

Ella Gilmore

BME 637 Final

May 2014

1. Plan a lesson for students at your grade level using Herbert Benally's four stages of the internalization of knowledge: 1. Nitsahakees (thinking) 2. Nahat'a (planning) 3. Iina (life) and 4. Siihasin (fulfillment and contentment)
2. This lesson plan will be an Introduction and the end product will be revisited from time to time for retention. Knowing who you are and where you come from is very important for each student and its one of the basic foundation.

Dine Lesson Plan

Name of Unit: Culture Grade: K Date: August 2014

Unit concept: Identify Self Title of Lesson Plan: Kinship

| Steps | Activities | Strategies | Materials |
|--|--|---|---|
| <p>Nitsahakees (Think)</p> <p>Culture Standard 1</p> <p>Culturally knowledgeable Navajo children are well grounded in the cultural heritage and tradition of their people, history and land.. Dine alchini nilinigii, be'iina' yaa'akonizingo yee hadit'eego doo yee bik'eholoogo naaghaa doleel.</p> <p>SICR1. Identify him/herself in relation to his/her primary family members and home environment reflecting understanding and promoting awareness of adeehozdilzin, adantsahakees, kesidzin doo adahozdilzin dooleel.</p> | <p>Students will identify self, parents, and siblings through drawing pictures and the teacher will help student label each family member through dictation.</p> | <p>Students will identify self, parents, and siblings names through the teacher asking question. For example. What is your name and so on so forth.</p> | <p>Use a flip chart to draw and label immediate family members.</p> |

| | | | |
|---|---|--|--|
| <p>Content: adoone'e idlinigii: self, home, and family</p> <p>PO1. Demonstrate knowledge of relating to primary clan family members the traditional Navajo concept of K'e and relate place of residence.</p> | | | |
| <p>Nahat'a (Plan)</p> <p>Culture Standard 2</p> <p>Culturally knowledgeable Navajo students are able to build on the knowledge and skills of the local community foundations from which to draw and achieve personal and academic success throughout life. Dine alchini hane', nitsahakeed, na'nitin, doo ihoo'aah yinahji' iina dindzin dooleel.</p> <p>S2CR1. Identify him/hers in relation to his/her primary and extended clan family relationship through the understanding of the Navajo clan system, the foundation of the concept. K'e, a reflection of adil jidli, hol'ili, aheehjidindzin, doo adahozdilzin.</p> <p>Content: adoone'e, self, family friends and neighbors</p> <p>PO1. Exemplify the understanding of a nucleus in a family structure and the role of each member; understand the significant roles of a grandmother and mother's brother (ada'i/ ahastoi)</p> | <p>The teacher will make a template or graphic organizer to help the student gather information of the immediate family</p> | <p>The teacher will model her/his immediate family draw and label each family members.</p> | <p>Sheets of graphic organizer available for student use with pencils, markers, and crayons</p> |
| <p>Iina (Do)</p> <p>Standard 3 Culture</p> <p>Culturally knowledgeable Navajo students are able to actively participate in various cultural events and activities within their environment. Dine alchini be'iina', bi'a'al'i doo bizaad bil beehozin dooleel.</p> <p>S3CR1. Identify him/herself in relation to his/her</p> | <p>Students will draw their own immediate family and label each family member</p> | <p>The teacher will help each student as needed for dictation.</p> | <p>Have supplies and materials available to carry out the lesson. Pencils, crayons, erasers,</p> |

| | | | |
|---|---|--|--------------------------------|
| <p>primary, immediate, and extended clan family while acquiring and awareness and understanding of the Navajo clan system and the concept of K'e, a reflection of 'adil jidli, hol'ili, aheeh jidindzin, ha'ahweenit'ii, jijoobg'/holhojooba' holo, doo ahdahozdilzin.</p> <p>Content: adoone'e idlinigii, Self, family home, communities and government</p> <p>PO1. Demonstrate correct usage of terminologies to show courtesy with family members classmates, staff and visitors. (Ya'a'teesh shideezhi doo shima.)</p> | | | and paper. |
| <p>Siihasin (Evaluate)</p> <p>Standard 4 Culture</p> <p>Culturally knowledgeable Navajo students demonstrate and express and awareness and appreciation for spatial relationships and processes: concentrate on interaction of all elements in the world around them utilizing cultural knowledge and understanding he concept of nitsahakees, nahat'a , iina, doo sihasin.</p> <p>S4CR1. Identify him/herself in relative manner; conceptualize extended clan family through the understanding of the traditional Navajo concept of K'e; a reflection of adil jidli, adanahojit'a adahzdilzin, doo adantsijikees.</p> <p>Content: Navajo Philosophy of Life, Interdependency of earth, air, light and water social studies, science, physical and health education.</p> <p>PO1. Verbally introduce self in the traditional way by maternal and paternal clan; introduce parents, grandparents or guardian by clan relationship, name and place of residence;</p> | <p>The completed work should have todays date, name, completed picture of each immediate family member with labels.</p> | <p>Pictures and labels will be evaluated on neatness and creativity.</p> | <p>Completed student work.</p> |

| | | | |
|--|--|--|--|
| | | | |
|--|--|--|--|

3. Banks writes, (p. 344) “When students study content, concepts and events from the perspective of diverse groups that shaped the events, they can be taught how to construct their own interpretation of the past and present. Transformative teaching enables students to take actions that will help reform U.S. society....a reformed U.S. society will help liberate and reform all of the nation’s citizens.” Develop a plan for a Citizen Action Project appropriate to your teaching assignment.

To teach Culture/Self Awareness with ethnic class, color, gender, and language with other cultures in the mainstream is important because of diversity. But it starts from knowing your roots, where you come from before you accept others with honesty and respect. With that you are able to work together to get things done. In any setting there is introductions, connections, mission, working together to accomplish for the common good. This is the Navajo way. Being Culturally knowledgeable Navajo students demonstrate and express and awareness and appreciation for spatial relationships and processes: concentrate on interaction of all elements in the world around them utilizing cultural knowledge and understanding the concept of nitsahakees(thinking), nahat’a (planning) ,iina (life), doo sihasin. I would use the following format to help develop a plan for a Citizen Action.

An Empowering School Culture and Social Structure
Multicultural Education
Content Integration
An Equity Pedagogy
The Knowledge Construction Process
Prejudice Reduction

4. Read “Amerindians” by McCarty and Zepeda In the case of early European immigrants and recent immigrants to the United States, how does the notion of place and homeland manifest itself? Is this comparable to the Native North American senses of place and identity discussed here? Why or why not?

The notion of place and homeland manifest itself by no matter where you are throughout your life you stay connected with mother earth as you know it. Your body yearns to go back to your homeland to be in content. That is evident in all the interviews from Rough Rock and Black Mesa residents telling about the Long Walk and it’s effects of starting over to survive. The European immigrants and recent immigrants to the United States left Europe to find a place to call their own. One consequence of that history has been language loss, a symptom of the even more profound historical facts of territorial usurpation, dislocation, assimilation, and genocide.

5. In Chapter 15 Hillis writes, “The investigation of prejudice and racism is part of a critical and transformative multicultural education designed to move schools from a means of reproduction to one of production. (p. 290). Discuss one of the studies of prejudice from this chapter in terms of this “critical dialogue of race relations.”

Research prior to the 1920's

Gould in his book *Mismeasure of man* (1981) chronicles research that examined differences among the races. Scientist conducted craniometry examination of human skull size in order to infer individual or group characteristics. Many researchers tried to scientifically prove the existence biologically superior and inferior races. Contemporary scholars have noted that the term is limited in its usefulness. By measuring the cranial capacities of different racial groups these research attempts to provide evidence that the white race had the largest cranial capacity and therefore, was the superior race. One researcher Broca concluded that white men had a capacity that exceeded others less advanced groups including women. Gould reanalyzed Broca's findings and concluded that his data either has been altered contained serious methodological flaws or were characterized by flawed logic. Gould reasoned that because of the general intellectual climate of the period that existed in the United States and Europe during this period, researchers have attempted to confirm their previously held beliefs about racial superiority, rather than construct objective scientific knowledge.

We as humans need to become aware of our roots our ethnic class, color, gender, and language and accept others. Then be honest about who we are and where we come from and treat each other with respect and work together for the common good to survive in education and move forward in the future.