

FIELD TRIP GUIDE

Plimoth Plantation is committed to helping students have exciting, informative and thought provoking experiences at our museum. The following preparatory materials include information on planning a field trip, preparing students, and interacting with the museum's exhibits.

These articles are excerpted from the museum's award-winning publication **The Plimoth Plantation Field Guide to Field Trips**. To purchase a copy, go to our Online Museum Shop at <http://www.plimoth.org/shop>.

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AN INTRODUCTION TO PLIMOTH PLANTATION

Plimoth Plantation is a living history museum that re-creates in great detail the daily life of the native Wampanoag and the English colonists, and explores the lives of two distinctly different cultures from the 17th century. It is a museum of people and culture, rather than one of objects.

In this country, there has been a diversity of cultures for hundreds of years. Through dynamic glimpses of Native People and English colonists, Plimoth Plantation offers an understanding of how two particular groups affected each other. From role players to modern-day staff, and from re-created 17th-century settings to traditional exhibits, the museum uses a wide variety of techniques to connect modern visitors with people and

events of the past. In all of our programs, we are committed to presenting history from multiple perspectives and exploring the complex issues surrounding the contact between the two cultures.

Our private, non-profit museum includes Hobbamock's Homesite, *Mayflower II*, the 1627 Pilgrim Village, the Crafts Center, the Nye Barn, and the Henry Hornblower II Visitor Center (including galleries, classrooms, and function facilities).

The Past is like a Foreign Country

Visiting Plimoth Plantation is much like visiting a foreign country – or two! The 17th-century ways of life portrayed here are very different from how we live today. Because of this, the museum asks its visitors to approach their visit with the same open mind and interest in learning about other people and cultures, and with the same respect and curiosity they would have were they guests in a foreign land. As when abroad, it is best to put aside preconceived notions and assumptions.

You will get the most out of your visit by observing exhibits carefully and asking thoughtful questions of the staff. Take this opportunity to consider the complex relationship between the English colonists and the Native People. This will help you avoid the stereotypes and oversimplifications that have often colored popular beliefs about the "Pilgrims and Indians."

TEACHING ABOUT THE PILGRIMS AND WAMPAOAG WITH RESPECT AND SENSITIVITY

When studying about 17th-century Plymouth or visiting Plimoth Plantation, students will encounter two cultures that are probably quite unfamiliar to them. Teachers can help students by preparing them to approach the colonists and native Wampanoag with curiosity and an open mind.

But students can't begin to move beyond a surface impression of these or other cultures, until they accept the equality and worth of people who may be very different from themselves. People from other cultures, both past and present, are not just "us" in funny clothes. A culture is a distinct group bound by shared customs, languages, arts and behaviors.

The challenge for educators is to help students recognize their own cultural biases and to avoid judging others by their own standards. It can be especially challenging to respect cultures of the past, since we tend to feel superior to "primitive" people.

Sensitivity is acting with respect. When encountering other cultures, it is our responsibility to be polite and respectful as we get to know the people of that culture. While we can endeavor to learn and have empathy for cultures other than our own, we

can never know what it is like to be them. It is considered disrespectful by the Wampanoag to dress as they do or to re-create their ceremonial activities. Doing so implies a simplistic and one-dimensional view of what makes up the Wampanoag culture. Once students learn to be respectful, they can begin to identify and value perspectives other than their own. By better understanding the people of 17th-century Patuxet and Plymouth, students can begin to see how each group's cultural ways determined their actions and, ultimately, the course of history in New England. This more thoughtful approach will help students avoid the stereotypes and superficial judgements, which could lead to insensitive and hurtful behavior on Plimoth Plantation's sites.

Cultures at Plimoth Plantation

When studying Plymouth Colony in the classroom or preparing for a field trip, we urge you not to study only the “Pilgrims.” The story of the English colonists and the Wampanoag in the 17th century involves the oppression of one group of people by another. Native People today are still feeling the impact of this imposition. By considering only the struggles and courage of the colonists, students may not realize the devastating effect colonization had on the Wampanoag.

Plimoth Plantation strives to present the events of 17th-century Plymouth from many perspectives – not just the Wampanoag and colonists' perspectives, but those of individuals within these groups. In doing so, we hope museum visitors can begin to see why people of the past made the decisions they did. Rather than merely judging the choices made by the colonists or Wampanoag as right or wrong, we hope visitors will try to understand why the decisions were made.

Before students can begin to appreciate why the colonists and Wampanoag might have thought and acted as they did, they need to confront the assumptions and misinformation that have influenced our view of these two cultures. They need to realize, for instance, that the English colonists did not wear buckles on their shoes and hats and that they did not believe in religious toleration. They should also recognize the inappropriateness of stereotyping Native People by war whoops or by considering them super-human or sub-human.

Preparing your Students

1. Approaching cultures

Culture and cultural bias.

Before studying other cultures, it is often helpful for students to identify aspects of their own culture and those of their classmates. This can help them realize that they too are part of a culture which has its own biases and ideas about right and wrong.

Diversity.

Encourage students to respect and appreciate diversity.

Cultural stereotypes.

Define stereotypes for students. Discuss cultural stereotypes and consider how such stereotypes could be offensive and hurtful to the culture they supposedly represent.

Stereotypes about the past.

Students tend to think of the past as a simple, more primitive time. People of the past are often perceived as simple and quaint. Help students see that though they lacked the technology of today, they had their own technology and were experts at living in their particular areas using available resources.

2. Assessing what students know

What do students think they know?

Before beginning to talk specifically about Plymouth Colony, it is useful to assess what students think they know. Brainstorm a list of things they think they know about the colonists, the Wampanoag and early Plymouth Colony.

Where do their assumptions come from?

Discuss where these ideas and assumptions might come from.

Changing their minds.

Make students aware that as they learn new things they may find some of their assumptions and ideas changing.

3. Gathering information.

What do students want to know?

Have students draft a list of questions they would like answered.

Research.

Students can gather information from a variety of sources, including books (see the annotated bibliographies for books we recommend), and Plimoth Plantation's web site (www.plimoth.org). To help keep students from oversimplifying events and points of view, encourage them to use multiple sources, including primary sources (if appropriate). Have them consider whether a particular viewpoint might be representative of everyone in a group, or just a few.

Visiting Plimoth Plantation.

Visiting Plimoth Plantation is like visiting a foreign country. Students are immersed in the two cultures and can see the two ways of life side by side. The environment is rich with sights, smells and sounds. Students can gather information best by observing carefully and asking questions. Students should remember to act respectfully when they meet our staff members.

In the 1627 Pilgrim Village and on *Mayflower II* they will meet people who are playing the roles of colonists. The Native People that students will meet on Hobbamock's Homesite are not playing roles. They are Native People. When they talk about the 17th century they are talking about their ancestors, about their family. Because of this, students should be especially respectful. Please refer to the descriptions of each site in this Field Guide for guidance on asking questions.

4. Reassessment and review

After their research has been completed, have students review the list of things they knew before they began their exploration. Have any of the students' ideas changed? Can

students identify what makes these old ideas invalid. Were they examples of oversimplifications, generalizations, or stereotypes?

VOCABULARY

The English Colonists

Oddly enough, the English colonists did not specifically label themselves in the letters, books and documents they wrote. Sometimes they refer to themselves as ‘**Planters**,’ (settlers and farmers) as distinguished from the ‘Adventurers’ (men who financed the colony.) Over the years, though, they have come to be known by many titles. It is important to note that NONE of the following names were titles that the English colonists used to describe themselves. Please keep this in mind when you talk to the role players in the 1627 Pilgrim Village and on board *Mayflower II*.

Pilgrim: The Plymouth settlers did not refer to themselves as ‘Pilgrims.’ This title comes from a famous passage in William Bradford's writings, "...and they knew they were pilgrims." Bradford used ‘pilgrim’ in the general sense of traveler or someone on a religious quest. However, around 1800 the name came to be widely associated with the Plymouth colonists.

The term ‘pilgrim’ is confusing since it can refer to all the Plymouth colonists generally, *Mayflower* passengers specifically or only to the Separatists. Generally, Plimoth Plantation uses ‘English colonists’ when referring to the whole group, rather than ‘pilgrim.’

Saints: Today the term saint is often used to refer to the Plymouth colonists who had separated from the Church of England. Although 17th-century English people did use the term saint to refer to one of God’s ‘chosen’ people, the English at Plymouth did not use it as a title to refer to themselves.

Strangers: The term ‘stranger’ is often used today to describe the Plymouth colonists who remained loyal to the Church of England. In his chronicle of early Plymouth Colony, William Bradford did write of the people who were not part of the Leiden congregation as ‘strangers.’ This only meant that they were people that they did not know.

Separatists: In the 1620s, this term was a derogatory label for a religious reform movement in the English church. Today, it is a term commonly used by historians to define the members of non-conformist churches who separated from the Church of England.

Puritan: Like ‘Separatist,’ ‘Puritan’ has a different connotation in the 17th century from what we understand today. To a 17th-century Englishman, this term was derogatory, referring to religious reformers who felt the Church of England needed ‘purifying’ from

within. However, modern historians use it to define a different branch of reformers in the English church.

The Native People

Native People: On this North American continent there are numerous Native Nations that still live on their homelands in spite of the coming of colonists and others from Europe. Using the description "Native People" is more respectful to them than the word "Indian."

Wampanoag: Eastern People or People of the First Light. In a general sense, the Native People who for thousands of years before the coming of the Europeans inhabited the territory now recognized as southeastern Massachusetts and eastern Rhode Island. The word Wampanoag was not used by the Plymouth colonists. The Native People identified themselves by the names of the land areas where they lived or by the name of their leader or sachem. For example Patuxet means "Place of the Little Falls."

PLANNING YOUR FIELD TRIP

Your field trip to Plimoth Plantation is self-guided.

Choose a Focus: Decide how the field trip will fit into your studies, then choose a focus and plan activities. (See Focusing the Field Trip)

Visit the museum: A visit will help you decide what you want your students to see and to plan a route and timetable.

Chaperones: One chaperone for every ten students is required. Try to schedule enough chaperones so that you are free to move among and oversee the groups.

Dress: Much of the museum is outdoors. Advise students and chaperones to dress for the weather and to wear comfortable shoes.

Museum Rules: Make students aware of museum rules.

Confirmation: You will receive a confirmation by mail. It is your ticket. Bring it with you on your field trip.

Lunch: Your group may eat lunch in the Picnic Pavilion or wherever there is room. If the pavilion is not available and it is not picnic weather, please ask a staff member for indoor lunch options. Fast food service is available in the Visitor Center.

Shopping: The museum has several shops, including the new and improved Children's Shop. If your group plans to shop, please allow at least 20 minutes and remind students that tax does apply.

PREPARING CHAPERONES

Well-prepared and enthusiastic chaperones are key to the success of your field trip. Plan to meet with chaperones in advance to go over the logistics and goals of the field trip.

Remind chaperones that they will be acting as teaching assistants and let them know how they can best help students achieve their field trip objectives. The *Chaperone Guide* below has been designed to help chaperones understand and be prepared for their responsibilities on the field trip. Please copy the guide and distribute it to chaperones early on the day of your trip. In addition to the *Chaperone Guide*, chaperones should also be given:

- A list of the students for whom they are responsible
- A schedule for the day, which includes arrival, lunch, and departure times and places
- Notification of what to do in case of an emergency
- A copy of student instructions and materials

FOCUSING THE FIELD TRIP

Museums can often be overwhelming and confusing to unprepared students. For their visit to be meaningful and productive, students need a focus or framework around which to organize and process the vast amount of information they will encounter. They also need to be introduced to the special skills necessary for acquiring and organizing information in a museum setting.

A focused field trip has a specific theme, purpose and outcome and is supported by classroom preparation and follow-up. It concentrates on a few specific areas in the museum, rather than pushing students to see everything. Students on a focused field trip gain motivation by becoming active participants in their museum learning experience. They also gain a feeling of security and control over the unfamiliar museum environment through their various activities. When students are thus prepared and equipped, a field trip becomes a vehicle for illumination and clarity rather than confusion.

A field trip to Plimoth Plantation can be more than an opportunity to acquire new information. A thoughtfully planned field trip can help students develop and practice new perceptual skills and can help change attitudes and prejudices.

When you begin preparing for your field trip, consider the following questions:

1. What is the study objective or focus and where does the field trip fit into the unit?
2. How will information be collected and recorded at the museum?
3. How will information be processed and shared back in the classroom?

The Focus

The focus is the framework or theme around which the entire field trip experience is constructed. If possible, involve students in selecting the focus. You may choose to have the whole class share the same focus and seek the same information or the class may share the same focus but seek information on different aspects of the focus.

Plimoth Plantation tells the history of the interaction between the Wampanoag and the English colonists. These two cultures were distinctly different in the 1600s. When

selecting and exploring your focus, we encourage you and your students to consider both cultures rather than one culture in isolation. The following are suggestions for focusing your Plimoth Plantation field trip experience:

The Story of Plymouth Colony: From the English and Wampanoag points of view.

The People: Who are the people in this area in the 1600s? What makes them different from each other? How are they similar?

A Child's Life: Find out what Wampanoag children and English children did for chores around their homes. What did they do for fun and how were they treated if they misbehaved?

Topics: Explore specific topics such as: foodways, clothing, trade, family life or houses.

Material Culture: e.g. clothing, houses, cooking tools, farming tools, baskets.

Crafts/Technology: e.g. house building, clothing construction, pottery, food preservation, gardening.

Issues: e.g. relationship with parents, women's roles, career choices, cultural assimilation.

Choices: Did young people in the 17th century face the same choices faced by young people today?

Immigration Stories: Compare the immigration experience of the English colonists to that of other immigrants, including immigrants of today.

Indigenous Stories: Discuss people from another continent coming to force people off their land and to impose a foreign way of life upon them.

Myths/Stereotypes: What are commonly held beliefs about the Wampanoag and the English colonists? Are these preconceptions true?

How Museums Work: What is the role of a museum? What different jobs do people in museums do? What are some different ways of learning in museums?

Collecting and Recording Information

At Plimoth Plantation students are faced with a dizzying amount of information presented in a variety of ways. Students should know in advance what kind of information to look for (from their focus) and know how to acquire it. Using the list below, discuss the ways in which information can be acquired. Have students decide which methods could best draw forth the information they need. Then, from the second list, have them choose the best ways of recording this information.

Ways of collecting information at Plimoth Plantation:

- observing
- listening
- smelling
- touching (with permission)
- asking questions
- discussing or conversing
- reading exhibit labels
- studying objects and artifacts
- testing thoughts and theories

- participating in an activity (with permission of museum staff)

Ways of saving/recording information

- memory
- jotting down notes
- sketching, drawing pictures
- photographs
- audio tape
- video tape
- questionnaires

Thoughts on using prepared questions

Carefully thought out, well-prepared questions can be a wonderful tool for focusing students on a field trip. They can guide children and help them start looking, experiencing and interacting. However, care should be taken that they do not limit children when their natural curiosity takes over. The search for answers can turn into a competitive treasure hunt whose emphasis is on completing a list of questions rather than experiencing the museum. The following tips for using prepared questions should help you make the most of this tool.

- Have students develop their own questions based on their particular focus or interest.
- Remind students that the purpose of using prepared questions is to initiate interaction between them and museum personnel or exhibits, as well as to help them gather facts.
- Have students write down answers or notes only after they have left the exhibit area or the person they were speaking with.
- Rather than providing answer spaces underneath each question, have students use blank sheets of paper to jot down notes that they will later have time to formulate into complete answers.
- Have students seek answers to the same question at a variety of museum sites and from different people at each of these sites.
- Devise questions that require students to process information, rather than simply repeat the question to a museum employee. (e.g. "How are the English and Wampanoag views on marriage different and similar?")
- Encourage students to ask spontaneous questions.
- Encourage students to develop probing follow-up questions; to ask how and why in addition to what.
- Have students put their name and the school's name on their paper so that it may be returned if lost.

Processing and sharing information

An important part of a field trip (or any learning situation) is the processing or organizing of information that takes place following the experience. Quiet time to reflect upon what they have experienced should be provided as soon as possible after the trip. You may

wish students to share their findings with the rest of the class. This can be done in a variety of ways including:

- discussion or debate
- oral reports
- essays, stories or poems
- role playing
- dramas or skits
- art projects
- a classroom exhibit, newsletter or newspaper about their field trip

FIELD TRIP PREPARATION AND FOLLOW-UP

Introduce the Concept of Museums

Discuss what museums are, what functions they fill, what different kinds of museums there are (including aquariums and zoos) and how museums do what they do. Are museums an important part of the community? Why or why not?

Introduce Plimoth Plantation

Share the brochures, maps and other visuals of Plimoth Plantation you may have with students. Have students discuss what they would like to see on their field trip. Make a bulletin board about the trip including visuals, museum vocabulary words and a calendar that can be used to count down the days to the field trip.

How to ask questions

Explain to students that Plimoth Plantation is a museum that tells the stories of two different and distinct cultures: the Wampanoag and the English colonists. By observing, listening, and asking questions during their visit, students can uncover these stories. Discuss what makes a good question with your students and have them think about questions they would like to ask.

To help them think about asking questions, have two students sit back to back. The first student holds an object in his or her lap. The second student must determine what the object is by asking a pre-determined number of questions. The first student can only answer direct questions (e.g. what color is it?). Afterward, discuss what kinds of questions elicited the best information.

Remind students that in the 1627 Pilgrim Village they will meet people who are living in the year 1627. They can ask these people who they are, about the objects they are using and the work they are doing. Also remind students that at Hobbamock's Homesite they will be asking questions of actual Native People who will speak in modern language.

Asking good questions

Discuss how to ask good questions. Choose a focus for your visit and have students come up with questions they would like answered. Encourage students to not only ask questions and listen for the answers, but to enter into conversations with museum staff.

Encourage students to ask probing "how" and "why" questions. If students are using question sheets, tell them not to be so concerned with getting specific answers that they forget to look around, be curious and enjoy their visit.

Stereotypes

Explain the concept of stereotypes to your students. Are there stereotypes associated with specific cultures? Discuss where these stereotypes may have come from and why they are offensive. During your field trip ask the staff at Hobbamock's Homesite about stereotypes associated with Native People. Before visiting the Pilgrim Village discuss stereotypes associated with the "Pilgrims." After visiting Plimoth Plantation's sites discuss which stereotypes were disproved.

Practice Perceptual Skills

Lead students in simple activities that introduce or strengthen the perceptual skills they will need to use at the museum. These skills include: observing, listening, describing, recording (e.g. note taking and sketching) and classifying.

An example of an exercise is to show children an object, then remove it and have them draw it from memory. Show it and remove it again, then give students an opportunity to add to their drawing. Repeat as many times as is appropriate. Students should notice that with time and concentration, they will recall more and more details.

Name Tags

During their field trip, children are required to wear nametags which include the name of their school (they don't have to have students' names on them). Have students make tags that relate to their focus or depict things they expect to see on their visit.

Code of Behavior

As a class, have students collectively decide which rules they will follow while on their field trip to Plimoth Plantation. Go over the museum's rules from the *Chaperone Guide* and include them in the list. Explain that following the museum's rules ensures that all visitors have a safe and enjoyable visit.

Classroom Exhibition

Make a classroom exhibition of sketches, drawings, or photographs made or taken during the field trip. Talk about the different kinds of exhibits at Plimoth Plantation: living history, costumed role playing, demonstration, Native staff in traditional dress and text-centered history exhibits. Have students decide which kind of exhibition would best convey what they researched and learned.

Students can create their own exhibition panels including descriptive text and graphics. Invite other classes to view the exhibition and have students available to discuss their exhibition and answer questions.

Field Trip Evaluation

Ask students to evaluate their field trip. What did they like best and least? Was it what they expected? Did they find the information they wanted? How could their trip have been better? We'd like hear students' comments too! You may send them to:

Guest Services, Plimoth Plantation,
P.O. Box 1620, Plymouth, MA 02362.

HOBBAMOCK'S (WAMPANOAG) HOMESITE

As a warrior of special status among the Wampanoag, Hobbamock was a trusted member of Massasoit's (Sachem Ousamequin) council. He was sent to live near the English at Patuxet (now called Plymouth) after the 1620 treaty with the colonists. While there, he acted as guide, interpreter and ambassador.

Hobbamock's Homesite is a re-creation of the home of Hobbamock and his family. Staff members here discuss and demonstrate Wampanoag culture of the 17th century and educate visitors about the present day Wampanoag Nation. On the site, Native staff dress in 17th-century Wampanoag clothing while non-Native staff members wear modern dress. At Hobbamock's Homesite, all of the staff speak from a modern perspective, unlike the role players you will encounter in other parts of the museum. This modern perspective enables them to make visitors aware of generalizations and stereotypes, and to inform them of issues and concerns that Wampanoag People face today.

Practical Considerations

- Allow at least 45 minutes for a thorough visit of Hobbamock's (Wampanoag) Homesite.
- Prepare children for this site by discussing stereotypes associated with Native People and why things like war whoops are offensive.
- Remind students that this site represents only one large family's residence.
- Please remind students that although Native People are still here, they do not live like this today.

Things to Do

- Notice the housing, gardens and observe the total area.
- Take a close look at objects of interest to you.
- Ask permission from a staff person before handling any objects or artifacts. Observe how these artifacts have been made.
- Be aware of sights, sounds, and scents as you experience the exhibit.

Background Information

- Wampanoag means Eastern People or People of the First Light.
- In the 17th century, Wampanoag territory extended from around Grafton, Massachusetts, over to Pembroke and down to the southeast corner of Rhode Island, including Cape Cod and the islands.
- The Wampanoag Nation was made up of about 60 villages or communities in the 17th century.

- Hobbamock was a member of the band of Wampanoag called Pokanoket. The Pokanoket lived near present-day Warren, Rhode Island.
- Although Hobbamock's Homesite was occupied year round, many Wampanoag families moved to villages or other inland residences in the winter.
- It is thought that the Pokanoket were willing to enter into a treaty of mutual protection with the English in order to gain strength against their adversaries, the Narragansett. From 1616 to 1618 the Wampanoag population had been greatly reduced in number by a sickness that swept across southeastern New England. The Narragansett were relatively unaffected.
- Since Hobbamock's Homesite represents a site with European contact, some European trade items (e.g. metal pots and knives, and clothing) can be seen.
- The long, bark covered house is called a *nushweety8* (nush weh t'oo), which means "house with three fires." The smaller, round house is called a *puttakaukan*.
- There are no role players at Hobbamock's Homesite. The Native staff has found most questions can be thoroughly and accurately answered in modern terms.
- All artifacts and clothing are carefully researched, hand constructed and maintained by the staff.

1627 PILGRIM VILLAGE

The 1627 Pilgrim Village is a partial re-creation of the colony built by the Plymouth colonists. When you enter the village you will be immersed in the year 1627—seven years after the arrival of *Mayflower* and a year of great change and uncertainty. Costumed role players portraying actual colonists share their accounts of the last six years, while recreating the rhythms of daily life in 17th-century New England. Although the year is 1627, the month and day will be the same as they are on the day you visit.

Practical Considerations

- Allow at least 1 1/2 hours for a thorough visit of the Pilgrim Village.
- Because the buildings are small, it is best to travel in groups of ten or less, each led by a chaperone.
- Please do not feed, touch, or tease the animals. Do not chase the chickens.
- If pressed for time, it is better to spend more time with a few characters or in a few areas, rather than rushing to see everything.
- The houses do not need to be visited in any particular order. If a house or area is crowded, visit another and return to the first house later.
- If you enter a house that is not staffed by a role player, students may carefully touch the objects they see.
- Because there are fewer role players than there were colonists in 1627, not all colonists are represented in the 1627 Pilgrim Village. The character you wish to meet may not be portrayed on the day you visit.
- You will probably not meet any Pilgrim children during your visit. The characters Sarah Morton, of the book *Sarah Morton's Day*, and Samuel Eaton, of *Samuel Eaton's Day*, are not portrayed in the Pilgrim Village.

- Questions about cameras, television, and other aspects of modern technology do not fit well with the strengths of our program, since these topics are simply beyond the colonists' frame of reference.

Asking Questions

Encourage your students to ask role players questions on all aspects of colonial life. As at *Mayflower II*, the role players speak in various 17th-century dialects, depending on where their character came from in England. Their goal is to convey the particular experience and point of view of that character as fully and accurately as possible. In order to represent colonial attitudes, they express many opinions that are contrary to modern views.

Especially with regard to religious, political, and ethnic toleration, students should be prepared to grapple with assumptions and prejudices typical of colonists who firmly believed in discrimination based on all three of these biases. Our modern concepts of equality and individual rights conflict sharply with 17th-century English assumptions about the inferior status of women, children, servants, Catholics, Jews, pagans and even the "wrong" sort of Protestants. Much can be learned about colonial prejudices against non-Christian Native Americans by comparing attitudes expressed in the Pilgrim Village and at Hobbamock's Homesite.

Some Questions You Might Ask

- "What are you doing, and why? How does it relate to other work you do?"
- "What goods, tools, and resources are important to the colony? How are they made or acquired?"
- "How are relations with the Native People?"
- "What do you think of other colonial efforts, say, by Dutch, French, or Spanish?"

Things to Do

- Take a moment to close your eyes and identify the many smells and sounds you are encountering. Do this periodically as you travel through the village.
- Have students imagine what it would be like to live in the Pilgrim Village. Where would their food come from? Their clothing? What might they do for work and for fun?
- Look for objects the colonists use in their daily lives. Identify their function and compare them to objects we use for the same purpose today.
- Compare attitudes of different colonists by questioning several people on a few topics that you find significant. What factors or patterns contribute to differences of opinion?

Background Information

- The site selected for the original Plymouth Colony in 1620 had previously been a Wampanoag community called Patuxet. The town was emptied in 1616 - 1618 when a plague of European origin swept down the East Coast.
- Almost half the colonists and many of the crewmembers died during their first winter (1620 - 1621) in New England.

- The re-created Pilgrim Village is not on the colony's original site. The original village was located about 2.5 miles to the north, the location of present-day Plymouth center.
- Today's re-created Pilgrim Village is smaller than the original village. It has about half the number of dwellings as were present in 1627.
- The fields and gardens are smaller representations of those of 1627.
- The animals in the village are rare and minor breeds of livestock which accurately represent those of 1627 Plymouth.
- All of Plimoth Plantation's costumes are thoroughly researched, constructed and maintained by museum staff.

MAYFLOWER II

Mayflower II is a full-scale reproduction of the type of ship that brought English colonists, popularly known as “Pilgrims,” to Plymouth in 1620. Constructed in England, and presented to the United States in 1957, she has since been in the care of Plimoth Plantation as a symbol of English and American cooperation during World War II. The museum's maritime artisans presently oversee a rigorous restoration and maintenance program to assure that this unique monument of colonial and post-colonial history is preserved for future generations.

Practical Considerations

- We suggest that you allow about 30 minutes for your visit to *Mayflower II*.
- *Mayflower II* is located 3 miles north (about 15 minutes) of Plimoth Plantation's main location.
- The ship's limited capacity makes it important for groups to arrive at their reserved time.
- Watch your footing. *Mayflower II*'s gangplanks and stairs are steep.
- Ropes and rigging, as well as the ship's bell and ladders, are only for the use of the crew.
- Public restrooms are located near *Mayflower II*.
- The museum's Waterfront Shop and the Of Plimoth Plantation Bookstore are located between *Mayflower II* and Plymouth Rock.

Asking Questions

The staff at *Mayflower II* use two very different methods to talk about the past. The maritime artisans, and some staff, work in modern clothes with shirts labeled CREW. They speak from a modern perspective. You can ask them not only about the 1620 crossing, but about *Mayflower II*'s construction and voyage, her renovations and future sailing plans, and about Plimoth Plantation's Maritime History programs.

By contrast, other staff dress in 17th-century costume and speak in 17th-century dialect. In order to represent colonial attitudes, they recognize only the timeframe of the 1620s, when no one believed in germs or gravity, and only madmen or heretics questioned that the earth was the center of the universe. Most surprising to visitors who imagine that

"Pilgrims" were all alike, is the great diversity of opinion amongst passengers and sailors. You can learn a lot about the controversies and prejudices of colonialism by asking questions about religious toleration and individual freedom. Do not expect a modern outlook.

Some Questions You Might Ask Role players at *Mayflower II*

- "Why did you come on this voyage? Did your friends and family back home approve?"
- "What's different about colonial life? "
- "Do you expect new forms of government or religion?"
- "How have your opinions about the New World and the Native People changed since you arrived here?"

Some Questions You Might Ask Modern-Day Staff *Mayflower II*

- "What were the biggest problems at sea? How do sailors and passengers get along with each other?"
- "What happened to *Mayflower* when she returned to England in 1621?"
- "Can *Mayflower II* really sail?"
- "What did the English think of the Native People in 1620?"

Things to Do

- Before boarding the ship, explore the dockside exhibit to learn about this region, the indigenous Native People, and the maritime background of the colony.
- Once aboard, look carefully at the living and working areas on the ship. What were conditions like for passengers and crew? Compare perspectives offered by staff in and out of costume.
- Ask the staff to explain how the ship was sailed. Find out about tools and techniques for navigation.
- As you come off the ship, there are more exhibits about the construction of *Mayflower II*, the 1957 voyage, and the maintenance and reconstruction program.

Background Information on the 1620 *Mayflower*:

- *Mayflower's* original destination was near the mouth of the Hudson River in present-day New York State, then considered the northern part of Virginia.
- The *Mayflower* carried 102 passengers and at least 18 crew members.
- Oceanus Hopkins was born at sea and Peregrine White was born while the ship was at Provincetown Harbor. (Oceanus, however, died within the first years of the colony.)
- One passenger and one crew member died at sea.
- The voyage lasted 66 days.
- The *Mayflower* combination, later called a compact, was formed because some passengers challenged the authority of the group's leaders (not the King's). The dissenters felt that without an English patent for the land, they should be free to do as they pleased.
- After their arrival in Plymouth Harbor, the passengers lived on the ship while common houses were constructed. They lived in these common houses until individual dwellings were built.

- The *Mayflower* remained in Plymouth during the winter, during which half the sailors and passengers died. She finally left New England on April 5, 1621.

Background Information on *Mayflower II*:

- *Mayflower II* is a reproduction of the original *Mayflower*. It was built by J.W.&A. Upham Ltd. in Brixham, Devon, England. She arrived in Plymouth Harbor June 13, 1957.
- On exhibit alongside *Mayflower II* are the shallop, a large work boat that was used for fishing and trading, and a smaller ship's boat.
- A mishoon, Wampanoag dugout canoe, is also on exhibit at *Mayflower II*.
- *Mayflower II's* colorful ornamentation and strapwork are based on depictions of period ships in English and Dutch paintings.
- *Mayflower II* is a seaworthy vessel and is periodically sailed.

THE CRAFTS CENTER

The Plymouth colonists imported many European goods that they could not produce in New England. The Crafts Center explores the manufacture of such goods as well as international trade relationships during the early 17th century. Students can ask questions of skilled artisans who demonstrate and discuss pottery, textile design, willow basketry, and joinery (the crafting of fine furniture and finish work). Nearby is an exhibit which includes original artifacts and explores the vital importance of trade to the colonists. Outside the Crafts Center is a 17th-century style wood-fired pottery kiln.

These artisans dress in modern clothing and speak from a modern perspective. They use traditional tools, techniques and materials to reproduce the goods that the Plymouth colonists imported from England.

Things to Do

- Explain to students that the word craft in the 17th century meant a job, profession or trade. What does the word craft signify today?
- Try to envision each craft as an entire process. Where did the raw materials come from? How was the finished product distributed and used?
- Discuss the idea of human production versus automated machine production, and look for evidence that the crafts exhibited were made by individuals. For example, though the potters make many of the same kind of object, each is slightly different.
- The Crafts Center produces many of the reproduction artifacts that are used in the Pilgrim Village. If you have already been to the village, look in the Crafts Center for some of the objects you saw. If you have yet to visit the Pilgrim Village, remember (or sketch) some of the objects from the Crafts Center so that you can look for them in the Pilgrim Village.

Practical Considerations

- Allow approximately 20 minutes for a thorough visit of the Crafts Center.

- Since the demonstration area can become crowded, it is best to move in smaller groups led by chaperones.
- The Crafts Center includes a museum shop which sells items made by the artisans, as well as books and objects relating to 17th-century crafts and trade.
- Over the seven-day week the artisans have a schedule of rotating weekends, thus all craft areas may not be in operation every day.
- Restrooms and water fountains are located near the Crafts Shop.

Crafts Center: Background Information

- The Plymouth colonists sent raw materials such as wood and furs back to England as a way of paying back their debt to their investors and obtaining manufactured goods. The colonists obtained furs by trading surplus corn to Native People who lived further north where the shorter growing season limited the growth of corn.
- All of the objects reproduced in the Crafts Center are thoroughly researched. Evidence comes from written sources including journals, letters, wills and inventories; objects surviving in museums and recovered archaeologically; and pictorial evidence from paintings and prints.
- The Crafts Center reproduces many of the artifacts used in the 1627 Pilgrim Village and on *Mayflower II*.
- By 1627, ships bearing supplies from England came about once a year.

PLIMOTH PLANTATION CHAPERONE GUIDE

Chaperones, boy are we glad to see YOU!
Here are some helpful reminders about your visit today...

You are responsible for your students and their behavior.

At Plimoth Plantation we have a **MANDATORY CHAPERONE POLICY**: you must be with your students at **all** times during your visit. This policy applies to student groups of **all** ages, including high school students.

Be sure your students are careful of Native stereotypes at Hobbamock's (Wampanoag) Homesite.

Please remember to monitor your students' behavior when they are talking with museum staff. This is especially important at *Hobbamock's Homesite* where all the staff they will meet are Native People. Many children are unaware that behavior like using war whoops or saying "How!" is disrespectful and offensive to Native People. Please remind your students that such behavior is not welcome at Plimoth Plantation.

Museum rules allow students to handle and examine objects on the museum's sites, as long as they are carefully supervised. **Do not allow** students to touch, feed or tease the animals or to chase the chickens.

Lost and found is located at the front desk in the Visitor Center.

Restrooms can be found near the front entrance of the Visitor Center, and close to the cafeteria. There are also facilities at the Crafts Center. At *Mayflower II* there are restroom facilities located on the Pier.

Food and drink are available for purchase at the Visitor Center. If your group brought lunch you are welcome to eat wherever there is room. In fair weather groups often picnic on the grass (your site map shows some great picnic areas). Although indoor seating is not guaranteed, in rainy or cold weather the Guest Services staff will make every effort to find an indoor location for you to enjoy your bag lunch.

Museum shops welcome school groups provided that students remain with their chaperones. We have a children's shop in our Visitor Center. There are also gift shops on the waterfront near *Mayflower II*.

In case of an emergency, such as an injury or a lost child, notify the nearest staff member, even if they are in costume.

And Finally—Have fun and learn something with us today! Ask a lot of questions of the staff you meet, and explore all that Plimoth Plantation has to offer. You will find some hints on asking questions and other fun activities for your group below.

Making the most of your Visit

Important Hints for asking Questions:

- In the 1627 Pilgrim Village, the people your group will meet are back in 1627! Please ask modern questions at other places in the museum.
- At Hobbamock's (Wampanoag) Homesite your group will be meeting modern-day Native People who are not back in the past—even though they are dressed in traditional Wampanoag clothing.

The following are some other fun ways to focus your students during their visit to the outdoor sites of the museum.

What's *that* used for?

Have students look for objects the English or Wampanoag used in their daily lives. Try to find out what these objects were used for, how they were made and compare them to objects we use for the same purpose today. If students have paper and pencil they can make a sketch of an object to show back at school.

Take a whiff of this!

Take a moment to have your students close their eyes and identify the many smells and sounds they are encountering. Do this periodically as you travel through the museum sites. How do the sounds and smells change at different places in the museum? Do you have those smells/sounds at home? Why or why not?

Learn to make some *really old* food!

At Hobbamock's (Wampanoag) Homesite, the 1627 Pilgrim Village or *Mayflower II* have your group find out how to make a common food item that people ate in the 17th century. Write down the ingredients and how it was made. How would you make it at home? Do you eat anything like it already?

Questions, comments or concerns, please contact kcurtin@plimoth.org or kvanwormer@plimoth.org or call (508) 746-1622 extension 8281.