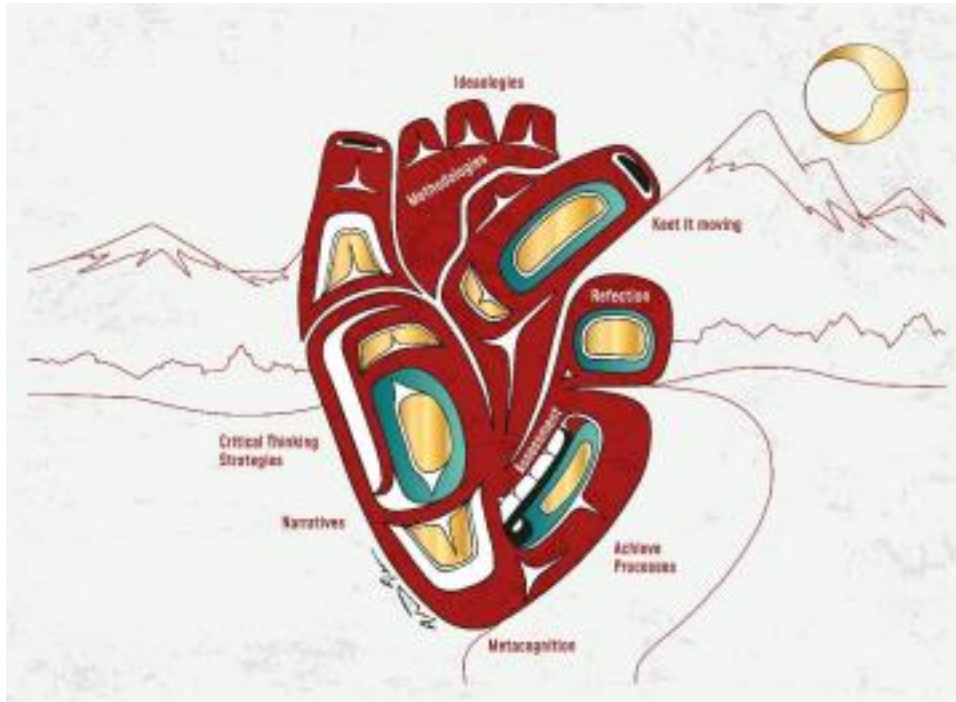


• Haa Shuká Tundatáani: Kuhaantí



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 for being acknowledged and fostered by our surroundings and histories. *Gunalchéesh*, thank you to the *Yanyeidi* whose story guides the visual representation and philosophy behind the heart of our learning framework and its existence rooted in landscapes.

UNIT PLAN

Ideologies

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?]

In this unit students will identify a few key words in the book *Kuhaantí*. They will learn the Tlingit worldview related to respect for the land and living things. Learning key Tlingit vocabulary in the story will allow students to understand it and make predictions about how it could develop in different directions. Students will learn how vocabulary words are used in sentences and how they change based on the words around them. Students may begin building off each word, identifying some of these objects in their lives by using Lingít language. Stories might not make sense at first but as students grow and learn, they can return to the stories to find new understandings.

Stories are important in the Lingit culture. Many stories told are our At.oow. Some stories are not At.oow, but they are made for teaching. The way stories are told, who they are told by and understanding when to tell them is very important. Many things go into storytelling and how Lingit people taught lessons, values or ways of life. Stories open an opportunity for learning language, values and Lingit traditions.

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.**

Unit Author & Contact:

[What is the unit author's name and contact email if available for support?]

Eva Marks
Eva.marks@goldbelt.com

Originating Source:

[Where is this information coming from? How can acknowledgements and recognition be shown?]

***Kuhaantí** by Nick Alan Foote and Kelsey Mata Foote*

Video Version:

<https://www.youtube.com/watch?v=ONgMvO90ovI>

***Haa Shuka, Our Ancestors** by Nora Marks Dauenhauer and Richard Dauenhauer*

Language Support and Cultural Knowledge Contribution:
***Kinkawduneek**, Paul Marks*

Yaa at Wooneé-Lingít Aani by ***Kingeisti***, David Katzeek
[Respect-For-the-Tlingit-Land.pdf](#)

<p>Grade Range & Subject: <i>[What is your target audience?]</i></p> <p>Kindergarten, but the lesson can be adapted through 3rd grade</p>	<p>Time and Timing: <i>[What is the approximate time investment for this learning effort?]</i></p> <p>Three 2-Hour classes and One 1-Hour class</p>
<p>Materials: <i>[What materials and/or room arrangements are necessary for the scope and sequence of the unit?]</i></p> <ul style="list-style-type: none"> • <i>Kuhaanti</i> • Watercolor paint • Watercolor paper • Paint brushes • Pencils • Markers • Construction paper • Scissors • Pony beads—teal, red, black, white • String for necklace making • Glue • Laptop/Projector/ Speakers • Table and chairs for each student to sit for art projects • Large group area 	
<p>Essential Questions: <i>[What are two compelling questions that will foster inquiry, understanding, and transfer the learning?]</i></p> <ol style="list-style-type: none"> 1. How can I use the Lingit words I learned in my daily life? 2. How can I share what I learned with my family members? 	
<p>Student Skill Sets & Understandings to Be Developed: <i>[What will students be able to do with this new knowledge and skills?]</i></p> <p>Students will learn how Tlingit values are expressed in their daily lives and identify things they see and use through Lingit language.</p>	
<p>Standards / Established Goals: <i>[Select the academic and <u>cultural</u> standards, both state and local, that will remain the focus.]</i></p> <p><i>Kindergarten Reading Standards:</i></p> <p><i>Craft and Structure 4. Ask and answer questions about unknown words in a text.</i></p>	

Key Ideas and Details: 1. With prompting and support, elicit background/prior knowledge and experience to ask and answer questions about an informational text using key details from the text.

Methodologies

Methodologies

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

- Oral narration
- Project-based

Cultural Engagement:

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

Students will expand their vocabulary in Lingit by hearing, pronouncing, and identifying words in Lingit.

Students will learn some traditional cultural values and build understanding of these values.

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 times in the lesson where an Elder can talk about ways to show respect for the land and people.

Traditional ways of knowing why it is important to respect the land and people explained interactively by the Elder with a focus on resource conservation (why Tlingit people only take what is necessary from the land and resources).

Elders can also tell the students what stories were created for, who they are for and their importance.

Integrated Media Element(s):

[References, direct links, and/or attachments to related AV materials.]

Links are attached to lessons they are needed in.

Critical Thinking Tragedies

Home Connections:

[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?]

Students can take their art pieces home and show their families what they have learned. They can also learn different Lingit songs. Parents can help them practice vocabulary words by asking questions. Students can start to develop conversations around the words they have learned.

Parents can make a game out of it like “I spy”. Students will point out the vocabulary words as they see them in the community.

Parents can read the book with their students, practicing the language or listening to the audio book while they look at the book.

Unit Progression & Lesson Descriptions

[in 1-2 sentences, describe the scope and objective of each lesson. List any related performance tasks with each lesson.]

Lesson #1: tl’átk – earth

In this lesson, students will learn about vocabulary words. While learning these three words, they will use the word in sign language. This helps students connect a word to a motion, and when they practice or see this motion it can help them remember the word in Lingit.

Aas-tree

Shaa- mountain

Naadayi héen- flowing water

Students will paint a picture, write a short story about their picture, and practice writing and pronouncing the vocabulary words.

The objective is to learn each vocabulary word so at the final lesson they can recognize some words in the story.

Video signing for tree:

<https://youtu.be/Jr39EDcSNYg?si=rHzNMiAtqrx5G80>

Video signing for mountain:

<https://youtu.be/TvNReDC1q8U?si=JImZJaFR2aCYpyYU>

Flowing water will be two parts:

Flow:

https://youtu.be/tJ6PP_3oYq0?si=qES5vATzFm0F18ck

Water:

<https://youtu.be/m49LzvNVTgc?si=suWWyii6zVUmiuvJ>

Lesson #2: T'eix awdzit'eix -s/he fished.

In this lesson, you will be teaching the importance of respect for the land.

As Tlingit people, we gave thanks for the sacrifices the land offered us. We also showed our people respect by gifting food, regalia, and songs. Through stories and practice, we were taught that everything was to be respected, even if it did not have a heartbeat.

Before we gathered food, we would thank those who provided for their sacrifices so that they would return and continue to help us live.

Everything has a spirit, and that spirit needs to be respected.

When we gathered food, we would only take what we needed, meaning only enough food to feed our families. We never wasted anything. Everything was used.

The vocabulary words to accompany this lesson are.

Héen yéigi – Spirt of water.

Axáa – paddle

Xáat- fish

Yaakw- canoe

You will be showing a video of the tree cutting ceremony. This gives students an example of how much we respected the land. The whole video can be shown or certain time stamp: (01:45- 3:15)

<https://youtu.be/aQI-Feole2Q?si=IX2r9wTrwVVcKaom>

Another story example of why everything is respected is the story told by Austin Hammond, *Raven Brought Fire*. This is the story of why our people respected everything, raven put a spirit into all things. Note this video is 8:45minute video.

<https://youtu.be/mEZOdmxzCag?si=ueeC0WPRkIAi6Sd0>

Students will then make a canoe, paddle and fish using construction paper.

This link will show examples of what the canoe will look like (use your own judgement on what will work best for your group of students):

<https://juneau.org/wp-content/uploads/2017/12/WoodandWaterwaysMakeYourOwnCanoeActivity.pdf>

This link also has a paddle cut out students can use as an example or be able to cut out and use.

https://youtu.be/cPByzQXtA-I?si=hU_01acEKNn7Xnab

They can then cut out a paddle and fish. At the end of this lesson, students will learn vocabulary words using sign language. This will help them connect an action to the word or give reminders of what that word might be. They will be able to work with a partner to review these.

Video signing paddle:

<https://youtu.be/61U1H0w7eAI?si=juK1MTsWY7soy2NA>

Video signing canoe:

<https://youtu.be/dPiTcoJm1JE?si=kIgaedhrqT34Syh1>

Video signing fish:

<https://youtu.be/WWmOTMu5-Zw?si=whAtMGhJmUnTH2Rv>

The spirit of water signing will be **two parts**.

Spirit:

https://youtu.be/vtLDS93d0so?si=-ralX5LRAZ_25qvw

Water:

<https://youtu.be/m49LzvNVTgc?si=suWWyii6zVUmiuvJ>

Lesson #3: Ch'a a kayaa áyá yéi gaxtusanéi. – *We will only imitate our ancestors (David Kadashan)*

This lesson extends the previous lesson with a larger emphasis on respect for our people.

Everyone took care of everyone, and worked together to make sure the village would thrive. In doing so, we held our people to high standards and respect. Prioritizing respect is key to Tlingit people because we are connected to the land and each other.

These three components shape our lives: *Haa Shuká*, *Haa Shagoon* and *At.oow*.

Haa Shuká meaning those that were alive before us but are now behind us. They are our ancestors. We must remember them and honor them when we are teaching and learning.

*Haa Shagoon means **What we were, what we are now and what our children must become.***

This is how we teach our cultural ways. This is how we continue as Tlingits.

At.oow symbolizes ***our way of life.*** At.oow is our way of protecting, respecting, honoring, and practicing in honor of our ancestors through a variety of tangible forms. These items were touched and given life by those before us. They are sacred to us and must be handled and used correctly.

At.oow, is more than just objects, they can be stories, land, designs or spirit of an animal. For something to be of valued as an At.oow, there are steps need to be taken:

- ★ *“An individual or clan commissions an artist of the opposite moiety to create it. It is then “brought out” at a feast and given a name. The At.oow is paid for by the person who commissioned it.” (Dauenhauer, p.26)*

After these steps have been taken, then it will always be an At.oow for the clan.

Students will watch a clip of herring egg distribution, how the communities come together to take care of each other. In the beginning of the time marker, it shows how Lingit people show respect of the land which connects to the previous lesson as well. Note this video is 52 minutes long and only a clip needs to be shown.

(21:30-33:30)

<https://www.youtube.com/live/P-c-QUKzrUw?si=gB5QyfJjTJlupZZt>

The vocabulary words for this lesson are:

- **Kaa sháade Háni** – clan leader
- **Seit** – necklace
- **Kákw**- basket

Video signing for **Kaa sháade Háni**

<https://youtu.be/EzyCCHzEJDI?si=xUhLzDPE95Jj28i8>

Video signing for **Seit**

https://youtu.be/aQrj5LYG_M4?si=4UjGGyQwIIAuQ6Qc

Video signing for **Kákw**

<https://www.handspeak.com/word/6386/>

Lesson #4: Kuhaanti

This lesson does not have every word translated, but students can start to recognize and connect the words to the pictures. Students connect Lingit words learned in the previous lessons to the story, and they understand why people in the story followed specific practices like gifting, based on the previous three lessons. Through interacting with this story, students enhance their understanding of the meaning behind respect for others and the importance of giving thanks to those around you.

In traditional Tlingit law, there are “oral copyright” regulations. The person telling the story must tell who the story belongs to, why it’s being told, and it must be told with accuracy and respect” (Dauenhauer & Dauenhauer p.28).

This is being done as well, with the video animation. The students might not understand it completely right now, but they can always hear it again when they are older and build off what they already understand within the Tlingit culture.

Developing Critical Thinkers:

[Choose two of the main strategies and provide details as to how those two strategies will be

incorporated throughout the unit.]

- Questioning
- Student-led discussions
- Inquiry-based learning
- Collaboration
- Problem-based learning
- Embodied Observation
- Internal Bias Assessment

These words can be connected through everyday life and seen or heard in cultural events.

Tlingit Phrases:

[What Tlingit phrase captures and embodies the new, desired knowledge or skill?]

- *Kaa wudujeeyí ka kaa x'éix dus.aaxí ch'áagu haa shagóonx'ich kusteeeyí:*

Discipline and Obedience to the Traditions of our Ancestors (Discipline and obedience to the traditions of our ancestors)

- *Sh yáa ayakdané ka ldakát káa yáa at uwanéi:*

Respect for Self, Elders and Others (Self-respect and respect for everyone)

- *Ldakát át a yáa ayaduwanéi:*

Respect for Nature and Property (All things are respected)

Pinnacle Vocabulary:

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

Aas-tree

Shaa- mountain

Naadayi héen- flowing water

Héen yéigi – Spirt of water

Axáa – paddle

Xáat- fish

Yaakw- canoe

Kaa sháade Háni – clan leader

Seit – necklace

Kákw- basket

Check for Understanding

Student understanding will be assessed through evaluation of work products, participation in interactive oratory, and vocabulary practice.

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?]

Students will recognize words in the *Kuhaanti* book and video. They can identify and pronounce these words in Lingit when they see or hear them. Students can practice these words with their parents, and they can watch the video with their families, explaining what is happening in the story, from their individual perspectives.

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?]

Students will be able to practice these words with their peers, along with writing them. The teacher can pause the animation video to see if they heard the word being used in the story. If students are struggling with identifying or pronouncing terms, the facilitator can provide support.

The repetition of words throughout the week will be helpful when identifying where students may need additional support.

Summative Evaluation:

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

Students will have an oral quiz to assess pronunciation of the ten vocabulary words and how they are used.

Students will participate in small group discussions of the values and ways of knowing learned in the unit.

Reflections

Student Self-Reflection:

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

Students can have reflection opportunities while painting their pictures, after or during video presentations, and be able to ask questions during lessons. These lessons are very open and can create curiosity.



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.]

This lesson is to each their own, keeping in mind about what you know your students are capable of. There are many ways this can be done; this can spark an idea for a different way for a lesson as well. The outline of the lessons is to add some background knowledge to the teacher, so if students start wondering about certain things it can be expanded on.

Acknowledgements:

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

Dauenhauer, Nora M., & Dauenhauer, Robert. (1999). *Haa Shuká, our ancestors: Tlingit oral narratives*. University Of Washington Press.

I worked with Paul Marks to ensure there was a clear definition, asked him to revise as I worked through these lessons.

I reviewed and adapted components of David Katzeek's lessons to help summarize these ideas from [Respect-For-the-Tlingit-Land.pdf](#)

I used videos from Sealaska Heritage Institute, and some are uploaded to be examples in these lessons.

Learning Plan 1

Lesson Number & Title:

[Indicate the lesson number within the unit sequence.]

*Lesson One
tl'átk – earth*

Time & Timing:

[# of classes, # of minutes, placement within the academic calendar as needed, etc.]

One to two hours

Can be done with the whole class or in small groups.

If working with younger children, you can do the vocabulary lesson as a whole and then do groups for the painting activity.

This can also be broken down into groups such as painting and writing.

Differentiation Strategies:

[In what ways will you account for all student needs through intentional processes, content, learning environment or classroom design, materials, evaluation, and/or products?]

For this lesson, you will need large group tables where students will have enough space to paint a watercolor picture and practice using sign language to learn three vocabulary words.

Support will be provided, based on individual requests or support needs. Students are able to construct projects based on personal preference, within lesson guidelines, and they can be assessed based on individual criteria.

Lesson Progression:

[Describe the steps required to activate student prior knowledge and include student participation from the beginning to the end of the lesson.]

Whole Group:

Students will need a picture example of a river with mountains and trees. This can be any picture of your choosing. The picture will be used to go over and use the sign language for Lingit vocabulary terms.

(this can also be done in smaller groups of four to six students)

Ask the students what they see in the picture.

After this discussion, you will move on to giving them the three vocabulary words in Lingit. When introducing these words, you can point at it in the picture then do the sign language while saying the word in Lingit.

You will practice these three words as a whole group, break down to the group tables and let the students practice with each other. When you feel your students have the competent ability to say all three words, you can introduce the art project.

Start with them drawing with pencil, of how they see a mountain, trees and a creek. Allow them to use their imagination. After they are done drawing, help them label the three Lingit words they just learned. This can be done by writing it down on the board or having a prewritten example. These words will need to be written in marker so it can be seen through the watercolor.

Allow them to paint their picture.

While the students wait for the pictures to dry, let them write about their pictures. This can be short sentences, but when they talk about the trees, mountains or river have them practice their new vocabulary words.

These pictures will be available to take home when they are dry and ready.

Materials Needed:

[Includes room arrangement considerations.]

For the beginning part of this lesson, students can either be seated at a table or in a large group area. They will be reviewing the words using sign language.

The second part will be done at the tables where they have enough space to paint.

- painting paper
- water color paper
- paint brushes
- markers
- paper to write about their painting

This also requires somewhere to dry paintings where they will not be touched.

Related Performance Task & Additional Resources:

[Provide any additional information, resources, articles, or references required.]

Video signing for tree:

<https://youtu.be/Jr39EDcSNYg?si=rHzNMiAtqrx5G80>

Video signing for mountain:

<https://youtu.be/TvNReDC1q8U?si=JImZJaFR2aCYpyYU>

Flowing water will be two parts:

One being flow:

https://youtu.be/tJ6PP_3oYq0?si=qES5vATzFm0F18ck

Second being water:

<https://youtu.be/m49LzvNVTgc?si=suWWyii6zVUmiuvJ>

Learning Plan 2

Lesson Number & Title:

[Indicate the lesson number within the unit sequence.]

Lesson #2:

T'eix awdzit'eix -s/he fished.

Time & Timing:

[# of classes, # of minutes, placement within the academic calendar as needed, etc.]

Two hours

can be done as a whole group or in small groups with an art project.

Differentiation Strategies:

[In what ways will your account for all student needs through intentional processes, content, learning environment or classroom design, materials, evaluation, and/or products?]

This project, you will need access to a projector, speakers, internet and YouTube.



There are two videos for this lesson.

You will need to allow students to sit comfortably in a large group space or at their tables, so everyone can see the clips.

Then a large table to cut paper, glue and draw.

Differentiation can happen through providing additional support, grading assignments or setting assignment expectations based on individual student needs, or having strategically assigned peers.

Students will learn vocabulary through seeing it written, hearing it, drawing pictures to represent it, saying it, and using sign language.

Lesson Progression:

[Describe the steps required to activate student prior knowledge and include student participation from the beginning to the end of the lesson.]

Start this lesson by listening to the story *Raven brought the fire* told by Austin Hammond. This will be an 8-minute video.

You will then discuss the video, about what they heard during the story. Students might not fully understand the video. An Elder or culture bearer can come in to talk about it. The teacher can guide students into what respect for the land is about or how it is represented in the video.

Then students will go to their tables and create a paper canoe, paddle and fish. Allow for enough space and creativity. You can give them examples of what traditional canoes and paddles looked like. (see reference links for ideas).

Once this is complete, you will show the video of David Katzeek blessing the tree. Discuss with students why it was important to Tlingit people to do this. Ask them questions about the types of things they or their families do that might follow the lines of respecting the land. You can talk about how it is important to keep the environment clean, their homes, classrooms, and playground clean.

Review their vocabulary using sign language and their paper crafts. You can use the sign language, their paper examples and pictures on the screen. This is to help ensure all learning styles are met. You should go over them at least three to five times before allowing them to practice in groups.

This can be just telling them to turn to a partner and say (blank) in Lingit. Peers can help them pronounce or remind them of the word. (You will use your discretion to see how much students need to practice these words. Each class of students is different, some may need a smaller group for one-on-one time.)

Students can practice writing the vocabulary on a separate piece of paper or on their paper creations. These will be taken home as examples and to let them work with their parents/guardians.

Materials Needed:

[Includes room arrangement considerations.]

Large area for students to review vocabulary words using sign language.

The teacher will need a laptop and projection so children can watch a clip of a YouTube video.

Then Students will need a large table to create an art piece.

- Construction paper
- Markers
- Scissors
- Glue sticks

Related Performance Task & Additional Resources:

[Provide any additional information, resources, articles, or references required.]

Video signing paddle:

<https://youtu.be/61U1H0w7eAI?si=juK1MTsWY7soy2NA>

Video signing canoe:

<https://youtu.be/dPiTcoJm1JE?si=kIgaedhrqT34Syh1>

Video signing fish:

<https://youtu.be/WWmOTMu5-Zw?si=whAtMGhJmUnTH2Rv>

The spirit of water signing will be **two parts**.

One being spirit:

https://youtu.be/vtLDS93d0so?si=-ralX5LRAZ_25qvw

Water:

<https://youtu.be/m49LzvNVTgc?si=suWWyii6zVUmiuvJ>



You will be showing a video of the tree cutting ceremony. This gives students an example of how much we respected the land. The whole video can be shown or certain time stamp: (01:45- 3:15)

<https://youtu.be/aQI-Feole2Q?si=1X2r9wTrwVVcKaom>

Another story example of why everything is respected is the story told by Austin Hammond, *Raven Brought Fire*. This is the story of why our people respected everything, raven put a spirit into all things. Note this video is 8:45minute video.

<https://youtu.be/mEZOdmxzCag?si=uecC0WPRkIAi6Sd0>

Students will then make a canoe, paddle and fish using craft paper.

This link will show examples of what the canoe will look like (use your own judgement on what will work best for your group of students):

<https://juneau.org/wp-content/uploads/2017/12/WoodandWaterwaysMakeYourOwnCanoeActivity.pdf>

This first link also has a paddle cut out students can use as an example or be able to cut out and use.

https://youtu.be/cPByzQXtA-I?si=hU_01acEKNn7Xnab

Learning Plan 3

Lesson Number & Title:

[Indicate the lesson number within the unit sequence.]

Lesson #3:

Ch'a a kayaa áyá yéi gaxtusanéi

(David Kadashan)

Time & Timing:

[# of classes, # of minutes, placement within the academic calendar as needed, etc.]

Up to two hours

Differentiation Strategies:

[In what ways will your account for all student needs through intentional processes, content, learning environment or classroom design, materials, evaluation, and/or products?]

Students will watch the video clip and create a pony bead necklace. Groups can be strategically planned to provide peer and teacher support as needed.

Students can be assessed based on individual criteria.

Students will learn to pronounce vocabulary words and learn about respect for people and the land. Each child learns differently, we must keep this in mind when teaching vocabulary words. The materials made and sign language will help students, as well as working with peers. Being able to use multiple modalities for learning, understanding, and pronouncing language will allow for individual support needs.

Lesson Progression:

[Describe the steps required to activate student prior knowledge and include student participation from the beginning to the end of the lesson.]

Students will watch a clip of herring egg distribution to help convey how the communities come together to take care of each other. In the beginning of the time marker, Lingit people demonstrate respect for the land, connecting to background information and concepts learned in the previous lessons.

***Note:** This video is 52 minutes long and only a clip needs to be shown. This clip is just an example for students and to create a group discussion.*

(21:30-33:30)

<https://www.youtube.com/live/P-c-QUKzrUw?si=gB5QyfljTJlupZZt>

Students will then create a pony bead necklace using traditional colors such as teal, black, gold, red or white.

If this is too simple for the class, you can create a woven basket out of paper. (There is web support included in the reference section.)

Have students draw these items, have them draw someone they see as a leader, draw a basket and create the necklace. Have students label their drawings with the related Lingit vocabulary terms.

They will learn vocabulary words and review them using sign language, use their pictures as references and work with peers to review.

Students will be able to talk about leaders in their life, and potentially discuss gifting the necklace to someone they want to show appreciation to. Allow them to express how their chosen people are important to them and how they can show respect to all the people in their life or around them.

Materials Needed:

[Includes room arrangement considerations.]

Large space is needed for group conversations with tables for small group work and discussions.

- Vocabulary flash cards, pictures
- Projector
- Tables and chairs to complete art project
- Pony beads

- String
- Cardstock
- Construction paper
- Scissors
- Glue sticks
- Pencils and markers

Related Performance Task & Additional Resources:

[Provide any additional information, resources, articles, or references required.]

Video signing for Kaa sháade Háni

<https://youtu.be/EzyCCHzEJDI?si=xUhLzDPE95Jj28i8>

Video signing for Seit

https://youtu.be/aQrj5LYG_M4?si=4UjGGyQwIIAuQ6Qc

Video signing for Kákw

<https://www.handspeak.com/word/6386/>

***Note:** This video is 52 minutes long and only a clip needs to be shown. This is an example of how we respected our communities, and people and to give students an idea of how it is still done today.*

(21:30-33:30)

<https://www.youtube.com/live/P-c-QUKzrUw?si=gB5QyflJtJlupZZt>

Learning Plan 4

Lesson Number & Title:

[Indicate the lesson number within the unit sequence.]

Lesson #4:
Kuhaanti

Time & Timing:

[# of classes, # of minutes, placement within the academic calendar as needed, etc.]

One hour

Differentiation Strategies:

[In what ways will your account for all student needs through intentional processes, content, learning environment or classroom design, materials, evaluation, and/or products?]

Students will be able to recognize vocabulary words they learned in the story. The teacher can point at them throughout the book to ask the students what the words mean, based on individual needs and understandings. This will help the student see where they are and what might need to be worked on.

Lesson Progression:

[Describe the steps required to activate student prior knowledge and include student participation from the beginning to the end of the lesson.]

The teacher will need to have access to a projector, the link for the video animation *Kuhaanti*.

The book is required too, for students to freely look at it on their own time or with the instructor for individual support and formative assessment.

Watch the video, pause when you would like to point out vocabulary words. Ask students what they think might be going on based on the pictures and certain words they know.

While students might not fully understand what this story is about, they will still be able to build upon that as they get older. Ask students questions related to respect while pausing the video to see what they understand from the other lessons on respect and how they relate it to the video.

Let them use their imagination and build on what they are seeing and hearing.

Materials Needed:

[Includes room arrangement considerations.]

- Book
- Large group area
- *Kuhaanti* video – accessible on Atlas, Goldbelt Heritage



Related Performance Task & Additional Resources:

[Provide any additional information, resources, articles, or references required.]

Kuhaanti video animation link: <https://www.youtube.com/watch?v=ONgMvO90ovI>

Kuhaanti by Nick Alan Foote and Kelsey Mata Foote