

NATURE WORKS EVERYWHERE

PRESENTED BY
The Nature
Conservancy 

NATURE'S FIRST DEFENDERS

Part 1: Respect for All Life

Time: Two 45-minute periods plus homework

Objectives:

The student will...

- Describe different human relationships to nature.
- Compare and contrast world views regarding land ownership.
- Learn about the role of indigenous peoples in caring for their lands and waters.
- Examine different viewpoints that support empowering indigenous communities in conservation efforts and describe the social and cultural benefits of this empowerment.
- Describe the benefits to nature and the global impact of engaging and empowering indigenous peoples in conservation efforts.
- Evaluate how conservation strategies that include people are more successful.

Materials:

- Teacher access to computer, Internet, speakers, projector
- 1 set of **Photo Grouping Cards** for each group of students (6-7 sets depending on group size) found here <https://natureworkseverywhere.org/resources/natures-first-defenders/>
- *Nature Works Everywhere* video "**Since Time Immemorial**": **How Indigenous People Are Reviving Traditional Stewardship** <https://vimeo.com/200720195>
- Student copies of the "**Since Time Immemorial**", **Tsimka Martin Quote**, **Expert Notes**, and **Jigsaw Notes** handouts found here <https://natureworkseverywhere.org/resources/natures-first-defenders/>
- Student copies of the following articles (used for jigsaw, so only need 5-6 copies of each article depending on class size)
 - "The case for putting people before nature," by Nathanael Johnson, *Grist* <https://grist.org/business-technology/the-case-for-putting-people-before-nature/>
 - Combine these two short articles for one group:
 - "Indigenous group wants guardian program expanded across Canada," by Curtis Rumbolt, *CBC News* <http://www.cbc.ca/news/canada/newfoundland-labrador/indigenous-leadership-initiative-1.3853334>
 - "'Excellent results' from N.W.T. Indigenous guardians programs," by Jimmy Thomson, *CBC News* <http://www.cbc.ca/news/canada/north/indigenous-guardians-report-1.3837312>
 - "Conservation projects need to include more indigenous voices," interview with Maurizio Ferrari by Louise Osborne, *DW* <http://www.dw.com/en/conservation-projects-need-to-include-more-indigenous-voices/a-17948024>
 - "Why land rights for indigenous peoples could be the answer to climate change," by Bruce Parry, *The Guardian* <https://www.theguardian.com/commentisfree/2016/nov/29/land-rights-indigenous-peoples-climate-change-deforestation-amazon>
 - "Old Treaties and New Alliances Empower Native Americans," by Kirk Johnson, *The New York Times* <https://www.nytimes.com/2016/11/16/us/old-treaties-and-new-alliances-empower-native-americans.html>
 - "Indigenous Knowledge for Biodiversity Conservation," by Madhav Gadgil, Fikret Berkes, and Carl Folke, *Ambio* http://condesan.org/mtnforum/sites/default/files/forum_topic/files/indigenous_knowledge_for_biodiversity_conservation_0.pdf

Suggested Flow:

Day One

1. Photocopy and make class sets of the **Photo Grouping Activity Cards** found here <https://natureworkseverywhere.org/resources/natures-first-defenders/>. Arrange students into groups of four and give them a set of cards. Tell them that their task is to group the cards into categories of their own choice. Students must come up with the categories on their own and they may use as many categories as they like, but they will have to justify why they chose those categories and why they grouped the images the way they did. Categories may include nature, products of nature, people, people and nature, animals, resources, etc. Give students 10 minutes to group the cards and come up with their rationale.
2. Have each group select a representative to describe its categories and rationale. You may want to write the categories on the board to keep track. After every representative has presented, have a class discussion about the categories and groupings.

Discussion prompts could include:

- What were the most difficult images to categorize and why?
 - Did everyone group the cards the same way? If not, what were the main differences?
 - What influences the way you see these images?
 - How might your card groupings reflect your attitude toward nature?
 - Do you think people from different cultures would group cards the same way? Why or why not?
 - Is there such a thing as nature untouched by man? If so, where?
 - Are humans a part of nature? Why or why not?
 - Are resources a part of nature? Why or why not?
3. If you'd like to share descriptions of the images with students, you can find this information on page 8 of the teacher's guide found here: <https://natureworkseverywhere.org/resources/natures-first-defenders/>
 4. Explain to students that the Emerald Edge is a name given to the coastal region of Washington State, British Columbia, and Alaska by The Nature Conservancy. It's a coastal, temperate rainforest that spans two countries and includes the lands and waters of 35 First Nations and tribes. The name Emerald Edge comes from the abundance of conifer trees that stretch for thousands of miles up the coast and further inland. Whales, orcas, salmon, elk, black bears, cougars, wolves, Western red cedar, Douglas fir, Western hemlock, and Sitka spruce comprise some of the organisms that can be found in this diverse habitat. This lush area is also characterized by large amounts of rainfall – some areas receiving over 150 inches of rain a year.

Show students the video **“Since Time Immemorial”: How Indigenous People Are Reviving Traditional Stewardship** <https://vimeo.com/200720195> (6:56 min) about the First Nations people of the Clayoquot Sound area of Canada and their relationship to the lands and waters. While watching, have students answer questions on the “Since Time Immemorial” Student Handout found here: <https://natureworkseverywhere.org/resources/natures-first-defenders/>.

The answer key is on the next page.

Part 1: Respect for Life – **Teacher Answer Key**

“Since Time Immemorial”

These questions accompany the video “**Since Time Immemorial**”: **How Indigenous People Are Reviving Traditional Stewardship** found here: <https://vimeo.com/200720195>. [Complete the questions as you view the video.](#)

1. What is Tsimka Martin’s view about the idea of nature as a place “untouched by man”?
Answer: People have been living among nature in Clayoquot Sound for time immemorial so the notion of it being untouched by man is incorrect.
2. What is the importance of the ecosystem described in the video?
Answer: It’s the largest, intact coastal temperate rainforest. It stretches from Washington State through Canada to Alaska.
3. According to Tsimka, what was the attitude of the non-native peoples who settled in the Sound regarding resources?
Answer: They had the mentality that the resources were endless.
4. How does the indigenous view regarding resources differ from the settlers’ view?
Answer: The settlers’ view of resources had more to do with the personal benefit of the resource. The indigenous view has more to do with the relationships among parts of nature and respect for all of life.
5. What happened to the indigenous peoples of the Clayoquot Sound area when the settlers arrived?
Answer: They were stripped of their right to self-govern, vote, and steward the land.
6. Why is the canoe important to the indigenous peoples of Clayoquot Sound?
Answer: It gave coastal people access to all parts of the environment.
7. How does Joe Martin minimize his impact on the environment when he’s making a canoe?
Answer: He surveys the area for animals before selecting a tree. He makes multiple canoes out of one tree.
8. Describe why Saya Masso says that protecting old growth forests is about the survival of his culture.
Answer: Saya states that you can’t build dugout canoes, longhouses, or totem poles out of second growth forests. It’s important to take steps to protect old growth to protect cultural identity and survival.
9. How are the First Nations communities in Clayoquot Sound continuing traditional stewardship of the land?
Answer: Through initiatives like the guardian programs, First Nations people are bringing back their traditional stewardship of their lands and protecting their communities from things like illegal poaching.
10. What is The Nature Conservancy’s role in this community?
Answer: The Nature Conservancy (TNC) is working with local First Nations communities to support them in gaining the authority and power to manage their lands and waters forever. TNC focuses on community wellbeing and capacity building.

5. Discuss student answers and have students summarize the key points from the video. Ask them to describe how the First Nations communities in the Emerald Edge are reviving their traditional stewardship roles.
6. Share with students the quote from Tsimka Martin in the textbox below (a handout can be found here <https://natureworkseverywhere.org/resources/natures-first-defenders/>). This quote describes her view of the impact of colonization on the lands, waters, and people of the region, the differing worldviews that can be hidden in language, and the traditional stewardship roles of the Tla-o-qui-aht. Have students read the statement individually and then do a “Think-Pair-Share” exercise (<http://serc.carleton.edu/introgeo/interactive/tpshare.html>) in which they think about and respond to the following prompts:
 - Compare and contrast the colonists’ perception of nature with that of the Tla-o-qui-aht.
 - Describe how worldview can impact language.
 - How do these views differ with respect to sustainability?

Give students 5-10 minutes to discuss with their peers and then have one of them share the main points of their discussion with the rest of the class. Ask students to describe how these views of the land/human relationship differ. Ask them if they feel personally connected to lands and waters where they live. If so, how? Are there impacts in their communities that seem unsustainable? Are there efforts to create sustainability? If so, what?

“Historically, the colonial mentality has been one of endless extraction from nature. Colonial forces and ways of thinking, have encroached on our home in a way that has been very damaging, not only to us as indigenous people and our culture, but to the living lands and waters.

Tla-o-qui-aht ancestral stewardship practices on the land went beyond just seeking sustainability. We are in relationship with a living landscape and we aim to do things in a way that facilitates future abundance.

The word “resource” is a difficult word for me to use when referring to the entities that give us life, because a resource is an idea from the English language that turns living beings, which we respect, into things that are just taken. This is a consequence of the way that a culture’s worldview can be encoded in its language. Nuuchahnulth languages are verb and relationship-based, as opposed to noun-based, like the English language. So I do my best to explain things using the English language in a way that conveys the care and respect that we have for the things that give us life.

Traditional Tla-o-qui-aht governance dictates which people or families from the nation have the rights to access certain areas within our traditional country for certain goods, and following the proper protocols in accordance with teachings of respect, to gather those goods. Before the interruption to our way of life brought on by colonization and the residential school system, our connection to our country was as much about the care of it as it was about the right to access and be in it. There are different roles to steward the lands and waters in this way. For example, the traditional role of River Keeper is there to say how many salmon can be taken from the river that year, in accordance with how many salmon are returning and how healthy the river is. The River Keeper also did salmon enhancement and salmon egg care if it looked like the eggs weren’t going to survive where they were in the river. There were also Forest Watchers and Beach Keepers.

A big teaching for the care of these places is of *lisaak*. It can be translated as “respect” in English. When you break it down more by translating it from what my elders are saying about *lisaak* however, it is about spending time in connection with the land and all that is there by listening and observing with your whole being, and acting accordingly.

When you appreciate a place and know it intimately you are more inclined to make good decisions with it.”

- Tsimka Martin, 2/21/2017

7. Extend the discussion by asking students if they have ever experienced a situation in which they realized someone might not possess the same worldview as their own. Ask them how they think that might affect communication and understanding between both parties. In the greater sense, how might differing worldviews affect communication between countries and the development of foreign policy? Ask them to describe why it might be important to understand differing worldviews when it comes to negotiations between countries. What might result in the event of misunderstanding?

Day Two

1. Share the following statistics with your students in an entry task and ask them to answer the question below:
 - 18% of the world's land is legally owned by or designated for indigenous peoples and local communities, at least double that is claimed but not legally recognized.
 - 20% of the world's forest carbon stores exist within these lands.

Given these statistics, how do you think conservation should be addressed on these lands?

Depending on students' responses, follow up with **What role do you think indigenous people should have in conservation? What potential consequences are there to the lack of legal recognition of land ownership by indigenous peoples?**

2. Briefly discuss student answers and then explain that they will participate in a jigsaw activity where they will read a variety of articles about indigenous people and conservation. For more information on the jigsaw technique, check out this website <http://www.readwritethink.org/professional-development/strategy-guides/using-jigsaw-cooperative-learning-30599.html>.
3. You will need to create an "expert" group and a "jigsaw" group. The expert group could consist of students with similar reading levels, as some of the articles (particularly #6) are at a higher reading level or might be slightly longer than others. The expert group will work together to become experts about their particular articles. In the jigsaw group, students will teach each other about the different articles. In some cases, students might be inclined to let others in the jigsaw group copy their notes from the expert group. Make sure to discourage this behavior and encourage each expert to teach others in the jigsaw group while they take notes. It might be a good idea to give each expert group a number (1, 2, 3, 4, 5, 6) according to the number of the article they read and give jigsaw groups a letter (A, B, C, D, E) so you can easily group and regroup the students. For example, expert group 1 should have students from jigsaw groups A, B, C, D, and E.
4. Have the students first go to their expert group formation. Distribute copies of the articles and the **Expert Notes Template** found here (<https://natureworkseverywhere.org/resources/natures-first-defenders/>). The articles and group numbers are listed below.
 1. "The case for putting people before nature," by Nathanael Johnson, *Grist* <https://grist.org/business-technology/the-case-for-putting-people-before-nature/>
 2. Combine these two short articles for one group:
 - a. "Indigenous group wants guardian program expanded across Canada," by Curtis Rumbolt, CBC News <http://www.cbc.ca/news/canada/newfoundland-labrador/indigenous-leadership-initiative-1.3853334>

- b. “Excellent results’ from N.W.T. Indigenous guardians programs,” by Jimmy Thomson, CBC News <http://www.cbc.ca/news/canada/north/indigenous-guardians-report-1.3837312>
3. “Conservation projects need to include more indigenous voices,” interview with Maurizio Ferrari by Louise Osborne, DW <http://www.dw.com/en/conservation-projects-need-to-include-more-indigenous-voices/a-17948024>
4. “Why land rights for indigenous peoples could be the answer to climate change,” by Bruce Parry, *The Guardian* <https://www.theguardian.com/commentisfree/2016/nov/29/land-rights-indigenous-peoples-climate-change-deforestation-amazon>
5. “Old Treaties and New Alliances Empower Native Americans,” by Kirk Johnson, *The New York Times* <https://www.nytimes.com/2016/11/16/us/old-treaties-and-new-alliances-empower-native-americans.html>
6. “Indigenous Knowledge for Biodiversity Conservation,” by Madhav Gadgil, Fikret Berkes, and Carl Folke, *Ambio* http://condesan.org/mtnforum/sites/default/files/forum_topic/files/indigenous_knowledge_for_biodiversity_conservation_0.pdf

Teacher’s note: *this article is from a research journal and is at a higher reading level than the other articles. Students do not need to read the whole article, but may if you wish. At minimum, have students read all of page 151, the section on “Restoring Biodiversity” on page 154, and the section beginning with “Conclusions” on page 155 through the end of page 156.*

5. The **Expert Notes Template** contains the overarching question and focus areas listed below. Explain to the expert groups that their job is to read the articles and use evidence from the text to answer or address the questions listed. Point out that not all of the questions can be answered by their particular article. However, collectively, all of the articles have this information. Their job is to find the way that their article makes a case for including indigenous voices in the conservation movement and then determine how to share that information with their jigsaw group. They should individually read the article and make notes, highlight text, etc. and then work with their expert group to come up with a unified set of information to take to their jigsaw groups. Emphasize that they should use EVIDENCE from the text to support their statements. **If you have concerns that this activity cannot be completed in one class period, give the article as homework so that the expert groups need only discuss how they will share with their jigsaw groups.**

Overarching Question:

How do these articles make a case for including the voices and participation of indigenous communities in the conservation movement?

Focus Areas (the articles don’t necessarily answer all of these questions):

- What is the value that forests and other lands have to indigenous peoples that environmental scientists can miss?
- What were some of the motivations for indigenous peoples to protect their lands?
- Describe the power imbalance that exists around the world with respect to decision-making regarding lands and waters.
- What happens when indigenous communities don’t have a seat at the table?
- Why do conservation efforts need to address people to be successful?
- What are the benefits to nature of including indigenous voices?
- What do skills indigenous groups bring to the table when it comes to land management and conservation?

- What are the social and cultural benefits to indigenous communities when they are empowered to make choices and influence decisions about their native lands?
 - What evidence did you find that shows the impact and success of empowering and involving indigenous peoples in conservation decisions?
 - Describe the global impact of engaging indigenous people in conservation.
6. After expert groups have completed their notes, have the class move to their jigsaw groups to share information. Distribute the **Jigsaw Template** (<https://natureworkseverywhere.org/resources/natures-first-defenders/>) so students can take notes. This may take about 25-30 minutes. Remind students that they must teach each other the information and not copy each other's notes. When they are done, have them return to their expert groups.
7. Back in the expert groups, have students discuss whether or not they were able to address all of the focus areas and the overarching question in their jigsaw groups. Have them determine if they have any outstanding questions about the information. Also have them discuss their observations about the information they learned. What was surprising? What do they want to know more about? Was there anything they could personally relate to?
8. After the expert groups have had some time to process the activity, lead the class in a whole group discussion reflecting on the process, the information, and the overall learning. Repeat the statistics presented during the entry task and ask how their thinking has changed or developed over the course of the jigsaw activity.
- 18% of the world's land is legally owned by or designated for indigenous peoples and local communities, at least double that is claimed but not legally recognized.
 - 20% of the world's forest carbon stores exist within these lands.

You may wish to have students write a reflection paper on how their thinking has changed or what they have learned in this activity.

Teacher Note: In Tsimka Martin's quote, she references "residential schools" when she talks about the interruption of a way of life. Residential or boarding schools were used both in the United States and Canada as a means to assimilate the indigenous people of North America and strip away native culture. There are a variety of resources on this topic, if you are interested in deeper exploration, a few are listed below:

- NPR story "American Indian Boarding Schools Haunt Many" (7:45 min) <http://www.npr.org/templates/story/story.php?storyId=16516865>.
- Lessons and videos on Residential Schools and Reconciliation for grades 5, 10, and 11/12 by the First Nations Education Steering Committee of Vancouver, British Columbia. <http://www.fnesc.ca/irsr/>
- Backgrounder on the history of Canada's Residential School System by the First Nations Leadership Council http://www.fns.bc.ca/pdf/Backgrounder_ResidentialSchoolHistory.pdf
- A more in depth reading on residential schools in Canada by the University of British Columbia <http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-residential-school-system.html>
- A brief history of residential schools in Canada: FAQ's on residential schools, compensation, and the Truth and Reconciliation Commission <http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>
- Aboriginal Education Lesson Plans for Secondary Grades created by The University of British Columbia <http://guides.library.ubc.ca/c.php?g=306938&p=2047833>