

Corals and Climate Change

Village Role Playing Exercise: Chamorro Version

Overview:

Students play the role of villagers in traditional Pacific Island culture, working together to create a plan to efficiently and sustainably procure provisions from the environment.

Grade level:

7th – 12th

Materials:

- Poster paper (one for each group of 5-7 students) plus one more
- Colored pens or pencils
- Tape
- Images that can be taped onto poster sheets (fishponds, taro patches, walls, etc.)
- Name tags filled out with student roles

Time required:

35-45 min plus more for reflection



National Park Service
www.nps.gov/index.htm



Pacific Island Network & Monitoring Program
National Park Service
www.science.nature.nps.gov/im/units/pacn/



Integration & Application Network (IAN)
University of Maryland Center for Environmental Science
www.ian.umces.edu

Objectives

- Students will demonstrate cooperation by working together.
- Students will be able to describe some of the sources of food and building materials for the selected culture.
- Students will be able to compare and contrast the sustainability of ancient villages with our modern towns that use imported food and building materials.
- Students will demonstrate respect for the social structure in traditional villages.
- Students will be able to compare and contrast the social structure of traditional villages and towns today.

National Science Education Standards

9-12 Standard F: Science in Personal and Social Perspectives

- Natural Resources
- Science and Technology in Local, National, and Global Challenges

Exercise Summary

In traditional Pacific cultures, villages or family groups provided all the things its people required for survival. Traditional cultures also had rules and social roles that facilitated the correct use of resources and encouraged sustainable practices to ensure future availability of plants and animals for harvest. In this exercise, students are assigned roles in a traditional culture and work with their peers to provide food, water, and shelter for everyone in the village. Below is the Chamorro version of the exercise, which incorporates Chamorro traditions and vocabulary.

During ancient times in Guam, Chamorro villages were organized according to the value of inafa'maolek, or making life good for their family and society. This required mutual cooperation, support, and recognition of the collective interest. Each village is composed of several family clans. Each clan plans out the resources in their part of the village, then the Manma'gas (leaders) convene to discuss what each clan decided.

Procedure

1. Before class, draw a picture of the island. Divide the island into several clan sections, one for each group of students. Also draw the outline of each clan's land on a separate sheet of paper. Draw in features such as mountains, rivers and the ocean. Leave space on the side for the group to list what they need to survive in their clan's land. Leave space on the bottom to name their clan.
2. To begin the activity, introduce the Chamorro concept of Chenchule' which means reciprocity. The other major Chamorro value is inafa'maolek, which refers to interdependence and reflects that in a clan everyone must work together.
3. Divide class into clan groups of 5 to 7 students. Assign a role to each student.

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You can randomly assign roles or selectively choose what role to give to each student. Each clan should have one Matua (chief), two Acha'ot (middle class) and the remainder, Manachang (the lowest class).

4. Review the objectives of the game: Each group will
 - Name their clan.
 - List the resources they need to survive.
 - Draw the resources on the clan's land.
 - The Matua will create three rules to manage the village resources.
5. Review the social rules with the students:
 - Matua can only talk to with Acha'ot. Matua gets to decide on what kinds of food and materials are used in the village. The Matai decides on three rules for the clan's land.
 - Acha'ot can talk to the Manachang and the Matai. They must assist the Matua in drawing the clan's land.
 - Manachang can not talk to the Matua and they must follow all the rules established by the Matua.
6. Let each group work together for 20 minutes to design and draw their clan lands. Each group will have to discuss what they need, list the items, and then draw the items onto the picture. Groups need to consider where they will get resources to build their houses, cook food, grow food, raise animals, and make clothes.
7. After 20 minutes bring the groups together. Each Matua will present the picture of the clan's land and describe what resources they included and explain the three rules. Discuss if each clan's land contains everything necessary for the group to survive.
8. Lead a class discussion of the activity. Ask the students:
 - What happened?
 - How were decisions made?
 - Was the clan successful, was there food, water and shelter for everyone?
 - Was the Matua compassionate or mean-tempered?
 - What roles did you play and what was it like for you? Was it difficult to communicate?
 - If any group members not carry out their roles correctly, this can be discussed. In ancient times what would have happened if the Manachang did not follow the rules of the Matua?
9. Have the students write a reflection about their experience. Here are some ideas:
 - What would it feel like to be a chief or a commoner in ancient Guam and how would you have been treated?
 - How is the traditional Chamorro class structure similar to or different from today's society? Are the roles and responsibilities similar or different?
 - How did traditional Chamorro get all their resources? How did the people have to work together?
 - What would happen today if ships stopped bringing in food and we had to produce everything we eat, wear or use on the island? Do you have grandparents who still know how to farm or fish? Can you ask them to teach you?
 - How can we protect the cultural knowledge and archeological resources of Guam's past?

Additional Resources

- Information on Chamorro culture: <http://guampedia.com/category/chamorro-culture/>
- Northern Mariana Islands Council for the Humanities: <http://www.nmihumanities.org/resdttl.asp?resID=6&navID=5>

Village Role Playing Exercise: Chamorro Glossary of Terms

Traditional Chamorro Social Roles

- Matua: highest class
- Acha'ot: middle class
- Manachang: lowest class

Typical Food Sources

- Ābas: Guava tree
- Āfok: Lime tree
- Dāgu: Yam
- Kamuti: Sweet potato
- Suni: Taro
- Lānka: Jackfruit.
- Niyok: Coconut
- Pi'ao: Bamboo.
- Suni: Taro.
- Tupu: Sugar cane.
- Ayuyu: coconut crab
- Haggan: Green Sea Turtle
- Guihan: fish
- Babui: pig
- Mānnok: chicken
- Mahongngang: lobster
- Lā'on: Sea urchin
- Nosnos: Squid; cuttlefish.
- Ngānga': Duck (fowl).
- Pānglao: Crab (generic term)
- Nāsa: Fish trap. Movable trap, usually made from chicken wire and wooden posts or bamboo strips.
- Okkodon panglao: Crab trap. For land crabs.
- Putot: Mortar and pestle, used to pound herbs into pulp.
- Bongbong: Bamboo container to hold liquids

Typical Building Sources

- Sāguāle': Thatched house; usually made with karisu.
- Nupi: Vine used for lashing in building houses.
- Paipai: Hardwood tree used for building materials.
- Ābaka: Type of plant used to make rope.
- Ifit: Tree with a very heavy and hard wood resembling black walnut in color
- Nipa: Palm that grows by the river that is very good for making thatch
- Āhaga: Hardwood tree used for building materials.
- Kafu: Pandanus tree. Leaves are used for weaving.