



LESSON PLAN

Indigenous Perspectives on Restoring Our World

Grade Level: 9-12



Summary

Subjects

Anthropology

English language arts

History

Geography

Environmental science

Sociology

Film

Modern world studies

Themes

Climate change

Cultural preservation

Connection to place

Cultural displacement

Identity family and community

Change vs tradition

Indigenous traditional knowledge

Resilience

What Students Will Uncover

Students will uncover the importance of Native perspectives highlighted in five short films.

COMPANION FILMS

[The Seeds Are Our Children](#)

[Fire Is Our Relation](#)

[They Take Care of Us](#)

[The Trees Will Last Forever](#)

[The Island Is a Canoe](#)

by Costa Boutsikaris and Anna Palmer

Materials

[Online access to films](#)

[Google Earth](#) or map

[Note-taking sheet:](#)
[Film Analysis tool](#)

SDGs

Standards & Frameworks

[SEL Competencies](#)

[C3 Framework](#)

[CCSS ELA Standards](#)

Essential Questions

- In what ways are Native perspectives intricately connected to local ecosystems?
- What are the similarities and differences between Native science and western science?
- How might Indigenous ways of knowing provide essential insights and solutions for the care of our planet?
- What might it mean to have a relationship with the land?

Lesson Overview

Students watch films that follow individuals from five Native American Tribes across deserts, coastlines, forests, and prairies. The stories document the following traditions and their land management practices: Hopi dryland farming in Arizona, the restoration of buffalo on the Blackfeet reservation in Montana, sustainable forestry on the Menominee reservation in Wisconsin, the revival of Native food forests in Hawaii, and the return of prescribed fire to the landscape by the Karuk Tribe of California. Students will engage in learning experiences to explore the message of each story, the importance of Native perspectives, and how a deeper relationship to the earth is essential for the future of our planet and all of its inhabitants.

Lesson Objectives

Students will:

- Learn the importance of Native perspectives
- Explore Native land management practices
- Understand the relationship between Native peoples and their ancestral lands
- Reflect on their relationship with the earth

Background

Putting the films in context

This section is intended for the educator and provides background information about Indigenous knowledge and the traditional land practices documented in each of the five films. Please note that the words Native, Indigenous, and Native American are used throughout this lesson and are interchangeable terms.

“...Native people were the first ecologists, as the mythologies, understandings, and technical knowledge were always directly tied to specific ecologies, or specific regions, plants, and animals. The knowledge base itself becomes one of maintaining a thoughtful, proper relationship to those natural forces.”

—Tewa writer Gregory Cajete, Ph.D., from *Native Science: Natural Laws of Interdependence*

“...How, in our modern world, can we find our way, to understand the earth as a gift again?”

—Robin Wall Kimmerer, from *Braiding Sweetgrass For Young Adults*

Over millenia Indigenous communities around the planet have developed traditional ways of knowing through generations of intimate contact with their homelands. These bodies of knowledge express the relationships between living beings and their environment, including the elements of land, fire, water, and air. The following are “a few common threads” that express this relationship,¹ also known as Native science:

- “Reciprocity and respect define the bond between all members of the land family.”
- “Reverence toward nature plays a critical role in religious ceremonies, hunting rituals, arts and crafts, agricultural techniques, and other day to day activities.”
- “One’s relationship to the land is shaped by something other than economic profit.”
- “Each generation has a responsibility to leave a healthy world to future generations.”

¹ Cajete, Gregory. “Native Science and Sustaining Indigenous Communities.” Chapter. In *Traditional Ecological Knowledge: Learning from Indigenous Practices for Environmental Sustainability*, edited by Melissa K. Nelson and Daniel Shilling, 15–26. New Directions in Sustainability and Society. Cambridge: Cambridge University Press, 2018.

Indigenous peoples and communities hold a reciprocal relationship with their ancestral lands. For example, some Indigenous peoples refer to their languages as coming from the land, while others describe having a deeply felt spiritual responsibility to care for their ancestral lands. Indigenous peoples have passed on tools and technologies for tending their lands for generations, to ultimately create a mutually beneficial relationship with the natural world and all of its inhabitants. Indigenous knowledge, describes Stephen Augustine (Mi'kmaq elder), is "based on the belief that all things are connected and must be considered within the context of that interrelationship."²

The word ecology, writes Robin Wall Kimmerer in her book *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teaching of Plants*, "is derived from the Greek *oikos*, the word for home." She continues, "In some Native languages, the term for plants translates to 'those who take care of us.'"

The lands and territories that Indigenous people inhabit today are home to 80% of the world's remaining biodiversity³. Native territories are rich with natural resources and are at risk of being appropriated, sold, or pillaged by governments and private companies. Many governments only recognize a small fraction of this land as legally belonging to Indigenous communities, which can contribute to cultural, social, economic, and environmental losses.

Tewa writer Gregory Cajete describes the importance of creating a strong, nature-centered society for the future. He writes, "Western society must once again become nature-centered, if it is to make the kind of life-serving, ecologically sustainable transformations required in the next decades."⁴ Or, as Kimmerer writes, "How, in our modern world, can we find our way to understand the earth as a gift again?"⁵

2 Bruchac, M. "Indigenous Knowledge and Traditional Knowledge." In Smith, C. (Ed.), *Encyclopedia of Global Archaeology*, 3814-3824. New York: Springer, 2014.

3 Kanyinke Sena, "Recognizing Indigenous peoples' land interests is critical for people and nature." World Wildlife Fund, October 22, 2020.

4 Cajete, Gregory, *Native science: Natural laws of interdependence* (Santa Fe, NM: Clear Light Publishers, 2000).

5 Kimmerer, Robin Wall, *Braiding Sweetgrass For Young Adults* (Minneapolis, MN: Zest Books, 2022).



The Films

The following five films are adapted from a feature film called *Inhabitants: An Indigenous Perspective* by Costa Boutsikaris and Anna Palmer. Each film documents North America's original inhabitants and the restoration of traditional land management practices. These practices offer essential ways to foster a harmonious relationship with the natural world, presenting invaluable solutions for the care and future of our planet.





The Seeds Are Our Children

Location: Kykotsmovi, Arizona Hopi Tribe Film length: 11 minutes

In *The Seeds Are Our Children*, we meet Hopi farmer, Michael Kotutwa Johnson, Ph.D. who has embarked on a life-long journey to gain recognition for traditional farming techniques. He brings together modern science and Indigenous ways of knowing on the Hopi reservation in the semi-arid environment in Kykotsmovi, Arizona which receives less than ten inches of rain per year on average.

For thousands of years, the Hopi Tribe has had permanent settlements in their traditional homeland and continues to cultivate resilient agricultural practices adaptable to the changing conditions of the landscape. They developed dry farming methods that are not dependent on irrigation and have “cultivated over forty unique corn varieties that are well-suited to harsh semi-arid environments. These drought resistant varieties are able to produce abundant harvests without external inputs even when rainfall is minimal.”⁶

As droughts continue in the southwest, Johnson is dedicated to educating the public about dryland farming and the resilience of Hopi agriculture. His work involves lecturing about dryland farming and breaking down barriers for Indigenous farmers working with the Natural Resource Conservation Service (NRCS) of the Native American Agriculture Fund (NAAF).

Dryland farming practices predate Western science and modern farming techniques by thousands of years, offering a sustainable model to address climate change. Johnson explains that his tradition includes the “concept of stewardship versus ownership — not taking more than what the land gives, and working with the land instead of against it.” This is a “partnership with the environment” he explains, an essential relationship that “we need to return to.” Johnson explains, “It’s not the economics of what we’re doing but the culture of stewardship that sustains us. Not just the Hopis — all of us.”⁷

⁶ Hopi, Inhabitants Website.

⁷ Christopher Kuzdas, “What 2,000 years of traditional Hopi farming in the arid Southwest can teach about resilience,” Environmental Defense Fund, December 20, 2019.



Fire Is Our Relation

Location: Northern California **Karuk Tribe** **Film Length:** 11 minutes

Fire Is Our Relation documents the return of controlled burns, also called prescribed fire, to the landscape by the Karuk Tribe of Northern California. The Karuk, as well as hundreds of tribes across California and around the world, have traditionally used small-scale intentional burns to reduce the risk of dangerous wildfires and to “renew food sources and cultural resources, create habitat for animals, and reduce the risk of larger, more dangerous wildfires.”⁸ *Fire Is Our Relation* features numerous voices of the Karuk Tribe, including those of ceremonial leader Leaf Hillman, forester and educator Kathy McCovey, Frank Lake Ph.D. from the U.S. Forest Service, cultural resources technician Vikki Preston, and traditional fishermen and firefighters. They aim to bring “good fire” back to their ancestral lands and exemplify how traditional management practices make landscapes resilient and safe.

Widespread consensus within the fire science community today supports what Indigenous tribes have always known: “Intentionally applied fire, often called prescribed fire, is an essential tool for managing wildfires and ecosystems. While state and federal fire management approaches are shifting to reflect this, and also now allowing native tribes, including the Karuk Tribe, to reintroduce and scale-up prescribed fire use, there’s still a long way to go in dismantling the legacy of fire suppression.”⁹

In 1850, “fire suppression was mandated by the very first session of the California Legislature.”¹⁰ Ceremonial and “cultural uses” of fire were banned in 1911 under the Weeks Act. Over a century of western policies, fire suppression, and increased temperatures has created the dense forests with dry underbrush, and catastrophic wildfire conditions that the state of California is experiencing today.¹¹ In July 2022, the McKinney fire became California’s largest wildfire, burning over 60,000 acres, including on Karuk ancestral lands. The fire prompted evacuations of thousands of people, killing four residents and a multitude of fish in the Klamath River.

The Western Klamath Restoration Partnership Project, in collaboration with the Karuk tribe and the U.S. Forest Service, aims to integrate traditional ecological knowledge into forest management policies in order to create resilient landscapes and fire adapted communities, and to encourage safe and effective wildfire response.¹² Prescribed burns in the forest understory clear out old leaves and brush while the smoke filtering up into the canopy helps suppress harmful insects, both of which are essential to maintaining tree and plant health. Prescribed burns help inhibit the spread of invasive species and encourage the growth of plants that provide renewable food sources and medicinal and cultural resources.

⁸ Susie Cagle, “‘Fire is Medicine’: The Tribes burning California Forests to Save Them.” *The Guardian*, November 21, 2019.

⁹ Greta Moran, “Why California’s Wildfires are Getting Worse.” *Teen Vogue*, August 25, 2020.

¹⁰ Kari Norgaard, “Colonization, Fire Suppression, and Indigenous Resurgence in the Face of Climate Change.” *YES! Magazine*, October 22, 2019.

¹¹ US Forest Service, “Western Klamath Restoration Partnership Project.”

¹² *Ibid.*



They Take Care of Us

Location: Northern Montana **Blackfeet Nation** **Film Length:** 10 minutes

The short film, *They Take Care of Us*, documents how the Blackfeet Nation of Northern Montana is reintroducing the buffalo back to their landscape after 125 years of absence.¹³ The return of the buffalo is healing and strengthening the land, the people, and the cultural, spiritual, and ecological connections between them.

In the early 1700s, the Great Plains of North America once included between 20 to 30 million buffalo.¹⁴ A keystone species, the North American buffalo played a critical role in both the maintenance of the health of the prairies and the support of the spiritual and cultural lives of the Native people who depended upon them for survival. By the mid-1800s they had been slaughtered to near extinction by settlers and the U.S. government for sport and profit to make way for cattle and to deprive the Native peoples of a vital cultural resource.¹⁵ By the turn of the century, there were as few as 300 free-roaming plains buffalo remaining in the United States.¹⁶

Due to industrial farming and the absence of free-roaming herds of buffalo, the North American tallgrass prairie shrunk from “the size of Texas to little bigger than Delaware, turning it into one of the most endangered landscapes in the world.”¹⁷ Several initiatives have been created to help fulfill this important work of restoring the buffalo to the landscape. In 1991 the Intertribal Buffalo Council—a collection of 69 federally recognized tribes from 19 different states—was established to “restore buffalo to Indian Country in order to preserve our historical, cultural, traditional, and spiritual relationship for future generations.” To reestablish healthy buffalo populations on Tribal lands is to reestablish hope for Indian people, “...returning the buffalo to Tribal lands will help heal the land, the animal, and the spirit of the Indian people.”¹⁸

Linnii is the Blackfeet word for buffalo. In 2009, the Linnii Initiative was created by leaders of the following four tribes that make up the Blackfoot Confederacy: Blackfeet Nation, Kainai Nation, Piikani Nation, and Siksika Nation. The goal is to “conserve traditional lands, protect Blackfeet culture, and create a home for the buffalo to return to.”¹⁹

¹³ Blackfeet, Inhabitants Website.

¹⁴ Michelle Nijhuis, “The Bison and the Blackfeet.” *Sierra Magazine*, June 14, 2021.

¹⁵ Matthew Moran, “Bison are Back, and That Benefits Many other Species on the Great Plains.” *The Conversation*, updated January 24, 2019.

¹⁶ Michelle Nijhuis, “The Bison and the Blackfeet.”

¹⁷ *Ibid*

¹⁸ Intertribal Buffalo Council.

¹⁹ Linnii Buffalo Spirit Center, “Blackfeet Buffalo Program.”



The Trees Will Last Forever

Location: Northern Wisconsin **Menominee Tribe** **Film Length:** 11 minutes

In *The Trees Will Last Forever*, we meet community members of the Menominee Tribe in Northern Wisconsin who are forest keepers of ancestral lands that once spanned over 14.5 million acres. The Menominee Tribe models sustainable regenerative forest management.

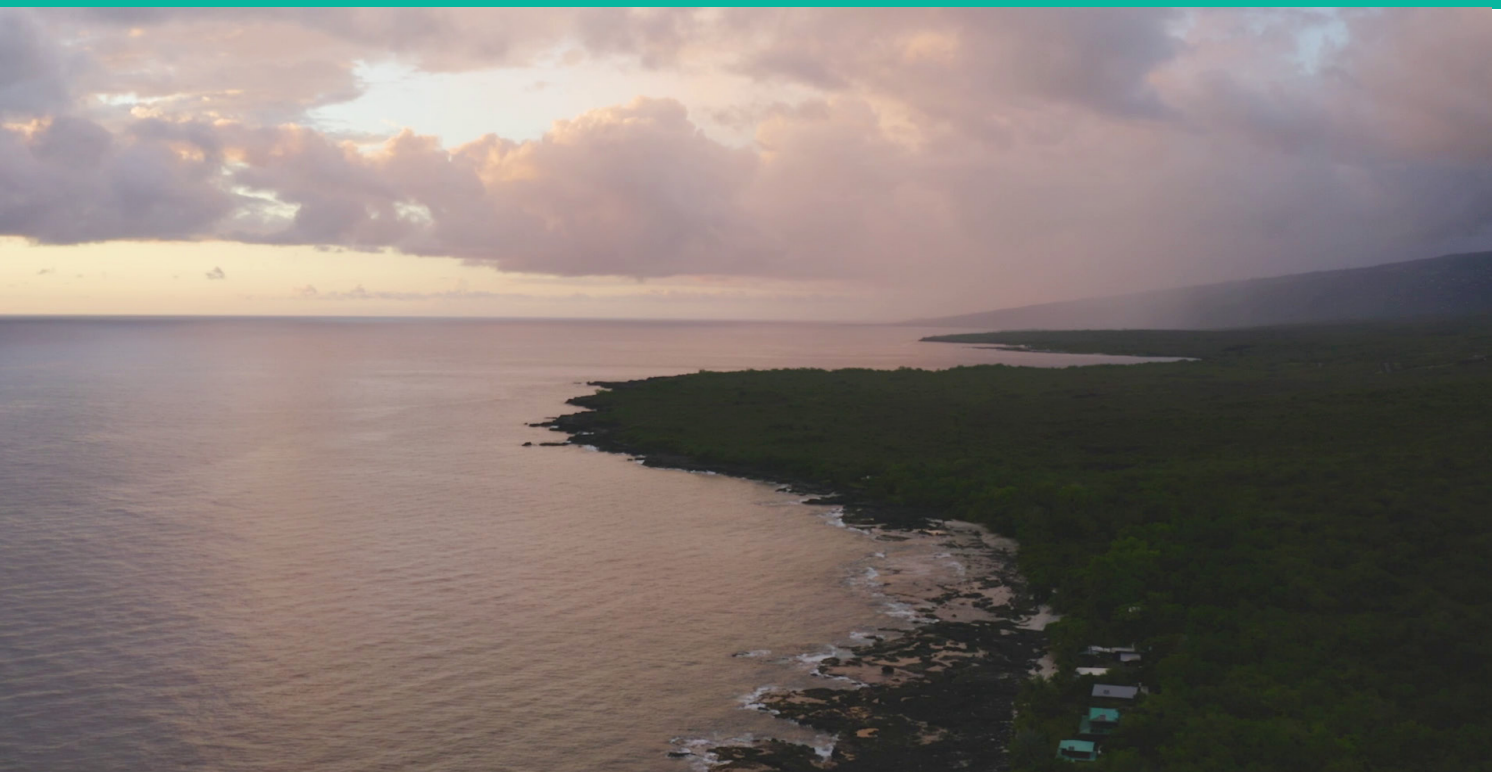
Between 1817 and 1856, 15 million acres shrunk to 234,000 due to land secession.²⁰ Today, in 2023, almost all of these acres are managed by the Menominee Tribe, "...ninety-five percent of the Menominee Reservation is so densely forested that the borders can easily be recognized from Satellite images of Northeast Wisconsin and NASA uses the sharp west border to refocus their satellites. The cultural strength demonstrated by the Menominees for generations have kept most of their forest intact."²¹ In 1908 the Menominee Tribal Enterprises (MTE), a sawmill owned and operated by the Tribe, was established to create employment opportunities for the Menominee people.²² They recognized the importance of supporting a healthy forest and local ecosystem for the future of their Tribe. According to the MTE, "The Menominee saw their future depending on the forest and began a strategy of sustained yield management that steered clear of forest exploitation, while preserving the Tribe's way of life. In order to survive off of this limited land base, the Tribe realized the need to harvest timber in a manner that perpetuates the forest resources for future generations. The basic concept was to harvest timber at a pace where the amount harvested never surpasses the forest's natural capacity to replace it."²³

²⁰ [The Menominee Indian Tribe of Wisconsin.](#)

²¹ [Menominee, Inhabitants Website.](#)

²² [Ibid](#)

²³ [Menominee Tribal Enterprises.](#)



The Island Is a Canoe

Location: Hawaii Native Hawaiian Film Length: 11 minutes

The Island Is a Canoe documents the revitalization of traditional Hawaiian agroforests, which are resilient to climate change, providing food security for the island. For a century, mass-scale sugarcane and pineapple mono-culture farming methods were imposed upon Hawaiians by the western world, leading to the environmental degradation of the island.

This story highlights the voice of Native Hawaiian practitioner Reverend Kalani Souza, a cross-cultural facilitator focusing on food sovereignty and working to build community resilience to climate change. The founder of the Olohana Foundation, his work focuses on the use of traditional Native Hawaiian edible food forests as a post-disaster recovery strategy and helps communities utilize ancient Native Hawaiian principles to build resilience in the face of climate change.²⁴

Hawaii and other islands in this region of the Pacific are impacted by the increasing frequency and severity of hurricanes, tsunamis, and other natural disasters due to global warming. The rural communities of Hawaii are highly vulnerable to the effects of these natural disasters because of their reliance on imports for up to 90 percent of their food and energy.²⁵ The annexation of Hawaii by the United States in 1898 followed by the overthrow of the last Hawaiian ruler, Queen Lili'uokalani, undermined Native Hawaii's agricultural capacities. Food forests were clear cut to make way for huge plantations of monocrops such as sugarcane and pineapple. Today, plantation monocropping is decreasing and small-scale diversified farming is on the rise. According to Kamuela Eno, director of the Office of Indigenous Innovation at the University of Hawaii, the community is now "primed to embrace local farming, and further, Native Hawaiian practices that prospered on these lands many years ago."²⁶

²⁴ Olohana Foundation.

²⁵ [Hawaii, Inhabitants Website](#).

²⁶ Yoohyun Jung, "Hawaii Has a Lot of Agricultural Land. Very Little of It Is Used for Growing Food," Honolulu Civil Beat, February 14, 2021.

Lesson

Setting the Stage: Lesson Introduction

Engage students with this exercise before introducing the story. Share with students the words Native, Indigenous, and Native American are used throughout this lesson and are interchangeable terms.

- 1 Share with students that for thousands of years, Native communities have held relationships with the natural world that have informed cultural traditions and practices.
- 2 Share the following common threads of Native science, also shared in the *Background* section:
 - “Reciprocity and respect define the bond between all members of the land family.”
 - “Reverence toward nature plays a critical role in religious ceremonies, hunting rituals, arts and crafts, agricultural techniques, and other day to day activities.”
 - “One’s relationship to the land is shaped by something other than economic profit.”
 - “Each generation has a responsibility to leave a healthy world to future generations.”
- 3 Explain that the lands that Indigenous and Native people inhabit today are home to 80 percent of the world’s remaining biodiversity. Ask students: Do you know which Indigenous people are the original stewards of the land you live on? Research online to learn the traditional territory of the Indigenous tribes(s) of your local area. Ask students to share their findings with the class.

Engaging with the Story

Introduce students to the five short films and provide specific tasks of observation.

- 1 Introduce students to the five short films by sharing this [short film trailer](#). Explain that these five films are adapted from a feature film called *Inhabitants: An Indigenous Perspective* by Costa Boutsikaris and Anna Palmer. Share with students that each film documents North America's original inhabitants and the restoration of traditional land management practices.
- 2 Divide students into five groups and assign each group one of the five short films listed below. Alternatively, ask students to individually choose a film. Share with students the film titles and the land management practices featured in each story. *Note to teacher: A detailed description of each film is included in the Background section.*
 - *The Seeds Are Our Children*: Hopi dryland farming in Northern Arizona
 - *Fire Is Our Relation*: The return of prescribed fire to the landscape by the Karuk Tribe of California
 - *They Take Care of Us*: The restoration of buffalo on the Blackfeet reservation in Montana
 - *The Trees Will Last Forever*: Sustainable forestry on the Menominee reservation in Wisconsin
 - *The Island Is a Canoe*: The revival of Native food forests in Hawaii
- 3 After students have confirmed which film they will watch, ask them to research the traditional Indigenous territory of the location in their film.
- 4 Give students the note-taking sheet. Ask students to fill in the story name and location, including the Indigenous territory. Ask students to write down their observations and insights, including significant quotes or scenes that stand out to them.
- 5 Ask students to watch the film(s).



Delving Deeper: Discussion Questions

Encourage students to examine the themes explored in the film(s). (Note for educators: Just as quotes from a book or text are used to prove an analytical thought, students use the film to justify their reasoning.)

- 1 After students have watched the film(s), ask them to share their general observations.
- 2 Ask students to describe the individuals featured in the film(s). In what ways do they describe the land on which they live? In what ways do the individuals in each story express gratitude toward nature? In what ways do they express the importance of honoring a reciprocal relationship with the land, including plants and animals?
- 3 Ask students to briefly describe the Native land management practice explored in the film(s). Why is it important to the individuals and their communities? *Note to teacher: If students are divided into five groups, they will learn about all five land management practices.*
- 4 Describe the similarities and differences between traditional knowledge and western science. What are the unintended and intended consequences of western science as shared in each story? Use the following quotes from each of the five films to guide the conversation with students:
 - “We have been planting our crops in a similar fashion for over 2,000 years. With the Hopi, corn is raised to fit the environment; unlike GMO based corn, which tries to make the environment fit the corn.” —Hopi farmer, Dr. Michael Kotutwa Johnson (from *The Seeds Are Our Children*)

- “The buffalo are the best stewards of the land. They belong here just like we do... They’re a naturally migrating animal. They don’t just stay in one area and overgraze. These animals took care of us in our beginning, in the old way. And now, in a new way, they’re also taking care of us. And so we take care of them.” —Buffalo Program Director Ervin Carlson of the Blackfeet tribe (from *They Take Care of Us*)
- “We still have the memory and we’re working on trying to reestablish those food systems. Food forests are designed to capture water and hold water. Food forests survive in droughts. Food forests survive impacts during the great storm where agricultural fields in two-dimensional lines do not.” —Rev. Kalani Souza, Olohana Foundation Founder and Native Hawaiian (from *The Island Is a Canoe*)
- Leaf Hillman, Ceremonial Leader of the Karuk Tribe, observes that, “throughout the West, we have ever increasing size and scale and intensity of wildfire. Humans have excluded fire from this natural system. Fire is our relation and we need to work with fire... In our creation stories, there’s always a recognition that fire has always been here, it’s always been a part of us.” He poses the question, “How can we embrace fire? How can we engage with fire? How can we embrace fire as a partner?” (from *Fire Is Our Relation*)
- “As far as climate change, one of the things we do here is we have an intense forest management and forest protection strategy in place. What we try to do is curb any outside threats and diseases such as oak wilt disease. One of the ways to do that is to have a diverse forest. On Menominee we have over 33 different tree species, and we want to maintain that.” —Tony Waupochick, a Menominee Tribal Enterprises Silviculturist (from *The Trees Will Last Forever*)

5 Building off of students’ observations, lead a discussion using the following prompt: Define ecological stewardship. How do the individuals and communities in each story model ecological stewardship? Ask students to use quotes or scenes from the film to support their point of view.

6 Share the following quote from Robin Wall Kimmerer: “The land is the real teacher. All we need as students of the land is mindfulness. Paying attention is a form of reciprocity with the living world and receiving the teachings with open eyes, open mind, and an open heart.” In what ways has the film(s) you watched shifted your understanding and perspective towards the living world? How might the land be “the real teacher?”

Reflecting and Projecting

Challenge students to consider the films' broader implications and to integrate their knowledge and ideas from various points of view.

- 1 Kimmerer writes, "What's your first memory of being connected to all living beings?" Respond to this question by writing a short paragraph. Your response could include a connection to a plant or animal, or an observation or experience with nature.
- 2 Read the following quote from Chickasaw author, poet, and environmentalist Linda Hogan in her book *Dwellings: A Spiritual History of the Living World*: "Caretaking is the utmost spiritual and physical responsibility of our time, and perhaps that stewardship is finally our place in the web of life, our work, the solution to the mystery that we are. There are already so many holes in the universe that will never again be filled, and each of them forces us to question why we permitted such loss, such tearing away at the fabric of life, and how we will live with our planet in the future." What do you think Hogan means by "stewardship is finally our place in the web of life"? Respond by writing a few paragraphs or create an original illustration.
- 3 "If we think about the earth bestowing us with a responsibility to harvest her gifts in honorable ways, how might you reimagine the production of natural resources in your area?", writes Kimmerer. Research the natural resources harvested in your area. In a couple paragraphs, describe the method used to harvest the natural resource. Does the method contain sustainable or unsustainable practices? How might you reimagine the production of this natural resource in "honorable ways"?
- 4 "We're going to be here for another seven generations, the next seven generations. That's the goal, to leave something for our children and their children," explains Pershing Frechette, Menominee Tribal Enterprises Plant Manager. Native communities have always had an awareness that extends far beyond their own immediate needs to both future generations and the well-being of the Earth community. Why might this perspective be important during this time we are living in? Write a couple paragraphs to share your point of view.

Companion Texts

The following texts are recommended by teachers:

- *Traditional Ecological Knowledge: Learning from Indigenous Practices for Environmental Sustainability (New Directions in Sustainability and Society)* edited by Melissa K. Nelson and Daniel Shilling
- *Braiding Sweetgrass For Young People* by Robin Wall Kimmerer
- *Tending the Wild: Native American Knowledge and the Management of California's Natural Resources* by M. Kat Anderson
- *Indigenous Food Sovereignty in the United States: Restoring Cultural Knowledge, Protecting Environments, and Regaining Health (Volume 18) (New Directions in Native American Studies Series)* edited by Devon A. Mihesuah and Elizabeth Hoover with foreword by Winona LaDuke
- *An Indigenous Peoples' History of the United States for Young People* by Roxanne Dunbar-Ortiz, adapted by Jean Mendoza and Debbie Reese

Resources

[Native American Agriculture Fund.](#) (Organization)

[Natwani Coalition.](#) (Organization)

[Karuk Tribe Official Website.](#) (Organization)

[InterTribal Buffalo Council.](#) (Organization)

[Olohana Foundation.](#) (Organization)

[College of Menominee Nation.](#) (Organization)

[Indigenous Environmental Network.](#) (Organization)

Connections to National Curriculum Standards and Framework

SEL Competencies (CASEL)

- **Self-awareness.** The ability to accurately recognize one's own emotions, thoughts, and values and how they influence behavior.
- **Social awareness.** The ability to take the perspective of and empathize with others, including those from diverse backgrounds and cultures, to understand social and ethical norms for behavior.
- **Relationship skills.** The ability to establish and maintain healthy and rewarding relationships with diverse individuals and groups.

College, Career, and Civic Life (C3) Framework

- **C3.D2.His.3.9-12.** Use questions generated about individuals and groups to assess how the significance of their actions changes over time and is shaped by the historical context.
- **C3.D2.Geo.2.9-12.** Use maps, satellite images, photographs, and other representations to explain relationships between the locations of places and regions and their political, cultural, and economic dynamics.

Next Generation Science Standards (NGSS)

- **NGSS.HS-LS2-8.** Evaluate the evidence for the role of group behavior and individual and species' chances to survive and reproduce.

Common Core State Standards (CCSS)

- **CCSS.ELA-SL.9-10.1 and SL.11-12.1.** Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 [or 11-12] topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.
- **CCSS.ELA-SL.9-10.5 and SL.11-12.5.** Make use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understandings of findings, reasoning, and evidence and to add interest.

Note-taking Sheet

Use this note-taking sheet to write down your observations, insights, and evidence from the story. *Just as quotes from a book or text are used to prove an analytical thought, use the film, photo essay, or essay to justify your reasoning.*

Story Name, Location, and Native Tribe	
Observations and Insights	Evidence from the Story