



# LIBERATED ETHNIC STUDIES

MODEL CURRICULUM CONSORTIUM

## What is my future?

Time: 2 hours plus homework

Grade Level: 3rd-6th

### [SLIDES TO BE USED WITH THIS LESSON](#)

#### **Purpose (What will students learn from this lesson?):**

*I can voice my vision and plan for racial justice for my community in collaboration with my peers as a way to heal racial trauma.*

#### **Unit Enduring Understandings Alignment:**

- *I understand my racialized self, the complexities, the intersectionality and beauty associated with it.*
- *I understand that the stories of my people have shaped who I am.*
- *I understand that we are on a journey to decolonize ourselves as holistic human beings, through critical consciousness, radical hope and self-love.*

#### **Lesson Guiding Questions:**

- *What do I want my future and my legacy to be?*
- *How do we heal our soul wounds and trauma?*
- *How can I and how can we use our voices to respond with love and care to our communities and the racial trauma they have endured?*

#### **Essential Skills:**

- *I can identify the vision and actions of young activists for racial justice.*
- *I can work with my peers to identify a problem related to racial injustice in my community.*

- *I can work with my peers to create a plan to address a problem of racial injustice in my community.*

**Cultural Wealth (Yosso, p. 78):**

- Students will develop **aspirational capital** by making a plan with their classmates to identify and address a local community problem with racial injustice.
- Students will build **both social and community capital** by working with their peers and community partners to address a racial injustice ‘lifting as they climb.’

**Ethnic Studies Principles Alignment:**

- **1. Cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native People/s and people of color;**
- **6. Connect ourselves to past and contemporary resistance movements that struggle for social justice on the global and local levels.**
- **7. Conceptualize, imagine, and build new possibilities for post-imperial life that promotes collective narratives of transformative resistance, critical hope, and radical healing.**

**Standards Alignment:**

<ul style="list-style-type: none"> <li>● CCSS.ELA-LITERACY.CCRA.R.1</li> <li>● CCSS.ELA-LITERACY.CCRA.R.2</li> <li>● CCSS.ELA-LITERACY.CCRA.W.3</li> <li>● CCSS.ELA-LITERACY.CCRA.W.7</li> </ul>	<ul style="list-style-type: none"> <li>● CCSS.ELA-LITERACY.CCRA.W.9</li> <li>● CCSS.ELA-LITERACY.RH.6-8.2</li> </ul>
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**Materials:**

<ul style="list-style-type: none"> <li>● Slide deck</li> <li>● Computer and LCD projector</li> <li>● 1 computer per 1 or 2 students</li> <li>● Printer, paper, color cartridges</li> <li>● Colored construction paper</li> </ul>	<ul style="list-style-type: none"> <li>● Scissors, markers, paper art making supplies</li> <li>● Tape, push pins for hanging prints of digital displays of <b>Who am I?, Who are my people?, and What is my future art pieces?</b></li> </ul>
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**Modifications, Accommodations, Resources for Multilingual Students :**

<ul style="list-style-type: none"> <li>● Pair language learners with bilingual students.</li> <li>● Provide bilingual picture dictionaries.</li> <li>● Individual students create a personal dictionary utilizing the 4-corners vocabulary strategy described below on index cards, hole punched on a binder ring</li> </ul>	<ul style="list-style-type: none"> <li>● When appropriate, invite students to write in their dominant language(s).</li> <li>● Check for student understanding throughout the lesson.</li> </ul>
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<b>&amp;/or a digital version accessible during writing and reading.</b>	
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**Critical Vocabulary:**

<b>CRITICAL VOCABULARY</b>	<b>Definition and Rationale for choosing this word, phrase, or concept</b>	<b>Idea for pre-teaching or front-loading the concept.</b>
<b>soul wound</b>	emotional wounds often caused by trauma	Prior to teaching the lesson, ask students to make a <u>four corners vocabulary card</u> for each vocabulary word.
<b>trauma</b>	An emotional wound that occurs as a result of one or more distressing incidents in someone's life	<b>See above</b>
<b>Dakota Access Pipeline</b>	The Dakota Access Pipeline (or DAPL) was built by Energy Transfer Partners to transport crude oil from the Bakken field in North Dakota to Illinois. The pipeline crosses under the Missouri and Mississippi Rivers and Lake Oahe, and runs within a half-mile of the <u>Standing Rock Sioux Reservation</u> , through land taken by Congress from the tribe in 1958. The DAPL also runs through important cultural and burial sites for Standing Rock and other tribal nations. Despite significant opposition from tribes and environmental groups, on May 3, 2021, the Army Corps of Engineers announced it would keep the pipeline operational while preparing a court-ordered environmental impact statement (EIS). The pipeline still lacks a key permit from the Corps to cross under Lake Oahe in South Dakota.  <a href="https://eelp.law.harvard.edu/2017/10/dakota-access-pipeline/">https://eelp.law.harvard.edu/2017/10/dakota-access-pipeline/</a>	<b>See above</b>
	thoughts and plans for the future guided by	<b>See above</b>

<b>vision</b>	imagination and wisdom.	
<b>agency</b>	the capacity of an individual to act freely and make independent choices in any given environment.	<b>See above</b>
<b>community responsive</b>	social action with the objective to meet the self-determined needs of a community. It is an approach to respond to the self-determined needs of marginalized diverse community members in order to liberate themselves, their families and their respective communities from all forms of oppression.	<b>See above</b>
<b>voice</b>	the power to articulate your concerns and passions unapologetically.	<b>See above</b>

## C1: Cultural Ritual and/or Energizer

**Title of Cultural Ritual/Energizer: Soul Wounds & Hurts**

STEP	DESCRIPTION	TIME
<b>Step 1</b>	<b>Land Acknowledgement</b> Before we talk about who we are now, here, sitting on this land, it is important to know whose land this is. This is <a href="https://native-land.ca/">[https://native-land.ca/]</a> land. Ask the class to discuss: “What do I want this land and the people to be like in the future?”	<b>5 minutes</b>
<b>Step 2</b>	<b>Ancestor Acknowledgement</b> Honor and share the life of OCTAVIA E. BUTLER: She was a renowned African American author who received a MacArthur “Genius” Grant and PEN West Lifetime Achievement Award for her body of work. Born in Pasadena, California in 1947, she was raised by her mother and her grandmother. She is identified as a key author of afrofuturist writing. Afrofuturism can be understood as a wide-ranging social, political and artistic movement that dares to imagine a world where African-descended peoples and their cultures play a central role in the creation of that world. Butler’s stories and books imagined a world where Black main characters survived and questioned systems that oppress them. Read the quote on the	<b>10 minutes</b>

<p><a href="#">slide</a> and ask students to discuss what its message is?</p>	
<p><b>Cultural Energizer: Soul Wounds &amp; Hurts</b>          Explain <u>trauma</u> to students: An emotional wound that occurs as a result of one or more distressing incidents in someone’s life. Eduardo Duran and Angela Valenzuela have used the term to describe the long lasting impact traumatic events can have on a person’s soul, mind and body. Explain to students that one can live with the trauma and do nothing, individually do something to heal from the trauma, or engage in healing practices to un-do the societal cause of that trauma, like the person we are about to see.</p> <p>Discuss questions with students and invite them to share on a shared word cloud or jamboard or record their contributions on the board or a chart:</p> <p>Have you ever seen someone get hurt?</p> <p>What were the soul wounds (emotional) or hurts (physical harm) you saw and how did this hurt you as well?</p> <p>On the jamboard/word cloud:</p> <ul style="list-style-type: none"> <li>● How did it make you feel?</li> <li>● How long did the feeling last?</li> </ul>	<p><b>10-20 minutes</b></p>

## C2: Critical Concepts

### Vision, Agency, Community Responsiveness & Voice

STEP	DESCRIPTION	TIME
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<p><b>Slide/ Step 1</b></p>	<p>Explain that we are going to learn about the Dakota Access Pipeline and the resistance of the Standing Rock Sioux in solidarity with other tribes.</p> <p>Show the video of Takota Iron Eyes explaining the Dakota Access Pipeline (or DAPL) (<a href="https://youtu.be/s_sznbpUMOI">https://youtu.be/s_sznbpUMOI</a>). Include more details after viewing the video. The DAPL was built by Energy Transfer Partners to transport crude oil from the Bakken field in North Dakota to Illinois. The pipeline crosses under the Missouri and Mississippi Rivers and Lake Oahe, and runs within a half-mile of the <u>Standing Rock Sioux Reservation</u>, through land taken by Congress from the tribe in 1958. The DAPL also runs through important cultural and burial sites for Standing Rock and other tribal nations. Despite significant opposition from tribes and environmental groups, on May 3, 2021, the Army Corps of Engineers announced it would keep the pipeline operational while preparing a court-ordered environmental impact statement (EIS). The pipeline still lacks a key permit from the Corps to cross under Lake Oahe in South Dakota.</p> <p><a href="https://eelp.law.harvard.edu/2017/10/dakota-access-pipeline/">https://eelp.law.harvard.edu/2017/10/dakota-access-pipeline/</a></p>	<p><b>5 minutes</b></p>
<p><b>Slide/ Step 2</b></p>	<p>Read and analyze the tweet, text, and image using the guiding questions: Who is she?</p> <ul style="list-style-type: none"> <li>● What did her Kindergarten teacher ask her to do?</li> <li>● What are the experiences of her people?</li> <li>● What are her hurts and soul wounds?</li> <li>● Why do you think she will not dress up an an “Indian”?</li> </ul> <p>Who is she honoring by wearing a protector's outfit with messages? Remind students of Langston Hughes writing calling out racism against Black people from the “Who are My People?” lesson. If needed, review the protest against the Dakota Access Pipeline and explain what a water protector is.</p> <p><a href="https://twitter.com/Beysahyay/status/798922960715317249?ref_src=twsrc%5Etfw%7Ctwcamp%5Etweetembed%7Cwterm%5E798922960715317249%7Ctwgr%5E505434247a12b8680adc876a2003bbba60770445%7Ctwcon%5Es1_&amp;ref_url=https%3A%2F%2Fwww.rebekahgienapp.com%2Fkid-activists-against-racism%2F">https://twitter.com/Beysahyay/status/798922960715317249?ref_src=twsrc%5Etfw%7Ctwcamp%5Etweetembed%7Cwterm%5E798922960715317249%7Ctwgr%5E505434247a12b8680adc876a2003bbba60770445%7Ctwcon%5Es1_&amp;ref_url=https%3A%2F%2Fwww.rebekahgienapp.com%2Fkid-activists-against-racism%2F</a></p> <p>Supplementary/alternate topics/content: EdWeek High School students talking about the need to talk about racism in school: <a href="https://www.youtube.com/watch?v=SeH3up321Hc">https://www.youtube.com/watch?v=SeH3up321Hc</a> or</p>	<p><b>10 minutes</b></p>

	11-Year-Old Naomi Wadler’s Speech At The March for Our Lives: <a href="https://youtu.be/C5ZUDImTIQ8">https://youtu.be/C5ZUDImTIQ8</a>	
<b>Slide/ Step 3</b>	Students can pair share the questions in turn, engage in a quick write, and share out whole class with the teacher recording responses to the questions: What are their (Toketa and T’Chaniyah’s little sister’s ) visions for the future? What do they want for Native people? For the future of the world?	<b>5-7 minutes</b>
<b>Slide/ Step 4</b>	Explain the concepts of agency, community responsiveness and voice and connect the terms to Toketa’s and T’Chaniyah’s dream/future. <u>Agency</u> : the capacity of an individual to act freely and make independent choices in any given environment; <u>Community Responsive</u> : social action with the objective to meet the self-determined needs of a community. It is an approach to respond to the self-determined needs of marginalized diverse community members in order to liberate themselves, their families and their respective communities from all forms of oppression; <u>Voice</u> : The power to articulate your concerns and passions unapologetically.	<b>5 minutes</b>

## C3: Community Collaboration and/or Critical Cultural Production

### Collaborative Action Plan

Students will brainstorm issues related to racial justice in their community that promote agency, community responsiveness, and voice.

STEP	DESCRIPTION	TIME
<b>Step 1</b>	Brainstorm issues related to racial justice in your community that promote agency, community responsiveness, and voice. Students can share their experiences, google local news, reflect on past guest speakers/community activists. This can be done in pairs, small groups, or whole class using the <a href="#">worksheet</a> (force copy).	<b>20-25 minutes</b>
<b>Step 2</b>	Collect a series of images, photos or drawings that you can either digitize or print that represent your vision for the future of your racialized communit(ies). How will you work in solidarity to create the world you want to see? Offer the <a href="#">worksheet</a> (force copy) for students to begin collecting	<b>30 minutes plus homework to finish</b>

	<p>images. Use the guiding questions to support students in creating their vision and plan:</p> <ul style="list-style-type: none"> <li>• Who are you?</li> <li>• What do you wish to become?</li> <li>• What community cultural wealth do I possess that will help me get there?</li> <li>• How will this help heal the trauma my people face or people in my community face?</li> <li>• How can my possible future profession help heal the soul wounds of young people in my racialized communit(ies)?</li> </ul>	
<b>Step 3</b>	<p>Utilize the images, poem and vision artifact to create a display of who you are, who your people are, and your vision for your future that will be displayed for a gallery walk.</p>	<p><b>20 minutes to display; 45 minutes for gallery walk</b></p>

## C4: Conclusive Dialogue/Critical Circular Exchange

<p><b>Connection:</b> How is this relevant to students? How is it relevant to the unit? How do you bring back to the PURPOSE of the unit?</p>	<p>After the Gallery walk, students will reflect either individually, in pairs, small groups or whole class. My Story: What are you most proud of? How is/is not your story reflected in the stories of others? My classmates: What new knowledge did you learn? What do you still want to know?</p>
<p><b>Assessment:</b> How will the students be assessed?</p>	<p>Read the objectives for the lesson and ask students to give you a thumbs up (“I can”) or thumbs down (I can’t) or a thumbs sideways (I’m getting there) for each one.</p>
<p><b>Evaluation:</b> How will the effectiveness of this lesson plan be evaluated?</p>	<p>Students will be evaluated on how well they can explain and offer examples of the values and principles of ethnic studies, specific to this lesson at unit end and throughout the course: <b>1. Cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic</b></p>



*well-being of all participants, especially Native People/s and people of color;*

**6.** *Connect ourselves to past and contemporary resistance movements that struggle for social justice on the global and local levels.*

**7.** *Conceptualize, imagine, and build new possibilities for post-imperial life that promotes collective narratives of transformative resistance, critical hope, and radical healing.*

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## RESOURCES AND NOTES

- **Resources**

Links in lesson plan and in slide notes.

- **Worksheets and Handouts: See links above.**

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