimmerman. Trayvon Martin hadn’t done anything wrong but Zimmerman was prejudiced against Black people. Black Lives Matter fights injustice against Black people by educating people about racism, giving voices to Black people, and centering Black joy. I wonder what you all think of that.” Teachers can give students a moment to process and reflect.</p> |
| 10 minutes | <p>Check-in After letting students reflect for a moment, teachers can say: “Sometimes talking about race and racism can bring up a lot of feelings for people. We are going to do several circle check-ins today. Right now, we will go around the circle twice. The first time, we will say one word to describe how we’re feeling. The second time, we will share either something we are thinking about or something we are wondering—something we want to understand better or know more about.” The teacher can go first to model and then track the circle as students share.</p> |
| 10 minutes | <p>Say Her Name Video Before watching the video, introduce the Say Her Name movement. Teachers say: “We have been talking a lot about the Black Lives Matter movement that started after the shooting of Trayvon Martin. You might have also heard the names Mike Brown, Eric Garner, Tamir Rice, or George Floyd. These men were also killed by police officers. You might notice that all of these names are names of Black men. [Here, teachers might comment briefly on how we talk about gender in the classroom and emphasize that you cannot know someone’s gender without asking them]. Some other people noticed this too, but they knew that there were other Black people, specifically women, like Aiyana Stanley-Jones, Rekia Boyd, and Mya Hall, who were also killed by the police but whose names were not as well known as the men. They thought it wasn’t right or fair that no one remembered the names of the women,</p> |

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| | <p>who were just as important as the men, who were killed by the police, so they decided to start a movement called Say Her Name. The Say Her Name movement shows Black women’s experiences of police violence in order to make the fight against racial injustice more gender-inclusive and to show that all Black lives are important and should be loved, respected, and remembered. We are going to watch a video now about the Say Her Name movement.”</p> <p>Let students know that the video is 4 minutes long. Before watching, tell students that this video shows really brief footage of Black women being hurt and sometimes killed by other people. Students should feel comfortable to opt out of watching. Provide opportunities for students to process their emotions at their own pace privately, with teachers, with the class, or with other resources. Make sure students know about the resources available to them at the school. Then, watch ‘Four Years of #SayHerName’ from the African American Policy Forum.</p> <p>Pause at 2:31. Teachers ask: “What do you think Rhanda Dormeus means when she says, ‘Most of us don’t know we are being suppressed and those that speak out against it are the most endangered?’”</p> <p>After watching the video, pause for a minute to let students process the video. As they process, they can prepare for the upcoming circle check-in by writing down one word about how they are feeling and one wondering they are having in their journals.</p> |
| 10 minutes | <p>Check-in The purpose of this next circle check-in is to guide teachers to support students moving forward. For this check-in, tell students, “Just like last time, we will go around two times for this circle check-in. The first time, we will share one word about how you are feeling. The second time, we will share either something we are thinking about or something we are wondering.” Teachers can record wonderings from the second circle on chart paper. For this check-in, the teacher can ask if a student is ready to go first and students can continue going around the circle from there.</p> |
| 1 minute | <p>Wrap-Up Teachers can let students know that we will be talking more about Say Her Name, the fight for racial justice, and names during the next class. Teachers should also reiterate the resources available to students as they process their emotions (including teachers and school counselors).</p> |
| <p>Lesson Plan Week 32 Day 2</p> | |
| <p>Materials</p> <ul style="list-style-type: none"> ● Journals | |

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| <ul style="list-style-type: none"> ● Pencils ● Say Her Name: How the Fight for Racial Justice Can Be More Inclusive of Black Women | |
| 5 minutes | Partner Reflection Teachers say: “Last time we started talking about the Black Lives Matter movement and the Say Her Name movement. Turn to a partner and share one thing that has stuck with you from our last lesson and one thing that is on your mind today.” |
| 5 minutes | Partner Reflection Shares As a full class, students can share either one thought about the last lesson or one thing they are thinking about today. |
| 10 minutes | <p>Listen Teachers can say: “Today we are going to listen to a news clip called ‘Say Her Name: How the Fight for Racial Justice Can Be More Inclusive of Black Women.’ The focus of our unit is on who has a name that is remembered and respected. As you listen, think about why this movement is called Say Her Name.”</p> <p>Listen to ‘Say Her Name: How the Fight for Racial Justice Can Be More Inclusive of Black Women’ on NPR. Pause the clip when Kimberlé Crenshaw says, “If we can say their names, we can know more about their stories” (01:16). Ask students: “What do you think about that?” Students might say:</p> <ul style="list-style-type: none"> ● If we use their names, we are treating them more like real people with their own stories. ● Saying a person’s name helps get attention from the news so that more people will know their name. ● There are so many people who get hurt that it’s easy to forget who they all are but saying their names helps us remember them better. |
| 15 minutes | Journal Teachers say: “After listening to this news clip, why do you think the movement is called Say Her Name? How does this clip help you understand who has a name that is respected by others and who has a name that is rejected by others?” Teachers can also put these questions on the board as students respond in their journals. |
| 10 minutes | Journal Shares As a full class, students can share one sentence that they wrote in their journals or a summary of what they wrote about. Finish the class by emphasizing that calling the movement ‘Say Her Name’ reminds people that Black women, specifically, should always be loved, respected, and remembered because they are people too. |

Guiding Questions Why are names important when it comes to social justice and equity? What can we do to create more equity in our community around names?

Objectives

- Students will reflect on the interconnectedness of major themes, concepts, and topics from the Name Curriculum.
- Students will choose topics for their final projects, conduct research, create drafts of their projects, edit their projects, and, finally, present their projects.
- Students will organize information in a logical and cohesive manner.

Note: The lesson plans in these weeks focus on students' research projects. Teachers might adjust the timeline depending on how frequently they have social studies lessons. The lesson plans here are suggestions.

Lesson Plan Week 33 Lesson 1

Materials

- Journals
- Pencils
- [Interactive Word Wall Vocabulary Set 3](#)
- [Interactive Word Wall Symbol Key](#)
- [List of Research Topics](#)
- [Project Planning Sheet](#)

| Timing | Plans |
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| 10 minutes | Interactive Word Wall This third interactive word wall will be conducted much like the first two. Teachers can include the vocabulary sets from the prior word walls as well. |
| 5 minutes | Journal Students will write their interactive word wall sentence in their journals. Then they will write a paragraph that explains why they created that sentence, what it means, and why they believe it is true or respond to one of the prompts from prior word wall reflections. |
| 5 minutes | Intro Teachers can say: “We have spent all year talking about how names are important to identity and social justice. And guess what?! Even though we talked about names all year long, there is so much more that we could talk about! There are people whose names we haven’t said yet, and groups of people whose names we haven’t said, and places whose names we haven’t said. For the next three weeks, you will have a chance to learn more about a person, a group of people, or a place whose name has been erased, changed, or forgotten. As you learn more about your topic, you will create a project. You can choose to do this project by yourself or with one other person. The project might be something that you write—an essay, a story, or a report—or something you create—a piece of art, a podcast, or a video—or it might be something else. |

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| 20 minutes | Project Proposals Give each student a list of possible people, groups, or places that they might research. Students will take this time to look through the list and circle the topics they might be interested in researching. When they have gone through the list and circled their preferences, teachers can provide them with a Project Planning sheet. Students will come up with two potential project plans, including who they might research and what questions they have. |
| 5 minutes | Wrap Up Teachers can tell students that they will look through the project plans and provide students with feedback on their proposals. In the next several lessons, students will refine their proposals and begin their research. |
| <p>Further Directions</p> <p>Teachers can work with students individually to confirm their research topics and clarify a project plan, including a timeline for breaking down and completing different components of the project.</p> | |
| <p>Lesson Plan Week 33 Lesson 2</p> <p><i>This lesson plan assumes that students have already confirmed their research topics with teachers. If possible, this lesson could take place in the library or media room.</i></p> | |
| <p>Materials</p> <ul style="list-style-type: none"> ● Research Organizer ● Journals ● Pencils | |
| Timing | Plans |
| 5 minutes | Intro Teachers say: “Today we will be doing research on our topics. You can use your journal and this graphic organizer to take notes as you research.” Teachers will provide students with relevant articles, stories, books, and websites. Students can also use search tools provided by the school’s librarian or resource teacher to find additional resources. |
| 5 minutes | Model Research Teachers will model some research techniques for students. Using the research topic of a student who will need extra support, teachers will model how they read an article and highlight only the most important parts. They might ask students to raise a hand and help them with the highlighting (“Should I highlight this whole paragraph or just this sentence?”). They will also model note-taking. They might ask students: “Should I write this whole paragraph in my notes or only part of it? Which part?” Teachers can call on students to offer suggestions. Lastly, teachers can model how they might organize their notes. Do all of the notes go into a bulleted list or are there headers within the notes? |

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| | Teachers might make headers for important moments or events in the person's life, different names that the person has, and ideas about why their name/s is/are significant. |
| 30 minutes | Research Students work individually or in their partnerships to conduct research on their topics. Teachers should circulate the room and check in with students as they conduct research. |
| 5 minutes | Wrap-Up Teachers can offer students a preview of the timeline moving forward. Students may need additional time to conduct research in class or they may be ready to organize their research and begin creating their projects. |
| Further Directions | |
| Students should continue their research and wrap it up on Week 34 Day 1. Students might find times outside of the typical Name Curriculum periods to complete their research. | |
| Lesson Plan Week 34 Day 2 | |
| <i>This lesson plan assumes that students have completed most of their research.</i> | |
| Materials | |
| <ul style="list-style-type: none"> ● Project materials ● Index cards ● Pencils | |
| 10 minutes | Intro Teachers can tell students that they will begin organizing their research and drafting their projects today. Teachers can model strategies for organizing and drafting a project by grouping information together in a sample project and talking through what an audience should know in the beginning (who is the person?), middle (what did they do?), and end (why is it important to know their name?). |
| 30 minutes | Project Creation Students work individually or in their partnerships to begin organizing their information and creating their projects. Students might do their project creation at different stations with one type of project (such as writing, art, podcasts, etc.) at each station. As teachers circulate through the stations, they are able to talk with students creating similar projects as a group. This might also offer opportunities for students who are working independently to collaborate on ideas or ask questions and provide feedback to peers. |
| 5 minutes | Wrap Up Students write one question or challenge and one success they are having related to their project on an index card. Teachers collect the index cards and let students know they will read through the index cards and provide feedback. Teachers can also provide students with an updated timeline of the project moving forward. |

Further Directions

Students should continue working on their projects and finish them on Week 35 Day 1. Students might find times outside of the typical Name Curriculum periods to complete their projects.

Lesson Plan Week 35 Day 2

This lesson plan assumes that students have completed their projects and should take place at the end of the week. Before this final lesson, which consists of students sharing their final projects with families and the school community in a Name Project Exhibition, teachers should share a letter with families and other classrooms inviting them to join the class.

Students will share their projects with each other prior to this lesson. When they share with each other, teachers can talk about strategies for sharing information with others (such as how loudly and clearly to speak and what information to provide).

Before the Name Project Exhibition, teachers can help students write an introduction for the visitors as a class. Students might pre-record the introduction to play as a video for visitors or they might provide a live introduction. The introduction should let visitors know:

- *Why did students create these projects?*
- *How did students create these projects?*
- *Why are these projects important? What should visitors understand about names in order to understand and appreciate these projects?*

Materials

- Final Name Projects

| Timing | Plans |
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| 5 minutes | Welcome Teachers can welcome family and community members to the Name Project Exhibition. They might give visitors a layout of the exhibition. Then teachers can play the introduction video or students can offer the live introduction. Finally, teachers can give each visitor three post-it notes and a pencil. As visitors explore the exhibition, they can write down one triangle (three things that they learned), one square (one thing that ‘squares’ with their thinking, or sits well with them), and one circle (one thing that is ‘circling’ in their head, or something that they are wondering). They can put their post-it notes on chart paper posted on a wall by teachers. |
| 30 minutes | Name Project Exhibition As visitors walk around, they can fill out their post-it notes and place them on the chart paper. Students will stay near their projects and talk to visitors about their projects. |
| 5 minutes | Wrap-Up Teachers and students can thank visitors for coming to the Name Project Exhibition. |

Further Directions

Students can write a final reflection on the Name Curriculum and on their final projects. In their final reflections, students should consider:

- Why are names important?
- Why is my name important?
- Who has a name that is respected by others? Who has a name that is rejected by others?
- One thing I wish everyone knew about names is...
- One thing I am still wondering about names is...

Then, students will share the reflection that is most important to them with the whole class. Students can choose whether they would like to read one sentence that they wrote or summarize an idea that they wrote.

Curriculum Resources

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Applications

With an understanding of the vitality and power of names as they relate to social justice, activism, and human rights, the relevance of my proposed Name Curriculum becomes apparent. The curriculum aims to support students in understanding the importance of names and in feeling that they are a respected and important part of the classroom, school, and world communities. In broad terms, the Name Curriculum will offer third graders multiple avenues for exploring the

significance of naming and the importance of their own names. Students read literature that explores the power of names and naming, ranging from picture books such as *The Undeclared* written by Kwame Alexander and illustrated by Kadir Nelson and *The Name Jar* by Yangsook Choi. Students will also have opportunities to engage in different art projects, write poems, and share stories about their names. For the Name Stories portion of the curriculum, students will interview their family about a name the student holds and help their family prepare a story about their name to share with the class. In a culminating project at the end of the year, students will focus on one individual, group, or place with a unique name story to deepen their understanding of the interrelationships between equity, justice, naming, and identity. Throughout the curriculum, when I refer to students' names, I specifically mean any name a student holds. I aim to affirm a chosen name, a nickname, or any name a student uses to refer to themselves as a valid name.

This original, interdisciplinary curriculum for third-grade students is based in themes of social justice and grounded in principles of social and emotional learning. The curriculum prioritizes discussions, integrated and multimodal learning, and culminating projects over traditional forms of learning such as worksheets and standardized tests. Lesson plans might center a read-aloud about names and bullying, ask children to reflect on their own experiences with their names, invite students to rotate through stations to learn about historically marginalized figures and groups, or bring a class on a field trip to a local region with a significant name story. Teachers have the latitude to incorporate individuals, groups, and places relevant to their school's geographic location. The lesson plans build upon each other and work in conjunction with one another to promote students' understanding of the relationships between names, naming, and identity. In particular, students come away from this curriculum with

thoughtful reflections on and continuing curiosities about equity and justice related to naming practices in current and past socio-political and socio-cultural climates.

The Name Curriculum is a yearlong curriculum made up of four mini-units. Each mini unit lasts between four to six weeks with two lessons, each averaging 45 minutes, every week. I have outlined one lesson per week in the curriculum and occasionally include ideas for continuing a lesson. However, I have left it to teachers, who are most familiar with their students, to determine how to most effectively engage students in a second Name Curriculum period each week. In addition to the outlined curriculum, I encourage teachers to weave the themes from the curriculum into their daily classroom practices. In some classrooms, this might look like teachers greeting students in the classroom by name each morning. In other classrooms, it may involve teachers greeting students by name, incorporating themes and principles from the curriculum into their daily lesson plans, and creating and implementing additional lesson plans using the additional resources provided or outside resources during the weeks between mini units.

I recognize the demands of individual schools and school systems that could impact teachers' ability to fully implement this curriculum in various ways. While designed to be taught across the full year, this curriculum could be condensed. Teachers might choose to teach a stand-alone mini unit that aligns with pre-existing curricula or utilize individual lesson plans throughout the year. I intend for this curriculum to be taught as a social studies curriculum and as such, it should be taught during a social studies period. However, lessons could also be incorporated into reading, writing, and social emotional learning curricula and periods, as well as morning meetings and read-alouds.

I envisioned this curriculum for an Integrated Co-Teaching (ICT) classroom with learners that have unique backgrounds and needs. I've included scaffolding and differentiation

throughout the curriculum and I've modeled the curriculum using a Universal Design for Learning (UDL) framework. At the center of this framework are engagement, representation, and action and expression. This framework ensures that all learners can access the content of the lessons and participate in meaningful and challenging learning opportunities (CAST). Teachers who have a high-needs setting requiring additional support may consider breaking lessons down so that each lesson plan takes place over the course of two periods. Teachers should also consult the school's available resources such as paraprofessionals, language resource teachers, and the staff involved in students' Individualized Education Programs (IEPs) and 504 plans to ensure each child's needs are fully supported throughout this curriculum.

Although I wrote this curriculum with a racially diverse student population in mind, this curriculum remains vital in racially homogenous populations as well. Even within these homogenous groups, there can still exist great diversity among ethnicity, socioeconomic status, gender, or religion, to name a few. Teachers can continue to use this curriculum to explore and teach about diversity and equity. In particular, teachers who teach in predominantly White institutions should not discredit this curriculum. Rather, they should use it as an opportunity to “[equip] White students to participate more actively in conversations about racial justice” (Eakins, para. 15, 2020). By speaking proactively with all children about racial justice, they have opportunities to develop individual and group identities that recognize, resist, and dismantle socially constructed power dynamics and racism (Derman-Sparks et al., 2011). Teachers should draw on the Black Lives Matter guiding principles such as restorative justice, empathy, and loving engagement to approach the Name Curriculum regardless of the student population.

It is important to note that the Name Curriculum includes exploration of complex and emotional topics such as genocide, oppression, and racism. These topics can evoke deep and

often complicated responses in teachers and students alike. The structure of the curriculum moves from a focus on self and community in the first half of the year and into specific instances of genocide and murder in the second half of the year. This structure aims to ensure that the classroom community builds trust, empathy, and openness as the year progresses. In the most provocative lesson plans, I have included moments for teachers and students to check in with themselves and one another. However, teachers should also make themselves available to students as a resource throughout the year and alert students to other resources available at the school, such as a school psychologist or counselor. Teachers should also communicate with families, who are included in the curriculum, about the content of the curriculum and the support available for students and families from the school over the course of the year. Furthermore, students and teachers should create and adhere to responsive and responsible community agreements throughout the year. These student-directed agreements might include making space for all voices, uplifting all identities, and listening to others with an empathic and open mind. Because of the complicated and emotionally-charged themes, maintaining an engaged, supportive, and responsive community is vital to the success of this curriculum.

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Appendix

Books Included in the Curriculum

A Boy Called Slow by Joseph Bruchac and Rocco Baviera (Illustrator)
Chrysanthemum by Kevin Henkes
The Name Jar by Yangsook Choi
The Undefeated by Kwame Alexander and Kadir Nelson (Illustrator)
Your Name Is A Song by Jamilah Thompkins-Bigelow

Additional Books

A Long Walk to Water by Linda Sue Park
Alma and How She Got Her Name by Juana Martinez-Neal
Esperanza Rising by Pam Muñoz Ryan
I Am Jazz by Jessica Herthel, Jazz Jennings, and Shelagh McNicholas (Illustrator)
My Name Is Maria Isabel by Alma Ada Flor
Marisol McDonald Doesn't Match by Monica Brown and Sara Palacios (Illustrator)
Seeker by William Nicholson (Book one of *The Noble Warriors*)
Thao by Thao Lam
The Best Part of Me by Wendy Ewald
The Dreamer by Pam Muñoz Ryan and Peter Sis (Illustrator)
When Kayla Was Kyle by Amy Fabrikant and Jennifer Levine (Illustrator)
When My Name Was Keoko by Linda Sue Park

Further Reading on Names

[March 13, 2020: Breonna Taylor Shot and Killed by Louisville Police](#)
[The 'Say Her Name' Movement Started for a Reason: We Forget Black Women Are Killed by Police](#) by Precious Fondren
[These Names Matter](#) (Instagram account)
['To All the Girls With Heavy Names'](#) by Elisabet Vasquez
[Maya Angelou's Name Story](#)

Seneca Village Resources

[Discover Seneca Village](#)
[Seneca Village Project](#)
[Seneca Village Signs](#)
[New York Historical Society: Seneca Village](#)
[Central Park: The Story of Seneca Village](#)
[Central Park: The Rediscovery and Research of Seneca Village](#)

[Central Park: How to Engage with the History of Seneca Village](#)

[Central Park: Uncovering the Stories of Seneca Village](#)

[New York City and the Path to Freedom: Landmarks Associated with Abolitionist & Underground Railroad History](#)

Alternate Field Trip Resources

[Armenian Genocide Virtual Field Trip](#)

[Ellis Island Virtual Field Trip](#)

Anti-Racist Resources for Educators

[Black Lives Matter at School](#)

[Black Lives Matter Guiding 13 Principles](#)

[Cult of Pedagogy](#)

[D.C. Area Educators for Social Justice](#)

[Learning for Justice](#)

[National Museum of African American History & Culture](#)

[The 1619 Project](#) by the New York Times

[Zinn Education Project](#)

Curricular Outline and Materials

Adapt materials as needed to differentiate for students.

| Section | Mini Unit | Week | Materials | Page |
|---------------------------------------------------------------|------------------------------------------------|-------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Our Names, Our Selves | 1 | | | |
| | Mini Unit 1: Our Names | 2 | <i>Your Name Is A Song</i> | |
| | | 3 | <i>Chrysanthemum</i> | |
| | | 4 - 6 | Name Stories Invitation & Assignment Description | 91 |
| | | 7 | <i>The Name Jar</i> | |
| | 8 - 12 | | | |
| | Mini Unit 2: Names, Culture & Community | 13 | Two Names, Two Worlds | |
| | | 14 | Interactive Word Wall Symbol Key; Interactive Word Wall Set 1 | 92; 93 |
| | | 15 | Name Interview Organizer; Differentiated Name Interview Organizer | 94; 95 |
| | | 16 | Name Stations Organizer | 96 |
| | 17 - 18 | | | |
| | MIDYEAR | | | |
| Cultural Identity / Names in Historical & Current | 19 | | | |
| | Mini Unit 3: Names & Native Americans | 20 | Map of Indigenous Nations on Turtle Island; Sitting Bull video; Sitting Bull Note-Catcher | 97 |
| | | 21 | <i>A Note to Readers from An Indigenous Peoples' History of the United States for Young People</i> ; Carlisle Indian School ; @indigenouswomenhike Instagram highlight ; Indigenous | 98 |

| | | | | | |
|--------------------------------|----------------------------------------------------|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|--|
| Sociopolitical Contexts | | | History Stations Notecatcher | | |
| | | 22 | | | |
| | | 23 | Interactive Maps and Timeline ; Seneca Village Guide for Educators ; Seneca Village History Slideshow ; Seneca Village: The Williams Family Legacy ; Field Trip Note-Catcher | 99; 100 | |
| | | 24 | Interactive Word Wall Symbol Key ; Interactive Word Wall Set 2 | 92; 104 | |
| | 25 - 29 | | | | |
| | Mini Unit 4: Names & Social Justice | 30 | <i>The Undefeated</i> ; ‘Afterword’ from <i>The Undefeated</i> | | |
| | | 31 | Before Rosa Parks ; Toni Morrison ; Toni Morrison Timeline ; Bayard Rustin ; Names and Oppression Note-Catcher | 105 | |
| | | 32 | Say Her Name reading ; Four Years of #SayHerName ; Say Her Name: How the Fight for Racial Justice Can Be More Inclusive of Black Women | | |
| | | 33 | Interactive Word Wall Symbol Key ; Interactive Word Wall Set 3 ; List of Research Topics ; Project Planning Sheet | 92; 108; 109; 111 | |
| | | 34 | Research Organizer | 112 | |
| | | 35 | | | |
| | 36 | | | | |

Name Stories Invitation & Assignment Description

Dear Families,

Third graders have been making connections between names, naming, and identity. At the heart of our Name Study, students are thinking about equity and inclusion and are building a trusting and safe classroom community. In the coming weeks, we will be starting a part of our Name Study called Name Stories. Our hope is that the Name Stories will offer an opportunity to highlight and celebrate the diversity of stories and voices in our classroom. Students will interview a home grown-up about any story related to their name that families feel comfortable sharing in school. Then, families will come into our classroom to share the Name Story. You might share a story about:

- A first, middle, or last name
- A family connection to the name
- A nickname
- Choosing a name
- Changing a name
- Or more!

Please look out for a Name Stories sign-up sheet in your emails. If you are unable to make it at one of the times listed, please be in touch so we can find an alternate day or time. Families can also send a video of their Name Story share if they are unable to come into the classroom.

Feel free to contact us with any questions that arise. We look forward to hearing the Name Stories!

Interactive Word Wall Symbol Key

| Symbol | Meaning |
|--------|--------------------------------------------------|
| → | “Leads to” |
| ↔ | “Is connected to” |
| ← | “Leads to” |
| + | “And”; “Plus”; “Added to” |
| - | “Without”; “Minus” |
| = | “Is”; “Equals”; “Is the same as” |
| ≠ | “Is not”; “Does not equal”; “Is not the same as” |

Interactive Word Wall Vocabulary Set 1

| Words | Loose Definitions⁸ |
|--------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Name (2x) | Any name a person claims as their own, including (but not limited to) first names, middle names, last names, chosen names, nicknames, or other names |
| Nickname | An abbreviated name or a name used and accepted in certain contexts or by certain people |
| Belonging | Being included in a group or place; having an affinity for a group or place |
| Identity | Who someone is; the parts of a person that make them uniquely who they are |
| Family | Chosen family, genetic family, lawful family, any definition of 'family' with which individuals feel comfortable and by which individuals feel affirmed |
| Diversity | Having different backgrounds (racial, cultural, socioeconomic, linguistic, religious, sexuality, gender, ethnic, etc.), experiences, perspectives, and interests |
| Empathy | Being able to understand and share feelings with other people |
| Bullying | Hurting or being mean to someone else over and over again |
| Love | Care; affection; pleasure |
| Culture | The customs, values, arts, beliefs, and ways of life of a group of people |

⁸ Prior to each interactive word wall, students might come up with their own definitions for the vocabulary words. The ones provided are potential definitions.

Name Interview Organizer

| Speaker's Name | Connection Write something that you knew about already or a connection you have to the speaker. | Surprise Write something that surprised you or something you didn't know before. | Wondering Write something you are wondering or a question you have. |
|-----------------------|-----------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------|
| | | | |
| | | | |
| | | | |

Differentiated Name Interview Organizer

Use this organizer for students who need more space to write. For each speaker, have them use a new organizer.

| | |
|---------------------------------------------------------------------------------------------------------------|--|
| Speaker's Name | |
| Connection Write something that you knew about already or a connection you have to the speaker. | |
| Surprise Write something that surprised you or something you didn't know before. | |
| Wondering Write something you are wondering or a question you have. | |

Name Stations Organizer

Station: _____

What did you learn?

What does it make you think about?

Station: _____

What did you learn?

What does it make you think about?

Station: _____

What did you learn?

What does it make you think about?

Sitting Bull Note-Catcher

| Sitting Bull Note-Catcher | |
|----------------------------------|------------------------------------|
| Cause | Effect |
| What did colonizers do? | What happened to the Lakota Sioux? |
| What did Sitting Bull do? | What happened to the Lakota Sioux? |

Indigenous History Stations Note-Catcher

| Indigenous History Stations Note-Catcher | |
|------------------------------------------|----------|
| Name: | Station: |
| Something I learned is... | |
| Something that surprised me is... | |
| Something I'm wondering is... | |

Interactive Maps and Timeline

[Mannahatta Map](#)[Seneca Village Map](#)[Manhattan Map](#)

Field Trip Note-Catcher

Seneca Village, 1831: Get Your Bearings

Take a walk around. What do you see? What do the buildings look like? Who's around? What are they doing? Write or draw what you see below.

Seneca Village Artifact Images

Seneca Village 1831: Follow A Character

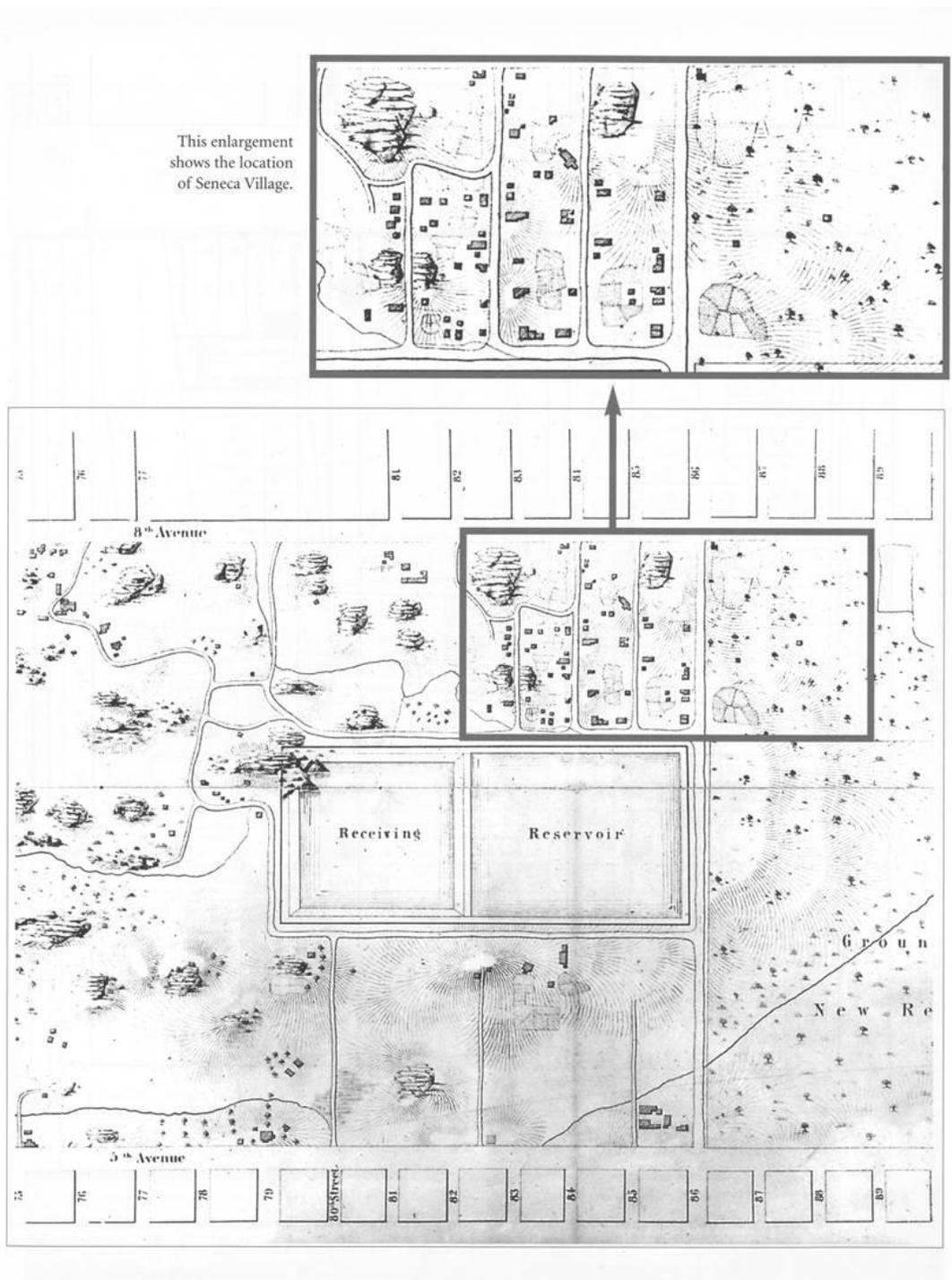
Pick an imaginary person you see and follow them around for the day. What do they say? Where do they go? What do they do? Who are they with? Remember, you are invisible so your person can't see you but you can see them. Write and draw what you see below.

Seneca Village, 1857: Tap A Character

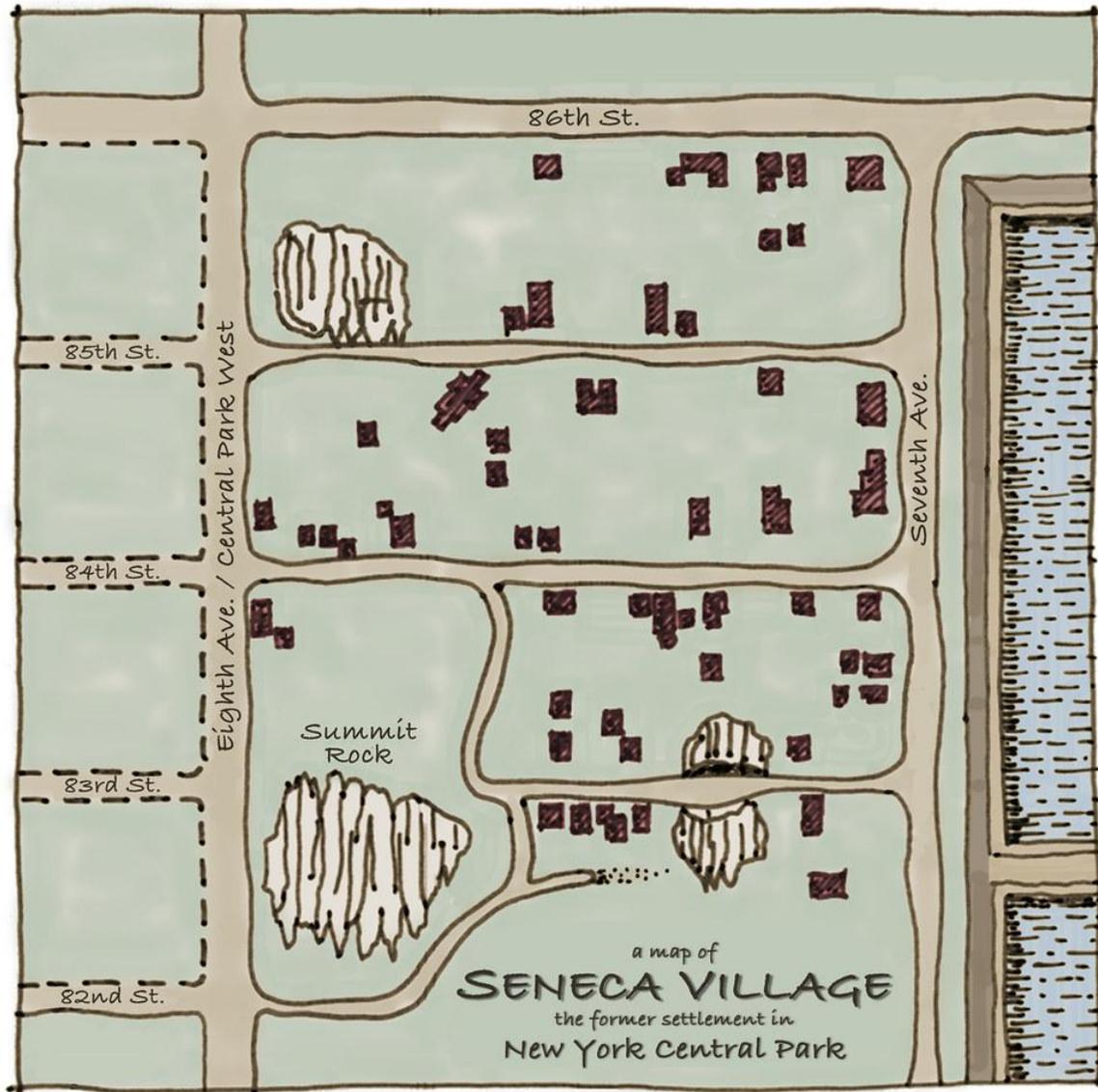
Pick an imaginary person you see living in Seneca Village and tap them on the shoulder. What questions do you have for them? What responses might they have for you? Write down your conversation below.

Seneca Village Map Zoomed Out

This enlargement shows the location of Seneca Village.



Seneca Village Map Zoomed In



Interactive Word Wall Vocabulary Set 2

| Words⁹ | Loose Definitions |
|--------------------------|----------------------------------------------------------------------------------------------------------------------------------------|
| Power | Control over a place, person, or group |
| Colonization | A process in which outsiders take control over the indigenous people of a place and their land without their consent or agreement |
| Indigenous | Originating from a certain place; native |
| Give | Transfer something from the possession of one place, person, or group to another |
| Take | Remove something from a place, person, or group |
| Land | A part of the earth's surface marked by boundaries |
| Home | One's place of origin; one's place of comfort; where one lives |
| Mannahatta | The island on which the Lenape people lived, now called Manhattan |
| Manhattan | The land formerly known as Mannahatta |
| Seneca Village | An all-Black community from 1825 until 1857, when the residents were kicked out by White politicians so they could create Central Park |

⁹ The words from Set 1 can be included with the words from Set 2 for this Interactive Word Wall.

Names and Oppression Note-Catcher

Station: Claudette Colvin

Station: Claudette Colvin**Your name:** _____**Complete this section before you listen to the newsclip.**

- 1. Have you ever heard of Rosa Parks before? What do you know about her?**

- 2. Have you ever heard of Claudette Colvin before? What do you know about her?**

Now listen to the newsclip. After listening to the newsclip, respond to the questions below.

- 1. Who was Claudette Colvin?**

- 2. Why do you think some people have heard about Rosa Parks but not Claudette Colvin?**

- 3. What is one take-away you have about names?**

Station: Toni Morrison

Station: Toni Morrison

Your name: _____

Complete this section before you watch the video.

- 1. Have you ever heard of Toni Morrison before? What do you know about her?**

Now watch the video. After watching, respond to the questions below.

- 4. Who was Chloe Ardelia Wollof?**

- 5. Why did Chloe Ardelia Wollof change her name?**

- 6. What is one take-away you have about names?**

Station: Bayard Rustin

Station: Bayard Rustin

Your name: _____

Complete this section before you read the article.

- 1. Have you ever heard of Dr. Martin Luther King, Jr. before? What do you know about him?**
- 2. Have you ever heard of the March on Washington? What have you heard?**

Now read the article. After reading, respond to the questions below.

- 7. Who was Bayard Rustin?**
- 8. Why do you think you have heard of Dr. King but not Bayard Rustin?**
- 9. What is one take-away you have about names?**

Interactive Word Wall Vocabulary Set 3

| Words ¹⁰ | Loose Definitions |
|---------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Justice | Making sure everyone is taken care of and treated respectfully |
| Equity | Recognizing that different people have different needs and acting to meet each individual's needs |
| Community | A group of people with a shared experience (such as living in the same place or having a common interest or identity) |
| Oppressed | A person or group that is treated in a harsh and cruel way by people with power (like colonizers) |
| Marginalized | A person or group that is pushed aside and made to seem insignificant by people with power (like colonizers) |
| Undefeated | One that has never lost; one that always wins or comes out strong |
| Erasure | Removing or forgetting (often on purpose) an event, person, group of people, or place |
| Dehumanization | A process of making a person or group of people seem less human or not human at all |
| #BlackLivesMatter | A movement started in 2013 after an innocent Black boy named Trayvon Martin was wrongly shot and killed by a police officer named George Zimmerman; #BlackLivesMatter fights injustice against Black people by educating people about racism, giving voices to Black people, and centering Black joy |
| #SayHerName | A movement started in 2014 to raise awareness of Black women who are victims of anti-Black hate and violence in the U.S. |

¹⁰ Include vocabulary words from Sets 1 and 2 in this third Interactive Word Wall. Some of the class's definitions for words from prior word walls may have shifted or changed altogether as students' understandings have deepened.

List of Research Topics

Name: _____

Circle, check, highlight, or star your top 3 choices. You may choose all three from the first list or choose two from the first list and one from the second list.

| List of Potential Topics (Choose up to 3) | |
|------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Toni Morrison</p> <ul style="list-style-type: none"> • Black author | <p>George Eliot</p> <ul style="list-style-type: none"> • Author and woman |
| <p>Bayard Rustin</p> <ul style="list-style-type: none"> • Civil rights activist | <p>Breonna Taylor</p> <ul style="list-style-type: none"> • #SayHerName |
| <p>Claudette Colvin</p> <ul style="list-style-type: none"> • Civil rights activist | <p>Malcolm X</p> <ul style="list-style-type: none"> • Prominent Black leader and figure in the Nation of Islam |
| <p>Maya Angelou</p> <ul style="list-style-type: none"> • Black author | <p>Autumn Peltier</p> <ul style="list-style-type: none"> • Environmental activist |
| <p>Sitting Bull</p> <ul style="list-style-type: none"> • Lakota Sioux Leader | <p>Mari Copeny</p> <ul style="list-style-type: none"> • Environmental activist |
| <p>Pablo Neruda</p> <ul style="list-style-type: none"> • Chilean poet | <p>Anthony Ray Hinton</p> <ul style="list-style-type: none"> • Writer and activist who was formerly in prison |
| <p>Marsha P. Johnson</p> <ul style="list-style-type: none"> • Trans rights activist | <p>Zadie Smith</p> <ul style="list-style-type: none"> • Black author |
| <p>Dr. Henry Anonymous</p> <ul style="list-style-type: none"> • Queer rights activist | <p>Ma'Khia Bryant</p> <ul style="list-style-type: none"> • #SayHerName |
| <p>bell hooks</p> <ul style="list-style-type: none"> • Black author and poet | <p>These Names Matter</p> <ul style="list-style-type: none"> • Explore this page on Instagram and choose one person to research |
| <p>Duke Ellington</p> <ul style="list-style-type: none"> • Black musician | |

List of Potential Topics Extension (Choose no more than 1)

Lenape

- Native Americans who lived on the land now known as New York

Hutus & Tutsis

- Tribes in Rwanda

Mannahatta

- The land now called Manhattan

Seneca Village

- The land now part of Central Park

Turtle Island

- The land now called North America

Ellis Island

- What happened to the names of the people who came to America through Ellis Island?

Armenian Genocide

- What happened to the names of Armenians during the genocide?

The Holocaust

- What happened to the names of people who were taken as prisoners during the Holocaust?

The U.S. Prison System

- What happens to the names of people who are in prison?

Other: _____

Notes:

Project Planning Sheet

| | |
|------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|
| Name of Research Topic #1 (first choice): | Two possible research questions (put a ☆ next to your favorite): 1. _____ _____? 2. _____ _____? |
| Name of Research Topic #2 (second choice): | Two possible research questions (put a ☆ next to your favorite): 1. _____ _____? 2. _____ _____? |
| Two ideas for your final project presentation (ex: podcast, creative writing, newspaper article, other) 1. _____ 2. _____ | |
| What questions do you have for teachers? | |

Research Organizer

Name of research topic:

Research question:

History of research topic:

Connections to names and naming: