***Bound By Earth* Lesson Plan**

**Grade, Subject:** 9th-12th Grade Geography

**Relevant MN and NCSS Standards:**

Minnesota State Standard: 9.3.3.7.2 Describe the spatial distribution of significant cultural and/or ethnic groups in the United States and the world and how these patterns are changing.

Minnesota State Standard: 9.3.3.7.3 Explain how social, political and economic processes influence the characteristics of places and regions.

Minnesota State Standard: 9.3.3.8.3 Analyze the impact of colonialism on the emergence of independent states and the tensions that arise when the boundaries of political units do not correspond to the nationalities or ethnicities of the people living within them.

Minnesota State Speaking/Listening Standard: 11.9.1.1 Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11–12 topics, texts, and issues, **including those by and** **about** **Minnesota** **American** **Indians**, building on others’ ideas and expressing their own clearly and persuasively.

a. Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas.

b. Work with peers to promote civil, democratic discussions and decision-making, set clear goals and deadlines, and establish individual roles as needed.

c. Propel conversations by posing and responding to questions that probe reasoning and evidence; ensure a hearing for a full range of positions on a topic or issue; clarify, verify, or challenge ideas and conclusions; and promote divergent and creative perspectives.

d. Respond thoughtfully to diverse perspectives; synthesize comments,claims, and evidence made on all sides of an issue; resolve contradictions when possible; and determine what additional information or research is required to deepen the investigation or complete the task.

NCSS Standard: D2.Geo.6.9-12. Evaluate the impact of human settlement activities on the environmental and cultural characteristics of specific places and regions.

**Lesson Rationale:**

In history and social studies we need to use multiple sources to support our knowledge of the past, but how do we learn about a past prior to written language? Archaeology presents us with different forms of evidence that add to the narrative of a place. This lesson introduces students to the archaeology of Minnesota and what kind of evidence archaeologists look for. Minnesota’s changing population following colonization changed how land was viewed and used which caused conflict in the past and still in the present between different groups in Minnesota. TPT’s *Bound by Earth* demonstrates how archaeologists have studied the indigenous people of Minnesota in the past, dispels myths of Viking settlements in Minnesota, and discusses how archaeologists work with indigenous people today to help preserve and respectfully study the past. Students will learn how certain landscapes were used by indigenous people in Minnesota and what remains can be seen today, from Mounds Park to Jeffers Petroglyphs.

*Bound by Earth* is a great introduction to issues of Native land rights and grounds the concept in a specific local case on the issue. This lesson plan is created as a 45 minute lesson as an introduction to a larger unit broadening the ideas of land use and meaning on a larger global scale. This unit would conclude in a Socratic Seminar discussing the issues as a summative assessment to fulfill the Minnesota State Speaking/Listening Standard.

**Selected Essential Question(s):**

* How does the science of archaeology help interpret the past?
* How can archaeologists respectfully study past Native Peoples?
* What legal protections are there for Native American land rights?
* What moral/ethical obligations do archaeologists and the state have for the preservation of Native sites?
* How and why have spatial distribution patterns changed for indigenous people worldwide, what patterns do you see?
* How has colonialism impacted indigenous people and how can cultural conflicts be resolved in the future?

**Primary Concepts:**

* Archaeological evidence
* State, Federal, and international laws concerning Native People’s rights
* Respectful research
* Post-colonialism

**Lesson Objectives/Learner Outcomes:** ESWBAT (Every student will be able to)

* Explain what kinds of evidence archaeologists use to understand and interpret the past.
* Describe the historic and current conflict in land use in Minnesota surrounding the burial mounds.
* Explain the importance of land to the Dakota people of Minnesota.
* Describe the impact of state and federal laws on Native People’s rights to land in Minnesota.

**Academic Language:**

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| --- | --- |
| Subject Specific:PrehistoricArchaeology/archaeologistArtifactsEcofactsTopographic MapsPetroglyphsRepatriationExcavationColonization/ colonialism | General Academic:EvidenceHypothesisDescendantsRemnantsIntrusiveInvasiveAnomaliesConsultationInterpret |

**Materials:**

* DVD or digital copy of *Bound By Earth*
* Paper and/or digital ability to take notes
* Whiteboard or large pieces of paper and markers for gallery walk
* Individual tech devices (Chromebooks or iPads) if available

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| Day 1-Intro-Watch *Bound by Earth*-Gallery Walk | Day 2-Changing Minnesota Demographics-Colonialism | Day 3-Native Rights Laws: Minnesota State laws, NAGPRA, UN Declaration | Day 4-prepare class for seminar and write questions together | Day 5-Socratic Seminar |

**Developmental Sequence Day 1:**

*For the Board:*

 Song and lyrics(5 minutes)

 Video (27 minutes)

 Gallery Walk (10 minutes)

 Closing (3 minutes)

*Anticipatory Set*:

* As a hook to get students into thinking about the topic for the day, they will listen and read the lyrics to “The Day Columbus Got Lost”. This is a song written by a Native American group during a time when the public was becoming aware of Native American issues in the US and is meant as a protest against mainstream narratives of discovery and colonialism. Before playing the song, ask students to think about how this might relate to the lesson for the day, what kinds of thoughts and feelings the song provokes, and what questions the song raises for them. Have audio available and printed and/or digital access to the lyrics for each student, so they can take notes or annotate as they listen. Have students think-pair-share their thoughts on the song.

*Body of Lesson:*

* Students will be watching the video and then doing a gallery walk. FIrst as a large group or on individual devices, have students watch *Bound by Earth*. Encourage them to take notes on important points, what they don’t understand, and and information they think they need more of.
* On large pieces of paper or whiteboards around the room have the following prompts one per sheet for students to write their thoughts on:
	+ Myth of the Hopewellian Mounds- Why did early archaeologists think the mounds could not have been built by Native Americans?
	+ Vikings in Minnesota/Kensington Runestone- Why would people want to think that there were Vikings in Minnesota? What evidence is there?
	+ Is archaeology a science? Explain how or not.
	+ What is the significance of the mounds in Minnesota? Lake Milacs, Redwing, Mounds park St. Paul, why were they built in these locations?
	+ Intrusive archaeology- is it always best to dig? What ways can archaeologists respectfully investigate Minnesota’s past?
	+ Why does it matter if the mounds in Minnesota are classified as a park or cemetery?
	+ Why is repatriation and protection of historic sites important? What does it mean to have meaningful inclusion of Native peoples?
* The gallery walk prompts can be introduced prior to watching the film to give students items to focus on. After the video, have students split into groups and discuss their prompt and write comments and questions. After a few minutes let them circle around the room to each prompt and read what their classmates wrote. Allow them to write further questions and comments.

*Closure:*

* To wrap up the day’s lesson, students could fill out an exit ticket or aloud in the large group, what are two main takeaways from the video and one question you still have.

 *Homework:*

* Students can refresh their knowledge of the history of the Native peoples of Minnesota by going to the Minnesota Historical Society’s website below in preparation for tomorrow’s lesson.

**Assessment:**

*Formative:* As students are participating in the gallery walk, the teacher can listen to conversations and read the sheets to make sure students are engaging with the topic and in critical thinking. The exit ticket can also give insight into what information students have learned and what more they feel they need to know in additional lessons.

 *Summative:* At the end of the week, students will participate in a socratic seminar centered on the video *Bound By Earth* after having done additional research on Native land rights around the world. Teachers can evaluate how students are able to place the local Minnesota issues within the larger context of global indigenous relations. The seminar questions can be developed by the class as a whole, submitted individually, or be teacher lead by looking at the essential questions for the lesson.

**Accommodations/Modifications:**

* *Bound by Earth* has closed captioning available for students who are hard of hearing and/or EL students to help in language comprehension.

**Planning Resources/ Citations: (MLA format)**

Day 1 Video:

*Bound By Earth: Archaeology in Minnesota.* Produced by Leya Hale, Minnesota Archaeological Society and Twin Cities Public Television, 2020.

“Minnesota Archaeological Society” *MAS - Home*, mnarchsociety.org/.

“The Day Columbus Got Lost.” The Promised Land: American Indian Songs of Lament and Protest. By Periwinkle. Released 1981. Producer Folkways Records. <https://www.youtube.com/watch?v=5hBGhzovzAc&feature=youtu.be&autoplay=1>

Lyrics:

In fourteen-hundred and ninety-two

Columbus sailed with his motley crew

On the Pinta, the Nina, the Santa Maria

And with them they brought many pains in the rear

A lovely land they did admit

And so they decided to discover it

As one leader says: ‘they were Worlds off course’

But each year they celebrate how they got lost

In the woods the Indian Landlord stood

And said ‘there goes our neighborhood’

Day 2 Dakota War/Conflict/Massacre:

“History.” *The U.S.-Dakota War of 1862*, www.usdakotawar.org/.

“The US-Dakota War of 1862.” *Minnesota Historical Society*, www.mnhs.org/fortsnelling/learn/us-dakota-war.

Day 2 Maps/Demographics of Minnesota population:

“Aaron Carapella.” *Tribal Nations Maps*, www.tribalnationsmaps.com/.

“The Treaty Story.” *Minnesota Historical Society*, [www.mnhs.org/talesoftheterritory/territory/treaty/treaty13.php](http://www.mnhs.org/talesoftheterritory/territory/treaty/treaty13.php).

United States, Congress, Department of Administration. *Minnesota Now, Then, When… An Overview of Demographic Change*, Apr. 2015. mn.gov/admin/assets/2015-04-06-overview-MN-demographic-changes\_tcm36-74549.pdf.

Day 3 Native Land Rights Laws:

“Native American Graves Protection and Repatriation Act (U.S. National Park Service).” *National Parks Service*, U.S. Department of the Interior, [www.nps.gov/subjects/nagpra/index.htm](http://www.nps.gov/subjects/nagpra/index.htm).

“Office of the State Archaeologist.” *Minnesota Office of the State Archaeologist*, 6 Sept. 2019, mn.gov/admin/archaeologist/

“United Nations Declaration on the Rights of Indigenous Peoples For Indigenous Peoples.” *United Nations*, United Nations, www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html.

Day 4 & 5 Socratic Seminar:

“Socratic Seminar.” *Facing History and Ourselves*, [www.facinghistory.org/resource-library/teaching-strategies/socratic-seminar](http://www.facinghistory.org/resource-library/teaching-strategies/socratic-seminar).

Additional Resources:

Lydon, Jane, and Uzma Z. Rizvi. *World Archaeological Congress Research: Handbook of Postcolonial Archaeology*. Left Coast Press, 2010.

Paris, Django. “Culturally Sustaining Pedagogy: A Needed Change in Stance, Terminology, and Practice.” *Educational Researcher*, vol. 41, no. 3, Apr. 2012, pp. 93–97, doi:10.3102/0013189X12441244.