

Haa Shuká Tundatáani: Resources of Haa Aani (*Our Land*)

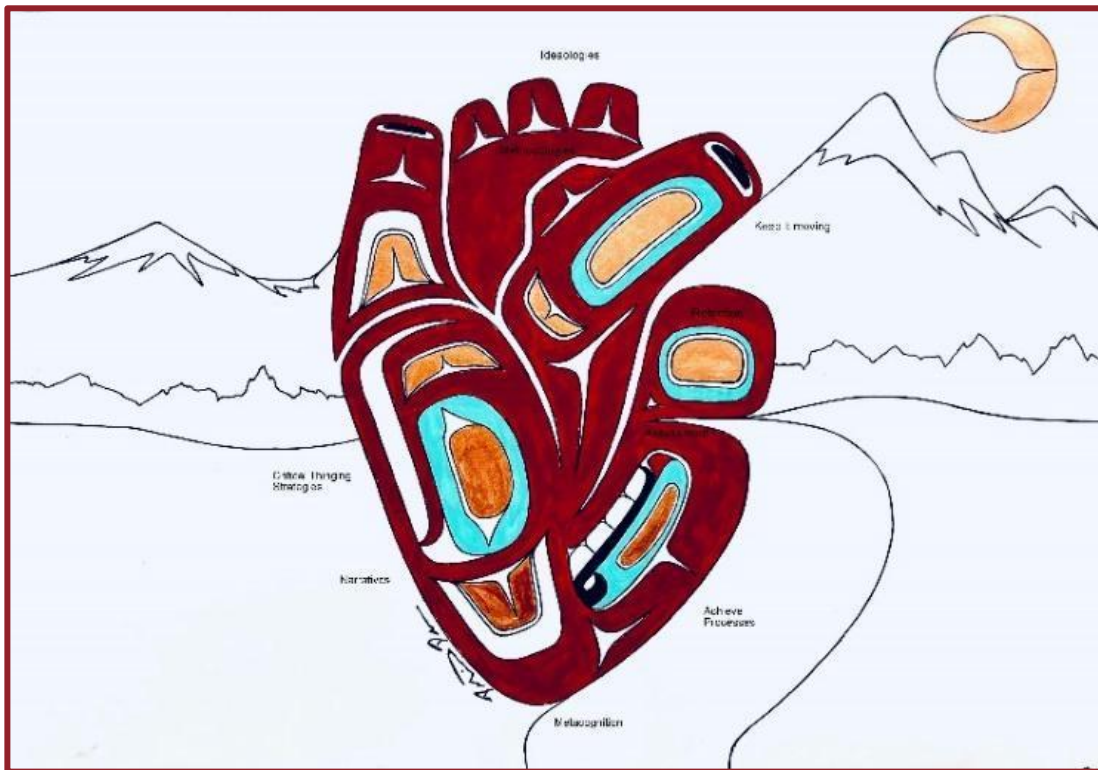


Figure 1: Design Attributions - Yanjeidí, Design by Delfine Decker, Goldbelt Heritage Foundation

An Indigenous Framework for Learning

Haa Shuká Tundatáani represents a way of learning and understanding that connects us as people with the histories that have formed us, the knowledge we share today, and the world delivered by our future selves for future generations. This Indigenous framework seeks to heal.

This framework is designed around the heart at the center of existence, pumping what has existed before into what will exist in the future through the practice of listening, learning, and creation. This cycle of learning and belonging is in each of us and calls to be acknowledged and fostered by our surroundings and histories. Gunalchéesh, thank you to the Yanyeyidi whose story guides the visual representation and philosophy behind the heart of our learning framework and its existence rooted in landscapes.

UNIT PLAN	
Ideologies	
<p>Unit Author & Contact: <i>[What is the unit author's name and contact email if available for support?]</i></p> <p>Kathleen Galau eowynsister@gmail.com</p>	<p>Originating Source: <i>[Where is this information coming from? How can acknowledgements and recognition be shown?]</i></p> <p>Collapse! By Jared Diamond Assistance and editing by Erin Montieth</p>
<p>Grade Range & Subject: <i>[What is your target audience?]</i></p> <p>What is your target audience? Science 9-12</p>	<p>Time and Timing: <i>[What is the approximate time investment for this learning effort?]</i></p> <p>3-4 weeks</p>
<p>Materials: <i>[What materials and/or room arrangements are necessary for the scope and sequence of the unit?]</i></p> <p>Lesson 1: Kidney beans, lima beans, bowls, straws, spoons. Have enough for each student and extra spoons, markers, poster paper.</p> <p>Lesson 2: Copies of the book Collapse, the audiobook, computer and internet access, google slides or another slide show program, copies of the Collapse group presentation paper</p> <p>Lesson 3: Computer access</p> <p>Lesson 4: Request an Elder as early as you can. Meet with them before the lesson so they know the subject and can prepare. If you have the opportunity to actually gather some food with them, be sure to ask what is needed and have it ready in the class. If inside be sure that all the students can see and hear the Elder. This lesson may take two days. Be flexible. Learning about how to harvest local foods from the Indigenous people is a valuable lesson in itself.</p>	

Unit Title:

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Lesson 5:

- Copies of the pages listed above. These can be found on the internet on the following sites:
- Langdon [Traditional Ecological Knowledge and Natural Resource Managements](#)
- [Thornton](#)
- [Swanton](#)
- Markers, construction paper, white paper, poster paper.

Lesson 6:

- 5 different bead colors approximately 100 total beads per group plus beads for the jar. One glass jar and paper bags for the beads.
- Copies of the handout
- calculators

Performance task

Computer access, copies of **Creating a Resource Management Plan, Culture Bearer if available.**

Unit Name & Level of Integration Required:

[Indicate the title and the level of complexity required for successfully implementing this unit.]

- L1 - this unit is off-the-shelf with materials that can be found in most classrooms or schools.
- L2 - this unit requires pre-planning such as gathering relevant materials, collaborating with GHF Indigenous educators, cultural bearers, and/or language speakers.
- L3 - this unit is best taught with a GHF Indigenous co-teacher due to the expertise, cultural knowledge, perspective, and/or language required for learning

Haa Shuká Tundatáani:

[Provide a unit overview that describes how and why this curriculum engages prior knowledge and experience, is meaningful to the present, and builds skills, knowledge, and/or curiosity for the future. Where is the unit coming from and where is it going?]

Essential Questions:

[What are two compelling questions that will foster inquiry, understanding, and transfer the learning?]

How can TEK and history provide examples and knowledge that must be employed to ensure sustainability?

How can Alaskans sustainably harvest our natural resources?

Student Skill Sets & Understandings to Be Developed:

[What will students be able to do with this new knowledge and skills?]

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- Recognize and articulate examples of the Tragedy of the Commons from past and current society
- Provide examples of how various cultures and Alaskan indigenous people have managed their resources.
- Use a set of data on a population to determine population size.
- Design, evaluate, and refine a solution to maintaining a population at a sustainable level modeled on the sustainable harvest by Tlingit and Haida Natives.

Standards / Established Goals:

[Select the academic and cultural standards, both state and local, that will remain the focus.]

Methodologies

Methodologies

[Choose two teaching methods from the following that will be guiding your instruction.]

- Oral narration
- Inquiry-based
- High-tech approach
- Kinesthetic learning (hands-on, tactile)
- Direct instruction
- Project-based
- Cooperative learning

Cultural Engagement:

[Describe in what ways this curriculum connects students with and elevates Tlingit Aani (land) and/or Tundatáani (ways of knowing).]

This unit is focused on traditional ecological knowledge and Tlingit fish management practices to come up with sustainable practices that could be implemented in the local area.

Elder / Culture Bearer Role:

[Define elder / culture bearer involvement in the curriculum, ranging but not limited to, helping to author original content, gathering materials, presenting to students, etc.]

There are two lessons that welcome Culture Bearers in the unit: Lesson 4 and the performance task. Lesson 4 focuses on sustainable practices and subsistence use by the Tlingit so it is the one that is the most important to have a culture bearer present. It includes the elder sharing the Eagle Harvest Boy story and discussing Tlingit harvest and sustainability practices. The performance task would ask the Culture Bearer to answer student questions

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	on harvest and sustainability practices for certain types of plants and animals.
<p>Integrated Media Element(s)/Resources: <i>[References, direct links, and/or attachments to related AV materials.]</i></p>	
<p>Differentiation Strategies: <i>[In what ways will you differentiate this lesson for your variety of learners your classroom?]</i></p>	
<p>Critical Thinking Strategies</p>	
<p>Home Connections: <i>[How are students, families, and the community connecting from this learning effort? Are there opportunities for students to “teach or share” their new knowledge? Provide talking points for students to share with their families through discussion or activities. What do your students and their families value and how can you build on what they know and do outside of school?]</i></p>	
<p>Unit Progression & Lesson Descriptions <i>[In 1-2 sentences, describe the scope and objective of each lesson. List any related performance tasks with each lesson.]</i></p> <p>Learning Activities: <i>See Lesson Plans for Details</i></p> <ul style="list-style-type: none"> • Lesson one: Fishing with beans: A Tragedy of the Commons. Click here for lesson 1. • Lesson two: Where did all the people go? Click here for lesson 2 . • Lesson three: Resource management in past societies essay. Click here for lesson 3. • Lesson four: How Tlingit and Haida societies historically managed resources: Native Elders Oral Narratives and stories and readings. Click here for lesson 4; Click here for the readings. • Lesson five: How western science determines population size. Mark and recapture. Click here for lesson 5. • Lesson six: Alaska Fish and Wildlife current species management practices: Guest speaker. Click here for lesson 6. • Performance Task: Design, evaluate, and refine a solution to maintaining an Alaskan species populations at a sustainable level. Click here for the performance task lesson. 	
<p>Tlingit Phrases: <i>[What Tlingit phrase captures and embodies the new, desired knowledge or skill?]</i></p> <ul style="list-style-type: none"> • <i>Kaa wudujeeyí ka kaa x'éix dus.aaxí ch'áagu haa shagóonx'ich kusteeyí: Discipline and Obedience to the Traditions of our Ancestors (Discipline and obedience to the traditions of our ancestors)</i> • <i>Sh yáa ayakdané ka Idakát káa yáa at uwanéi: Respect for Self, Elders and Others (Self-</i> 	

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respect and respect for everyone)

- *Ldakát át a yáa ayaduwanéi: Respect for Nature and Property (All things are respected)*
- *Tlél kútx i yáa wdawóodlik: Patience (Have patience [don't be in a hurry])*
- *Toowú klagé haa t'aakx'í, ka haa naax sateeyí, ka haa kusteeyí: Pride in Family, Clan and Traditions is found in Love, Loyalty and Generosity (Pride in our family and our clan and our traditions)*
- *Wooch eenx haa isteeyí, wooch dusxáni, wooch éet wutudasheeyí (When we're together, we love each other, we help each other)*
- *Yee toowú klatseen: Be Strong in Mind, Body and Spirit (Be strong)*
- *Lishoogú át kanaylaneek: Humor (Tell funny stories)*
- *Dikéex' wooch gayilsháat: Hold Each Other Up (Hold each other up)*
- *K'idéin at sa.áx ka a yáa awuné wáa sá i daa yadukaayí: Listen Well and with Respect (Listen well and respect what people say to you)*
- *Tula.aan tin yóo x'adutaan: Speak with Care (People speak with care)*
- *A káx yan aydél wé tl'átgi: We are Stewards of the Air, Land and Sea (Take care of the land)*
- *Yáa at wuné haa Aan Káawu jeeyís: Reverence for Our Creator (Reverence for our creator)*
- *Wóoch een kayéix yáx nagatee: Live in Peace and Harmony (Let there be peace and harmony among each other)*
- *Yee gu.aa yáx x'wán: Be Strong and Have Courage (Have courage)*

Pinnacle Vocabulary:

[Choose up to three Tlingit and English vocabulary terms that will be emphasized throughout the unit.]

Haa Aaní (our land)

Collapse

Traditional ecological knowledge

Sustainability

Check for Understanding

Culminating Community Building Activity Project:

[Outline the ways in which students might demonstrate their new understanding and/or skills at the end of the unit. How will you make this a community-based task?]

Formative Evaluation:

[In what ways will you help students identify their strengths and weaknesses and how will you recognize areas students may need additional support?]

Summative Evaluation:

[Describe by what criteria will student demonstration of new knowledge or skills be measured.]

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Reflections

Student Self-Reflection:

[In what ways will there be space created for student voice and reflection opportunities?]

- Visual aides and presentations on ways that Tlingit and Haida Natives used to manage their resources.
- Journal write on Tlingit harvest practices.
- Mark and recapture lab
- Sustainable harvest activity.

Educator Notes & Reflections:

[What additional background information would be helpful for an educator to deliver this unit? Any comments, questions, or suggestions regarding the unit.]

The educator should read the book Collapse! by Jared Diamond if possible. A shorter synopsis of the book is available. Knowledge of the concept Tragedy of the commons is important, there are many short videos and readings available on the internet. Some knowledge of commercial and sport fishing practices used in Alaska is helpful as well as knowledge of subsistence practices.

Acknowledgements:

[Please use this space for any further acknowledgements or references.]

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