

Whose Land, For What Purpose? World History Land Unit

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Abstract

This unit is all about our right as people to be connected with the Earth, and fighting back against the forces which separate people from land and nature. Students will begin by examining their own personal histories with land and nature. Students will keep a land observation journal. They will research global indigenous practices of land stewardship throughout history. They will learn about the ways in which colonialism, white supremacy, extractivism, and greed have separated people from their land, from animals, and from the Earth. They will learn about how these systems have caused the climate crisis and the other associated effects. They will explore how land stewardship practices of the past and technological solutions of the present can be used to create an Earth sustaining future. Finally, they will create a comic book showing how those practices and technologies are currently being used in community gardens throughout the city of Philadelphia.

Unit Content

Introduction

The mental health of my students, and indeed myself, has been crippled by the climate crisis. Climate crisis mental health issues manifest as anxiety, depression, rage, numbness, panic, terror, grief, and hopelessness. A student told me recently that they regularly wake up in the morning in a good mood, and then in the space between when they first open their eyes and their feet hit the floor, they are drowning in the full weight of the climate catastrophe and mass extinction enveloping their hopeful prospects of the day. Another student told me they actively avoid spending any time thinking about the climate crisis because they feel so utterly crippled by enormity of the problem, and since they have so many other things to worry about in their life, they just can't find the room to add it to the list of things they spend time panicking about.

I know that one of the best ways to find hope and pull yourself out of climate anxiety is by being part of the solution and part of the fight. This was the main reason that I chose the TIP class for the fall semester, because the need for solutions was inherent in the class, even in the name. Thinking about my class, which is a world history class, and my school, which is attended by many students from immigrant families, I was trying to think about how to tie solutions-based climate education with world history. Some solutions to the climate crisis involve modern and developing technology. Which is great and needed. But there are also many solutions to the climate crisis that involve learning from native knowledge that is in some cases thousands of years old. There are people all over the planet who already know how to live sustainably, and have been doing so for countless generations. The knowledge that environmentally devastating corporate and consumer practices are a relatively new phenomenon is empowering and allows students (and people in general), to feel like the climate crisis is a problem that we can actually solve.

The following is a description of what a unit would look like that focuses on indigenous global knowledge in sustainable living solutions to the climate crisis.

Overview:

Essential Questions

What has been the importance of people's connection with land, nature, and the Earth? -How have those connections been severed through systems of colonialism, extractivism, white supremacy, and greed? -How can land stewardship practices from the past inform an Earth sustaining future for all of us?

Unit Description

This unit is all about our right as people to be connected with the Earth, and fighting back against the forces which separate people from land and nature. We will begin by examining our own personal histories with land and nature. You will keep a land observation journal. We will research global indigenous practices of land stewardship throughout history. We will learn about the ways in which colonialism, white supremacy, extractivism, and greed have separated people from their land, from animals, and from the Earth. We will learn about how these systems have caused the climate crisis and the other associated effects. We will explore how land stewardship practices of the past can be used to create an Earth sustaining future. You will create a comic book showing how those land stewardship practices are currently being used in community gardens throughout the city of Philadelphia.

Culminating Performance Tasks

Personal land connection reflection. Land observation journal. My Climate Story narrative. History of indigenous land stewardship research log. Indigenous land stewardship traditions in Philadelphia community gardens comic book.

Classroom Activities

- My Personal Connection with the Earth:
 - Unit Guide Review
 - What Is My History with Land and Nature?
 - Land Observation Journal
 - Loved One Land Connection Interview
- Indigenous Land Stewardship Practices:
 - What is Indigenous Land Stewardship?
 - Lo-Tek Indigenous Exploration and Design Sprint

- Puerto-Rican Traditional Farming
- Ancient Egyptians' Dependence on Flood Patterns
- Green Belt Movement in Africa
- Korean Residential Agriculture
- Australian Aboriginal Land Stewardship
- Colonialism, Extractivism, White Supremacy, and Greed:
 - What is Colonization, Extractivism, & White Supremacy
 - Cambodians Challenging Pepsi/Nestle Sugar Land Grab
 - Canadian Indigenous Old Growth Forest Protection
 - Native Hawai'ians Land Stewardship
 - Why did Emiliano Zapata Think Land Reform was Necessary for Mexico?
 - Banana Republic in Central America
 - Palestinian Environmentalism
 - Current Cases of Extractivism
 - What Is Gentrification and Why Does It Matter? (Iglesias Gardens, Norris Square)
- Understanding Climate Change:
 - Why is Climate Change Happening?
 - My Climate Story
 - How is Waste Management Contributing to Climate Change?
 - What Did Greta Thunberg Ask World Leaders to Do About Climate Change?
 - Indigenous Amazonian Forest Protectors
 - Estonian Forest Protectors
 - Scientists and Engineers Fighting to Find Technical Waste Management Solutions
- Traditional Land Stewardship Practices in Modern Day Philadelphia:
 - North Philadelphia Residents Farming Their Land

- Local Land Stewardship Organizations Exploration
- Local Land Stewardship Organization Interview
- Identifying Traditional Practices in Local Organizations
- Comic Book Creation

Sequence:

First, students will go to <https://my-climate-story.org/> and look through some of the stories in the story bank. Then they will write a brief paragraph long response to one of the stories that sticks out to you.

Secondly, they will define Indigenous, define Land Stewardship, and compare and contrast photos depicting various farming practices. The formatting for defining should be: first their own definitions from their head, followed by the definition from the United Nations, and finally, a definition in their own words after reading the UN definition. Students will then look at the following two photos, and compare what they see and think about in the suggested format.



“Food is grown at the Armonia en la Montañ farm in Aibonito, Puerto Rico, on September 15, 2021. The farm is an agroecology non-profit project that distributes the food produced to other non-profits in the area with direct community impact at no cost.” (Image by Erika P. Rodriguez / Miami Herald. United States, 2021).

They will describe what is happening in this photo, what they notice about the plants in the photo, what it makes them wonder, and what other thoughts they have. They will do the same for the following three photographs.



“Students, community members, and farmers replant crops at the Segunda Unidad Botijas 1 farm school in Orocovis, Puerto Rico.” (Photo by José D. Figueroa for The Intercept, March 2018).



Birds-eye view of a sugarcane monocrop in Queensland, Australia. (Shutterstock photo, 2019).



A sugar cane harvester at work in a sugar cane plantation in Cairns, Queensland, Australia. (Photo still taken from “Sugarcane Growing and Harvest - Sugar Mill Processing Line - Modern Machine Harvest” October, 2020).

After looking at these four photographs and responding to those questions, they will reflect. The first two photos show traditional indigenous ways of farming. The second two photos show colonial farming practices. What seem to be some key differences in these two ways of farming? What thoughts and questions do they have?

In the third assignment, students will complete a land observation. As a class, we will walk to the nearest public park. While we are there, we will take notes on everything we see, smell, hear, feel, and think about for the entire duration of the period. These notes can be in journal form, in bullet form, in doodle form, in prose, in poetry, however students want. But they should be writing/drawing the entire time, and they should not be on their phones or other devices, or talking to others.

In the fourth part, students will read and annotate a historical document, “Hymn to the Nile, (2100 BCE)” and then answer the questions about it. In annotating, they will highlight the positive effects of the Nile’s flood, and underline the negative effects that would occur if the Nile did not flood. Here is the text:

“Hail to thee, O Nile! Who manifests thyself over this land, and comes to give life to Egypt! Mysterious is thy issuing forth from the darkness, on this day whereon it is celebrated! Watering the orchards created by Re, to cause all the cattle to live, you give the Earth to drink, inexhaustible one! Path that descends from the sky, loving the bread of Sib and the first-fruits of Nepera, you cause the workshops of Ptah to prosper!

Lord of the fish, during the inundation, no bird alights on the crops. You create the grain, you bring forth the barley, assuring perpetuity to the temples. If you cease your toil and your work, then all that exists is in anguish. If the gods suffer in heaven, then the faces of men waste away.

Then He torments the flocks of Egypt, and great and small are in agony. But all is changed for mankind when He comes; He is endowed with the qualities of Nun. If He shines, the Earth is joyous, every stomach is full of rejoicing, every spine is happy, every jaw-bone crush (its food).

He brings the offerings, as chief of provisioning; He is the creator of all good things, as master of energy, full of sweetness in his choice. If offerings are made it is thanks to Him. He brings forth the herbage for the flocks, and sees that each god receives his sacrifices. All that depends on Him is a precious incense. He spreads himself over Egypt, filling the granaries, renewing the marts, watching over the goods of the unhappy.

He is prosperous to the height of all desires, without fatiguing Himself therefor. He brings again his lordly bark; He is not sculptured in stone, in the statutes crowned with the uraeus serpent, He cannot be contemplated. No servitors have He, no bearers of offerings! He is not enticed by incantations! None knows the place where He dwells, none discovers his retreat by the power of a written spell.

No dwelling (is there) which may contain you! None penetrates within your heart! Your young men, your children applaud you and render unto your royal homage. Stable are your decrees for Egypt before your servants of the North! He stanches the water from all eyes and watches over the increase of his good things.

Where misery existed, joy manifests itself; all beasts rejoice. The children of Sobek, the sons of Neith, the cycle of the gods which dwells in him, are prosperous. No more reservoirs for watering the fields! He makes mankind valiant, enriching some, bestowing his love on others. None commands at the same time as himself. He creates the offerings without the aid of Neith, making mankind for himself with multiform care.

He shines when He issues forth from the darkness, to cause his flocks to prosper. It is his force that gives existence to all things; nothing remains hidden for him. Let men clothe themselves to fill his gardens. He watches over his works, producing the inundation during the night. The associate of Ptah . . . He causes all his servants to exist, all writings and divine words, and that which He needs in the North.

It is with the words that He penetrates into his dwelling; He issues forth at his pleasure through the magic spells. Your unkindness brings destruction to the fish; it is then that prayer is made for the (annual) water of the season; Southern Egypt is seen in the same state as the North. Each one is with his instruments of labor. None remains behind his companions. None clothes himself with garments, the children of the noble put aside their ornaments.

He night remains silent, but all is changed by the inundation; it is a healing-balm for all mankind. Establisher of justice! Mankind desires you, supplicating you to answer their prayers; You answer them by the inundation! Men offer the first-fruits of corn; all the gods adore you! The birds descend not on the soil. It is believed that with your hand of gold you make bricks of silver! But we are not nourished on lapis-lazuli; wheat alone gives vigor.

A festal song is raised for you on the harp, with the accompaniment of the hand. Your young men and your children acclaim you and prepare their (long) exercises. You are the august ornament of the earth, letting your bark advance before men, lifting up the heart of women in labor, and loving the multitude of the flocks.

When you shine in the royal city, the rich man is sated with good things, the poor man even disdains the lotus; all that is produced is of the choicest; all the plants exist for your children. If you have refused (to grant) nourishment, the dwelling is silent, devoid of all that is good, the country falls exhausted.

O inundation of the Nile, offerings are made unto you, men are immolated to you, great festivals are instituted for you. Birds are sacrificed to you, gazelles are taken for you in the mountain, pure flames are prepared for you. Sacrifice is mettle to every god as it is made to the Nile. The Nile has made its retreats in Southern Egypt, its name is not known beyond the Tuau. The god manifests not his forms, He baffles all conception.

Men exalt him like the cycle of the gods, they dread him who creates the heat, even him who has made his son the universal master in order to give prosperity to Egypt. Come (and) prosper! Come (and) prosper! O Nile, come (and) prosper! O you who make men to live through his flocks and his flocks through his orchards! Come (and) prosper, come, O Nile, come (and) prosper!"

The questions that go along with the text are as follow: Some scientists believe climate change could cause the flooding of the Nile to become less predictable. Brainstorm effects that unpredictability would have on the people and animals that depend on the Nile river. Historically, indigenous people have not built major buildings or structures by large bodies of water like oceans or rivers. Often, non-indigenous people build major cities right along the coast of oceans and rivers. Why might this be? Think of the flooding that happened in Philadelphia last year along the Schuylkill River. What would have to change in Philadelphia in order to make that flooding beneficial instead of destructive to the area? Some weather events, like the historic annual flooding of the Nile, are predictable and healthy Earth patterns. Other more extreme weather events are less predictable, and going to get more and more dangerous as climate change progresses. Examples of these dangerous and unpredictable weather events include hurricanes in the Caribbean, sea level rise among island nations, extreme heat and droughts in the Philadelphia area, monsoon and floods in India and Pakistan, etc. Some people who live in places with increasingly unpredictable extreme weather events are going to have to move. How should the world respond to the migration of these “climate refugees?”

In the fifth part, students define sustainable living, and then choose an indigenous land stewardship topic to learn about from a choice board table. The choices are as follows: Norway/Sweden/Finland: The Sámi people, indigenous Korean people, the Wodaabe people, the Chagga people, the Aboriginal people, the Sardinian people, the Berber people, the Dorze people, the Orma people, the Nenets people, the Khmer Loeu people, the Khasis people, the Inca people, the Mayan people, the Ma’dān people, the Javanese people, and the Kanaka Maoli people. After learning a bit about the groups using the links (provided in the references section of this document, students answer the following questions, plus a question specific to the actual group: Where is the group located, what key information was learned, how did the group live

sustainably, and list anything else that they think is important. An example specific question that goes with a particular group could be “What knowledge do the Kanaka Maoli have of the land that the western scientists don’t?”

In the sixth section, students look at each other’s posters from part five, and imagine how the indigenous land stewardship practice depicted in the poster could be used in Philadelphia today. They are asked to pay special attention to evolving needs in housing, transportation, food, green space, mental health, and physical health.

In the seventh section, students define two key terms (colonialism and extractivism) for themselves, and then copy down the class definitions. Then, the class watches a video on extractivism and monocropping in Puerto Rico and answers some comprehension questions. Finally, they write some discussion questions based on their thoughts.

In the eighth section, students hold a fishbowl discussion using the questions they wrote in the seventh section.

In the ninth section, students read the Charter of the Dutch East India Company by Alb Joachims, (1602). They answer a question and paraphrase for each paragraph and take notes. They answer the question: “People throughout Europe bought and consumed spices, silks, and other products imported by the VOC. They were not directly enslaving people or colonizing lands - but they were buying products from a company that was. Do you think these ordinary citizens share a responsibility for the abuse, enslavement, and land theft by the VOC because they bought VOC products? Why or why not?” This is the document students use.

We let it be known that as the prosperity of the United Netherlands is principally a result of our shipping trade and commerce that has undergone praiseworthy increases from time to time and that the Netherlands have been involved therewith since the distant past, not only with neighboring kingdoms and regions, but also with those located further away than these, in Europe, Asia, and Africa...

The Directors [of the VOC (or the Dutch East India Company)] shall solemnly swear an oath on their honor and faith that they shall carry out the administration properly and honestly, keep good and honest accounts, and in collecting the moneys for the equipping and in the distribution of profits obtained from the return cargoes shall not favor the greater shareholders over the lesser ones...

Similarly, east of the Cape of Good Hope and in and beyond the Straits of Magellan, representatives of the aforementioned Company shall be authorized to enter into commitments and enter into contracts with princes and rulers in the name of [the Netherlands] or the country’s Government in order to build fortifications and strongholds.

They may appoint governors, keep armed forces, install Judicial officers and officers for other essential services so to keep the establishments in good order, as well as jointly ensure enforcement of the law and justice, all combined so as to promote trade. In respect to trade and commerce the abovementioned governors, the judiciary and military shall be required to swear an oath of loyalty to [the Netherlands], or to the abovementioned government and to the Company. These in turn may dismiss the abovementioned governors and members of the judiciary should it be found that they have acted corruptly and dishonestly, on the understanding that the aforementioned governors and officers shall not be prevented from coming forward to express to use or the Company their concerns and dissatisfactions should they have any... Except with consent of the Company, none of the ships, cannon or ammunitions that belong to the Company shall be used in the service of the country...

All these points, liberties and benefits recorded above, we have ordered and do hereby order will be maintained and they shall be followed and complied with by each and every subjects and residents of [the Netherlands] without exception of any kind, either directly or indirectly and either inside or outside [the Netherlands] and in all possible ways.

Those who contravene this shall be punished as subverts of the better welfare of the country and as transgressors of our ordinances and shall be subjected to corporal punishment as well as material sanctions. We therefore categorically call upon and command all governors, members of the judiciary, officers, magistrates and the inhabitants of [the Netherlands] to permit the abovementioned Directors to quietly and peacefully enjoy the full effect of this our License, this mandate and this privilege that we have provided, while contraventions and difficulties to the contrary must desist, since we have found this license to be right for the country.

In the tenth section, students build off the last question and think about how their answer would apply to modern day enslavement. As a group, they are assigned a section of a video on modern enslavement, and then they create a visual that shows what they learned in their section of the video. They present these visuals to the whole class, and then finally, they revisit the question: What responsibility do ordinary U.S. citizens have for the abuse, enslavement, and land theft happening by multinational corporations?

In the eleventh section, students watch the Banana Land: Blood, Bullets, and Poison documentary. This will take two to three class periods. Students record important facts and keep track of their thoughts and feelings as they go.

In the twelfth section, students use their notes from the eleventh to have a ten-minute discussion with their tablemates. They record the entire conversation and share the audio file with the teacher.

In the thirteenth section, students learn about the role of the greenhouse effect in climate change. At the end of the lesson, they complete this one question pop quiz: After learning about Global Climate Change and the Greenhouse Effect from class today, explain why Climate Change is happening, and what the role of the Greenhouse Effect is.

In the fourteenth section, students explore various groups fighting back against climate injustice in a choice board. They conduct research on the groups, take notes on important facts, and answer the following questions: “What specific problem are they fighting back against? Why do they care about this problem? What are their tactics? (*How* are they fighting back)? What risks do they face? (Lack of time, loss of land, arrest, loss of job/school, abuse, death)? What is one thing they have won/are succeeding in? Add a photo relating to your group here:” The options on the choice board are: Indigenous protectors of the Amazon in Brazil, Puerto Rican traditional farmers, the Green Belt Movement, the Mekong community, Fairy Creek Blockade protesters, the A’i Cofán community, Yalla, Let’s Bike, and Fridays for Future.

In the fifteenth section, students explore the ways in which waste is connected to the climate crisis. Students fill out some comprehension questions as the teacher goes through the mini-lecture. The questions are: “What greenhouse gasses are created during the decomposition process? Where does the waste come from? How does the production of disposable waste materials contribute to climate change? Who produces the most waste? Where is most waste processed? Explain how environmental racism plays a role in waste production and management.” Then, using the resources provided, students explore and compare three different waste management strategies. Finally, they choose one of the waste management strategies and write a brief argument explaining why they support it.

In section sixteen, students plan and prepare for their final projects. The groups will work together to create a comic book that shows their understanding of the unit. They will be in groups

of four or five. The comic books will have 5 pages. The five pages included in the final comics are as follow: page one - positive indigenous relationships to the land, page two - negative relationships to land, page three - groups fighting against climate change, page four - connection to a local Philadelphia land stewardship group, page five - personal reflection on the unit.

Finally, in the seventeenth section, students reflect on the unit overall, using the following questions: How did you feel/know about the connections between humans and the Earth before this unit? How do you feel/know about the connections between humans and the Earth now that the unit is over? How will you help to spread this information in the future? What is one thing that you would have done differently if you could go back and redo the unit? What is something that you liked in this unit (something I should keep for next year)? What is something that you didn't like in this unit (something I should get rid of)? Do you feel like the kind of work that we did in this unit is important? How does it make an impact/how doesn't it make an impact? How could this unit be better?

Resources: Annotated Works Cited

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This is the article where the second agriculture photo comes from in assignment 2.

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This is the resource for assignment 5, box 15, Ma'dān people.

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This is the 4th resource for assignment 14, box 3.

Mekong - US Partnership. (2021, December 1). *Mekong heroes: Thailand : Mekong*. Mekong - US Partnership. Retrieved January 24, 2023, from <https://mekonguspartnership.org/2021/12/01/mekong-heroes-thailand/>

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Metro, R. (2020). 6.4 How Did Ancient Egyptians Use the Nile River to Gain Resources? In *Teaching world history thematically: Essential questions and document-based lessons to connect past and present* (pp. 172–174). essay, Teachers College Press.

This is the curriculum textbook that I took the Nile River text from for assignment 4. A side note, this curriculum textbook is amazing and I highly recommend it for world history teachers.

Metro, R. (2020). 6.8: How Did the Netherlands Profit from Colonization? In *Teaching world history thematically: Essential questions and document-based lessons to connect past and present* (pp. 180–183). essay, Teachers College Press.

This is the curriculum textbook that I took the VOC text from for assignment 9. A side note, this curriculum textbook is amazing and I highly recommend it for world history teachers.

Muñoz, C. (2019, September 23). *Defenders of the Rainforest*. Human Rights Watch. Retrieved January 24, 2023, from <https://www.hrw.org/video-photos/interactive/2019/09/23/defenders-rainforest-fight-protect-brazils-amazon>.

This is the 1st resource for assignment 14, box 1.

My Climate Story. (2022). *Climate Conversation*. Philadelphia; Penn Program in Environmental Humanities.

This is the format students use to interview family members about their relationships with land.

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This is the database of all My Climate Stories from around the world, that students can sift through and respond to. Eventually they add to the bank as well.

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Nomad Architecture. (2017). *Amazing Woven Bamboo House -Traditional Green Building*. YouTube. Retrieved January 24, 2023, from <https://www.youtube.com/watch?v=L0AJ01zIPZQ>.

This is the resource for assignment 5, box 8, Dorze people.

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This is the resource for assignment 5, box 10, Nenets people.

Odyssey Conservation Trust. (2021). *Conserving the argan forest with Amazigh people, Morocco: Projects: Our work*. Odyssey Conservation Trust. Retrieved January 24, 2023, from <https://www.odysseyconservationtrust.com/our-work/projects/amazigh-people>

This is the second resource for assignment 5, box 7, Berber people.

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This is the resource for assignment 5, box 14, Mayan people.

PBS News Hour. (2019). *Watch: Greta Thunberg's full speech to world leaders at Un Climate Action Summit*. YouTube. Retrieved January 25, 2023, from <https://www.youtube.com/watch?v=KAJsdgTPJpU>.

This is the 3rd resource for assignment 14, box 8.

Pelliccia, M. (2021, July 29). *Young farmers apply ancient agroforestry practices in the heart of Sardinia*. Mongabay Environmental News. Retrieved January 24, 2023, from <https://news.mongabay.com/2020/01/young-farmers-apply-ancient-agroforestry-practices-in-the-heart-of-sardinia/>

This is the second resource for assignment 5, box 6, Sardinian people.

Peru For Less. (2021). *Inca Terraces (Passport to Peru Highlights)*. YouTube. Retrieved January 24, 2023, from <https://www.youtube.com/watch?v=r2O-VIv58B8>.

This is the resource for assignment 5, box 13, Inca people.

Polanco, C. E. B. (2022, October 11). *Activists tear down illegal construction at Taino Cultural Site*. Latino Rebels. Retrieved January 24, 2023, from <https://www.latinorebels.com/2022/10/11/cuevadelindio/>

This is the 4th resource for assignment 14, box 2.

The Quagga. (2020, November 15). *To burn or not to burn: How indigenous stewardship is healing the Australian Outback*. The Quagga. Retrieved January 24, 2023, from <https://mresbec.wordpress.com/2020/11/15/to-burn-or-not-to-burn-how-indigenous-stewardship-is-healing-the-australian-outback/>

This is the second resource for assignment 5, box 5, Aboriginal people.

Rinkesh, A. (2022, August 27). *Various advantages and disadvantages of waste incineration*. Conserve Energy Future. Retrieved January 25, 2023, from <https://www.conserve-energy-future.com/advantages-and-disadvantages-incineration.php>

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Rodriguez, E. P., & Ortiz-Blanes 2020 Reporting Fellow, S. (2021, October 18). *Sustainable farming revolution in Puerto Rico*. Pulitzer Center. Retrieved January 24, 2023, from <https://pulitzercenter.org/id/node/23264>

This is the article where the first agriculture photo comes from in assignment 2.

Rodríguez-Cruz, L. A. (2022, September 19). *In Puerto Rico, activists transform abandoned land to build food sovereignty*. Next City. Retrieved January 24, 2023, from <https://nextcity.org/urbanist-news/in-puerto-rico-activists-transform-abandoned-land-to-build-food-sovereignty>

This is the 1st resource for assignment 14, box 2.

Save the Townhomes. (2022, December 29). *Save the townhomes! Buy The Block*. Retrieved January 25, 2023, from <https://savetheuctownhomes.com/>

This is the 2nd resource for assignment 16.

Sierra Club. (2023). *Friday's Global Climate Strike in Pictures*. Sierra Club. Retrieved January 25, 2023, from <https://www.sierraclub.org/sierra/slideshow/friday-s-global-climate-strike-pictures>

This is the 5th resource for assignment 14, box 8.

Solid Waste. (2022, December 8). *Dump or landfill? is there a difference? A resounding yes!* Solid Waste Special Service District #1. Retrieved January 25, 2023, from <https://swssd1.org/dump-or-landfill-is-there-a-difference-a-resounding-yes/>

This is the 6th resource for assignment 15.

Strides In Development. (2010). *Wangari Maathai & The Green Belt Movement*. YouTube. Retrieved January 24, 2023, from <https://www.youtube.com/watch?v=BQU7JOxkGvo>.

This is the 5th resource for assignment 14, box 3.

Superlatives. (2017). *Famous Companies That Use Slavery*. YouTube. Retrieved January 24, 2023, from <https://www.youtube.com/watch?v=P2tYoWqHe10>.

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TEDxTalks. (2014). *Lessons from a thousand years of island sustainability | Sam 'Olu Gon Iii, PhD | TEDxMaui*. YouTube. Retrieved January 24, 2023, from https://www.youtube.com/watch?v=I9fv_2XIJBk.

This is the resource for assignment 5, box 17, Kanaka Maoli people.

Tum, M. (2017, October 28). *New documentary details struggle to preserve indigenous Cambodians' way of life*. VOA. Retrieved January 24, 2023, from <https://www.voacambodia.com/a/new-documentary-details-struggle-to-preserve-indigenous-cambodians-way-of-life/4089590.html>

This is the resource for assignment 5, box 11, Khmer Loeu people.

UN Global Climate Action Awards. (2021). *Yalla Let's Bike! Initiative*. Vimeo. Retrieved January 25, 2023, from https://vimeo.com/338841492?embedded=true&source=vimeo_logo&owner=14800810.

This is the 1st resource for assignment 14, box 7.

United Nations. (n.d.). *"Yalla Let's Bike" (Come on Let's Bike) Initiative | Syria*. United Nations Climate Change. Retrieved January 25, 2023, from <https://unfccc.int/climate-action/momentum-for-change/women-for-results/yalla-lets-bike>

This is the 3rd resource for assignment 14, box 7.

The University of Waikato. (1992, February 15). *Low-input rice-fish farming system in irrigated areas in Malaysia*. New Zealand Digital Library. Retrieved January 24, 2023, from <http://www.nzdl.org/cgi-bin/library?e=d-00000-00---off-0cdl--00-0---0-10-0---0---0direct-10---4-----0-11--11-en-50---20-about---00-0-1-00-0--4----0-0-11-10-0utfZz-8-10&cl=CL2.23&d=HASH0160677559a0333bbd5a9a78.8.4>=1#:~:text=Literally%2C%20sawah%20tambak%20means%20ricefield,Java%20which%20involves%2015%2C000%20households.>

This is the second resource for assignment 5, box 16, Javanese people.

Velasquez-manoff, M. (2022, November 8). *Can an island feed itself?* The New York Times. Retrieved January 24, 2023, from <https://www.nytimes.com/2022/11/08/magazine/puerto-rico-farms-hurricanes.html>

This is the 3rd resource for assignment 14, box 2.

Waterpedia. (2017). *Advantages and Disadvantages of Waste Incineration | Wels (Waterpedia Environmental Learning Series)*. YouTube. Retrieved January 25, 2023, from <https://www.youtube.com/watch?v=6vzcbgBAewU>.

This is the 4th resource for assignment 15.

Watts, J. (2019, March 11). *Greta Thunberg, Schoolgirl climate change warrior: 'some people can let things go. I can't'*. The Guardian. Retrieved January 25, 2023, from <https://www.theguardian.com/world/2019/mar/11/greta-thunberg-schoolgirl-climate-change-warrior-some-people-can-let-things-go-i-cant>

This is the 2nd resource for assignment 14, box 8.

WeForest. (2017). *India: Khasi Hills Living Root Bridges*. YouTube. Retrieved January 24, 2023, from <https://www.youtube.com/watch?v=jTW6ZvbxKdA>.

This is the resource for assignment 5, box 12, Khasis people.

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This is the resource for assignment 5, box 2, Korea.

World Rainforest Movement. (1998, November 27). *Ecuador: The Cofan's successful action against an oil well*. World Rainforest Movement. Retrieved January 25, 2023, from <https://www.wrm.org.uy/bulletin-articles/ecuador-the-cofans-successful-action-against-an-oil-well>

This is the 4th resource for assignment 14, box 6.

Yadav, P. (2020, August 1). *Photos: Living tree bridges in a land of clouds*. NPR. Retrieved January 24, 2023, from <https://www.npr.org/sections/goatsandsoda/2020/08/01/892983791/photos-living-tree-bridges-in-a-land-of-clouds>

This is the second resource for assignment 5, box 12, Khasis people.

Yalla Let's Bike. (2019). *Yalla let's bike (@yalla.lets.bike) is on Instagram*. Yalla Let's Bike Instagram. Retrieved January 25, 2023, from <https://www.instagram.com/yalla.lets.bike/>

This is the 5th resource for assignment 14, box 7.

The YEARS Project. (2021). *Danger in the Amazon: Indigenous Forest Protectors Are Being Killed*. YouTube. Retrieved January 24, 2023, from <https://www.youtube.com/watch?v=HxBSjh92ivM>.

This is the 3rd resource for assignment 14, box 1.

YouTube. (2015). *Sapmi - the land of the Sami*. YouTube. Retrieved January 24, 2023, from <https://www.youtube.com/watch?v=pibxyKxiWuA>.

This is the resource for assignment 5, box 1, Sami people.

YouTube. (2020). *Indigenous knowledge meets science to take on climate change | Hindou Oumarou Ibrahim*. YouTube. Retrieved January 24, 2023, from https://www.youtube.com/watch?v=z3d_UsYgt1c&t=190s.

This is the resource for assignment 5, box 3, Wodaabe people.

YouTube. (2020). *One Health in the argan forest - Odyssey Conservation Trust*. Plexus Media. Retrieved January 24, 2023, from <https://www.youtube.com/watch?v=BSsYYWEHNmM>.

This is the resource for assignment 5, box 7, Berber people.

YouTube. (2020). *Sardinia's goat herding and agroforestry could reduce forest fire danger*. YouTube. Retrieved January 24, 2023, from <https://www.youtube.com/watch?v=Dm3ImINywhc&t=23s>.

This is the resource for assignment 5, box 6, Sardinian people.

YouTube. (2020). *SugarCane Growing and Harvest - Sugar Mill Processing Line - Modern Machine Harvest*. YouTube. Retrieved January 24, 2023, from https://www.youtube.com/watch?v=ow9c_hyNPOo.

This is the video where the still shot came from for the fourth agriculture photo in assignment 2.

YouTube. (2021). *The young Puerto Ricans returning to the land*. YouTube. Retrieved January 24, 2023, from <https://www.youtube.com/watch?v=IWm-vv68mRc>.

This is the video for assignment 7.

YouTube. (2022). *House of a Thousand Knots - the Bentwood Architecture of the Orma Women Builders*. YouTube. Retrieved January 24, 2023, from https://www.youtube.com/watch?v=cn_oo9Y22tQ.

This is the resource for assignment 5, box 9, Orma people.

YouTube. (2022). *Kihamba Life - storyworld trailer*. YouTube. Retrieved January 24, 2023, from <https://www.youtube.com/watch?v=ptxKnbqWoGQ>.

This is the resource for assignment 5, box 4, Chagga people.

Appendix: Standards:

PA Academic Standards

- D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape people's perspectives.
- D2.His.1.9-12. Evaluate how historical events and developments were shaped by unique circumstances of time and place as well as broader historical contexts.

EfS Sustainability Standards

- EfS.H. Multiple Perspectives. The perspectives, life experiences, and cultures of others, as well as our own. Students will know, understand, value, and draw from multiple

perspectives in order to co-create with diverse stakeholders shared and evolving visions and actions in the service of a healthy and sustainable future locally and globally.

- EfS.A. Cultural Preservation & Transformation: The preservation of cultural histories and heritages. Students will develop the ability to discern with others what to preserve and what to change in order for future generations to thrive.

Common Core

- CC.1.2.9-10.J Acquire and use accurately general academic and domain-specific words and phrases, sufficient for reading, writing, speaking, and listening at the college and career readiness level; demonstrate independence in gathering vocabulary knowledge when considering a word or phrase important to comprehension or expression.