

Wrong Rocks

Counterstorying a Curriculum of Erasure in Manahatta/n

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AS CURRICULUM SCHOLARS AND PRACTITIONERS, we seek to disrupt the authority and finality of the settler colonial narrative in New York City (NYC) and the public pedagogy supporting this narrative. In this article we consider how people arrive at, or passively accept, positions about truth in public curricular spaces. Curriculum should provoke students and teachers to question colonial narratives they have long accepted as truth and make “familiar ways of knowing appear strange” (Sabzalian, 2019, p.109), particularly in relation to issues of Indigenous land theft and resulting displacement in what is now NYC. Specifically, we interrogate several monuments on Manahatta/n that perpetuate the myth of the sale of the island, and other monuments that further dysconscious settler colonial narratives regarding the relationship between settlers and Indigenous Nations and Peoples in Lenapehoking, what is now known as parts of New York, New Jersey, eastern Pennsylvania, southern Connecticut and northern Delaware.

Settler centric public curricular spaces, such as those that are part of the celebration of Dutch settlers (NY400, 2024) continue to reproduce settler futurity (Tuck & Gaztambide-Fernandez, 2013) in NYC. Millions of New Yorkers, and visitors to the city, consume false narratives that lead to discussions of negotiations with the Lenape instead of accounting for what actually happened—forced removal, which led to “deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part” (United Nations, n.d.), clearly defined by the United Nations and international law as a genocidal act. The monuments in this study are monuments to displacement and are important to examine for what they teach New Yorkers and the millions of visitors to New York each year.

In our study we ask the following research question: What does the public curriculum of place in New York City teach us about the Lenape and other Indigenous People on these Lands, and how might this curriculum of place be counter storied to teach survivance (Vizenor, 2008) of Indigenous Peoples and Lands? We arrive at this research question after engaging in learning with and from instead of about (Sabzalian, 2019) Lenape People. We are thankful for learning with Lenape Center and appreciate the partnerships in both research and curriculum

collaborations we have had with Joe Baker, Hadrien Coumans and Curtis Zunigha. Land based learning with Lenape People and from *Back to Manahatta* (Huntington, 2021a) animated our research and this paper. From the moment we went to learn from the first wrong rock in the video, we discovered more of them—physically in New York, in cyberspace, and in other parts of Lenapehoking such as Philadelphia. The research team has learned with the Lenape Center during events at Teachers College, Mailman School of Public Health, Inwood Hill Park, Indigenous People’s Day in Philadelphia, the Brooklyn Public Library, and through a four years and counting collaboration with Lenape Center and Lenape Elders on curriculum for K12 teachers and the general public in Manahatta. Our team co-led an American Educational Research Association (AERA) Lenape Land workshop with Joe Baker in Philadelphia and co-taught a course with him. Some have served as co-leaders of land-based learning with Curtis Zunigha in Inwood Hill Park. Most recently members of the team visited with Lenape Elders during filming for a new curriculum in Inwood Hill Park. We continue to learn from this partnership and hope that this research adds to calls for a different public pedagogy in Manahatta and elsewhere in Lenapehoking.

This study examines the public pedagogy (Sandlin, 2010) of monuments in NYC that commemorate stealing of land from the Lenape People and the ‘civilization’ of Indigenous Peoples through policies and assimilative practices such as boarding schools (Child, 1998) and ignorance of history (Pewewardy et al., 2018). Ultimately, each of these practices are mechanisms of genocide in their denial of Lenape presence. As curriculum scholars concerned with the issue of place/s (Chambers, 2008) where curriculum is encountered, we examine the false curriculum found in NYC. Helfenbien and Huddleston (2013) remind us that attention to place is central in curriculum studies because place provides “links between the ideological, social, cultural, and the lived experience” which in turn “forces the scholar to discuss what is materially happening to students and teachers within schools, classrooms, and *other spaces* (italics ours)” (p. 6). Although this study is focused on what public spaces outside of schools teach us about the Lenape and other Indigenous People in NYC, we acknowledge that public schools, universities, and other formal indoor places of education are also often publicly accessible places of learning.

In this study, we are concerned with the public curriculum taught by so many plaques, monuments, and memorials that people passively encounter on a daily basis. These other spaces provide, in neoliberal measurement terms, a dosing of daily hegemonic curriculum. In *Critical Geographies of Education*, Helfenbein (2021) notes that bringing critical geography into discussion with curriculum theory provides “not only a look into what traditional curriculum theorizing would call the null curriculum...but instead introduces the spatio-curricular—the consideration of what is taught where” (p. 35). In this case, what is taught in places that the general public has access to is important to us; monuments in this study tell stories and teach lessons, which Hampton and DeMartini (2017) note are part of the tradition of imperialism, “which has enabled Western Europeans to impose their stories as universal truths...misrepresenting non-Western narratives as fantasies, superstitions and lies” (p. 250). Blu Barnd (2017) reminds us that presentations of spaces are important to everyday learning and interactions and that reclaiming Native space in geographies where colonial narratives persist is crucial since colonial projects “manifest tension over land and space, including in some mundane ways” (p. 8). Blu Barnd further reminds us that all categories of people on lands- Indigenous, arrivant and settler rest on “the relationship between physical presence and belonging,” so we should pay attention to curricular engagements with place and geography because, “dominant settler colonial geographies continually work to submerge indigenous ones” (p. 10).

As a way of suggesting praxis that supports survivance, we then use counterstory (Delgado, 1989; Solórzano & Yosso, 2002), to create curriculums of Lenape land back efforts,

making Native Peoples in NYC visible, and framing colonization as an unsettled matter (Huntington, 2021a). Counterstories are necessary to move beyond the power of present colonial imagination, constrained by traditional models of reconciliation (Grande, 2015) which fail because they are “always already conceived through the prior disavowed and misremembered colonization of indigenous lands” (Byrd, 2011, p. xxvi, as cited in Grande, 2015, p. 5). We acknowledge that colonization is ongoing and that Indigeneity is not a historic experience; thus, we teach that survivance and Indigenous futurity are present in Manahatta/n and beyond. To further these ideas of survivance and futurity, we offer the following acknowledgements as a reminder and an integral part of our learning with and from Lenape peoples living in Lenapehoking and beyond.

Acknowledgments of Lands and Peoples

We acknowledge that we are on unceded, stolen Lenape Lands (Baker et al., 2022) in what is now New York City, where this study took place; and we understand that acknowledgements of land and people are inadequate unless followed up with meaningful action toward honoring treaties and supporting land back efforts. We are thankful to learn about Lenapehoking through relationships at Lenape Center. We have learned through *Lenapehoking: An Anthology* (Baker et al., 2022) and *Never Broken* (Baker & Igoe, 2024); numerous lectures and events virtually and in person; and traveling in Lenapehoking to learn from the work of Lenape artists, Lands, and stories. *Wanishi* [thank you] for your time and generosity. We stand in solidarity with Lenape efforts to get land back for a Center in present-day Inwood Hill Park (Huntington, 2021a) We hope that our interrogations and counter stories support transformation of settler ignorance/innocence of Lenape presence in Manahatta/n into meaningful action, and encourage teachers, teacher educators, and researchers to listen to the Native Peoples on the Land/s that they are on.

Context

We are situated in Lenapehoking, on the island of Manahatta/n, a region that has been inhabited since time immemorial by the Lenape (Baker et al., 2022). European contact began in the early 17th century, when Dutch and English settlers (Sanderson & Brown, 2007) began the colonization of Lenapehoking, which continues today within the U.S. settler state. Settler colonial frameworks of *terra nullius*, the Doctrine of Discovery, settler futurity, and settler innocence (Calderon, 2014; Tuck & Gaztambide-Fernández, 2013) are used to justify land theft, savagery, and Indigenous erasure. The curriculum of the monuments in this study are viewed daily and enact a public pedagogy for millions in Manahatta/n.

The New York State Department of Education, like many other states in the U.S., has been responsible for thousands of historical markers throughout the state, many of which relate to Native Americans, specifically Lenape treaties or purchase of Land/s (New York State Museum, 2023). These markers were erected beginning in 1926 to mark the 150th anniversary of the Revolutionary War. From their inception, such public markers and monuments have been considered public, government-sponsored curriculum as intended. Over time, the creation and curation of these markers has repeatedly been given over to the Department of Education, and the project as a whole has been labelled within legislation as a long-term educational program (New York State Museum, 2023).

In Lenapehoking, this is evident in how children learn about the Lenape. Wholly absent from school curricula for most of the year, Lenape are introduced during November when

contributions-level (Pewewardy et al., 2018) activities take place. Children walk to school with homemade Lenape diorama projects, using a lesson plan that is more than 20 years old, or have the opportunity to go to a pretend Lenape village to play Indian. These kinds of activities do not challenge the dominant colonial narrative; they reside in the safety zone, where Indigenous presence is allowable only in ways that feel safe for settlers (Lomawaima & McCarty, 2002). The result of such a curriculum is that many students and adults in New York City are unaware that the Lenape are still here. Indigenous curriculum content related to sovereignty and land and ongoing Indigenous presence is outside of the settler safety zone and typically not taught (Benally, 2019). This is coupled with a view that sovereignty and Lenape presence is too complicated for children to learn about and perpetuates settler innocence (Tuck & Gaztambide-Fernandez, 2013), halting discussion of the troubling history of colonialism, as well as legitimate claims Indigenous nations have to their ancestral Land and sovereignty (Lomawaima & McCarty, 2002).

The curricular spaces considered in this study are funded by a variety of public and private sources, and rather than interrogating those sources, we endeavor to inspire educators to go beyond settler-endorsed, hegemonic narratives. The creators of these curricular spaces—historical societies, public and private organizations, and individual donors—all fund the curriculum and mythology taught by these rocks. Their prevailing narratives reinforce settler futurity and perpetuate a false story that the New York City we know today was built upon previously undeveloped Land, and that the Land was fairly acquired from the Lenape through a series of savvy business transactions. Lenape authors and Land activists note this is an intentional mis-history on the part of the settler state (Huntington, 2021b).

King (1991) described such ahistorical narratives as dysconsciousness, an intentional effort by dominant and settler societies to inculcate ignorance and lack of criticality that justify inequity and acceptance of the existing whitestream order as given. King goes on to further describe dysconscious racism as “a form of racism that tacitly accepts dominant White norms and privileges. It is not the absence of consciousness but an *impaired* consciousness or distorted way of thinking” (King, 1991, p. 135, emphasis in original). It is dysconsciousness that we seek to unsettle in this paper by calling attention to historical inaccuracies in prevailing settler narratives about the savvy purchase and development of Land in what is now New York City. These dysconscious narratives center Indigenous erasure to obscure settlers’ often deceitful and brutal dispossession of Indigenous Land through genocidal acts, intentionally deny Lenape histories and claims to their ancestral home, and justify the settler right to exploit, and develop the Land of Lenapehoking.

Literature Review

Public Pedagogy

Our research is centered on educational spaces such as monuments and historic sites encountered by all of us as we move through our daily routines. Public pedagogy refers to the many “forms, processes and sites of education and learning that occur beyond the realm of formal educational institutions” (Sandlin et al., 2011, p. 4). As those living within a settler colonial state, we understand that these spaces impact adults and children in many ways. Sandlin et al. (2011) note that many scholars and educators “believe it is important to focus on public pedagogies because it is at least partially in and through these spaces of learning that our identities are formed” (p. 5).

In addition, public pedagogy deals with spaces that teach us culture. Giroux (2014) asserted that studying culture is important because of its close relationship to knowledge,

power, politics, and agency. Blu Barnd (2017) reminds us that attention to spaces is critical: “space is imbued with power since it is not only hegemonic in conveying a sense of the geography of the nation-state as being ‘common sense’ but it also has been actively utilized in dispossession and disempowerment towards benefit of one group of peoples over another” (p. 13). We often learn about culture through out-of-school spaces. Many of our public spaces are settler spaces; Lybeck (2018) found that settler ideology was the dominant public pedagogy within the state of Minnesota when confronted with public discourse over genocide. Connected to public pedagogy are (a) critical land literacy (Hampton & DeMartini, 2017) to confront settler colonialism in teacher education, as well as (b) land-based education in early childhood spaces (Lees et al., 2021) and in educator professional development (Calderon et al., 2021). Engaging with land-based education can be a new kind of public pedagogy to meaningfully attend to issues of Tribal Land/s, sovereignty, and Native Peoples. Land-based education fosters greater consciousness of Indigenous history, present and future. Sandlin et al. (2011) asserted that public pedagogy is a space of “informal learning, democratic education, and social activism” (p. 339). We situate our work within Sandlin et al.’s ideas of public pedagogy, seeing them as foundational for a critical democracy that takes Tribal sovereignty seriously (Lomawaima & McCarty, 2002).

Tribal Critical Race Theory

The use of Brayboy’s (2005) Tribal Critical Race Theory (TribalCrit) in our data analysis and counterstorying helps center the ways in which settler colonization acts upon Indigenous people through policies and education. In particular, Brayboy posits that “US policies toward Indigenous peoples are rooted in imperialism, white supremacy, and a desire for material gain” (p. 429) and that “governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation” (p. 429). Brayboy helps us understand why memorials were placed as part of an assimilation narrative, and supports the idea of counterstorying public curricula to unsettle settler colonial ideologies.

Survivance

Survivance is described by Gerald Vizenor (2008) as an “active sense of Native presence over absence” (p.1) and has been used to frame educational research with Indigenous students in schools (Sabzalian, 2019; Tachine, 2022). Following Vizenor, when we think with the lens of survivance, we center Native presence as we teach and learn. This shifts our curricular thinking away from spaces where Native Peoples are erased, ignored, or seen as victims of settler contact, to a space where stories of “dominance, detractions, obtrusions, the unbearable sentiments of tragedy and the legacy of victimry” (Vizenor, 2008, p. 1) are renounced. We center survivance in counter stories and thinking as we seek to use the data collected from these sites not to uphold settler memory (Bruyneel, 2021) but instead to unsettle dominant settler narratives in Manahatta/n. We work towards curricular possibilities that unravel the dysagency of educators (Rogers Stanton, 2014) and highlight survivance of the Lenape and other Indigenous peoples who continue to inhabit the lands where these monuments stand.

Settler Colonialism

Settler colonialism is different from other kinds of colonization. It is defined as “circumstances where colonizers ‘come to stay’ and establish new political orders for themselves, rather than exploit native labor” (Veracini, 2013, p. 313). As an ongoing project in the United States, settler colonialism is important to connect with the public pedagogy of memorials. The wrong rocks in Manahatta/n were placed by settler colonists from the Peter Minut post of the American Legion and the people of Holland, the Holland Society of New York, and donations from other philanthropists. Settler colonization in America included an acceleration of violence towards Native People in the form of displacement and disease, in addition to direct acts of violence (Hixon, 2013). Settler colonization in America is markedly different from colonization in other places. Veracini (2013) notes that when colonists come to stay, they make demands on the resources of the land/s they are settling, including use of water and resources such as wood and minerals. These are intended outcomes of settler colonialism.

The illegal taking of land from sovereign nations is seen everywhere in what is now the United States. Within our context of Manahatta/n, the myth of the Lenape trading away lands to settlers for beads (Battery Park), trinkets (Inwood Park), or nails and an ax head (Governors Island) is a well-taught settler myth. Baker et al. (2022) explained that despite the wrongness of the settler myth, it continues to pervade colonial narratives in textbooks, art, and film (Huntington, 2021b). For the purposes of this paper, we understand settler colonialism to take place through land theft and genocide (Wolfe, 2006), erasure and elimination through assimilation/inclusion in a democratic imaginary (Temin, 2018), taking of resources and spoiling of lands that lead to disease and displacement (Hixson, 2013), and the many sanctioned acts by the federal government such as termination policies, the Indian Reorganization Act, and urban relocation act (Martinez et al., 2016), all of which continue to impact the Lenape.

Counterstory

Our use of counterstory (Delgado, 1989) within this project stems from a desire to counter the dominant narrative and instead center marginalized voices and Native presence. In their elaboration of counterstory, Solórzano and Yosso (2002) define counterstory as grounded in narrative expressions drawn directly from the perspective of those being marginalized. They emphasize how stories can be used as tools to combat oppressive systems; in our case we story against settler narratives.

We embrace the idea that counterstory “generates knowledge by looking to those who have been epistemologically marginalized, silenced, and disempowered” (Denzin & Lincoln, 1994, p. 36). We include Indigenous history and presence as a counter to colonial narratives, and, specifically, the unquestioned, colonial pedagogy of public monuments. The monuments examined in this paper perpetuate what Montecinos (1995) called a master narrative: “A master narrative essentializes and wipes out the complexities and richness of a group’s cultural life A monovocal account will engender not only stereotyping but also curricular choices that result in representations in which fellow members of a group represented cannot recognize themselves” (pp. 293-294). Nothing better describes the representations of the Lenape and other Native Peoples represented in these monuments.

When looking at the public pedagogy of these spaces, and their historical narratives, we see “majoritarian stories [that] are not often questioned because people do not see them as stories but as ‘natural’ parts of everyday life” (Solórzano & Yosso, 2002, p. 28). By utilizing counterstory we aim to animate these objects and spaces as teachers of survivance that resist

colonial messages, and counter them with narratives centering the perspectives of Indigenous Peoples upon whose lands they sit. Solórzano and Yosso (2002) described composite counter stories as those which represent a collective storyteller as opposed to a specific individual, and it is this type of counterstory we endeavored to create for the monuments in this study.

Theoretical Framework

Drawing on TribalCrit (Brayboy, 2005), survivance (Vizenor, 2008), the Transformational Indigenous Praxis Model (Pewewardy et al., 2018) and counterstory (Delgado, 1989; Solórzano & Yosso, 2002), we structure this study with theories to create a framework that empowers educators to utilize public pedagogy to raise critical consciousness and transform practice (Pewewardy et al., 2018). Tuck & Yang (2012), Wolfe (2006), and Veracini (2013) note that settler colonialism is a system, not an event. The process of settler colonialism establishes the colonists on the lands of Indigenous peoples who use those lands for their own profit. This system continually reestablishes dominance through physical and epistemological violence (Tuck & Yang, 2012). Education within the settler colonial state seeks to eradicate Indigenous language, presence, and culture, both by eliminating it from the curriculum and by deeming it primitive and inferior. Through a lack of attention to place in public pedagogy settler colonialism flourishes as the single narrative. We acknowledge both the “liminal space that accounts for both the political and racialized natures” of Native identities (Brayboy, 2005, p. 429) in settler curriculum, as well as the pre-constitutional sovereign status of Native American nations (Bruyneel, 2021), despite past and present failures to honor treaties (Case, 2018).

Counterstory’s power to tell stories of oppressed individuals and groups (Solórzano & Yosso, 2002) interacts with public monuments to reveal a curriculum of Indigenous presence over absence (Vizenor, 2008) on the lands stolen from the Lenape and other Native Peoples who are erased or assimilated in public pedagogies of these spaces. In explicating TribalCrit, Brayboy (2005) noted that stories are “real and legitimate sources of data” (p. 430), and in this study we examine the monuments as they are and use counter stories as a palimpsest to unsettle the settler ways of thinking with the reality of Indigenous survivance. As scholars, we bring theory and practice together to promote social change (Pewewardy et al., 2018), agreeing with Brayboy (2005) that “theory and practice are connected in deep and explicit ways such that scholars must work towards social change” (p. 430). We acknowledge that there are many literal and metaphorical wrong rocks to turn over and those chosen for this paper represent only a small part of the settler curriculum on these particular stolen lands. We also acknowledge, and seek to utilize, the fact that monuments, and the messages they deliver, often lie within Lomawaima & McCarty’s (2006/2024) Safety Zone Theory, allowing some Indigenous stories to be told, but only in ways that do not threaten settler safety. Using these safe narratives to teach survivance does double duty as a positive practice and a counterbalance to erasure and dysconsciousness.

Methods

Over the course of the six-month study, we examined sites in NYC, on the islands of Manhatta/n and Paggank (Governors Island) that tell stories of land theft and assimilation or erasure of Indigenous presence. We used logs of our visits alongside photographs taken by the authors and historical photographs as our data, employing a pedagogy of witnessing (Simon, 2014) as we looked at photos, read historical archives about them, and sought to think together

about what witnessing these memorials and their place in both past and present meant. In doing this work we sought to draw out a “pedagogical responsiveness to past sufferings, to a legacy of injustice, disposable lives, and forlorn histories that still wound and implicate our present ... to counter, displace and interrupt what is expected in the here and now” (Di Paolantonio, 2014, p. vii–viii). This meant spending time reading historic accounts from Lenape and learning from and with Lenape People in the present. As pedagogical witnesses, we coded and curated photos and historic markers seeking to “call forth a consideration of what it would mean to act justly with the weight and force of these images as part of one’s consciousness in the present” (Simon, 2014, p. 33). In particular, we saw Lenapehoking as enduring and always already present in the process of coding.

We coded the data for text, context, and subtext in order to find themes. Each of us engaged with the sites in different ways and at different times of the year. For example, we visited Shorakkopoch Rock in what is now called Inwood Park for research in early spring and spent several hours there, and then returned again in June when an event was held at the site. Two members of the research team visited Paggank in summer, fall, winter, and spring and noticed changes in the rock. On one occasion it was decorated with a flag (Appendix A), and more recently (November 2022) the plaque has been removed from the rock (Appendix B). The Schurz Memorial (Appendix C) was visited with the purpose of research and learning in mind three times by one member of the team and two times by another; however, we all encounter this rock frequently as it is close to campus in a space we all engage with often. As pedagogical witnesses, we employed multiple steps including: (a) visiting sites; (b) photographing sites; (c) recording observations of the site and learning the history behind each site; (d) observing interactions with visitors in the present; and (e) grouping the stories of each space into themes we consistently witnessed.

Survivance is at the heart of our methodology and the theory at the center of our thinking as we looked for it in the data. Survivance was one part of a theoretical framework that “conveys the deepest values of the researcher(s) and provides a clearly articulated signpost or lens for how the study will process new knowledge” (Collins & Stockton, 2018, p. 2). We added TribalCrit (Brayboy, 2005) as an additional theoretical framework as we talked through the themes of each rock and considered the curricular themes present on/near them currently which highlighted the “liminal” (p. 429) status of Native Americans in history and policies “rooted in imperialism, white supremacy, and a desire for material gain” (p. 429).

We saw in these spaces “stories or narratives told by the ingroup to remind it of its identity in relation to the outgroups, and provide it with a form of shared reality in which its own superior position is seen as natural” (Delgado, 1989, p. 2412). So, we sought to reimagine the rocks through curricular counterstory as a “tool for exposing, analyzing and challenging majoritarian stories” (Solórzano & Yosso, 2002, p. 32) with stories that centered survivance, an active and ongoing Native presence (Vizenor, 2008) and remembering as we reimagined that “governmental policies and educational policies toward Indigenous Peoples are intimately linked around the problematic goal of assimilation” (Brayboy, 2005, p. 429). We sought to surface the untold stories of survivance in these spaces and how they might be learned about, and we imagined what these spaces would look like if counter storied for survivance.

Site Selection

Some sites were selected by the research team as we worked together to find narratives of survivance, “Native presence over absence” (Vizenor, 2008, p. 1) within NYC, and others we learned about from the Lenape Center. The project continues to grow, because we often find additional sites that are beyond the scope of a single paper to address, that share these

same themes. When we looked for narratives of Native presence and absence, we saw it in many spaces. In this paper we look closely at four of these sites: (a) The Carl Schurz Memorial (Appendix C); (b) Governors Island real and virtual rocks (Appendices A, F, and G); (c) Shorakkopoch Rock (Appendix D); and (d) Netherlands Monument (Appendix E).

Data Analysis

Both as a group and individually, we (a) engaged with study of the curriculum represented in the space/s as they are now, (b) looked at the spaces as they were when the monuments were dedicated to study the histories around their creation and location, and then (c) imagined what a counterstory of survivance would look like in these spaces. We analyzed pictures of monuments and their text, the words were written on them, and the context, where they were placed. We learned more about the Lenape and Indigenous survivance in NYC today from Lenape living in New York City.

Data analysis was conducted over the course of several months through virtual and in person meetings to discuss themes. As we engaged with the photos, words, places, memories, and history of each space, several common themes emerged. These themes were (a) erasure and absence, (b) mis-history, dysconsciousness, ignorance; and (c) assimilation/ ‘civilization’ narrative. For each of our themes, we present findings associated with each pertinent site, so that the connections between the sites and between the themes may be jointly illuminated. After presenting our findings as pedagogical witnesses, we then counterstory several monuments.

Findings

Our findings are arranged first by theme and then by location, providing descriptions of each site within its own context and allowing for themes to resonate across contexts. We discuss each finding: 1) erasure and absence; 2) mis-history, dysconsciousness, and ignorance; and 3) assimilation/civilization narrative within the public pedagogy of the physical and digital monuments. We then think with survivance in each counterstory, imagining an otherwise and encouraging educators to do so as well, offering examples of how to highlight Indigenous presence in Lenapehoking.

Erasure and Absence: Inwood Park

The engraved plaque at Shorakkopoch Rock uses the language of lasting (O’Brien, 2010). The text claims that the tulip tree that once stood in this exact spot was “the last living link” between the Dutch and the Lenape (Appendix D). The plaque’s duplicitous rhetoric insinuates both a genealogical and geographical end of Indigenous peoples on Manahatta/n. Additionally, quantifying markers are embedded in the engraving message that detail measurements for the tulip tree’s height, girth, and life-span (280 years). The settler narrative on the plaque reinforces qualifying and quantifying misinformation. This may cause the observer to visually imagine the presence of a gigantic tulip tree that once lived. Moreover, a metaphorical Lenape erasure emerges, by pairing the dying tulip tree with a long-gone Principal Manhattan Indian Village (Appendix D).

Park visitors are meant to interpret the plaque as the exact site of the last living link or communication between Native and Settler. Thus, it colonizes a public schema and neighborhood by inscribing the life and death of an indigenous nation along with their land/s

to one transactional purchase. Another significant finding was the absence of the Lenape on Shorakkopoch Rock all together. The plaque uses the words Principal Manhattan Indian Village (Appendix D) yet fails to recognize the Lenape. This Dutch settler innocence is cloaked in lasting (O'Brien, 2010) language, the Dutch wanted to persuade future audiences that a credible transaction took place with the most powerful (primary/principal) Indians in the region.

Del Pilar Blanco and Peeren (2013) referred to the 'spectralities' of trauma and memory to describe the process of examining the invisible. They remind us that some phenomena need to be illuminated, particularly those related to collective traumatic memory. The authors suggest that there can be a spectral presence from the past that yearns for examination in the present. Specters of erasure occur when we see the word Indian instead of Lenape in the names of roads, playgrounds, and monuments at Inwood Hill Park. This naming practice attempts to erase Lenape sovereignty and futurity. Shorakkopoch Rock demonstrates that public pedagogy is upholding a mis-history of Lenapehoking and warrants decolonial curricular counterstorying.

Erasure and Absence: Governors Island

Governor's Island, Paggank in Lenape, is a popular destination for recreation, tourism, education, and innovative research in New York Harbor. 22 of the island's 172 acres are a militaristic national monument managed by the National Park Service (National Park Service, n.d.), while the remaining area is maintained by a privately-operated trust. Among other efforts, the trust seeks to revitalize community activity by renovating and leasing former military structures to businesses, academic institutions, and non-profit organizations. The Governor's Island Trust controls the permitting process for any organizations that wish to have a presence on the island, stating that its objective is to "expand opportunities for public participation and engagement" (The Trust for Governors Island, 2023).

Governors Island has experienced a significant public revival in the last decade, promoting relaxation to an ever-increasing audience in a frantically-paced city. Home to two National Park Service (NPS) sites, the island is full of public pedagogy dedicated to its use and expansion by the American military. Under a tree a short distance from Fort Jay was a rock with a plaque that describes the original Lenape inhabitants and their decision to sell Paggank to the Dutch in 1637 for two ax heads, a string of beads and a handful of nails (Appendix A).

Considering that historians largely agree that the Dutch attempted to settle and purchase Governors Island prior to Manhattan, the anachronistic irony of this rock was not lost on the research team. According to this dysconscious settler history, the supposed purchase of Paggank transpired a full 11 years after the mythical purchase of Manahatta/n described on Shorakkopoch Rock. The rock at Governors Island demonstrates Lenape erasure, and NPS and the Trust often leave the Lenape out or refer to them in vague terms when telling the story of Governors Island. In fact, on the date of one visit, the research team was looking for the rock and an NPS ranger at Fort Jay informed us that it did not exist, that they were unaware of any Lenape history on the island. Despite this claim, and the subsequent removal of the plaque, the narrative of the rock lives on digitally through a Governors Island scavenger hunt and as a digital site for Pokémon Go, both of which focus on the settler narrative of the rock (Appendix F).

Erasure and Absence: Schurz Memorial

The Schurz Memorial in particular is a site of erasure; it is not easy to find the Indigenous presence in the memorial, despite Schurz's lasting impact on Native Peoples being one of the main reasons for his memorialization. The only imagery remaining suggests assimilation, and perhaps this is the intent of the memorial's creator—to assimilate the Native person on the monument to such an extent that they are not part of a modern narrative or remembered in history beyond their *primitive* state where they are led by a settler (Appendix C). The boarding schools he supported and promoted were tools of cultural erasure. The erasure at the Schurz monument reframes his role in the boarding schools movement as heroic to the people being erased, when as Lomawaima & McCarty (2006) reminded us, "In order to live properly in the world, [Indigenous] children must be educated in ancient knowledge" (p. 26). Schurz actively sought the erasure of this very knowledge, and the memorial continues to further his mission of Indigenous erasure long after his death.

Mis-history, Dysconsciousness, and Ignorance: Governors Island

Governors Island, the tranquil 172-acre island in New York Harbor (U.S. Department of the Interior, 2021), figures prominently into dysconscious settler histories of the city, as it was the first point of permanent European settlement in the region. Historians acknowledge that the island was named Paggank by the Lenape, who traveled to the island seasonally to gather chestnuts, roots, berries, fruits, shellfish, crustaceans, and other foods (The Public History Project, 2021), yet Lenape presence is largely erased from settler histories of the island once the Dutch make contact (Governors Island, n.d.). Millions of people have visited Governors Island since it became a park in 2005 and have been exposed to a settler myth that is historically inaccurate and gives no space for Lenape futurity. The most common story includes a flawed purchase narrative featuring a shrewd Dutchman who offers ax heads and nails to buy the entire island. The framing of this dysconscious story is not flattering toward the Lenape, offering a paradoxical tale that the island had been purchased fairly, and the Lenape had been out-negotiated by Wouter Van Tiller, then the director of the Dutch West India Company. This settler story forms the foundation and justification for Lenape erasure, centering settler innocence and Indigenous primitivity. Observers are invited to conclude that the land transaction occurred, the Lenape faded away, and the real history of Governors Island began when the Dutch settled the island.

The purchase story of Governors Island contains glaring flaws that do not reconcile with long-held Lenape traditions and customs (Baker et al., 2022). For example, the Dutch and other Europeans assumed that Lenape men were empowered to negotiate Land purchases when it was Lenape women who should have been consulted to approve any diplomatic negotiations. Europeans erroneously believed that the Lenape were signing over ownership of land when no such concept existed in Lenape culture. Land was never treated as a commodity and the concept of selling Land was nonsensical.

Dysconsciousness is evident in the tricentennial monument (Appendix G) on Colonel's Row, celebrating the anniversary of the island's mythical purchase (Baker et al., 2022) with a story about colonial and American military history. The monument reframes campaigns of bellicosity as honorable (Appendix G) The invocation of phrases such as honorably acquired and honorably held (Appendix G) erase the violence of colonial dispossession and American militarism. The term honorable appeals to settler innocence, repainting American military and colonial campaigns as noble efforts to spread progress and civilization. Both stone monuments

are examples of dysconscious storytelling, telling only the history of the island's colonization and militarization.

Settler histories extend to digital spaces on Governors Island. They are woven into public pedagogies of visitor education activities and video gaming spaces. When children attend non-profit NYC Grows teaching garden demonstrations and complete a Governors Island scavenger hunt, they are asked to consider the mythical purchase of the island through a playful lens, imagining what they would do with a whole island all to themselves (Appendix F). Dysconscious settler histories also weave their way into the popular mobile game Pokémon Go (Niantic Inc., 2016) an augmented reality experience where players can gain in-game resources by visiting Pokéstops, locations that include the Purchase of Governors Island and Shorakkopoch (Appendix F).

The Pokéstop continued even after the recent removal of the Governors Island plaque (Appendix F). Digital remnants in a multitude of spaces guarantee the perpetuation of settler colonial histories and narratives about the island. Settler colonial narratives live immortally in digital spaces, such as games (Euteneuer, 2018) from informational blog entries to landmarks in augmented reality games such as Pokémon Go (Niantic Inc., 2016). While formal research on the damaging impact of digital colonial narratives is nascent (Carpenter, 2021), it is clear that they are able to significantly extend the potential reach of Indigenous erasure from the public to private sphere. The internet allows spaces for digital public curriculums whose authority is unchallenged as they appear in search query results or as interactive landmarks in virtual spaces.

Mis-history, Dysconsciousness, and Ignorance: Schurz Memorial

Similarly, at the Schurz memorial, images from popular culture have created an echo of dysconsciousness in digital spaces. The cover of the soundtrack album of The Who's (1979) *The Kids Are Alright* features a photograph of the iconic rock band sleeping in front of the monument (Kane, 1979). PopSpots author Bob Egan (2022) highlights the location and has even published a guidebook that sends pop-culture tourists to the monument because of the connection. The Schurz monument uses the images of Indigenous people to make a case for Schurz as a defender of human rights (Appendix C), but does not acknowledge the fact that it sits on Lenape land. Instead, it teaches a mis-history of honorability, indicating that Schurz liberated Indigenous people (New York State Museum, 2023), when in reality he sought a cost-effective way to assimilate Indigenous People and eliminate Indigenous culture and sovereignty (Heard Museum, 2022).

Mis-history, Dysconsciousness, and Ignorance: Battery Park

The Netherlands Memorial in Battery Park, situated at the southern tip of Manhatta/n in a park dedicated to Peter Minuit, commemorates the trading of beads through gold gilded lettering and a bas relief in stone depicting a Lenape person seemingly taking beads from a Dutch settler in a friendly exchange for what is now known as Manhattan. The monument highlights wrong history, and serves as representation of an activity “through which nationalism is understood and on which it is dependent” (Blu Barnd, 2017, p. 15); in this case, the sale of Manhattan is part of a national understanding. To clarify, the Lenape did not trade their land for beads (Baker et al., 2022), and the relationship between the Lenape and the Dutch settlers is a curricular narrative of settler innocence (Calderon, 2014) and lack of settler memory (Bruyneel, 2021). This settler innocence begins in the early childhood curriculum

(Templeton & Cheruvu, 2020) and continues in social studies classes through textbooks and other educational materials that still teach the purchase of Manhatta/n as truth.

Mis-history, Dysconsciousness, and Ignorance: Inwood Park

The plaque on Shorakkopoch Rock begins with, “According to Legend, On the Site of This Principal Manhattan Indian Village” (Appendix D). The mis-history begins here, when the observer is not told who the Indians in the village were, thus erasing Lenape as unique people and establishing a national legend which is not discussed in social studies textbooks (Zinn, 2005). Other textbooks describe the problematic relations between the Dutch and Indians (tribe again not specified) in the lower Hudson Valley near New York City, leading to massacres of Indians (Goldfield et al., 1998). The Lenape and the Walking Purchase Treaty of 1737, which greatly impacted Lenape in current-day Pennsylvania, are discussed in Foner (2017), but the land purchase myth taught in public spaces persists. This places the truth of Lenape removal in Manhatta/n in a mundane ghostliness (Del Pilar Blanco & Peeren, 2013), something that is absent but cannot be forgotten because the mythology lingers in these public monuments. At Shorakkopoch Rock, the myth persists in granite and metal, leading readers to believe that with the mythical purchase, settlement of Manhatta/n was complete.

Assimilation/Civilization Narrative

The theme of Native Peoples lacking wisdom and therefore needing to become civilized or assimilate is found throughout all of the rocks and the digital spaces that discuss them. All highlight trivial numbers of nails, ax heads, beads, or trinkets that the Dutch supposedly purchased Manhatta/n for, causing viewers to marvel at the shrewdness of the Dutch, and the ignorance of the Lenape (Huntington, 2021b). In the Schurz Memorial, the narrative of civilizing is found visually, as a European colonist is seen grabbing the wrist of a Native Person and leading them to progress and wisdom, and in words when Schurz is lauded for his support of boarding schools. Settler ignorance is supported and maintained by the public pedagogy of these rocks.

Assimilation/Civilization Narrative: Schurz Memorial

The Schurz monument teaches a narrative of Carl Schurz, and other White colonists, as saviors, saving Indigenous peoples from themselves. During his time in charge of the Bureau of Indian Affairs (BIA), he championed the funding of boarding schools, including Carlisle Indian Industrial School in Pennsylvania (Heard Museum, 2022). Schurz conducted a cost-benefit analysis examining the price of boarding schools vs. military action to erase or assimilate Native Peoples and concluded schooling was cheaper than killing all the Native People (Heard Museum, 2022). The monument reinforces several untruths, as the public pedagogy of the monument works against survivance and stays firmly in the contributions stage (Pewewardy et al., 2018) by framing Indigenousness as a state from which a person must be rescued and propping up the power structure of colonization by framing colonists as rescuers and civilizers. The Schurz monument lionizes the colonizer as the bas relief creates a savior story of leading Native Peoples into civilization (Child, 2014; Lomawaima & McCarty, 2002) instead of the reality of cultural genocide that took place within boarding schools.

Assimilation/Civilization Narrative: Governors Island/Inwood Park/Battery Park

Governors Island is celebrated as the birthplace of the American settler colonial project. Dutch accounts saying that the land was purchased and therefore owned (Baker et al., 2022) affirm moves to settler innocence (Tuck & Gaztambide-Fernández, 2013) and comfort present-day settlers with the idea that the land legally belongs to them. Affirming the myth of Manahatta/n's purchase, these three monuments brag about that deal by publicly affirming the price paid, a story that is memorialized in textbooks recounting the deal (Huntington, 2021a). The Governors Island tricentennial monument invokes a pernicious side of the civilization narrative when it alludes to the island as the "birthplace of American military tactics" (Appendix G). The monument marks the 300th anniversary of Lenape dispossession engaging in a clear lasting narrative (O'Brien, 2010) that presumes Lenape were removed completely the day that the island was transformed into the launchpad of the American military. The American military played an instrumental role in stealing Indigenous Lands and in the government's campaign to eradicate or forcefully assimilate Indigenous Peoples.

The Netherlands memorial at the southern tip of Manahatta/n in Battery Park purports lawful and peaceful taking of land through purchase with beads/wampum depicted on a stone carving with words engraved in gold. The Dutch wanted to show to those back home that they were taking Land/s through written consent or compensation in a legal way, making an early move to settler innocence (Macoun, 2016; Tuck & Yang, 2012) with these transactions that were not in fact Land cessions (Huntington, 2021a). The monument itself shows a Native person generally, not Lenape, and does not mention the Lenape as a sovereign nation in this trade. Visitors are left to consider how unknowing these Native Peoples must have been to have traded their Lands away, feeding into the uncivilized narrative. No discussion of Lenape Land is present nor is context given for acts that would have stressed the bonds of friendship hailed in the 1926 memorial, such as the construction of walls and forts to keep the Lenape off of their Land. To note, the NYC Parks website notes the "purchase of the island of Manhattan from Native Americans" (NYC Parks, n.d.) in its description of the monument. The narrative of the rock persists in supporting settler innocence describing, arrivals of the settlers and a legal, and unbelievable, claim to the sale of Manahatta/n in 1626 after settlement in 1625. Those who are learning from the monument are left thinking that the Lenape could not have known what they were doing, and the Dutch had made a great deal.

Inwood Park is similarly a site where assimilation takes center stage. From the homogenizing language of Indian Caves, Indian Road, and Indian Playground to the marker presenting itself as the last living link (Appendix D), language urges a monolithic view of Native Peoples and not attention to a unique and sovereign nation. Viewers of the rock see the caves nearby and consider conditions of life for the Lenape without a mention of Lenape technology, farming, government, or language.

Counterstories

Counter stories presented here are designed to interrupt the settler colonial narratives that persist in these spaces. Each is a story combating ignorance, which keeps us from engaging in meaningful decolonial praxis (Pewewardy et al., 2018), and each centers survivance, an active sense of Native presence over absence.

By interrogating our emplaced encounters with these monuments and their curation in this study through pedagogical acts of witnessing (Simon, 2014) and abstraction (Welcome & Thomas, 2021), we problematize settler colonial narratives of their presence and Native

absence and rebut perpetuations of settler oppression and genocide with pedagogies of place rooted in counterstory and survivance. Rather than erase the erasure, as was already done at one of the sites, we suggest that these monuments be used to surface survivance and shed light on the presence and initiatives of the Lenape and other Indigenous peoples on these lands.

Carl Schurz Monument

The Carl Schurz monument on 116th Street and Morningside Drive occupies a place of prominence at the entrance to Morningside Park and is clearly visible from the main campus quad of Columbia University. Schurz is lionized as a defender of liberty and a friend of human rights on the plaque beneath the imposing statue (Appendix C). Two bas reliefs on either side of the monument seem to portray enslaved African Americans and Indigenous people being taken forcibly; note the way the hand of the Native Person is held onto in the photo (Appendix C) as they are led to civilization by European settler colonists. Schurz also has a park named after him in New York City, reinforcing his position as a person of importance and lending power to the message of this monument.

When a preschool teacher takes his four- and five-year-old students past the Schurz monument (which he does regularly as they go into and out of Morningside Park), the thing they really want to know is why they built a statue of him in this place. They inevitably become curious about this man who towers over us, and he searches for ways to answer them with a counterstory (Delgado, 1989; Solórzano & Yosso, 2002) that supports survivance (Vizenor, 2008). The existing public pedagogy of the Schurz monument is unacceptable. At the time of his death the country was immersed in racial beliefs informed by the pseudo-science of eugenics (Kliebard, 2004). The men who built the monument believed that Indigeness could and should be eradicated for the good of the colonizers and the nation they had created on stolen land.

As we analyze public pedagogies, the question of why the monuments are here looms large. Rogers Stanton (2014), highlights the paternalism of the United States government and its individual agents towards Indigenous peoples. Often the government did/does not have their best interests at heart, but rather the “preservation of personal and dominant-culture economic interests” (p. 654). Schurz was a prime example of this way of thinking. Schurz, Commissioner of Indian Affairs, estimated in 1881 that it cost nearly a million dollars to kill an Indian in warfare, while it cost only \$1,200 to enroll an Indian child for eight years of schooling (Heard Museum, 2022). Why is there a statue of this man who favored (for what he saw as pragmatic reasons) “taking the Indian out of the man” (Adams, 1995) and a systematic destruction of Indigenous culture?

So why is this monument here? How can we reach a concrete answer to that question for my young students? The answer begins by explaining that Schurz thought he was doing something good, but it turned out that it was not good; and it was also impossible because of the strength and tenacity of Native people, nations, and cultures, which continue to survive despite the efforts of men like Schurz. This fact alone, *the fact of survivance*, surprises many of his students, as they have already absorbed the master narrative that Indigenous people belong to the past, are primitive, and no longer exist. At the time of Carl Schurz’s death, he explains, when the statue was erected, we were still in an era that believed Indigeness could and should be eradicated for the good of the settler colonizers. This was not true, and is not true, but when he died, many people still thought that it was true.

This is a good beginning, but a counterstory is necessary to truly “challenge the view of the majoritarian by providing alternate realities” (Solórzano & Yosso, 2002, p. 271). For example, one curricular counterstory to this memorial centers the Native person and their experience, as well as the experiences of the Native children sent to boarding schools to be

assimilated (Child, 1998). Instead of focusing on Schurz as the one who brought ‘civilization’ and progress to Native people, we can imagine the experience from Indigenous perspectives, taking advantage of what is important and relatable to young children. The teacher asks the children to imagine the experience of the child in the bas relief, forcefully taken from their family and transported to a strange place where they were forbidden to speak their own language, eat their own food, or wear their own clothes. This type of curricular counterstory will surely vary according to the age and developmental stage of the children, but engaging both their intellect and imagination is at the heart of the power of narrative, and thus the power of counterstorying. This kind of counterstory pushes against the settler innocence of young children (Templeton & Cheruvu, 2020) by beginning to unsettle their nascent ideas about Native people in the past and present.

Without counterstory, the monument teaches a narrative of Schurz (and thus other White colonists of his era) as saviors, saving Indigenous peoples from themselves. This reinforces several untruths, and in so doing, the public pedagogy of the monument works against survivance and stays firmly in the contributions stage of Pewewardy et al.’s (2018) Transformational Indigenous Praxis Model by framing Indigenousness as a state from which one must be rescued. Such an outlook props up the power structure of colonization by framing colonists as rescuers and civilizers. This is indeed the type of thinking that led to the creation of the boarding school movement in America, which Schurz supported and facilitated. Counterstorying monuments such as this is a necessary tool if we are serious about teaching for survivance and resist the perpetuation of the settler colonial mindset. Young children understand injustice and are exposed to hegemonic settler narratives from birth; therefore, this work can and should begin in early childhood.

Paggank Governors Island

Step off the ferry to Paggank, formerly called Governors Island, and look immediately ahead; at each step you encounter Lenape survivance and futurity. You are welcomed in Lenape by a brightly colored sign that draws your attention to the nearby visitor center, where several smiling teenagers are eagerly conversing with the first wave of visitors off the boat. They are members of the growing Summer Homegoing Youth Initiative (SHYI) in partnership with the Delaware Tribe of Indians, Delaware Nation, and Stockbridge-Munsee Community Lenape tribes that currently sends 85 young Lenape people to Lenapehoking to engage in Land, Water, and climate education efforts throughout the homeland. You are warmly greeted with a “Nulelintàmuhëna èli paèkw!” and receive a points of interest map made by members of the counter-cartography program within the SHYI.

Before heading out to explore, you decide to watch a brief welcome video and notice that it is in Lenape with the option for visitors to select English, Spanish, Dutch, French, and other subtitles as it details a brief history of Paggank’s Land and Water while highlighting points of interest on the island. After the video, you head over to Paggank Forest where you learn about the continued progress to regenerate the land with chestnuts, sweetgum, and other trees that once thrived all over the Island. The city is proud to announce that the first cohort of Lenape youth are near graduation and will soon actively coordinate plant rematriation efforts with the parks department.

Heading on from the urban forest, you arrive at the Lenape and New York City Public Schools’ joint venture at the Harbor School and notice that it is buzzing with the activity of marine scientific efforts like restoring and caring for new oyster reefs around the Island. A first in the city, the school is a collaborative partnership with Lenape Center and features Lenape Land and water centered academic curriculum that specializes in local marine ecology. The

school also partners with the Paggank Climate Center, a globally renowned open research space designed to foster collaboration between Lenape and other ways of knowing and caring for the environment in the spirit of the eight Lenape Laws (Baker et al., 2022). You chat up a SHYI Oyster fellow who enthusiastically directs you to the climate center to see the new Water Stories exhibit, an installation that intertwines student-gathered scientific data with water-centered histories of the area's degradation during the 18th-21st centuries and gradual healing in recent decades.

As you make your way across the island to get to the Center, your attention is drawn to an interesting set of signs along the way. They appear to be historical marker plaques in Lenape and English, each centering one of the eight Lenape Laws. Upon closer inspection, you notice each contains the joyfully scrawled notes of the many children who have visited the Island during school trips and their promises to more actively live each teaching. You eventually pass Fort Jay and stop to read some nearby signs. To interrupt the cycle of erasure, the Lenape requested the preservation of Fort Jay as an educational testament to survivance. All original monuments and markers remain with SHYI counterstory plaques situated next to them with vibrant words that call on settlers to remember and heal from past eras of colonial violence so they are not repeated.

Before reaching the Climate Center, you catch a brief glimpse of the cheerfully-colored tops of the teaching garden, filled with blue corn, squash, beans, and other plants the Lenape are working to rematriate to the Island. You pass several adults and children playing Pokémon Go on their way toward a rock that once held a plaque describing the myth of a peaceful Dutch Paggank land purchase. Lenape Center has been coordinating with SHYI to convert all such colonial markers into virtual educational opportunities for settlers while they play the ever-popular mobile game.

As players navigate the Pokéstops around the island, the intent is that they gain an understanding of stolen Land that was returned and how it is now healing. This counterstory demonstrates how New York City could undertake justice-driven land back efforts with the Lenape without monetary charge or other obligation. Lenape presence is now centered in this story rather than the Governor's Island Trust or National Park Service, providing a survivance-oriented framing that promotes Lenape presence and futurity.

Battery Park

It is a typical day in Battery Park. Commuters scurry and horns honk. People board and disembark ferries to Liberty Island and Ellis Island to learn about settlers who came to stay, while commuters rush to Wall Street to trade money and commodities and hedge bets about where or what the next big thing to invest in will be. No one is thinking about the wall on Wall Street designed to keep the Lenape out of their lands because they cannot see that wall, only the name. Here in the park, on a stone memorial, is an incorrect-looking Lenape man standing and trading Manahatta/n for what appear to be beads or wampum with gold-gilded inscriptions about how this monument represents friendship, as the trade enabled the Dutch to set up ten new farms nearby.

Survivance here is spoken in Lenape; the myth is countered with a sound, coming from a metal grate on the ground near the monument. Each time a step is taken on the grate, "welcome to Lenapehoking" (Delaware Tribe, 2023) is heard in Lenape and English. Thousands of times each day, the repetition of the words, spoken on the Land where they have been spoken since time immemorial, means that all New Yorkers who call themselves native to this place know these Lenape words and the Lenape language despite all attempts at eradication through boarding schools supported by Carl Schurz. When passersby see the gilded

letters of a Dutch settler myth about stealing land, they view them through a palimpsest in front of the memorial, a pillar made of clear material with words laid in black that state each broken treaty, each date of removal, and an inscription stating the purchase of Manahatta/n is a settler myth. The inscription explains the falsehood such that you can hardly see the gold gilded myth when confronted by the art. Around the edges of the pillar, you see Lenape art, Lenape words, and a map showing Lenapehoking. Those who come to stay in Lenapehoking, and tourists who come to explore their settler immigrant roots, encounter survivance as they board a ferry, a subway, or make their way to work or school.

Inwood Park

A group of high school students hop off the 215th street subway station. They walk down Lenape Road alongside a restored marshland. They see signs for the Muhheacanituk, the Lenape name for the Hudson River. Overhead there is a wooden archway welcome sign for Lenape Center, written in Lenape and English. The students are greeted by Lenape Center interns who speak Lenape to all visitors. The Lenape peoples from the diaspora utilize the Center as a place of active Lenape presence in the city, and millions of people have visited since the Center's opening. Inside the center, students find information about NYC ecosystems, Lenape treaties, and interactive digital maps of the past vs. present Lenapehoking Land. Looking through the ceiling skylights, visitors observe stands of tulip trees here since time immemorial (Sanderson, 2009). Adjacent to the Lenape Center are greenhouses for the Lenape seed rematriation project. Students are able to rematriate seedlings into gardens along *Shorakapok* [the wading place], the Lenape name for what is now called Spuyten Duyvil Creek. Counterstorying through botany activism is Lenape survivance, and helps the public learn beyond the Dutch narrative of Shorakkopoch Rock.

Shorakkopoch Rock represents artificial archaeology, utilizing a natural element (a boulder) to create a deceptive landmark and thus a fabricated narrative about Lenapehoking. This survivance counterstory with place-based botany offers a curriculum to learn from the Lenape in Lenapehoking. Consequently, students are prepared to answer a new question on the New York regents' exam: What were/are the consequences of colonization in New York City for the Lenape then and now?

Implications for Educators in Formal and Informal Spaces

These counter stories exemplify the possibilities to learn *from* the Lenape and Native Peoples in Manahatta/n through engaging with their active presence here since time immemorial and by unsettling public pedagogies in these spaces instead of learning *about* them. These spaces offer opportunities to understand the history of settler presence, as well as ongoing Lenape presence. Educators should consider the informal curriculum of settler colonialism that they and their students absorb through historic sites, place names, and memorialized and historicized people(s). Informal/public spaces influence our thinking and learning, whether we encounter them as passersby or visitors. The formal curriculum in schools often reinforces this learning. The purchase of Manahatta/n is prevalent in many books and textbooks used in schools (Huntington, 2021a). Through critical interactions with public pedagogy, this study suggests ways that curriculums of place can be counter storied and teach survivance (Vizenor, 2008).

The Transformational Indigenous Praxis Model (Pewewardy et al., 2018) and Lomawaima and McCarty's (2002) Safety Zone Theory can help educators better understand

education in settler-dominated spaces in and outside of schools. Pewewardy et al.'s (2018) model shows us distinct levels at which we operate as we navigate colonized education spaces, and they observe that many reside at the contributions level, at which Indigenous nations and cultures are viewed through an unreflective, Eurocentric lens of colonization (Pewewardy et al., 2018). This level aligns with the wrong rocks and their stories as given.

Native history, if taught at all, is almost exclusively from a dysconscious, settler lens wherein Indigenous peoples are reduced to artifacts. This approach can be seen as Safety Zone Theory in action, Lomawaima and McCarty (2024) describe how the US government manages Indigeneity through policies and educational practices in ways that are safe for settlers. Equally powerful as educators progress through the Transformational Indigenous Praxis Model toward unsettling practices are the opportunities highlighted in the counter stories for learning that creates Zones of Sovereignty (Lomawaima & McCarty, 2024), which run counter to safety zones and represent spaces where expressions of Indigenous sovereignty are centered.

Teachers and curriculum scholars must work hard to unsettle colonial notions of Indigenous nations and peoples. As with much of this work, there is no neutral approach. In order to teach for survivance, educators can form relationships with Indigenous Peoples and organizations. In New York, teachers wrestle with why their students build longhouses every November, rather than partnering with living Lenape People and engaging in collaborative relationships. Regionally, counterstorying will look different because of many contextual factors. Indigeneity, like education, is not a monolith. Educators can do this work in their own contexts; for example, unsettling would look different in Philadelphia, also part of Lenapehoking. There, instead of Dutch monuments to counterstory there is a legacy of broken treaties such as the Walking Purchase (Baker & Igoe, 2023) and generations of an elm tree, carefully preserved, marking Penn's purchase from the Lenape. When we learn from Lenape Elders in this part of Lenapehoking, we interrogate and seek to unsettle the ever-present imagery of Penn's Treaty With the Indians (West, 1771-1772) a treaty without which the United States would have faced challenges in expansion. Teachers can look to treaties, places, and public art as they work toward an active sense of Native presence and survivance, in and outside of classrooms This encourages students to apply critical thinking as they encounter public pedagogy, which Pewewardy et al. (2018) note is a key practice in diminishing settler ignorance.

Stories are the data (Brayboy, 2005) because they teach our minds how to make meaning of what we do and do not see. Stories told and retold over our lifetimes build our realities. The dysconsciousness of teachers is often unintentional, and we are always learning. Teachers may be hesitant to teach what they do not yet know (Sabzalian, 2019). The ongoing project of settler colonialism, and the curricula that we learn, work to eradicate Indigenous presence, futurity, and claims to Land/s that were wrongfully stolen (Calderon, 2014; Tuck & Gaztambide-Fernandez, 2013). Because settler narratives inculcate dysconsciousness in students, teachers, and teacher educators, the work of unsettling our learning spans the continuum of learning spaces. When we teach concepts such as spatial literacy, map-reading, geography, history, and the significance of place, we can do so in ways that reinforce narratives of domination, or interrupt them with criticality. We offer counter stories as a way to support Native spaces being "constantly recognized and made viable through daily practices" (Blu Barnd, 2017, p. 15). This is a necessary step to address pedagogies that allow Native People to be "ignored, invisibilized, marginalized or mythologized" (p. 3). Monuments to settler colonialism and Indigenous displacement are powerful and can seem impervious to change when we don't notice and question the narratives surrounding seemingly settled parts of history. The unchallenged, hegemonic nature of the stories they tell perpetuates a pedagogy of erasure and White supremacy that makes a critical framework of counterstorytelling

(Solórzano & Yosso, 2002) necessary and effective. Speaking back to power with a critical eye, but also curiosity, imagination, and humanity, is at the core of this work.

Conclusions

Public pedagogies of erasure and absence; assimilation and civilization; mis-history, dysconsciousness, and ignorance set in stone (literally and figuratively) colonial ideas about Native Peoples, settler innocence, and Land/s for the public, educators, and students. The sites carry tacit authority and their pedagogies are often accepted uncritically. Pewewardy et al., (2018) remind us in the Transformational Indigenous Praxis Model that ignorance also prevents decolonization of our praxis as educators. Public pedagogy through these memorials, although outside a typical education space, makes settler ignorance easily accessible and permanent. None of these monuments presents information on the continued survivance of the Lenape in their lands. The Lenape and other Indigenous Peoples are characterized within the monuments as historical. They are mythologized as primitive and in need of saving by European colonists.

The monuments teach a self-serving narrative of clever settlers making fools of Indians and acquiring land in shrewd transactions. The monuments reside in and support a settler safety zone with their narratives; the counter stories serve to create a zone of sovereignty for learning from Lenape people and expressions of Indigenous government, language, and culture (Lomawaima & McCarty, 2024). We encourage educators in and outside of schools to teach in ways that support and create zones of sovereignty and center Native presence over absence (Vizenor, 2008). Survivance narratives can be surfaced in spaces where erasure dominates the public landscape. Donald (2009) noted the power that symbols and myths of colonialism have in memories of people as curricular spaces: “I believe that myths are actually truths about culture and conventional views of history that have both been deeply influenced by the stories of our country that we have been told in school” (p. 3). The myth of the purchase of Manahatta/n is alive and reinforced in public pedagogy, and that curricular myth, along with many others, can be dispelled.

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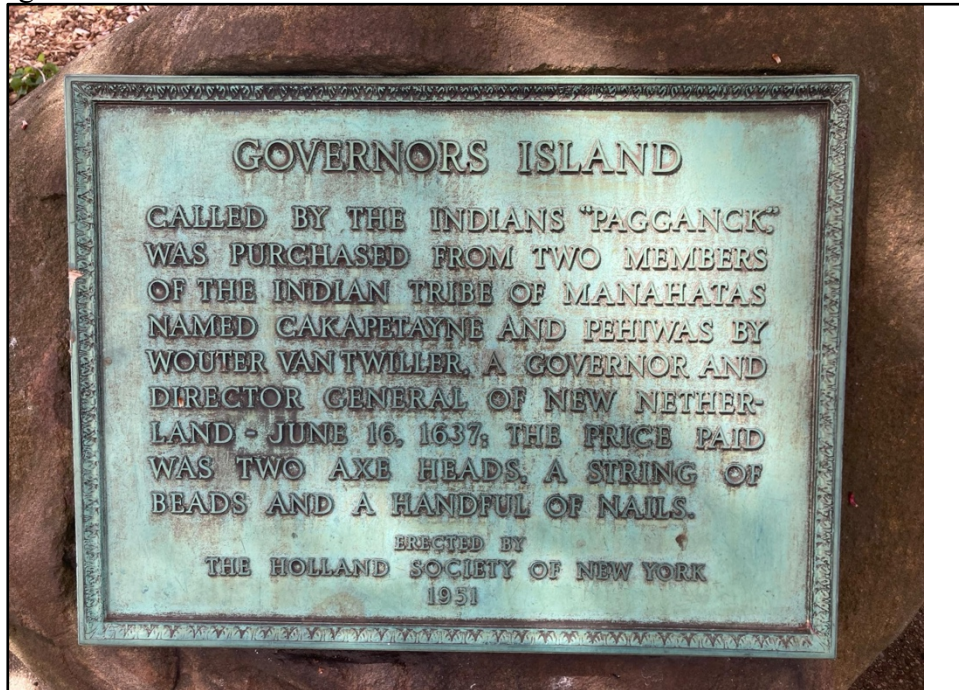
Appendix A: Governors Island

Photo in figure one of plaque attached to rock in context in 2022 under a tree with a small American flag in front of the rock. Figure two is close up of Governors Island plaque on rock reading “Called by the Indians “Pagganck” was purchased from two members of the Indian Tribe of Manahatas named Cakapetayne and Pehtwas by Wouter Van Twiller, a governor and director general of New Netherland-June 16, 1637, the price paid was two axe heads, a string of beads, and a handful of nails. Erected by the Holland Society of New York 1951.

Figure 1.



Figure 2.



Appendix B: Governors Island Rock After Plaque Removed

Governors Island, November 2022 photo of rock under tree with outline of plaque that is removed/missing.

Figure 3.



Appendix C: Schurz Memorial Morningside Park

Full view of Schurz memorial in Morningside Park at 116th street and Morningside Drive followed by close up views of bas reliefs and memorial inscription. Figure four is Schurz Memorial in context at sunset with leafless trees and skyscrapers in the background. Figure five is close up view of bas relief. First figure on the left is a Native American man whose left wrist is held by a woman in European dress who appears to be leading him. Figure six is close up view Native American man wrist held being led by a woman whose face is turned toward him with her left-hand motioning forward. Figure seven is close up of inscription at Schurz Memorial directly under the feet of the Schurz statue reading “Carl Schurz MDCCCXXIX-MDCCCV A Defender of Liberty and a friend of human rights.” An engraved hand holding a sword is on the left of the inscription and an engraved outstretched hand with open palm is located on the right of the inscription.

Figure 4.



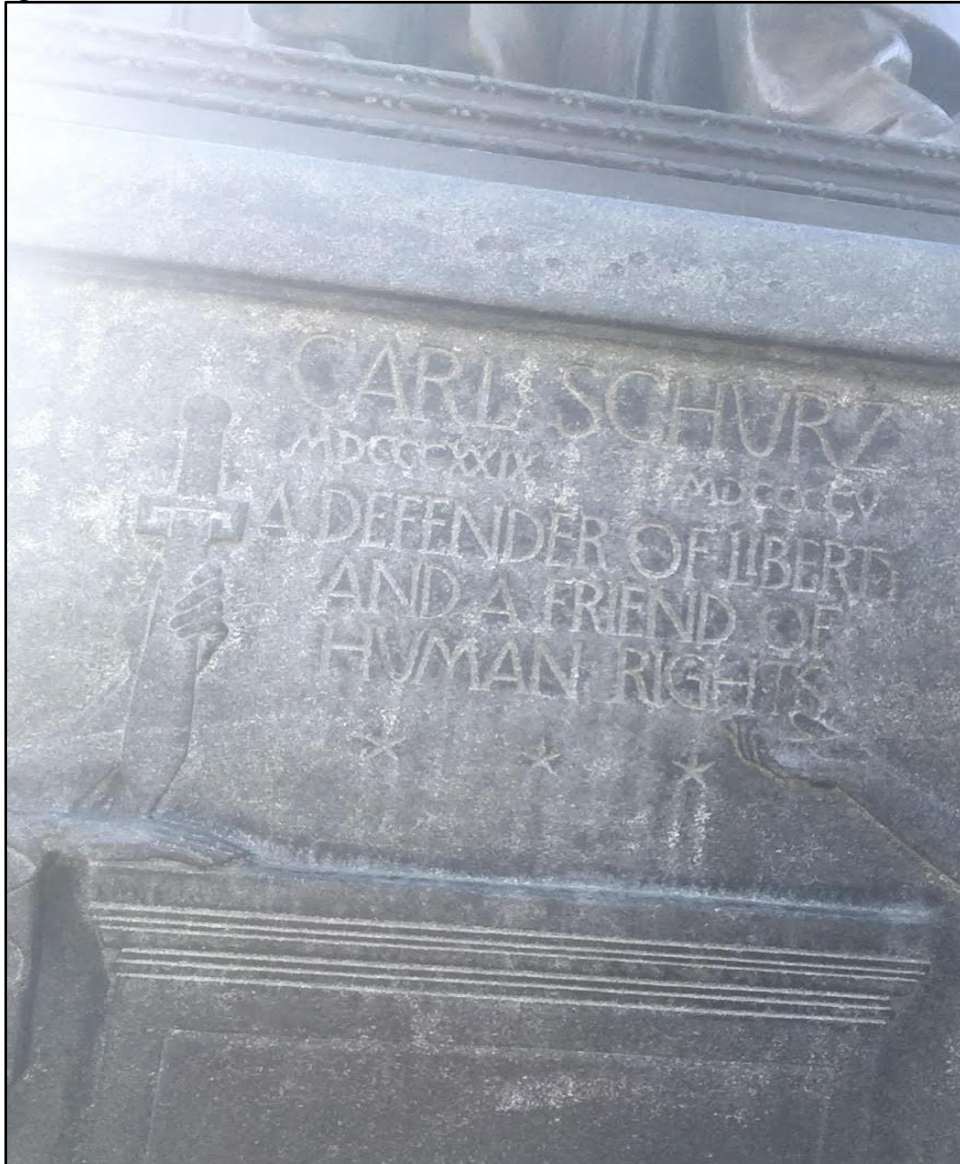
Figure 5.



Figure 6.



Figure 7.



Appendix D: Shorakkopoch Plaque Inwood Hill Park Close Up

Figure eight is Shorakkopoch rock viewed from a distance showing its location on a paved pathway at Inwood Hill Park with grassy field and trees in the background and the Muhheacantinuk (now known as the Hudson River) beyond the field.

Figure nine is a close up of plaque on rock reading “Shorakkopoch According to legend, on this site of the principal Manhattan Indian Village, Peter Minuit in 1626, purchased Manhattan Island for trinkets and beads then worth about 60 Guilders. This boulder also marks the spot where a Tulip Tree (*Liriodendron Tulipifera*) grew to a height of 165 feet and a girth of 20 feet. It was until its death in 1932 at the age of 220 years, the last living link with the Reckgawawang Indians who lived here, Dedicated as part of New York City’s 300th anniversary celebration by the Peter Minuit Post 1247 American Legion January 1954”.

Figure 8.



Figure 9.



Appendix E: Netherland Monument

Close up of the stone carving of the Netherland Monument in Battery Park showing a Native American man in a loincloth receiving beads in his right hand from a Dutch man in colonial attire wearing a wide brimmed hat and fancy collar, his right arm is extended to hand beads to the Native American man and his left hand holds more beads. Skyscrapers are pictured on both sides of the memorial. Below the carving words etched in gold state. “On the 22nd of April 1625 Amsterdam Chamber of the West Indies Company decreed the establishment and the creation of the adjoining farms the purchase of the Island of Manhattan was accomplished in 1626. Thus was laid the foundation of the city of New York.”

Figure 10.



Appendix F: Enduring Digital Footprints

These digital resources GrowNYC worksheet (grownyc.org, 2022), Pokéstops (Niantic Inc., 2016) and PoGoMaps (GamersGuides.gg, 2022) highlight the durability of colonial narratives in digital spaces even after their physical counterparts are gone. Figure 11 is the text of an online worksheet, figures 12 and 13 are images of PoGoMaps showing Pokéstops for Shorakkopoch and Governors Island. Figure 14 is a detailed history of the Governors Island Pokéstop.

Figure 11.

History of Governors Island	Name _____
<p>Governor's island was originally used by the Lenape tribe (a group of Native Americans who lived in what is known as Manhattan today) for hunting and gathering. At this time the island was known as "Pagganack" (which means Nut Island) because of the many Hickory, Oak, and Chestnut trees. The Lenape would boat over to the island to gather nuts from the trees, and to fish from the waters. Additionally, at this time the Island was much smaller (only 70 acres compared to its 172 acres today).</p>	
<p>1. Can you find an acorn or an acorn top?</p>	
<p>In 1637, Wouter Van Tiller, the director general of the Dutch West India Company bought the island from the Native Americans for two axe heads, a handful of nails, and a string of beads. The Dutch re-named the Island "Noten Eylandt" after the Native American name. Wouter Van Tiller used the island for his own personal use (he had a farm, cattle, and a windmill) until the Dutch government confiscated it a year later.</p>	
<p>2. Can you imagine what it would be like to have the whole island to yourself, what would you do with all of the space?</p>	
<p>Eventually, in 1664, the British came and captured New Amsterdam, renaming it New York. They renamed the Island Governors Island and reserved it only for the use of colonial governors. At this point the Island only contained one house and pasture.</p>	
<p>3. If you could make a new name for New York City or Governors Island, what would it be?</p>	

Figure 12.

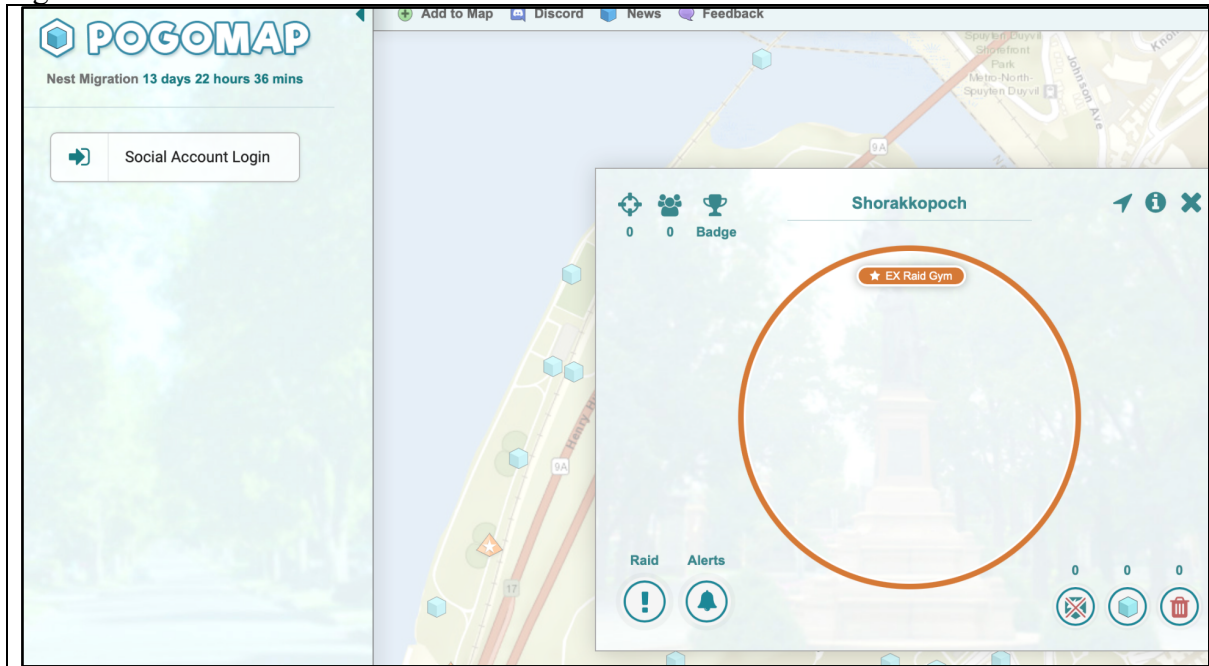


Figure 13.

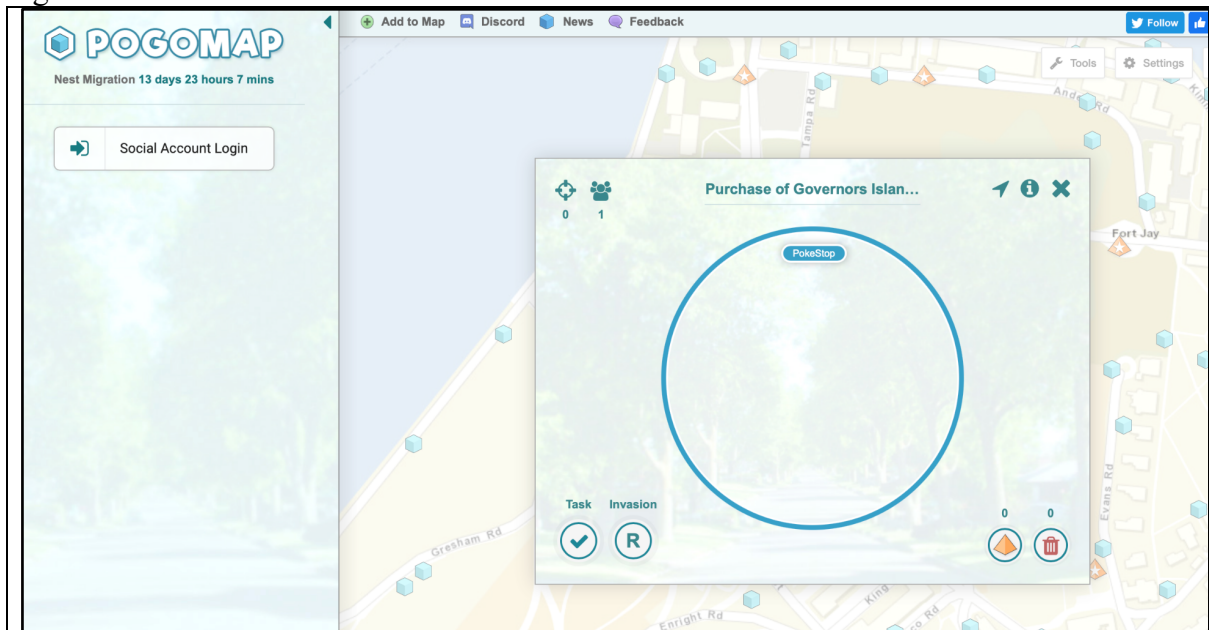




Figure 14.


i More Information ✕


[History](#) | [Directions](#) | [Copy Link](#)


<https://pogomap.info/pokestop/purchase-of-governors-island->


 **PokeStop**


 20:53 Local Time

 40.690000, -74.018000

 Updated by a PogoMap Moderator on the 27th March 2022

 **User ID: 83753963**




 **Location ID: 91894579**

 **Added 4th December 2019**

[Report this Location](#)

Purchase of Governors Island M
Hay Road, Nolan Park, Manhattan Community Board 1,
Manhattan, New York, 10004, United States

Copy the link above or use these buttons to share this PokeStop

[View History](#) [Close](#)

Appendix G: Monument Commemorating Purchase and Military History of Governors Island

Concrete steps to monument pictured from a distance with concrete and brick benches on either side of the monument with three stories tall military homes made of brick on either side of the memorial which once housed officers and their families. Trees pictured on both sides of the memorial. Figure 16 is a close up of the inscription on the memorial's metal plaque green with age. Inscription about the Purchase of Governors Island. On a rectangle metal plaque with three crests, the center crest has laurel leaves encircling the crest the following inscription is engraved. "16 June 1937 to commemorate the purchase three hundred years ago of Governors Island by Wouter Van Twiller, Director General of New Netherlands from Cakapeteyno and Pehiwas of the Manahatas Tribe. Birthplace of American military tactics which won for England a great dominion. Sole safeguard of Washington's retirement from Long Island in 1776. Early guardian of New York City mobilization in the Mexican, Civil and Spanish-American Wars, supply base during the World War. Honorably Acquired - Honorably Held 16 June 1937. Presented to the United States government by the Military Intelligence Reserve Society Second Corps Area."

Figure 15.



Figure 16.

