

Toxic Waste, Poisoned Water: Indigenous Environmental Justice

Our Sacred Home: Exploring sacred Indigenous Sites and Experiences Around the World

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Context

It may seem odd to include a unit on Indigenous environmental justice in an Advanced Placement (AP)[®] World History: Modern course, however I consider myself foremost a teacher of social studies and strive to assist students in identifying ways to be active citizens in meaningful ways in the 21st century. Add to that broad agenda the angst of teenagers coming of age in a world distressed with climate change and human rights turmoil, and you have an agitated audience that is ripe for discourse.

Monument Valley High School (MVHS) is located in Kayenta, Arizona, on the traditional ancestral lands of Ute, Southern Paiute, Hopi, Pueblo and Navajo peoples. Kayenta is located in the sovereign territory of the Navajo Nation, and the Kayenta Unified School District (KUSD) places significant emphasis on its Navajo education programs, including instruction in Navajo language and traditional practices for all students, regardless of individual student ethnicity. As of Spring 2022, MVHS serves approximately 640 students, of which more than 94% identify as Indigenous Native American students.

Kayenta's rural location within the boundaries of the Navajo Indian Reservation promotes a sense of connection to the ancestral homeland of the majority of the students. However, in the 21st century they are often inundated with non-Indigenous popular culture and may struggle to find their personal balance of traditional and nontraditional Indigenous values. Many of my students have transferred to and from urban non-reservation school districts over their academic careers, and some express frustration with trying to reconcile the traditional values often promoted by their family members living in rural, ancestral communities with the appeal of popular (non-Indigenous) culture. The tension of values, of determining how *they* would prefer to honor and practice their cultural and ethnic heritage, can distress students. Some may feel isolated, and certainly unrepresented.

This unit, though certainly academic in nature, aspires to promote a level of social-emotional support that can help distressed students reconcile their identities as contemporary Indigenous persons. Indigenous Peoples are not *gone*, nor will they ever be. Indigenous Peoples are not *alone*, nor will they ever be. As with biological evolution, Indigenous Peoples adapt and transform. In a word, they *endure*. This curriculum unit seeks to empower Indigenous students through culturally responsive teaching to examine the historical and contemporary experiences of Indigenous Peoples around the world.

The reason I chose to implement this curriculum unit in an AP class rather than one of an on-level course was entirely based on the logistics of course pacing. MVHS operates on a semesterly block schedule, meaning I typically see students for only one semester; the exceptions to this are AP courses, which are year-long. I designed this unit to complement the year-long curriculum established by the College Board in preparation for the AP World History: Modern exam which is administered in the spring semester.

Since the AP exam will evaluate students' abilities to analyze sources and make critical connections between historical events and spaces, this unit will provide supplemental knowledge based on recent (21st century) issues of Indigenous environmental justice on local

and global scales. Integrating the current event component will, hopefully, reinforce the historical content students are acquiring with modern evidence they can culturally, emotionally, and chronologically relate to (and hopefully not eagerly forget). In its pilot form this unit will not be presented consecutively, but instead will be intertwined as applications of social studies skills with the pacing of the AP course content. For example, in practice it may be partitioned into weekly readings and Socratic seminars, and will culminate in a long essay question (LEQ) styled after the AP exam.

Another motive for using this curriculum in my AP course is that AP World History: Modern is the first AP exam MVHS students are eligible to take, and they do so as sophomores. Their reading and writing skills may be significantly below level and this unit attempts to provide a bridge for that gap in skill level prior to the exam. The nature of the high-interest, contemporary topic in combination with the rigorous, scaffolded, activities students will complete will offer an opportunity to further hone their academic skills in a low-stakes environment.

It is meaningful to note that I am a non-Indigenous person. Throughout this curriculum unit I have endeavored to be respectful and deliberate about the preferences of Indigenous Peoples in terms of terminology and language use, and mindful of cultural and religious values, and historical experiences.

Rationale

Inspiration for this unit came from conversations with a previous World History *honors* cohort (honors is offered as a semesterly alternative to the year-long AP course). The students in that class expressed an interest in climate change and, more specifically, environmental issues in the Navajo Nation. Unfortunately, “climate change” and “environmental issues” are both so vast in scope that that particular cohort was somewhat limited in its exploration of the topics over the course of a single semester. Students did participate in weekly Socratic style seminars that discussed the basics of climate change (its science, social impacts, etc.), interjected with personal narratives and opinions, and an examination of the rhetoric of climate change and “climate alarmism.” The majority reported having learned not only more of the science of climate change, but also how important effective communication is in gathering support and momentum for action (social justice).

One of the first conversations I had with my students during that series of lessons was on the value and voice of youth. My students reported feeling as if their opinions were discounted because they were “too young,” or naive dreamers. This thinking is not, in my experience, isolated to Indigenous students, though it may be amplified because of cultural deference. However, as a social studies educator I have a responsibility to teach my students how to seek out justice, how to vocalize their concerns and aspirations. They are the caretakers of the future Earth, and as Indigenous students in particular, they are caretakers of their cultures, trying to find a balance between traditional cultural practices and carving identities in the 21st century global community; I do not envy the weight of those responsibilities. So instead, I decided to leverage these profound experiences and questions in “Our Sacred Home.”

This curriculum is, as mentioned previously, a unit on Indigenous environmental justice (IEJ) which stands distinctly from environmental justice (Jarratt-Snyder and Nielsen, 2020). When narrowing its scope from the big “climate change” questions of that previous cohort, I wanted to retain some fidelity to the environmental topic that group wanted, but also wanted to expand into Indigenous justice, touching on issues my students will face in particular as leaders in their Indigenous communities that may not otherwise be addressed in their K-12 curriculum. Once I had established that goal, I considered how best to deploy it. After all, I teach World History which is so often Euro-centric (though in the past decade in particular the College Board - creator of the AP program- has intentionally broadened the scope of its World History curriculum), how could I integrate discussions about indigenous rights, environmental justice, and ultimately indigenous environmental justice, in an authentic and purposeful way?

Eventually I decided to capitalize on my personal experience and exposures, and to focus on the “world” part of my course’s title. I grew up in rural, central Australia and was privileged to be constantly exposed to Indigenous tradition: a local shopping center is named *Yeperenye* after a sacred caterpillar; a local TV station (*Imparja*) was named after the Arrernte word for “footprints;” a children’s program and regular bedtime reminder character was *Yamba*, the honey ant. My secondary school had a mandatory outdoor education program where students were exposed to traditional ways to live on the land (I did eat a witchetty grub once... for science). My initial experiences with Indigenous Peoples were filled with awe and pride. I recognized how important it was to acknowledge the ancient peoples who lived in that area, and respect their stories and traditions. When thinking about *Indigenous environmental justice*, I thought automatically of my homeland and the sacred sites I grew up around.

Monument Valley High School is also located near sacred sites. In addition to its geological namesake, the high school is located in the Four Corner region of the southwest United States, an ancient geographic region that is sacred to several Native American Indigenous Peoples. It is within easy driving distance of the UNESCO World Heritage culture sites at Chaco Canyon and Mesa Verde, and the UNESCO World Heritage natural site of the Grand Canyon. The school’s very situation makes conversations of the importance of *place* in cultural development, and the concept of *sacred geography* particularly relevant and poignant. Exploring sacred geography as a concept, exploring how Indigenous Peoples’ connection to sacred space is treated in the modern age, seemed like a meaningful way to explore IEJ with the lens of a world historian, and promote the social studies skills and civic skills my students need to excel in the classroom.

Learning Objectives

In the scope of an AP history course students are expected to learn and apply a variety of historical and critical thinking skills including:

- analyzing sources (primary and secondary) and the context of their creation,
 - comparing arguments and evaluating evidence,
 - identifying patterns and processes, and
 - developing “historically defensible” arguments.
- (College Board, 2020)

This unit focuses on integrating recent journalism (specifically magazine and news articles) as primary sources, and supplemental research as secondary sources of information. As students access the primary sources they will be expected to anticipate and determine the context of the author, as well as the publication. For example, students will be expected to note when an article is written by an indigenous author, or when a company has sponsored an article to promote its new technology.

Likewise, students will need at least cursory information about the Indigenous Peoples they are reading about including geographic boundaries (traditional and modern), interactions non-Indigenous Peoples and colonizers, and current political status of Indigenous Peoples.

Content Objectives

The AP World History: Modern exam covers a chronology from 1200 C.E. to the present in all six major inhabited regions of the world (Africa, the Americas, Asia, Europe, and Oceania). This massive scope of time and space is unified through six themes to build critical connections (see Figure 1). This unit combines all of the themes to maximize student understanding. It challenges students to pursue and demonstrate the critical reasoning skills necessary for demonstrating mastery on the AP exam (see Figure 2). More than that, however, it demands that Indigenous environmental justice be surveyed and evaluated in a global context.

Figure 1 AP World History Modern Themes

THEME 1: HUMANS AND THE ENVIRONMENT (ENV)

The environment shapes human societies, and as populations grow and change, these populations in turn shape their environments.

THEME 2: CULTURAL DEVELOPMENTS AND INTERACTIONS (CDI)

The development of ideas, beliefs, and religions illustrates how groups in society view themselves, and the interactions of societies and their beliefs often have political, social, and cultural implications.

THEME 3: GOVERNANCE (GOV)

A variety of internal and external factors contribute to state formation, expansion, and decline. Governments maintain order through a variety of administrative institutions, policies, and procedures, and governments obtain, retain, and exercise power in different ways and for different purposes.

THEME 4: ECONOMIC SYSTEMS (ECN)

As societies develop, they affect and are affected by the ways that they produce, exchange, and consume goods and services.

THEME 5: SOCIAL INTERACTIONS AND ORGANIZATION (SIO)

The process by which societies group their members and the norms that govern the interactions between these groups and between individuals influence political, economic, and cultural institutions and organization.

THEME 6: TECHNOLOGY AND INNOVATION (TEC)

Human adaptation and innovation have resulted in increased efficiency, comfort, and security, and technological advances have shaped human development and interactions with both intended and unintended consequences.

Note. From AP History: Modern Course and Exam Description, p. 19. Copyright 2019 by the College Board.

Figure 2 *AP History Reasoning Processes*

Reasoning Process 1	Reasoning Process 2	Reasoning Process 3
<i>Comparison</i>	<i>Causation</i>	<i>Continuity and Change</i>
<ul style="list-style-type: none"> ▪ 1.i: Describe similarities and/or differences between different historical developments or processes. ▪ 1.ii: Explain relevant similarities and/or differences between specific historical developments and processes. ▪ 1.iii: Explain the relative historical significance of similarities and/or differences between different historical developments or processes. 	<ul style="list-style-type: none"> ▪ 2.i: Describe causes and/or effects of a specific historical development or process. ▪ 2.ii: Explain the relationship between causes and effects of a specific historical development or process. ▪ 2.iii: Explain the difference between primary and secondary causes and between short- and long-term effects. ▪ 2.iv: Explain how a relevant context influenced a specific historical development or process. ▪ 2.v: Explain the relative historical significance of different causes and/or effects. 	<ul style="list-style-type: none"> ▪ 3.i: Describe patterns of continuity and/or change over time. ▪ 3.ii: Explain patterns of continuity and/or change over time. ▪ 3.iii: Explain the relative historical significance of specific historical developments in relation to a larger pattern of continuity and/or change.

Note. From *AP History: Modern Course and Exam Description*, p. 15. Copyright 2019 by the College Board.

A Note on Culturally Responsive Teaching

While the terms below should be addressed to add context to student comprehension, the teacher should be particularly mindful of culturally responsive pedagogy with, in, and about Indigenous Communities. The list below is an abstract of some of the principles published in the Culturally Responsive Assessment of Indigenous Schooling Tool developed by Castagno, Joseph, and Dass (2021) which can be used to inform best practices:

- the validity and value of Indigenous knowledge systems and languages,
- sociopolitical context, specifically in regards to sovereignty, self-determination, and nationhood, and
- the representation of Indigenous Peoples as contemporary and diverse.

Essential Concepts and Terms

Indigenous Peoples

The majority of the students for whom this curriculum has been developed are of Navajo and other Native American descent. Living in the geographic area that they do, they are familiar with the term *Indigenous* and will sometimes colloquially use the terms *Indian* or *Native* to refer to their ethnic peers. Since this unit specifically calls attention to groups outside of North America, the broader term *Indigenous* will be used, and as appropriate other terminology such as *First Nations*, *Aboriginal*, etc.; always with a capitalized case as sign of respect and acknowledgement of Indigenous identity.

On September 13th, 2007 the United Nations (UN) adopted a Declaration on the Rights of Indigenous Peoples to guide participating States (countries) on the “minimum standards for the survival, dignity and well-being of the indigenous peoples of the world and it elaborates on existing human rights standards and fundamental freedoms as they apply to the specific situation of indigenous peoples.” (Department of Economic and Social Affairs, n.d.) The UN does not, however, *define* Indigenous Peoples. Rather, the organization focuses on *identifying* Indigenous Peoples, which is particularly valuable in the context of an AP classroom as conversations about how to identify Indigenous Peoples can be insightful and meaningful.

Sacred Geography

There has been a trend in recent years to explore the impact of nature in neuroscience. In Japan, neuroscientists have been evaluating how exposure to nature (specifically “forest bathing”) can reduce stress and improve mental health (Williams, 2018). In Canada, medical professionals are starting to prescribe visits to national parks and natural preserves to boost physical well-being (Pruitt-Young, 2022). These scientific quests may have been inspired by the urgency of urbanites fleeing concrete jungles, or romantic environmentalists who attribute some level of spiritualism to the natural world, or even professional researchers seeking “innovative” answers to sickness and social ills. Yet this is far from revolutionary.

In many Indigenous communities around the globe, the natural world plays an important role not only to their physical health by providing the shelter and subsistence needed to live off of the land with traditional practices, but also in building *and maintaining* their cultural identity. Indeed, to many Indigenous Peoples around the world the natural environment is *indivisible* from their cultural and religious identities:

[Indigenous Peoples] possess invaluable knowledge of the practices for the sustainable management of natural resources. They have a special relation to and use of their traditional land. Their ancestral land has a fundamental importance for their collective physical and cultural survival as peoples. (United Nations, n.d., Culture and Knowledge section)

One thing to emphasize relentlessly is this idea of how inextricably linked the physical environment is with the cultural and religious identity of Indigenous Peoples. Most, certainly all discussed in this unit, regard their relationship with the natural world as that of a custodian and beneficiary rather than that of the manager and owner.

Indigenous Environmental Justice

It is important to define and distinguish Indigenous environmental justice (IEJ) when framing this unit. There is a variety of definitions and principles of environmental justice available, most notably from the Environmental Protection Agency (EPA) and the United Church of Christ, the latter of which regularly champions community justice efforts and social activism, however they may summarily be defined as issues which impact “where we work, where we live, where we play” (Novotny, 2000). However *Indigenous* environmental justice looks at the significant disparity of environmental issues impacting Indigenous Peoples: “For Indigenous

Peoples, IEJ issues occur where we live, work, go to school, and play, and where we pray.” (Jarratt-Snider & Nielsen, 2020). Three factors that make Indigenous environmental justice (IEJ) distinct from environmental justice in general is that Indigenous nations are Peoples (governments, not ethnic minorities), sovereignty/self-determination, continuing impacts of colonization, and the deep connection between Indigenous Peoples’ identities and their traditional homelands (Jarratt-Snider and Nielsen, 2020).

The *pray* component of IEJ ties in with the concept of sacred geography. While many cultures and ethnicities may espouse the notion of a “homeland,” this term should be distinguished from sacred geography. As Vine Deloria Jr. states in his work *God is Red* (2003), “space has limitations that are primarily geographical, and any sense of time arising within the religious experience becomes secondary to present geographical existence.” (69) This correctly suggests that the sacred geographies of Indigenous Peoples is contemporary, not frozen in historical context as many Abrahamic religions are, and that is vital to understanding Indigenous environmental justice.

The prayer component is not, however, the only factor that separates IEJ from EJ. The *ongoing* legacy of colonization (discussed more in the next concept) and how non-Indigenous societies and cultures view Indigenous values (i.e. sacred geography) is absolutely a question of Indigenous environmental justice and should not be glazed over. Likewise the issue of *sovereignty* and legal claim to a physical space is inseparable from a conversation about IEJ (see Teaching Strategies: Leading a Conversation about IEJ)

Colonization, Imperialism, and Decolonization

Invariably, a conversation about the motives and methods of colonization and imperialism will need to be had when exploring the historical context of the Indigenous Peoples highlighted in this unit. Likewise, a conversation about the process and progress of decolonization should be meaningfully structured. Students should explore the global patterns of colonization and decolonization, and be able to identify the historical trends of both in the context of world history.

Teaching Strategies

This curriculum does not focus on direct instruction and instead emphasizes student-led exploration. While the instructor may offer a brief note-taking session or lecture for the essential concepts and terms identified in the Content Objectives section of this paper, the nature of AP classes in particular promotes autodidacticism and self-exploration. As such, the teacher will be responsible primarily for curating case studies.

Curating Case Studies

To begin the comparative study, I curated a series of recently published articles based on geographic regions. As this unit is adopted in further years or by other individuals it should be adapted appropriately. Though not organized sequentially, Table 1 contains regional case studies students will be expected to address. Originally when creating this unit, I intended to start with North American cases to promote student personal connection, however I have

since decided to leverage abstract connection skills with personal student experiences by placing the North American cases at the resolution of the unit, further reinforcing the reasoning processes expected in the AP program (Figure 2).

Table 1: Regional Case Studies

<u>Region</u>	<u>Indigenous Peoples (Country)</u>	<u>Student Reading</u>
North America	Navajo, Hopi (United States)	<u>McGivney, A. (2022, June 21). <i>Skiing on a sacred mountain: Indigenous Americans stand against a resort's expansion.</i> The Guardian.</u>
	Sinixt (Canada, United States)	<u>Wood, S. (2022, 12 June). <i>Our people are coming home: Sinixt finally gather to celebrate their Supreme Court win.</i> The Narwhal.</u>
South America	Kawésqar (Chile)	<u>Rodriguez Mega, E. (2022, 7 June). <i>Chile's Indigenous peoples seek fairer partnerships with scientists.</i> Science.</u>
	Cofan (Ecuador)	<u>Moloney, A. (2022, 25 June). <i>The long read: In Ecuador's Amazon, Indigenous forest defence gains legal ground.</i> Sight Magazine.</u>
Asia	Anu (Japan)	<u>Cobb, E. (2020, 20 May). <i>Japan's forgotten indigenous people.</i> BBC Travel.</u>
	Sentinelese (India)	<u>Natarajan, S. (2018, 27 November). <i>The man who spent decades befriending isolated Sentinelese tribe.</i> BBC World Service.</u>
Oceania	Meriam (Australia)	National Museum of Australia. (n.d.). <i>Defining moments: Mabo decision</i> . Retrieved June 27, 2022 from <u>https://www.nma.gov.au/defining-moments/resources/mabo-decision.</u>
	Maori (New Zealand)	<u>Warne, K. (2022, 16 June). <i>A voice for nature.</i> National Geographic.</u>
Africa	Maasi (Kenya, Tanzania)	<u>Karashani, B. & Tairo, A. (2022, 26 June). <i>Tanzania spends millions to move, build new life in Tanga for Loliondo Maasai.</i> The East African.</u>
	Mbendjele (Republic of Congo)	<u>Arcnews. (2016, Winter). <i>Mapping Indigenous territories in Africa.</i> Esri.</u>

Europe	Samí (Norway, Sweden, Finland, Russia)	<u>Nogués, I. (2022, 2 June). <i>Indigenous environmental rights: the Sámi's fight for Sápmi. The Perspective.</i></u>
	Muintir na hÉireann (Ireland)	<u>Phalen, M. (2021, 24 July). <i>Ireland takes fairies more seriously than you might think.</i></u> <u>Irish Central.</u>

Preparing Maps and Media

This unit will not be providing specific maps or images for use, however there are many easily accessible and readily available resources for the classroom. When locating appropriate maps, some resource search terms that may be helpful include: outline maps, physical maps, topographical maps, political maps. Teachers should pay close attention to usage and credit rights of any materials they intend to use, and should check maps for accuracy (for example, the modern political boundaries of Sudan and South Sudan on a map of Africa).

Similarly, image and music searches make content easily accessible, however teachers should endeavor to familiarize themselves with the *context* of the artifact they select and ensure it is appropriate and respectful.

Planning for Debrief

Debriefing is vital to ensuring student comprehension and promoting academic collaboration. To facilitate higher level thinking in debriefing activities, teachers should ideally consider their debriefing procedures while curating case studies. At the conclusion of a case study students should be able to:

- explain what makes the site sacred,
- identify the status of the sacred site (is it protected? If so, by whom, etc.),
- narrate context about the issue (what exactly is happening? Why?), and
- analyze possible motives and actions by all parties involved (and particularly those of the non-Indigenous parties).

Leading a Conversation about IEJ

When reviewing the essential concepts and terms, the teacher should determine whether or not students have prior knowledge about Indigenous environmental justice and, if not, prepare to teach it directly. Students should have a clear understanding that IEJ is a complex topic that involves the legacy of colonialism and the dynamic state of sovereignty. As a regional comparative study, what is true of the legacy and legal standing of one Indigenous Peoples may not be true of the Indigenous Peoples in another area. Encouraging students to actively consider the commonalities and differences of Indigenous experiences is at the heart of this unit.

Classroom Activities

The activities used in this unit focus on critically reading and interpreting a variety of sources (text and graphics), writing meaningful analyses, and learning how to participate in academic discussion.

Introductory Activities

As previously mentioned, students need context before they approach each case study. To facilitate this, each regional case should have the following (or comparable) introductory activities:

- mapping: students will be provided with two blank maps for each continental region, one physical, one political. They should use atlases to correctly label both the prominent physical features (challenge them to be ready to argue why *that* physical feature is important) and the modern political boundaries;
- image analysis: one method for making academic subjects widely accessible to all levels of learners is to build conversations around visuals. Sharing appropriate pictures (contemporary photographs, historical artifacts) of the Indigenous Peoples to be discussed or their environs can increase student confidence and accessibility. Another option, if sharing photographs or other visuals is not appropriate, could be incorporating Indigenous music styles, poetry, etc. Sample questions for students to address in these analyses could be “what do you notice,” “what do you wonder?” Likewise, allowing students to think-pair-share (independently respond to a prompt, work with a partner to reflect on response, and then share responses with a larger/whole group), or collaborate in small groups may promote dialogue and peer support.

Reading Activities

As students prepare to read their contemporary articles, they should be given the opportunity to explore the text and predict what their experience will be (building anticipation), as well as be given specific directives for engaging with the text.

“Close reading” is a term generally used to describe engaging with texts in search of something specific, or monitoring a reaction to something specific. In this unit, however, students are asked to conduct a total of *three* close reading activities per reading selection.

- Close reading 1: students are asked to look at the title of the article, at subtitles, and predict what they think the article is about. They should *not* read the body text yet, but instead look at any provided images and captions, initially skimming the text.
- Close reading 2: in the second round of close reading of an article students are looking for the *content*. What vocabulary terms (including academic vocabulary) are they unfamiliar with? What is the main idea of the article? What evidence does the article put forward?
- Close reading 3: the final round of close reading should evaluate the credibility of the article. It should examine the argument identified in the second round of

close reading and evaluate whether or not the evidence provided (also identified in the second round of reading) actually supports the argument.

The idea with these close reading strategies is to encourage students to thoughtfully engage with each article. For each stage of reading, the teacher should provide guiding questions and require written responses.

Writing Activities

In addition to recording observations from their close reading rounds, students should have several opportunities to practice their writing skills for meaningful feedback. I have structured this in two ways:

- Quick Writes: the term “quick write” refers to an informal, uncensored reaction writing assignment that is limited by time (recommended 5 minutes maximum). These are *deliberately* uncensored and should reflect the student’s natural diction style. The quick write prompts for this unit should provoke immediate reflection on the IEJ issue and be used to informally assess student thinking. In the AP classroom this can help develop quick-thinking skills and build student confidence.
- Long Essay Question (LEQ): the AP exam requires students to develop an argument responding to a given prompt. The provided prompt typically looks at continuity or change over time, and requires students to recall information relevant to the historical context. The prompt which I have developed for this is: *Develop an argument that evaluates the extent to which Indigenous environmental justice movements have succeeded in bringing about political or social change in the twenty-first century.*

Speaking and Listening Activities

Collaborative endeavors are often the most rewarding in the classroom and can help students build confidence. One strategy that can be very beneficial post-close reading activity is that of a Socratic seminar.

Socratic seminars are sometimes incorrectly addressed as debates, but rather than arguing a particular point of view, Socratic style seminars focus on building dialogue with reflection, inquiry, and collaborative analysis. Socratic dialogue is based on the premise of student-led, open-ended discussion. Whether the teacher decides to facilitate a whole-group or a fishbowl style discussion, the discussion must be driven by students and not the teacher.

That said, providing question stems and guidance for how to formulate and hold meaningful dialogue is necessary. A personal recommendation is for teachers to encourage students to read the text and formulate at least 3 discussion questions using the provided stems for inspiration. In previous experiences, I have requested that students record questions and turn them in for teacher feedback prior to the discussion; the teacher should aim to help students

avoid “deadend” questions which may produce one-word responses (ie. yes/no), or refine the phrasing to enrich discussion.

One strategy mentioned above for Socratic seminars is that of a fishbowl. This is a term to describe an inside and an outside circle. Students on the inside of the circle are expected to discuss their scripted questions, using text evidence, while students on the outside of the circle take notes, refine their own questions, and observe. The roles are then reversed for a second round, with the initial observers either building on what was addressed in the first round, or starting their discussion from scratch. A third round of discussion might be a whole-group effort to combine discussions and enrich points. There are also some versions of fishbowl discussions that include rubrics for the observer to partner up with one of the interior speakers and provide meaningful feedback about their dialogue; these can be useful for creating norms, and for evaluating student engagement.

Socratic seminars should be organized regularly to allow for students to discuss their experiences and ideas with their peers, but do not need to be overly time-consuming. As they engage in socratic seminars regularly they will likely refine their discussion and questioning skills, using their time more deliberately and becoming more vocal. Socratic seminars should be at least ten minutes long in structured time, though the instructor should be flexible to allow discussion and exploration to develop organically.

Extension Activities

Some students may find the subject matter distressing at times so incorporating low-risk, creative outlets for expression may be invaluable. Examples may be to have students:

- Create a sensory chart for what they would hear, taste, smell, see if they were in that location/event
- Create class word clouds
- Research Indigenous art styles of the culture being studied, then create images in that style that honor the culture’s connection to place

Student Assessment Plan

Progress checks and checks for comprehension, should be integrated regularly throughout the unit. Close reading activities can be evaluated with graphic organizers for either completion or accuracy, while Quickwrite activities should not be graded for content in order to promote individual engagement with the topics. Quickwrites are reflective opportunities and should never penalize students. Socratic seminars can be evaluated for preparedness (collecting discussion questions ahead of time), observational skills (there are many resources for peer reviewing in fishbowl settings, for example), conversational requirements or protocols, or debriefing activities.

This unit’s culminating activity is the long essay question (LEQ) discussed in the writing activities section of this curriculum, however teacher discretion should be used to implement additional assessments as needed. Ultimately, the goal of this curriculum is to ensure that students are not only informed about IEJ and its relevance to their personal lives and their

futures, but also to be able to write effectively in preparation for the AP exam. The College Board has published a rubric in their *AP World History: Modern Curriculum and Exam Description* (2020) for how to score an LEQ.

Alignment to Standards

This curriculum is directly aligned to support the following in addition to all of the AP Historical Thinking Skills:

- Diné History Standard: the student will understand historical/factual events, people and symbols that influence his/her family.
 - Concept 1: The student will present how Diné people and events have influenced the development of Diné communities and culture to the present day.
 - Concept 2: The student will make connections between his/her culture, sacred sites and historical events.
 - Concept 4: The student will understand the integrity of his/her culture, language and values that are protected and maintained.
- Arizona History and Social Science Anchor Standards:
 - History 1: The development of civilizations, societies, cultures, and innovations have influenced history and continue to impact the modern world.
 - History 2: Cycles of conflict and cooperation have shaped relations among people, places, and environments.
 - History 3: Economic, political, and religious ideas and institutions have influenced history and continue to shape the modern world.
 - History 4: Patterns of social and political interactions have shaped people, places, and events throughout history and continue to shape the modern world.

Resources

Both teachers and students should take advantage of the publicly available texts referred to in Table 1, and teachers should endeavor to seek out up-to-date and relevant content to cycle into the unit as possible.

Teachers should also provide students with the background terms mentioned in the Content Objectives section.

Google Maps is an excellent resource for mapping activities, and ArcGIS (by ESRI) offers a program called StoryMaps which could be integrated into either teacher or student-created presentations.

Bibliography for Additional Resources

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