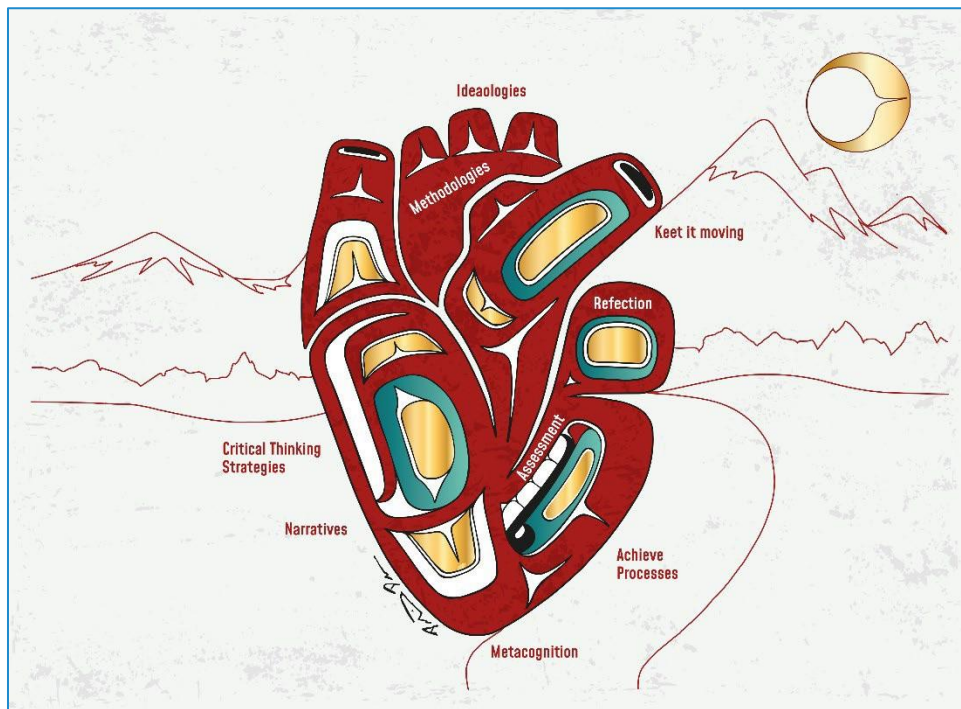


Haa Shuká Tundatáani: Yan Kawdudzinugu Át. *That Which Has Been Proven*



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>Haa Shuká Tundatáani: <i>[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?]</i></p> <p>Students will use the Four Corner Posts tool to analyze two different interpretations of an oratory. They will determine how the Tlingit values are expressed in the presentation, how the version changes per instance, setting, and individual, and why it is important to attribute the presentation of the oratory as well as the originator. Students will reflect on the uses of oratory in Western teaching practice and the deep connection between learning and community.</p>	
<p>Unit Name & Level of Integration Required: <i>[Indicate the title and the level of complexity required for successfully implementing this particular unit.]</i></p> <ul style="list-style-type: none"> ● 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. <p>Using the Four Corner Posts to Teach Values This is a L3 unit because the oratory tellings indicate the presence of two Elders or (if not available) the use of versions from two Elders.</p>	
<p>Unit Author & Contact: <i>[What is the unit author's name and contact email if available for support?]</i></p> <p>Brita Steinberger brita.steinberger@goldbelt.com Paul Marks paul.marks =@diataku.org</p>	<p>Originating Source : <i>[Where is this information coming from? How can acknowledgements and recognition be shown?]</i></p> <p>This material was constructed on the basis of a document co-constructed by David Katzeek, Paul Marks, Barbarba Cadiante Nelson, and Brita Steinberger, an oral narrative attributed to Willie Marks (Naatsilane'i, orated by Kinkawduneek (Paul Marks). The idea for this lesson series came from Kingeisti', David Katzeek.</p>



Grade Range & Subject: High School Critical Literacy	Time and Timing: Five 1-hour lessons
Materials: <ul style="list-style-type: none">• Graphic Organizer (Four Corner Posts)• Southeast Traditional Tribal Values• Poster Board• Markers- thick and thin• Cornell Notes sheets for note taking• Unlined paper for illustration and making cards	
Essential Questions: <i>[What are two compelling questions that will foster inquiry, understanding, and transfer the learning?]</i> 1. How do Tlingit Values relate to your life in Juneau today? 2. How do I get what I need from learning experiences in the Juneau School environment?	
Student Skill Sets & Understandings to Be Developed: <i>[What will students be able to do with this new knowledge and skills?]</i> Learning Targets: 1. I will describe how I demonstrate listening, respect, intelligence, and teamwork in my learning experiences. 2. I will identify how values can be illustrated in a narrative. 3. I will determine ways traditional values apply to my life in Juneau today.	
Standards / Established Goals: <i>[Select the academic and <u>cultural</u> standards, both state and local, that will remain the focus.]</i>	

Unit Title: Yan Kawdudzinugu Át- 2

Subject / Course: Critical Literacy

Grade Range: Highschool

Time: 5 -1 hour Lessons

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 lesson series helps students relate Tundata'ani to daily living in Juneau.

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.]

Elders will provide the oratory, work with small groups of students to complete the assigned tasks, and help students make connections between the written values statements, oratory, and situations they encounter in their lives in Juneau. Elders will contribute to the evaluation process and help construct the assessments as a component of the partnered learning process.

Integrated Media Element(s):

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

- [Southeast Traditional Tribal Values](#)

- Dauenhauer, N., Dauenhauer, R., & Marks, W. (1987). Naasilanèi. In *Haa shuká, our ancestors: Tlingit oral narratives*

(pp. 109–121). essay, University of Washington Press.

[\(924\) Southeast Alaska Native Core Value: Haa Shuká - YouTube](#)

[\(924\) Taan ka X'eis'awáa -- Seal Lion and Ptarmigan \(Tlingit Language\) - YouTube](#)

Critical Thinking Strategies

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?]

After Lesson One: Students will ask their families if they have heard or can tell any oratories. They will ask their parent(s) or guardians whether they have used oratory to teach or learn, and if so, what

kinds of messages did they gain from them?

After Lesson Five: Students will tell their oratories to someone in their family/ home and describe the experience in class the next day.

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 Framework

Day One- [Introduction](#)

1. Provide the Four Corner Posts graphic organizer to students. Review each of the four segments and ask students to write an example of how they would demonstrate each of the four segments (what they will do and how others will know they did it) in each of the boxes.
2. Distribute the *Southeast Traditional Tribal Values in Tlingit* document and instruct students to determine where in each of the four categories on the graphic organizer the Traditional Tlingit Values and place them in the graphic organizer in the appropriate places.
3. Students should describe each of the Tlingit Values in their own words, using concrete examples.
3. **Consider:** *Why is the phrase 'You are human' being repeated in each phrase?*

Day Two- [First Telling](#)

3. Explain to students that they will be listening to an oral narrative, and they will determine how the values are presented in the narrative piece. *Knowing the academic task which they will complete after the narrative; they can focus on the questions and comments they will develop.*
4. Students will listen to the oratory presentation of *Naatsilanèi, The Sea Lion King*, as told in Lingit by Kinkawduneeek, Paul Marks. *During the oratory, you can write your questions or comments down, and when the narrative has been presented, you can ask questions or comment.*
5. *Having a question or a comment shows the orator that you are present, focused, and interested in the oratory, and if you are not comfortable reading yours aloud, you can put it on my desk with your name on it, and I will deliver it to the oratory.*
6. The orators will respond to questions and comments after the telling, and students will take notes on the commentary.
7. Students are instructed work in pairs to place components of the narrative in the graphic organizer where they fit into the document, according to the values they relate to. Orators and the instructor will circulate to help students determine where elements belong.
8. Students will present their findings to the whole group with the support of the orators and instructor.

Day Three- [Second Telling](#)

1. Students will hear another version of the oratory from a different Elder. and they will take notes to determine which cultural elements are expressed in this version and some of the similarities and differences in the interpretation.
2. Students will ask questions about the oratory after the Elder has concluded the presentation.

Day Four - Group Analysis

1. Students will work in groups to construct a poster including a Venn diagram to show similarities and differences in the tellings.
2. Groups will share their posters with the whole class and answer questions about their findings.

Day Five - [Considerations](#)

1. Students construct letters of thanks in which they share what they thought before working with the oratories, what they think now, and how they might use that information in the future.
2. Students work in groups to construct posters to illustrate and verbally show strategies for teaching and learning in each of the Four Corner Posts.
3. Using the 3-2-1 thinking routine, students should describe each of the Tlingit Values in their own words, using concrete examples from this learning experience.

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

Student-led discussions: Students work in groups to interpret oratory presentations and analyze the connections to their lives today and notice some of the similarities and differences between tellings.
Inquiry-based learning: Students construct and ask questions of Elders after listening to oratory.

Unit Title: Yankawdudzinoogú At- 2

Subject / Course: Critical Literacy

Grade Range: Highschool

Time: 5 -1 hour Lessons

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 kusteeyí: 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)*
- *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)*

Tlingit Vocabulary- Phrases:

- *Lingít áwé wa.é. Kaa x'éide kukgees.áax. You are a human being. You will listen.*
- *Lingít áwé wa.é. Yaa keedzigéi. You are a human being. You are intelligent.*
- *Lingít áwé wa.é. Yáa at yakgeenéi. You are a human being. You will respect all things.*
- *Lingít áwé wa.é. Wóoch.een yéi jigaxyeenéi. You are a human being. You will work together with others.*

Pinnacle Vocabulary:

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

English Academic Vocabulary: Oratory, narrative, analysis

Tlingit Academic Vocabulary: Haa Shagoon

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?]

Students will respond to the lesson by reflecting on the following questions:

- What did you notice about the way the orators expressed the narrative?
- Describe two ways values were described in the narrative.
- How does the narrative relate to your life in Juneau today?

Formative Evaluation:

The story being told is designed to allow listeners to identify with the strengths and weaknesses presented by the characters within the story, students should be encouraged to analyze these similarities in their own experiences.

Summative Evaluation:

Students will work in groups to construct a poster including a Venn diagram to show similarities and differences in the tellings.

Reflections

Student Self-Reflection:

Students will have conversations with the Elders and with their peers. They will do two home connection activities. There is a student self-reflection component included here as an attachment.

The reflection is a before and after. They should describe each of the Tlingit values before the activity and then again after the activity, using the attached Project Zero thinking routine.

Students should complete the Self Assessment of Learning Dispositions after the unit.

[Self Assessment- Learning Dispositions.pdf](#) [3-2-1 Bridge Thinking Routine.pdf](#)

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 requires two tellings of the oratory piece. If there is only one Elder, there are written texts available, and students can read them to each other in small groups, following the same protocols if need be.

The Kingeisti recording is included as an extension activity. Students can analyze the oratory and discuss the values detailed in it. They should focus on the introduction of David's ancestors and the expression of feelings in the telling.



Acknowledgements:

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

Kingeisti', David Katzeek, Kinkawduneeek, Paul Marks, and Barbara Cadiente Nelson

