Broadening Horizons: Perspectives of Native American Monuments

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This curriculum unit is recommended for:
6th Grade English Language Arts, Middle Grades Social Studies

Keywords: Native American, Indigenous People, Native American Boarding School, Assimilation, Memorial, Monument, History, Perspective, Author's Purpose, Argument, Textual Evidence, Inference

Teaching Standards: See Appendix 1 for teaching standards addressed in this unit.

Synopsis: In this curriculum unit, students examine monuments significant to Native American experiences. They will learn about and discuss the history of how tribes were displaced from their lands and children were treated inside of boarding schools. For the culminating assessment, students will design a monument dedicated to the victims of Native American boarding schools and a plaque that explains why a monument to this history should exist.

I plan to teach this unit during the coming year to 100 students in 6th grade English Language Arts.

Introduction

Rationale

When preparing for the transition from being an eighth grade teacher to a sixth grade teacher, I asked my current eighth grade students what they enjoyed most and least from their time in school two years ago. Many of them recalled the book they read that incorporated Greek mythology into a middle schooler's fantastical journey, or the true story of several women of color who were integral in NASA's mission to send men to the moon. When asked about their thoughts on the historical fiction novel that addressed the experience of Native Americans, most of their responses were nonplussed. They recalled feeling obligated to read the book, and remember very few details of the history which the book draws upon.

As a personal lover of historical fiction, this was a sad revelation to learn. I immediately dove into the historical easter eggs that the book held, and was instantly intrigued by parts of the Native American experience that I did not know. John Bruchac's novel, *Two Roads*, opens up avenues to discuss several untouched pockets of American history that are all too often brushed aside for more favorable narratives. One of those being the experience of children who were sent to boarding schools with the intent of assimilation. There are also references to the involvement of Native American veterans in the Bonus Army in 1932. These two themes offer a unique but essential opportunity to enliven the reading of the novel through the lens into history.

For this curriculum unit, I plan to offer students a wider understanding of the Native American experience through an analysis of the memorials that exist today. We will examine sculptures and monuments that were created by a variety of communities to better understand how perspective can quite literally shape historical representations. Students will research and discuss these memorials, and ultimately develop a piece of their own that they believe honors the experience of the victims of Native American boarding schools.

Demographics

I am a sixth grade English Language Arts teacher at Alexander Graham Middle school. Our school serves a diverse population that roughly breaks down to 30% white, 30% Black, and 30% Hispanic or Latino. The last 10% of our population consists of fractional groups of Asian, European, and Indian students. We serve a significant number of bilingual and multilingual students, gifted students, and students with exceptionalities.

My classes generally mirror the diversity of our overall population. I teach four blocks, two of which are honors sections, one standard, and one a co-taught section called resource. Students in resource classes struggle to read on grade level, so are provided the accommodation of an additional teacher in the classroom, as well as scaffolded support for accessing the curriculum. Standard and honors classes are generally groups of students who read at or above grade level.

This curriculum unit is designed in a way that some of the lessons could be used separately from the rest. For this reason, I plan to teach portions of the unit to all groups of

students, as they will supplement the district curriculum. Other portions of the unit are appropriate for my honors classes only as a form of extension of our regular curriculum. These lessons could also serve useful in a social studies classroom to supplement a unit covering the Great Depression or treatment of Native Americans in early America.

Unit Goals

The standards that are addressed in this curriculum unit are outlined in Appendix 1 for teacher reference. The goals of this unit are to improve upon students' ability to make inferences, to support their answers with textual evidence, and to identify the author's purpose.

When examining memorials, students will make inferences about the symbolic meaning behind visual elements. Students will discuss, compare, and contrast monuments that were created for the same and opposite purposes.

Students will develop arguments about what and how to memorialize the experience of victims of Native American boarding schools. Students must use evidence to support their arguments, and their ability to choose relevant evidence is one of the goals I plan to focus on the most. This is a skill that students struggle with each year. Not only to find evidence, but to find strongly relevant evidence is a skill that I believe more time should be spent on in English Language Arts classes.

Lastly, students will work to discover the reason an author or artist wrote or created a text. Understanding an author's purpose helps students to become stronger critical thinkers, playing a part in determining an author's biases. When learning about such controversial and heavy racial histories, it is imperative to think about who is creating the content and with what intent it is being distributed.

Content Research

Mentor Text: *Two Roads*

My curriculum unit functions as supplemental support for the third module of the required sixth grade curriculum, during which students read the novel *Two Roads* by Joseph Bruchac. This novel centers around a young Native American boy named Cal who is being sent to a Native American boarding school during the Great Depression. His father, Pop, is a World War I army veteran who is on his way to join the Bonus Army in Washington, D.C.. Cal is a member of the Creek Indian Tribe, but was not raised as part of the community[1]. As he navigates his new environment in a school that's focus is to assimilate him to white, Christian, American values, He is also learning from his peers what it means to be a part of the Native American culture (Bruchac).

This novel is saturated with vivid figurative language. The story is told from Cal's point of view as he grapples with lessons surrounding identity, justice, and peace. When students read *Two Roads*, they struggle to empathize with Cal because his story is so separate from their own.

[1] Joseph Bruchac, Two Roads (New York, NY: Dial Books for Young Readers, 2021).

Taking place almost one hundred years ago, Cal lives through a time in American history that is slowly being boiled down to a series of dates in contemporary education. It is becoming increasingly baffling for young people, especially those who are of middle school age, to imagine a time not only without smartphones and computers, but without regular electricity or major roadways. However, Cal's need to find a place to belong, and to protect his family are topics that transcend generations. With the appropriate background knowledge, students can empathize with Cal and his journey.

Creek Indian Tribe

The Creek Indians were one of the prominent southeastern tribes prior to the arrival of European colonists. They resided in southern parts of present day Alabama and Georgia, and subsisted by way of farming and fishing.

Relations with American settlers began relatively peacefully as the United States government developed Federal Road and people forged into the territory obtained by the Louisiana Purchase[2]. However, in the early 1800s, Americans began attempting to settle on already settled Creek land. This sparked several small skirmishes, and ultimately resulted in a war between the two groups.

The United States Government passed the Indian Removal Act in 1830, which tipped the scales of control into American hands. The coming years brought a grab of Creek and other southeastern tribal lands for gold mining and farming. It also brought about the Trail of Tears, the forced removal of Native Americans. Families were violently moved westward with anything they could carry. The journey crossed nine states, and saw the death of thousands from starvation and exposure.

Many Creek Indians were permitted to stay if they served a purpose for American settlers. Many stayed on as scouts or traders. These few tribesmen developed over the years into a sizable community. Through the years, they continued to be the victims of theft, assimilation, and oppression. However today, the Creek community has survived, although split into several new tribes, and works to preserve their identity and history.

Native American Boarding Schools

Starting in 1869 with the United State's Peace Policy, the government granted Christian denominations power over educational programs on Native lands. This allowed them to create schools that prioritized white, Christian-centric values and expectations, and reject the cultural values and traditions of Native communities. The first Native American boarding school opened in 1879 in Carlisle, Pennsylvania. Ten thousand Native children were taken off reservation to attend the school. By the 1920s, over 60,000 children were enrolled in boarding schools[3].

[2] "History," Poarch Band of Creek Indians (Poarch Creek Indians), accessed November 25, 2022, https://pci-nsn.gov/about/history/.

[3] "A Primer on American Indian and Alaska Native Boarding Schools in the U.S.," BoardingSchoolHealing.org (The National Native American Boarding School Healing Coalition, June 2020), https://boardingschoolhealing.org/.

In 1928, when these 60,000 children were attending the schools and just before the Great Depression and before the fictional character Cal from *Two Roads* finds himself inside a boarding school, the Meriam Report was released to the public, detailing the circumstances of indigenous populations on reservations and in American Indian boarding schools. The study found that children suffered from overcrowding, deficient diets, inadequate medical care, and a lacking curriculum.

These schools would isolate children from their families and homes, and force them to assimilate to white society. The tactics of these schools were oppressive and harsh, stripping young people of their identity. The full extent of the impact of the boarding school experience is just starting to be understood. Burial sites that were previously kept secret are being found, shedding light on the tragedy for modern American audiences.

1932 Bonus Army

In the novel *Two Roads*, the reason Cal must leave his Pop and go to a boarding school is because Pop is joining the Bonus Army in Washington, D.C.

In 1924, the United States government promised World War I veterans a monetary bonus for their service in the war. However, the 1929 stock market crash postponed the government's ability to provide bonuses. There was outrage around the country at this undetermined delay; the money was paramount to many families at a time when money was quickly disappearing. In 1932, slighted veterans marched to Washington, D.C. to demand their bonuses. Many traveled by freight train or even walked. Upon their arrival, they constructed shanty towns in various sites around the capital to live in while they waited for the government to approve the dispersal of the bonuses. In all, between 10,000 and 20,000 men participated in the protest. President Herbert Hoover, wanting the camps dispelled, ordered the army and police to remove the men, using tear gas and fire to threaten the crowds. Ultimately the protestors retreated, and the United States government made good on the bonuses four years later[4].

Thousands of Native Americans enlisted to serve in World War I. Many native men served in the distinct role of a "code talker." The United States military used words from a myriad of tribal languages to develop a code that could be used to discuss operations inconspicuously. The contribution of indigenous people to the war effort is undoubtable, but this did not change the way they were treated on American soil. Many of the men who served in the military had attended boarding schools as children, where their languages were forbidden to be used, and they were forced to learn English. Upon return, the circumstances were just the same. Their service had not earned Native American men any more privilege or comfort, and they returned to the reservations[5].

[4] "The 1932 Bonus Army (U.S. National Park Service)," National Parks Service (U.S. Department of the Interior, September 3, 2019), https://www.nps.gov/articles/the-1932-bonus-army.htm.

[5] Edwin Schupman, "Native Words, Native Warriors," National Museum of the American Indian (Smithsonian Institution), accessed November 25, 2022, https://americanindian.si.edu/nk360/code-talkers/.

Prominent Monuments

Six Grandfathers Mountain and Mount Rushmore

Before it became Mount Rushmore, a portion of the Black Hills in South Dakota was known as Six Grandfathers Mountain, and held great spiritual importance for several Native American tribes. It was a place to pray and forage for the Lakota, Cheyenne, and Arapaho tribes for as long as they had resided in the region, but in 1877, gold was discovered and the United States government broke existing treaties that protected the area in order to mine[6].

As tourism picked up in the Dakotas, Six Grandfathers Mountain was chosen for the location of a new monument to a portion of American History. Gutzon Borglum led the creation of Mount Rushmore as it is known today. The memorial depicts George Washington, Thomas Jefferson, Theodore Roosevelt, and Abraham Lincoln, and represents the physical and economic expansion of the country as well as its enduring union.

From the moment the land was seized for mining, Native communities have been fighting for its return to the tribes and its preservation. The mountain served as a memorial of sorts before it was carved with the presidential faces for indigenous people. It represented the four cardinal directions, as well as above and below. The creation of Mount Rushmore not only dismantled the practical uses of the land for resources, it tainted the sacred value. A place of interpretive beauty and spiritual significance is now a photo-op for tourists from around the world[7].

As understanding of the history of the land and the role the four presidents played in Native relations are more widely understood, a more complicated picture of this memorial is painted. How can a symbol of patriotism exist on stolen land? What are we truly memorializing as a country?

Chattahoochee Indian Heritage Center

There are several memorials located at or near the Chattahoochee Indian Heritage Center in Fort Mitchell, Alabama. One memorial is a reconstruction of Fort Mitchell, a United States army fort that stood at the beginning of what became the Creek Indian Trail of Tears. During 1836, members of the Creek Indian tribe were forced from their land West, to what is present day Oklahoma. This fort has been reconstructed for educational purposes by the Heritage Center.

Accompanying the fort is a sculpture of a “sacred fire,” which calls to traditional Creek Indian villages. Each village would have a hearth at its center where people would gather in council or celebration. The sculpture features entwined flames of bronze and steel with plaques

[6] “The Six Grandfathers Before It Was Known as Mount Rushmore,” Native Hope Blog (Native Hope, July 4, 2022), https://blog.nativehope.org/six-grandfathers-before-it-was-known-as-mount-rushmore.

[7] Amy McKeever, “South Dakota's Mount Rushmore Has a Strange, Scandalous History,” Travel (National Geographic, January 26, 2022), https://www.nationalgeographic.com/travel/article/the-strange-and-controversial-history-of-mount-rushmore?rnd=1669396391112&loggedin=true.

listing names of Creek Indians who were impacted by the forced removal in the early 1800's. There are historical markers that detail the removal as well.

Crazy Horse Memorial

Also located in the Black Hills of South Dakota is an unfinished stone sculpture of Crazy Horse, or Tasunke Witko. Crazy Horse was one of the better known Native American leaders who advocated and fought for the protection of tribal lands. In his lifetime, he fought in many battles against Americans who sought the Lakota lands, but he is best remembered for his victory at the Battle of Little Bighorn[8].

In the mid-1950s, the Lakota Nation sought to commemorate the legacy of Crazy Horse, and to create a counter-piece to the newly finished Mount Rushmore. Korczak Ziolkowski, a sculptor of European descent, was chosen to design and create the monument. His vision was a full-body rendition of the warrior astride a horse, but what was created during Ziolkowski's lifetime, and what stands today, is just the face of the man[9].

There are mixed reviews of the partial monument. Many Native communities, including members of the Lakota tribe, are proud of the creation. Millions visit the monument annually, contributing thousands of dollars to the preservation of the sacred lands. However, there is an equally large number of people who do not support the monument. Crazy Horse was documented in saying he did not wish for images in his likeness to be created, as he believed it would entrap a piece of his soul. Also, the land itself, being believed to be sacred, is being further desecrated with the destruction of Thunderhead Mountain. This controversy, and a lack of funding, has left the monument's fate in limbo.

"Early Days" Statue, San Francisco, California

In 1894, Frank Happersberger erected a pioneer statue, commissioned by millionaire James Lick. The statue features several figures that memorialize the successes of early Americans who moved West. One portion of the statue is referred to as "Early Days," and it depicts the conquest of a Native American by a Catholic missionary and a Mexican vaquero.

After decades of advocacy and protest, in 2018, the statue was removed. Native American communities and their allies pushed for its removal on the basis of its representation of America's oppression of indegenous people. The American Indian is depicted in minimal clothing and on the ground in surrender to the Catholic and Mexican figures[10]. The latter figures are authoritative and domineering, obviously meant to be viewed as an authority over the Native American figure. Given the removal of Native people from their homes that took place across the

[8] Pekka Hämäläinen, "How Would Crazy Horse See His Legacy?," Smithsonian.com (Smithsonian Institution, November 2022), https://www.smithsonianmag.com/history/crazy-horse-see-legacy-180981017/.
[9] Brooke Jarvis, "Who Speaks for Crazy Horse?," The New Yorker (Conde Nast, September 16, 2019), https://www.newyorker.com/magazine/2019/09/23/who-speaks-for-crazy-horse.
[10] Daniela Blei, "San Francisco's 'Early Days' Statue Is Gone. Now Comes the Work of Activating Real History," Smithsonian.com (Smithsonian Institution, October 4, 2018), https://www.smithsonianmag.com/smithsonian-institution/san-francisco-early-days-statue-gone-now-comes-work-activating-real-history-180970462/.

country during colonial and pioneering days, this image of conquest was finally understood as offensive by the San Francisco Board of Appeals, and removed.

"Dignity of Earth and Sky" Statue, Chamberlain, South Dakota

Dedicated in 2016, Dale Lamphere designed and created a statue named "Dignity of Earth and Sky. Standing fifty feet tall, the steel structure depicts a Native American woman with her arms outstretched, wrapping herself in a star patterned quilt. The monument is dedicated to the Native tribes of the Great Plains. Remarking on his piece, Lamphere said, "My intent is for the sculpture to stand as an enduring symbol of our shared belief that all here are sacred and in a sacred place[11]."

National Native American Veterans Memorial

Very few monuments to Native American history have actually been designed by Native Americans. One that was, though, is the National Native American Veterans Memorial in Washington, D.C. Constructed in 2020, and dedicated in 2022, the memorial is on the grounds of the fairly new National Museum of the American Indian. The memorial centers around a steel circle that appears to almost hover above a reflective pool in the shape of a drum. It also incorporates many traditional native symbols like the elements and cardinal directions. It is also meant to be interactive, with places for prayer. The designer is Harvey Pratt, who is a member of the Cheyenne and Arapaho tribes. Pratt is a veteran himself, having served in the Vietnam war[12].

Instructional Implementation

Teaching Strategies

Visual Analysis

Students will view images of each of the monuments discussed in the research portion of this curriculum unit. They will complete a visual analysis of the monuments in order to best understand the importance of the piece. This exercise will help students make connections between the history and the modern perception of these events.

First students should be given a few minutes of time to note their observations individually. This allows students to think critically, creatively, and originally about the memorial before receiving input from their peers or teacher. Then, students should be given an opportunity to share their observations, and to agree or disagree with each other in an academically appropriate way. The teacher should facilitate this by displaying the academic conversation guide from Appendix II. Lastly, the teacher should provide background information about the monument and give students time to add to their notes and make further observations about how their new learning impacts their understanding of the piece.

[11] "Dignity: DC Lamphere Studio," DaleLamphereStudio (D.C. Lamphere Studio), accessed November 25, 2022, https://www.lampherestudio.com/dignity.

[12] "National Native American Veterans Memorial," National Museum of the American Indian (Smithsonian Institution), accessed November 25, 2022, https://americanindian.si.edu/visit/Washington/nnavm.

Graphic Organizers

Graphic organizers are an essential teacher tool in order to scaffold activities for students who may struggle with following multi-step directions. Graphic organizers provide visually helpful organization to note taking or answer planning. In this curriculum unit, there are a few graphic organizers available in Appendix II. The first graphic organizer is made to support the visual analysis activity. There are two more that students will use to prepare for and participate in the Socratic seminar. Using these aids will ensure students of all achievement levels are supported when accessing the learning.

Socratic Seminar

Socratic seminars are used more regularly in high school classrooms than middle school classrooms, but becoming familiar with academic conversations early will serve students well in the long run. The basic structure of this activity is to provide students with one or several texts which they closely read in order to discuss the topics, arguments, or ideas. When I facilitate Socratic seminars for younger students, I do so by providing them with the questions they will be asked ahead of time. This gives students a focus when they are closely reading. They're able to read and take notes with a purpose, and more confidently participate in the discussion. When arranging the classroom for the seminar, the teacher may choose to organize students into small groups for lower stakes conversations, or a large group. When facilitating a whole class discussion, it is helpful to create an inner ring and outer ring. Students seated in the inner ring will answer questions and converse first. Students seated in the outer ring should listen and observe first. Halfway through the discussion, have students flip seating arrangements so all students participate in both roles.

Lessons

The following lessons outlined are grouped into three segments. The first segment is intended as an anticipatory activity to prepare students to read Joseph Bruchac's *Two Roads.* The second segment is an extension activity that could take place at any point in the novel-reading process. It could also be used as an extension of learning in social studies to further discuss representations of Native American history. The third segment is an assessment of student learning intended as a conclusion to the required curriculum. All three parts could be used, or a segment in isolation, depending on the teacher's needs.

Anticipatory Lessons	
Day 1	
Engage the Learner	Students will complete step one of the Visual Analysis using an image of Six Grandfathers Mountain.

Interact with the Text	As a class, students will complete step two of the Visual analysis, then learn about what Six Grandfathers Mountain was. As a class, students will compare Six Grandfathers to Mount Rushmore, and discuss the themes and meanings behind the two images.
Extend the Learning	Students will complete a Visual Analysis of the Crazy Horse Monument in small groups, and discuss how the three monuments interact with one another. This activity is meant to generate conversation around the modern day understanding of Native American history.
Day 2	
Engage the Learner	QUICK WRITE: Students will take out their notebook or a sheet of paper and independently answer the following question: Thinking back to the images you observed yesterday, what do you know about the experiences of Native Americans throughout history? How is it talked about today? Students should be given the opportunity to share with the class.
Interact with the Text	Students will move between stations, either digital or physical, to learn about the Creek Indian Tribe, American and Native American relations, and Native American boarding schools. Students should share what they've learned throughout the stations and how they believe it will relate to the novel.
Extend the Learning	Students will begin reading the novel *Two Roads*. This activity should give students a base of knowledge to better understand the perspective of the main character while reading the novel.

Extension Activity Lessons	
Day 1	
Engage the Learner	QUICK WRITE: Students will take out their notebook or a sheet of paper and independently answer the following question: What do you think the term "academic discussion" means?

	Students should be given the opportunity to share with the class.
Interact with the Text	Students will review the directions for the Socratic Seminar.
Extend the Learning	Students will use images of the Early Days statue, the Dignity statue, the statue of sacred fire, and the documents listed under Student Resources to research for the Socratic Seminar. Students should record their research on the graphic organizer included in this curriculum unit.
Day 2	
Engage the Learner	QUICK WRITE: Students will take out their notebook or a sheet of paper and independently answer the following question: What makes a good listener? Students should be given the opportunity to share with the class.
Interact with the Text	Students will review the expectations of participating in an academic discussion. This can look differently depending on whether the teacher plans to facilitate small or whole group discussions.
Extend the Learning	Students should complete their research.
Day 3	
Engage the Learner	Students should finish up and review their research to prepare for the discussion.
Interact with the Text	Students will use their research to participate in a Socratic Seminar.
Extend the Learning	Students will independently reflect on their personal performance in the Socratic Seminar.

Summative Assessment Lessons	
Day 1	
Engage the Learner	Students will complete step one of a Visual Analysis of the National Native American Veterans Memorial.
Interact with the Text	As a class, students will complete step two of the Visual Analysis. Students will learn about the background of the memorial.

	Students will review the directions for the Create a Memorial Project or One Pager.
Extend the Learning	Students should begin planning their project.
Day 2	
Engage the Learner	QUICK WRITE: Students will take out their notebook or a sheet of paper and independently answer the following question: What images or symbols are visible in more than one of the monuments that we've viewed? Why do you think these symbols are significant? Students should be given the opportunity to share with the class.
Interact with the Text	N/A
Extend the Learning	Depending on whether students are creating an illustration or a three-dimensional design, the teacher can allot more than one day for students to work during class.
Day 3	
Engage the Learner	Students should ensure their project is complete.
Interact with the Text	Students will display their projects on their desks. Students could move around the room in a gallery crawl to view all of the projects, or students could present their projects in small groups.
Extend the Learning	Students should reflect on their learning and understanding of Native American history, and whether they believe this topic should be taught more widely.

Assessments

Informal Assessment: Academic Discussion

Students will be given multiple opportunities to share their thoughts in class discussions. The teacher may choose to grade students on their participation in these discussions. During informal discussions, it should be an expectation that students are practicing how to respond in an academic discussion. In the more formal setting of the Socratic seminar, students could be given the expectation that they must use at least one sentence frame to begin their answer in order to receive full credit. This will allow the teacher an immediate check of whether students are able to effectively respond to their peers.

Summative Assessment: Create a Memorial Project or One-Pager

The required curriculum that the school district provides is organized into a similar pattern for each module. Students always complete a writing assignment of some form. For this reason, the summative assessment of this supplemental curriculum unit is a visual creation. After learning about the experience of real children who were victims of Native American boarding schools, after reading about the fictional experience of Cal in *Two Roads*, and after visually analyzing existing monuments that depict varying representations of the Native American experience, students will design a three-dimensional model of a monument dedicated to the victims of Native American boarding schools. Students will use household and classroom materials to design their models. Alternatively, if the teacher would decide, the project could be designed on paper. They will consider the colors, images and symbols that are used in their design. Lastly, they will create a "plaque" explaining their design and where in the world they would have the memorial erected. Students will display their project in class and take time to observe what their peers have made.

This project allows the teacher to assess student understanding of the figurative meaning behind the monuments, the methods through which an author reveals their purpose, and the general understanding of the effect of events on the Native American communities. There are directions and a rubric provided for this project in Appendix II.

Appendix I: Teaching Standards

RL.6.2: Determine a theme of a text and how it is conveyed through particular details; provide a summary of the text distinct from personal opinions or judgments.

In this curriculum unit, the texts are images of monuments. Students will be determining themes from their visual analysis. Students will look at several monuments and should have conversations about the thematic connections between each text.

RL.6.9: Compare and contrast texts in different forms or genres in terms of their approaches to similar themes and topics.

Students will compare and contrast monuments and closely analyze the difference of approaches each community had in representing the history.

RI.6.1: Cite textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.

When preparing for the Socratic seminar, students will read a few texts to help build background knowledge and give perspective. When answering the seminar questions, students should support their answers with details from the text set.

RI.6.3: Analyze in detail how a key individual, event, or idea is introduced, illustrated, and elaborated in a text.

Students will read about and examine the impact of the policies and programs instituted by the government and the Christian community, and their effect on the Native American communities. Students will trace the cause and effect relationship between the two.

RI.6.6: Determine an author's point of view or purpose in a text and explain how it is conveyed in the text.

Students will discuss the reason that artists made certain choices when creating monuments and writing the dedications. They will examine how the author reveals their opinions and attitudes through their design or writing.

W.6.1: Write arguments to support claims with clear reasons and relevant evidence.

When creating their monument for the summative assessment, students will have to argue why they are choosing to design the monument in such a way, and why they are choosing to represent history in the way they do. They will use evidence from the various texts read with the curriculum unit as well as the required curriculum to support their claim.

Appendix II: Worksheets

Visual Analysis Graphic Organizer

Name: _____ Date: _____

Visual Analysis

STEP 1: Observe
In the left box, describe the image in as many specific details as you can. In the right box, list any inferences you can make or questions you have.

Observations	Inferences and Questions

STEP 2: Discuss and Learn
After sharing your thoughts with the class, use the box below to record what you've learned.

Monument Name and Location:	
Designer:	

Background Information:	

Academic Conversation Guide

Name: _____ Date: _____

Academic Conversations

When participating in an academic discussion, keep this chart visible in order to remember the following:

- Speak loudly enough for everyone to hear.
- Make eye contact with the person speaking.
- Allow others to speak.
- Try to respond to the person who spoke before. Consider the following sentence starters:
    - I agree with what you said about _____ because…
    - I found what you said about _____ interesting because…
    - I'd like to build onto _____'s point about….
    - Could you elaborate more about….
    - I disagree with your point about _____ because….
    - In an article I read called _____, it says….

Socratic Seminar Preparation Graphic Organizer

Name: _____ Date: _____

Socratic Seminar Preparation

DIRECTIONS: Use the resources provided to research your answers for the questions below. Be sure to have at least one piece of textual evidence to support your answer for each question. Remember, the more research you complete, the better prepared you will be to participate in the discussion.

1. What do you think would be the hardest part of living in a boarding school?	
2. Why do you think Americans do not talk about the experience of Native Americans?	
3. Based on the monuments we have analyzed, what do you think Native Americans want people to know about their history?	
4. How does *Two Roads* compare to the real life history we have learned?	
5. When reading the text "A Primer on American Indian and Alaska Native Boarding Schools in the U.S.," what	

stood out to you as the most shocking information? Why?	
6. Create a question to be asked during the discussion. Be sure to answer the question for yourself as well.	

Socratic Seminar Participation Graphic Organizer

Name: _____ Date: _____

Socratic Seminar Participation

DIRECTIONS: As you listen to your peers speak, keep track of at least three things you heard. Then, take time to respond to each of those comments.

I heard someone say…	My Response

Create a Memorial Project or One-Pager Assignment and Rubric

Name: _____ Date: _____

Create A Monument One Pager

DIRECTIONS: After reading *Two Roads* and examining a number of memorials, you will create a monument that is dedicated to the children who were residents in Native American Boarding Schools. Your monument must include the following:

- a neat, full color illustration of the monument, which includes either literal or figurative images and symbols that depict experiences or values of the children.
- a plaque that includes a dedication to the children, describing their experience.
- a two-paragraph explanation of the monument.
    - The first paragraph should describe your monument, its images and symbolism. Also included should be where you think the monument should be constructed.
    - The second paragraph should argue why this monument should be constructed. Why is it important that their experiences be recognized? Be sure to include evidence from at least one informational text to support your claim.

Rubric:

	100	75	50
Illustration includes images and symbols that reflect an understanding of Native American history and experience.			
Illustration is neat, understandable, and in full color.			
Paragraph one provides a detailed description of the illustrations, its intended message, and where it should be constructed and why.			
Paragraph two states a claim as to why the monument should be constructed, the reasoning for why the history should be taught, and textual evidence to support the claim.			
Total:			

Name: _____ Date: _____

Create A Monument Project

DIRECTIONS: After reading *Two Roads* and examining a number of memorials, you will create a monument that is dedicated to the children who were residents in Native American

Boarding Schools. Your monument must include the following:

- a three-dimensional model of the monument, which includes either literal or figurative images and symbols that depict experiences or values of the children.
- a plaque that includes a dedication to the children, describing their experience.
- a two-paragraph explanation of the monument.
    - The first paragraph should describe your monument, its images and symbolism. Also included should be where you think the monument should be constructed.
    - The second paragraph should argue why this monument should be constructed. Why is it important that their experiences be recognized? Be sure to include evidence from at least one informational text to support your claim.

Rubric:

	100	75	50
3-D model includes images and symbols that reflect an understanding of Native American history and experience.			
Illustration is neat, understandable, and in full color.			
Paragraph one provides a detailed description of the illustrations, its intended message, and where it should be constructed and why.			
Paragraph two states a claim as to why the monument should be constructed, the reasoning for why the history should be taught, and textual evidence to support the claim.			
Total:			

Materials List

Students will need access to the following resources to complete this curriculum project.

- Printed color images of monuments, or digital access
- Printed or digital copies of the graphic organizers
- Printed or digital copies of informational texts
- Access to a chromebook

Student Resources

The following articles linked should be provided for students to use for their Socratic Seminar research. More texts could be made available, depending on how complex the teacher desires student answers to be.

- “A Primer on American Indian and Alaska Native Boarding Schools in the U.S.”
- “A History Not Yet Laid to Rest”
- “Life Story: Zitkala-Sa, aka Gertrude Simmons Bonnin”

Teacher Resources

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