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)

<table>
<thead>
<tr>
<th>LESSON PLAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher: Andrea Charlie</td>
</tr>
<tr>
<td>Class: Dine’ Culture &amp; Language</td>
</tr>
<tr>
<td>Grade Level: 4th-5th</td>
</tr>
<tr>
<td>Topic: Navajo Basket</td>
</tr>
</tbody>
</table>

**Bellwork:** Students use their 5 senses as they pass around a Navajo basket among the each other.

**Content Objective:**
- I can follow simple oral directives.
- I can identify the symbols used on the Navajo Basket.
- I can relate the process of the Navajo Pedagogy.

**Language Objective:**
- I can label the symbols on a Navajo Basket.
- I can share information about the meaning of the symbols on the Navajo Basket.
- I can identify the directions within the Navajo Paradigm.

**NITSAHAKEES ~ Thinking**

**Anticipatory Set:**
- Teacher will show an Easter basket.
- Teacher will post the Objectives for the lesson.

**NAHAT’A ~ Planning**

**Input/Modeling/Strategies: (I DO)**
- Teacher will review Dine’ Culture & Language class expectations (rules).
- Teacher will review proper greeting and practice TPR in reference to simple Navajo words.
- Teacher will show the Navajo basket and Easter basket; students will sit in groups of 4.
- Teacher will ask students to compare and contrast. Each group will choose a speaker and he/she will present, within one minute, about their findings.
- Teacher will share a PowerPoint view of the plants needed to make a Navajo basket. Teacher will discuss the basic process of how a Navajo Basket is woven, by demonstrating using a paperclip, yarn and strips of long paper.
- Teacher will then share information about the symbols woven into a Navajo Basket, the representations, by using a pre-made poster of a basket with labels.
Adaptation (Content, Product, Process):
Intensive- increase response time and provide extensive details and further explanations with additional visual aids.
Strategic- increase response time and provide more details as needed.
Benchmark- higher level questioning, peer mentorship with details.
Advanced- higher-level questioning, group leadership.

**IINA ~ Life**
Guided Practice: (WE DO)
With Teacher assistance, students will continue to respond using oral language and TPR when appropriate.
Students will practice listening skills and show respect.
Use Marzano’s Instructional Strategy of Identifying similarities and differences of how the symbols correlate to other objects, practices and ceremonial processes in the Navajo world concept of the universe.
Students are given a paperclip, some yarn and strips of paper; they will apply their understanding of how a Navajo basket is woven. They can also attempt constructing an Easter basket, as time permits.

*Check for Understanding and Provide Feedback:*
Quick Response Technique: Thumbs up-thumbs down
Check for understanding occasionally.

**SIIH HASIN ~ Fulfillment/Contentment**
Closure:
Review Objectives.
Teacher will ask students to create an illustration of a Navajo Basket and label the symbols within their drawings.
Teacher will summarize today’s lesson and note what lesson will be forthcoming.
Compliment students verbally for compliance with expectations and lesson activities.

**Independent Practice: (YOU DO)**
Students will orally describe their illustrations during next class. Students will reflect, in groups, about their lesson and what they learned.
Daily Homework: share/demonstrate the day’s new knowledge at home with family.

**Assessments:**
Informal: Teacher observation of student participation.
Notation of completed tasks for the day.

- District focus areas.
The Navajo philosophy of learning and pedagogy can be applied to any teaching in life. The paradigm is consistent with all that is in our universe. I remind my students everyday that they must think before they act. When their thinking is sound, even in their own mind, then they can begin to plan. As they plan, they have to apply their sound thoughts to devise a well-rounded plan. As they finish with their plans, they will apply to their life, perform the action for which planned. Upon completion of their life-action, they will reflect upon the entire process and ask themselves if it was good or if they feel that changes could have proven a better outcome. Then also, within reflecting, they decide if and where they would make those changes. This cycle, as I mentioned, can be applied to any event in life, long or short. Just as a baby is born with a thought, they plan as young children and adolescents through their schooling, they live their adult life as they had prepared to do, and reflect as grandparents one day. It can happen in one class period (as in the lesson plan); you think about an object as bell work or as an anticipatory set, you plan what and how to apply learning by listening first, you apply what you actually learned by doing the activity, and then you reflect on what you learned by review and sharing your new knowledge elsewhere.

In class we talked bout applying lesson plans that were meaningful to our students. I believe that this Navajo paradigm should be the basis of all curriculums on the reservation, as the majority of students on the reservation are Navajo. That way they can truly begin to identify with their history and set strong foundations to carry on the culture and language for their own offspring in time.

The Navajo paradigm consists of many principles and the concepts within the circle are continuous and complete in any setting. Ceremonial teachings of the mountains, the seasons, colors, clans, bloodlines, well-being, etc. are all incorporated into the paradigm. If used correctly
it is equal to any formula or scientific method. It is incredible to realize what is embedded within our cultural teachings; it abounds with such deep considerations and pure knowledge. As Herbert Benally writes about in his article, Navajo Philosophy of Learning and Pedagogy, it is awesomely complex yet simple enough to abide by throughout a lifetime. His article was a splendid reading piece for me. It provided much information that I forget to think about sometimes. In conclusion, the peace and harmony that is sought by all is the beauty within my Navajo soul. The knowledge gained from analyzing my own language, culture and people is strengthening my resolve for a stronger actualization and my aspiration toward Sa’ah Naaghei Bik’eh Hozhoon is unwavering.