

# The Living Heritage: Umatac

## Introduction

Where the Chamorro people were made, where all villagers are of one root, where the land, sea and human kind come together in peaceful harmony – this is Umatac. Located in southwestern part of the island of Guam, Umatac is a small village knit together with the spirit of Chamorro heritage. Umatac is where they began. Their race, their religion, their trade and many more – it is their Genesis.

Lasso Fuha or Fuha Rock, located north of Umatac bay, is where sibling gods Puntan and Fu’una created the Chamorro people according to their oral traditions. It is now one of the most sacred and revered sites on Guam as the “cradle of their creation.”

Umatac bay is where Ferdinand Magellan landed in the 16<sup>th</sup> century and where the Spanish officially claimed the island for Spain according to their oral history. Guam Teachers Association, which was first established in Umatac, commemorated Magellan’s landing by



erecting the Magellan monument next to the bay in 1926. This is also where the Spanish first celebrated Catholic mass and introduced the religion to the Chamorro people. Moreover, the Spanish used Umatac as their main port for trade in Guam. For about 3 centuries, the Spanish governed over Guam and built multiple forts to protect their claim. Forte Santo Angel and Forte Nuestra de la Soledad are two renowned Spanish forts in Umatac.

Umatac is full of Guam’s rich history. As one family, practically being all related as one family, people of Umatac stand together as one and diligently dedicate themselves to ensure Guam and the Chamorro people preserve and conserve their history, culture and surroundings.

## General citation

### About This Lesson

This lesson is based on the National Register of Historic Places nomination file, “Fort Nuestra Senora de la Soledad,” “For Santo Angel,” “Fouha Bay,” “Francisco Q. Sanchez Elementary School,” “Magellan Monument,” “San Dionicio Catholic Church,” “San Dionicio Church Ruins” and “Umatac Outdoor Library” (with photographs) and other source materials regarding the village Umatac. This lesson was written by Yoo Kyung Shin, a teacher with Guam Department of Education. TwHP is sponsored, in part, by the Cultural Resources Training Initiative and Parks as Classrooms programs of the National Park Service. This lesson is one in a series that brings the important stories of historic places into the classrooms across the country.

### Where it fits into the curriculum

Topics: The lesson can be used in Guam history, social studies and geography courses in units on Guam.

Time Period: 1500s to present time

### *Relevant United States History Standards for Grades 5 ~ 12:*

Era 7: The Emergence of Modern America (1890 – 1930)

Standard 2A – The student understands how the American role in the world changed in the early 20th century.

Standard 2C – The student understands the impact at home and abroad of the United States involvement in World War I.

Standard 3D – The student understands politics and international affairs in the 1920s.

Era 9: Postwar United States (1945 to early 1970s)

Standard 1B – The student understands how the social changes of the postwar period affected various Americans.

### *National Council for the Social Students (NCSS) Standards:*

Theme I: Culture

Standard C – Describe ways in which language, stories, folktales, music, and artistic creations serve as expressions of culture and influence behavior of people living in a particular culture

Theme II: Time, Continuity and Change

Standard E – Demonstrate an understanding that people in different times and places view the world differently

Theme III: People, Places and Environments

Standard H – Examine the interaction of human beings and their physical environment, the use of land, building of cities, and ecosystem changes in selected locales and regions

Theme IV: Individual Development and Identity

Standard B – Describe personal connections to place – especially place as associated with immediate surroundings

Standard E – Identify and describe ways family, groups, and community influence the individual’s daily life and personal choices

Theme V: Individuals, Groups and Institutions

Standard B – Give examples of and explain group and institutional influences such as religious beliefs, laws, and peer pressure, on people, events, and elements of culture

Theme VI: Power, Authority and Governance

Standard C – Give examples of how government does or does not provide for the needs and wants of people, establish order and security, and manage conflict

*Common Core Standards:*

English Language Arts Standards History/Social Studies for Grades 6~8:

CCSS.ELA-LITERACY. RH.6-8.1 = Cite specific textual evidence to support analysis of primary and secondary sources.

CCSS.ELA-LITERACY. RH.6-8.2 = Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

CCSS.ELA-LITERACY. RH.6-8.4 = Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

CCSS.ELA-LITERACY. RH.6-8.6 = Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts.).

CCSS.ELA-LITERACY. RH.6-8.7 = Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

CCSS.ELA-LITERACY. RH.6-8.9 = Analyze the relationship between a primary and secondary source on the same topic.

English Language Arts Standards History/Social Studies for Grades 9~10:

CCSS.ELA-LITERACY. RH.9-10.1 = Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-LITERACY. RH.9-10.2 = Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop; over the course of the text.

CCSS.ELA-LITERACY. RH.9-10.4 = Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.

CCSS.ELA-LITERACY. RH.9-10.5 = Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.

CCSS.ELA-LITERACY. RH.9-10.6 = Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.

CCSS.ELA-LITERACY. RH.9-10.7 = Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text.

CCSS.ELA-LITERACY. RH.9-10.8 = Assess the extent to which the reasoning and evidence in a text support the author's claims.

CCSS.ELA-LITERACY. RH.9-10.9 = Compare and contrast treatments of the same topic in several primary and secondary sources.

### **Objectives for students**

1. To understand the history of Umatac by researching the various historic sites in the village such as Fuha Rock, Forte Santo Angel, Forte Nuestra de la Soledad, San Dionisio Catholic Church and Francisco Q. Sanchez Elementary School
2. To research and describe the importance of family to the people of Umatac
3. To describe how the history of Umatac plays an important role in the villagers' identity
4. To research the life of Francisco Q. Sanchez, the village's honored educator and the composer of the song "Umatac By the Sea," to better understand the song and share the sentiments of his composition

### **Materials for students**

The readings and maps listed below can be used directly on the computer or be printed out, photocopied and distributed to students.

1. Three readings: The first discusses about the Spanish Era on Guam; the second describes the history and the present status of Francisco Q. Elementary School; the last describes the family oriented background of Umatac and their vision about their heritage.
2. Two maps: The first map is about Magellan's route around the world; the second map is the map of Umatac
3. Three photos: The first is the photo of Fuha Rock located in the north of Umatac Bay; the second photo is of Forte Santo Angel and Forte Nuestra de la Soledad on each end of Umatac Bay; the last photos are the old and the new San Dionisio Churches.

### **Visiting the site**

Umatac is a small but beautiful village located in the southwestern part of Guam. All memorial sites of Umatac mentioned in this lesson plan are open to public at no cost at all times. However, Francisco Q. Sanchez Elementary School can only be seen from outside because it is currently closed down by the Guam Department of Education.

## Teaching Activities

### Getting Started

### Inquiry Questions



(Courtesy of Guampedia.com and Stripes.Guam)

1. Examine and describe the photographs in detail.
2. How do you think people of Umatac used this as their library?

3. Why do you think the people of Umatac made this library?
4. Do you think an outdoor library such as this could be run in your village now? Why or why not?

## Setting the Stage

### ***“Umatac By the Sea”***

***Composed by the late Francisco Q. Sanchez***

*In our dear old southern home, situated right by the sea, where the brave Magellan landed, when he crossed the silent sea in our dear old Umatac by the sea.*

*In our dear old southern home, where the foamy waves roll free, where the old Spanish Forts, and Capitol used to be in our dear old Umatac by the sea.*

*In our dear old southern home, that’s the place we long to be, where the farmers working hard, and the fishermen at sea in our dear old Umatac by the sea.*

*In our dear old southern home, situated right by the sea, with our many, many friends, and all our days are free, in our dear old Umatac by the sea.*

*Good-bye, friends, you are leaving today. Good-bye, friends, you are going far away. Please come back here again to this place, our dear friends in our dear old Umatac by the sea.*

This song is Francisco Q. Sanchez (1899-1954)’s composition about his beloved home village, Umatac. Sanchez was a renowned educator and a pre-war (before World War II) congressman of Guam. We can easily see that he was also a musician from this song he wrote. He was a very patriotic man whose love for his country and his hometown was no second to another. “Umatac By the Sea” gives us many hints about the historic and personal value the village holds for Sanchez himself and possibly for everyone who is from Umatac.

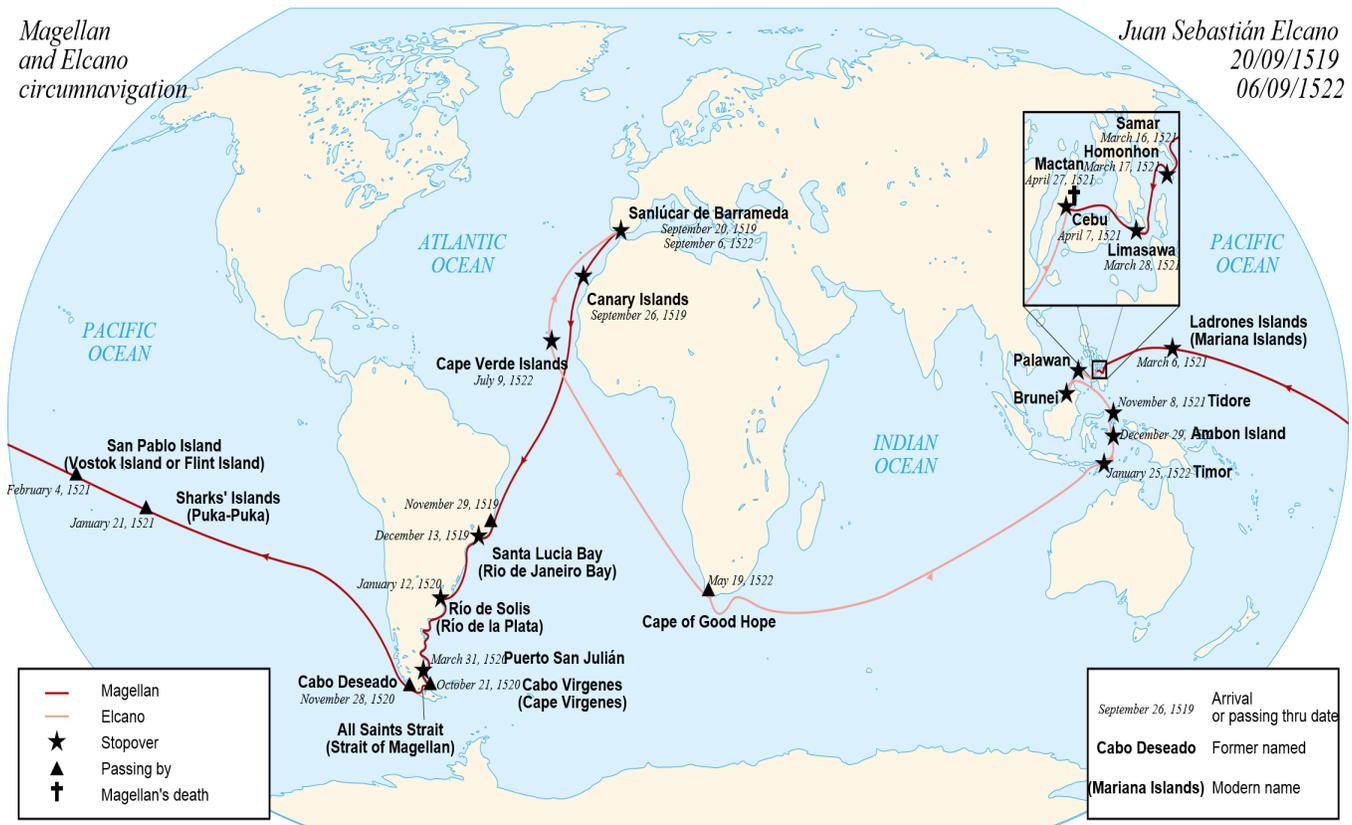
A beautiful village by the sea in the south of Guam, Umatac is full of Guam’s history. It is a place where the ancient sibling gods *Puntan* and *Fu’una* made the Chamorro people and also where Ferdinand Magellan first landed in Guam in 1521 according to the Chamorro oral traditions. It is also where the Spanish first claimed Guam for their empire in 1565 and used as their main port for their trade by galleons, or large ships. We can also find many of their forts such as *Forte Santo Angel* and *Forte Nuestra de la Soledad*, or Our Lady of Solitude, and old ruins of the *San Dionisio Church* and the governor’s palace in the village, as the old capital of the island. More recent historic sites can also be found such as the *Outdoor Library*, which was built in 1933, shown in the previous page. *Francisco Q. Sanchez Elementary School*, which is named after their beloved educator and the composer of the song above, was built in 1953 as one of the first building to be built after the war by the world-renowned architect Richard J. Neutra (1892-1970). This unique library and the F.Q. Sanchez Elementary school show us the enthusiasm and passion the villagers had and still have for education and the will to share knowledge and their pride.

Umatac, being a very small village, is knit together as a family. Everyone is practically related to one another in the village. Although many villagers have moved to other villages and to the U.S. mainland, the villagers still keep their strong tie together. Their patron saint of San

Dionisio is celebrated annually in Umatac and also in other places where the villagers currently reside: California, Washington, Germany and many others. With this strong family tie, they work together to keep their heritage alive and going.

## Locating the Site

### Map 1: Magellan's Voyage



(Courtesy of Wikipedia)

### Questions for Map 1

1. Where is Guam? Circle the island on the map.
2. Although oral traditions say Magellan landed in Umatac Bay on Guam, there has been much scholarly debate about this landing site. Many testimonies of the survivors in the expeditions and the logic of their route suggest that it was northern part of Guam or even Saipan instead of Guam where he landed. Why do you think there is no clear answer to this debate?

3. Why do you think the Spanish used Umatac Bay as their primary port in Guam for the galleons carrying out the Empire's Manila-Acapulco (Philippines – Mexico) trade?

## Locating the Site

### Map 2: Village of Umatac



(Courtesy of Guam PDN)

#### Questions for Map 2

1. How many bays do you see in Umatac? Name all of them.
2. Why do you think most of places that are marked on the map are around Umatac Bay?

3. Find the forts in Umatac. Why do you think the Spanish built their forts along the bays? Where do you think Forte Santo Angel was located? Draw the dot and label your imaginary Forte Santo Angel on the map.

## **Determining the Facts**

### **Reading 1: History of Guam – Spanish Era**

#### **Magellan's first encounter with Guam**

The first known contact between Guam and Western Europe occurred when Ferdinand Magellan, a Portuguese explorer sailing for the Holy Roman Emperor King Charles I of Spain, anchored his small 3-ship fleet in Umatac Bay on March 6, 1521. Magellan had started out in Spain with five ships but by the time they reached the Marianas they were down to three ships and lost close to half their crew. One of the five original ships got destroyed, and after seeing the first ship go down another ship had a mutiny and took off.<sup>[2]</sup> Hungry and weakened from their long voyage, the crew quickly prepared to go ashore and restore provisions. However, the excited native Chamorros, who did not share the Spaniards concept of ownership or subsistence living<sup>[3]:30</sup>, canoed out first and began helping themselves to everything that was not nailed down to the ship. "The aboriginals were willing to engage in barter... Their love of gain overcame every other consideration"<sup>[4]</sup> Magellan mistook the curious Chamorros as thieves, naming Guam the "Island of Thieves". The weakened sailors had trouble fending off the tall and robust natives until a few shots from the Trinidad's big guns frightened them off the ship and they retreated into the surrounding jungle. Magellan was eventually able to obtain rations and offered iron, a commodity highly prized by Neolithic peoples, in exchange for fresh fruits, vegetables, and water. Details of Magellan's visit, and the first known Western documentation of Guam and the Chamorro, come from the journal of Antonio Pigafetta, one of Magellan's 18 original crew members to survive Ferdinand Magellan's circumnavigation of the globe.<sup>[2]</sup>

#### **Spanish Colonization**

Despite Magellan's visit, Guam was not officially claimed by Spain until 1565 by Miguel Lopez de Legazpi. Philip II ordered Legazpi to take possession of all lands and islands discovered. However, the island was not actually colonized until the 17th century.<sup>[5]</sup> On June 15, 1668, the galleon San Diego arrived at the shore of the island of Guam.<sup>[6]</sup> Jesuit missionaries led by Padre Diego Luis de San Vitores arrived on Guam to introduce Christianity and develop trade. The Spanish taught the Chamorros to cultivate maize (corn), raise cattle, and tan hides, as well as to adopt western-style clothing. They also introduced the Spanish language and culture. Once Christianity was established, the Catholic Church became the focal point for village activities and Guam became a regular port-of-call for the Spanish galleons that crossed the Pacific Ocean from Mexico to the Philippines.<sup>[7]</sup>

Chief Quipuha was the maga'lahi, or high ranking male, in the area of Hagåtña when the Spanish landed off its shores in 1668. Quipuha welcomed the missionaries and allowed himself to be baptized by San Vitores as Juan Quipuha. Quipuha granted the lands on which the first Catholic Church in Guam, the Dulce Nombre de Maria {Sweet Name of Mary} Cathedral Basilica, was constructed in 1669. The original cathedral was destroyed during World War II and the present Cathedral, was constructed on the original site in 1955. Chief Quipuha died in 1669 but his legacy had a great impact by allowing the Spanish to successfully establish a base on Guam for the Manila Galleon trade.

Jesuit Priest Blessed Diego Luis de San Vitores and his Filipino assistant, St. Pedro Calungsod were killed by Chief Mata'pang of Tomhom (Tumon) for baptizing the Chief's baby girl without the Chief's consent in April 1672. Many Chamorros at the time believed baptisms killed babies - because priests would baptize infants already near death (in the belief that this was the only way to save such children's souls), baptism seemed to many Chamorros to be the cause of death.<sup>[3]:49</sup> Whereas Padre San Vitores tried to carry out his mission in a peaceful manner, the Spanish military governed the local populace in a strict manner to protect their Galleon routes. Regardless of Mata'pang's motive, the death of Padre San Vitores led to war that resulted in the deaths of a large portion of the Chamorro people. During the course of the Spanish administration of Guam, sources<sup>[who?]</sup> have estimated Chamorro casualties to the fighting and disease reduced the population from 12,000<sup>[3]:47</sup> to roughly 5,000 by 1741<sup>[citation needed]</sup>, mostly women and children. After 1695, Chamorros were forced to settle in five villages: Hagåtña, Agat, Umatac, Pago, and Fena. They were monitored by the military forces, encouraged to attend church daily, and to learn Spanish language and customs. Spanish and Filipinos, mostly men, increasingly intermarried with the Chamorros, particularly the new "high people" (*manak'kilo*) or gentry of the towns. In 1740, Chamorros of the Northern Mariana Islands, except Rota, were removed from their home islands and exiled to Guam. Mata'pang himself was killed in a final battle on the Island of Rota in 1680.<sup>[7]</sup>

The Galleon Era ended in 1815 following the Mexican Revolution. Guam was host to a number of scientists, voyagers, and whalers from Russia, France, and England who provided detailed accounts of the daily life on Guam under Spanish rule. Through the Spanish colonial period, Guam inherited food, language, and surnames.<sup>[8]</sup>

1. When did Magellan land on Guam? When was Guam officially claimed for Spain? When did actual colonization begin?
2. If you were a chief of the time when Spanish came to colonize Guam, would you have been like Chief Quipuha, who welcomed them, or Chief Mata'pang, who opposed them? Why?
3. What are some things that Guam gained through the Spanish colonization? What are some things we lost because of it?

*Reading 1 was adapted from Wikipedia: The Free Encyclopedia at [http://en.wikipedia.org/wiki/History\\_of\\_Guam#Spanish\\_era](http://en.wikipedia.org/wiki/History_of_Guam#Spanish_era)*

## **Determining the Facts**

### **Reading 2: Francisco Q. Sanchez Elementary School**

Through history, education has been a matter of paramount importance to the people of Umatac. The many schools built in Umatac over the past one hundred years are clear indications of the educational legacy that has been passed from generation to generation. Today, the people of Umatac are once again challenged to overcome adversities in their quest to provide the highest level of education to their children.

Because of its small student population, the school was targeted for closure by Guam Education School Board who proposed sending its students to another village. Humåtak residents strongly opposed this move. In 2011, the Humåtak Community Foundation was created to develop and establish a charter school for the community of Humatac. In addition to its importance to the survival of Humåtak's long and rich culture and a community resource, the Francisco Q. Sanchez Elementary School is an historic place that holds many memories for those who have studied and taught there. Not the least of whom is one the island of Guam's greatest educators and respected leaders. In addition, it is one of Guam's significant historical structures.

In 1998, the school was listed under both the Guam and the National registers of historic places. It is one of the first buildings built in a plan to restore Guam after the devastation of World War II. Completed in 1953, the school was designed by a world-renowned architect Richard J. Neutra (1892-1970), who was known for harmoniously incorporating nature in his work. Neutra also designed Government House, the official residence of the Governor of Guam and a large body of master work in the International Modern style of architecture.

Neutra's design for the elementary school in Humåtak takes advantage of the village's backdrop of dramatic mountains and views of the sea. Located on a terraced hill in the heart of the community, the school is an important element of daily life in Humåtak. The mayor's office and community center is just across the street and the walls of the historical Spanish era church are located on the front lawn. Many children walk to school. Residents say the school brings the community together and makes possible the sense of pride in heritage passed from generation to generation.

The original school included two wings housing eight classrooms and administrative office flanking a central covered plaza where students and teachers gathered for lunch and special programs. Through the years, additions to the structure have included an enclosed cafeteria and covered stairway leading to the central entrance. It has been modernized to accommodate air conditioning, but the original feeling of harmony with nature remains.

The school bears the name of native son, Francisco Quinata Sanchez (1899-1954) who began teaching at Umatac school at age 18. Because there was no school in the village, the young Sanchez attended grade school in Agat walking the distance daily. He pursued his education at the Guam Institute and the Richard P. Leary School, and throughout his life remained an earnest hands-on supporter of education. He served as principal of the Magellan School, as it was then called, and led local residents to build the first library in southern Guam. Also on historical registers, the Humatak Outdoor Library was a popular facility that encouraged both children and adults to read and take pride in the village's scholastic and athletic accomplishments. He and his wife, the former Amparo Q. Santiago, had one daughter, Angelina, also a noted educator.

A member of the pre-World War II Guam Congress, Sanchez is also admired and well remembered for his many and varied contributions outside education. He organized the Guam Teachers Association to raise funds for the Magellan monument, which stands, in the center of Humatak, and the annual celebration commemorating Magellan's visit. Discovery Day is observed each March and draws an influx of visitors to the village. Also known for his athleticism and patriotism, Sanchez was a musician as well. Among his compositions are "Umatac by the Sea" and "Magellan's Voyage."

1. Although F.Q. Sanchez Elementary School holds such a great value for the people of Umatac, Guam Education School Board closed the school in 2011 due to its small student population. Imagine you were a student at Francisco Q. Sanchez Elementary School. How would you feel about your school being closed? What could you do to help it reopen?
2. What pride do you have about your school?
3. How would you feel about having a school named after yourself? Name some things that you could do in the future for your school or your village to have a school named after you.

*Reading 2 was excerpted from The Humatak Community Foundation Inc. Umatac By the Sea: An Exhibition of the People and History of Humatak*

## Determining the Facts

### Reading 3: Familian Humatak

As the saying goes, "There is no place like home." Literally speaking, there is no place like our home in Umatac or Humatak by the sea where about ninety percent of the villagers are related to each other.

We are all related somehow. Our parents, through their parents and grandparents, are related to the Quinata family, Santiago family, Aguon family, Aquiningoc family, Babauta family, Sanchez family, Gofigan family, Chiguina family, Topasña family, Quidachay family, and the list grows longer with the families that were introduced through marriage like the Calanda family, Cruz family, Taiañao family, Tedtaotao family, Santos family, Wager family, and the list continues as the Humatak generations are added.

Instead of a family tree, we can use the purple flowered Halaihai vines to represent our families, our Humatak family. In the heart of our village, these Halaihai vines grow in an abundant network along the sandy shores of Humatak Bay. They intertwine so closely, they seem to connect as one never ending vine. When asked if we are related to a person from Humatak, our response is always that we are related to everyone from Humatak.

Growing up in Humatak was the best thing that could ever happen to a child. Every adult in the village was your parent and every child was your playmate. People did not go hungry, and children did not go unguided. Generally, we lived harmoniously and if there were conflicts, the head of the family clan, the parish priest, or the commissioner during 1950s, would mediate and resolve most of the village conflicts.

Traditions were practiced and that basically kept order and made challenges very easy to overcome. The tradition of inafa' maolek or caring for one another was the paramount lesson to learn when growing up in Humatak.

The pride of being part of the Humatak family is still strong despite the westernization and globalization of Guam today. Over the span of 50 years, families from Humatak have migrated to other villages and abroad to the U.S. mainland and other countries spreading the Humatak pride and the very essence of family and inafa' maolek to other places. The annual celebration of the patron saint of San Dionisio is not only celebrated in the village of Humatak, it is celebrated in California, Washington, Germany and other places where members of our Humatak family reside. Funerals of our man amko or elderly have always brought us together to renew and strengthen our ties.

We are proud to be from Humåtak and we share this with everyone especially others in our Humåtak family. It is our intention to introduce the world to our village of Humåtak by the sea, by introducing our Humåtak family. To experience Humåtak is to experience family whether in the village or in California. Our family makes Humåtak the place to be.

1. What does *inafa' maolek* mean?
2. Which village are you from? How many relatives do you have from your own village?
3. What pride do you have about your village that you want to share with others?

*Reading 2 was excerpted from The Humatak Community Foundation Inc. Umatac By the Sea: An Exhibition of the People and History of Humatak*

## Visual Evidence

### Photo 1: Fuha Rock



(Courtesy of Stripes.Guam)

Located north of Umatac bay, the Lasso Fuha or Fuha Rock in the photo above is the place where the ancient sibling gods Puntan and Fu'una created the Chamorro people, or even the whole world, according to Chamorro oral traditions. Many people consider the place sacred.

### Questions for Photo 1

1. Why do you think the oral traditions say the creation of Chamorro people took place in a bay? Why not the mountains or the sky?
2. What are some other sites on Guam people believe to be sacred? What are the things you think are sacred?

## Visual Evidence

### Photo 2: Forts in Umatac



(Courtesy of Bert Duarte)

The photo above captures both Forte Nuestra de la Soledad (ca. 1810) in the front and Forte Santo Angel (1737) in the back. The two forts are located at the ends of Umatac Bay. Spaniards built these forts to protect the Spanish galleons from pirate ships, which roamed around outside Umatac Bay. Although most of Forte Santo Angel has been destroyed from recent earthquakes, Forte Nuestra de la Soledad has been restored by the Guam Preservation Trust in 1994 to look like the way it did in 1800s.

#### Questions for Photo 2

1. What do you think the structure on the left side of the picture was used as? Imagine you were a Spanish soldier of the time. How would you use this structure?
2. Why do you think the Spanish built a fort on each end of the bay?

## Visual Evidence

### Photo 3: Old and New San Dionisio Church



(Courtesy of [guampedia.com](http://guampedia.com) and [cardandcardbeta.com](http://cardandcardbeta.com))

San Dionisio Church was first built in 1681 with wood and thatched roof. After it was attacked by the Chamorro people and some natural disasters, it was rebuilt in 1694 of coral masonry (left picture above). The ruins of this building still exists today. The new San Dionisio Catholic Church (right picture above) was built in 1939. It survived WWII and so it is one of the oldest churches still in use. Although typhoons and earthquakes destroyed some part of the building, it was rehabilitated by the Guam Presevation Trust in 1999.

### Questions for Photo 3

1. Why do you think the Chamorro people attacked and destroyed the church in 1600's?
2. What is the importance of a church in Guam community? What role does it play?

## **Putting It All Together**

The Following activities will help demonstrate to students the significance of Umatac in the context of Guam History. They can also be used for a music class during Guam History month.

### **Activity 1: Sing the Umatac Song in harmony**

Have the students learn the song “Umatac By the Sea” and created their own harmony to sing as the whole choir or in smaller ensembles in a couple of people in each section: Soprano, Alto, Tenor and Bass. They could need teacher assistance in making the harmony. Teacher could also notate the song for them first to work on creating their own harmony.

### **Activity 2: Make a collage of Umatac in groups**

Group students into “expert groups” of different historic sites of Umatac. Each group should do a further research on a site such as: Fuha Rock, Forte Santo Angel, Forte Nuestra de la Soledad, Outdoor Library, San Dionisio Church and F.Q. Sanchez Elementary School. Each group will make a collage of their site with pictures and important information about the site. They will present their collage to the whole class. Finally, the whole class will put their collages together on a big board to make a united collage of the whole village of Umatac.

### **Activity 3: Write a song about your own home town/village**

Students can group themselves up according to the town/village they were born. (They could even choose to make a group of their country, since Guam has been a very culturally diverse island.) The students can choose from the following activities to write their own song about their home town/village:

1. Choose a tune you know. Write new lyrics to the tune about your own home village. Practice singing the song as a group and perform in front of the class.
2. Write a brand new song about your own home village. Write the lyrics first and think of your own melody that would fit into your lyrics. Practice singing the song as a group and perform in front of the class.

Teacher may give assignment 2 for advanced groups.

## Supplementary Sources

The Living Heritage: Umatac will help students learn about the historic value of the village of Umatac on Guam. They will be able to learn the history of Spanish Colonization on Guam and the time before and after WWII on Guam. Those interested in learning more about Umatac will find that the internet offers a variety of interesting materials.

### **Guam Historic Resources Division**

The Guam Historic Resources Division, also known as the State Historic Preservation Office (SHPO), implements projects and activities that promotes the use, conservation, preservation, and presentation of historic properties. The website includes a listing of historic property in Guam as well as laws, regulations, and guidelines concerning historic properties. Teachers will also find a gallery of historic sites with downloadable brochures, posters, and photos. Their website can be found at

<http://historicguam.org/index.html>

### **Guampedia Foundation, Inc.**

Guampedia Foundation is an independent non-profit organization. Guampedia, Guam's online encyclopedia, is a community project to create a comprehensive online encyclopedic resource about the history, culture, and contemporary issues of Guam. The website has 15 entries that focus on various people who lived through WWII, war atrocities, religious life during the war, and life on Guam from occupation to liberation. Their website can be found at

[www.guampedia.com](http://www.guampedia.com)

### **Guam Preservation Trust**

The Guam Preservation trust (GPT) was created in 1990 as a non-profit, public corporation governed by a Board of Directors. It is dedicated to preserving Guam's historic sites and culture as well as educating the public about those issues. Their website,

[www.guampreservationtrust.org](http://www.guampreservationtrust.org), includes a plethora of pictures of historic structures pre-war and post-war Guam.