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Curriculum Units by Fellows of the National Initiative
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Eloquence and Culture Leading with Words

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Overview

In this unit, I would like the students to meet three objectives. I would like students to understand the history of the Dine Nation. So many students see the pictures of our past leaders and do not ask who they are. The history behind the past leaders is vitally important for our heritage of land and culture. Students need to explore it with honor. Once that objective is covered under background knowledge, I want our 4th grade students to learn about eloquence. How did the speeches of the past leaders in the 1800's improve our being today? How did eloquence help us get our land (Dine Tah). The final objective is to learn that the Native American Indians have eloquence that is tied to its leadership.

Introduction

Kayenta is a gateway to the western part of the Dine Nation in the northeastern part of Arizona. Not only is Kayenta the gateway to western section of the Dine Nation but also the gateway to a natural, monumental site, Monument Valley. Monument Valley is considered one of the Nation's wonders of the world. The famous sandstone rock formation that scientist and geologist call "art". Children from this area and the other five surrounding communities within a 60 miles radius, call Kayenta their place of learning. This school district is a place of learning because of the beautiful campus and its side of the three schools. Many of the children in our elementary setting have neither read nor heard of the word *eloquence* much less the documents and events from The Treaty of 1868. I have taught many grade levels; however teaching fourth graders from five different communities will be more motivating this year. The wonderful minds of children entice me to broaden their knowledge of their native history and how words help us in education. Although our school services a 99% Native American Indian population (most of Navajo descendent), they are diverse in thinking. Economically, Kayenta and surrounding communities' main source of revenue is generated from the mine on Black Mesa Plateau and jobs related to school. It is amazing that the schools have survived the partial "shut down" of Peabody Coal Company. So, Kayenta is a place that families and visitors from all parts of the world like to visit or call home.

What does a typical school setting look like at the Kayenta Elementary School where I teach? The elementary school is comprised of four grade levels, from kindergarten to fourth grade. Since our school is in the process of change, and Arizona Department of Education is requiring change is welcome, the transition of leadership and curriculum will allow our students to grasp this unit and challenge our fourth graders' reasoning skills. Not only will this unit increase the student's interest, but the initiative will also help our local leaders see this unit on leadership and eloquence as much needed. It is a good start for our student's future of understanding leadership and speaking skills.

At Kayenta Elementary School the daily schedule allots 90 minutes for reading, 60 minutes for alternating subject of science and social studies during the week and 30 minutes for reading intervention. Within these allotted times, the school district calculated that teaching delivery is estimated at 20 minutes. By using "10 - 2" discussion strategy, it can allow time for students and teachers to explore the content to a deeper level. By giving more time it allows the student to share his/her own ideas and develop additional questions to further their knowledge. Teachers become the facilitator of the learning. This method requires a teacher to be well read on the content and the common core state standards that Arizona calls Arizona College and Career Ready Standards.

Objective

There are three main objectives that the students will learn from this unit. Since it will be under the content area of social studies, I would like to teach the history of the event, The Long Walk, important geological sites, and the people involved with the Treaty of 1868. After teaching the three main ideas of the Navajo Long Walk, the curriculum can begin to shape the lesson of eloquence.

As one looks at this unit, a person will be able to use the history and background knowledge of any other ethnic group that a teacher wishes to use. By teaching from a familiar history the person will find the topic is easily parallel to the Navajo History. No matter if a teacher chooses to teach the Navajo history or another ethnic's history, one will be able to teach how eloquence and history go together. I encourage teachers to use this unit for learning about other cultures' eloquence other than Anglo-American leaders.

Rationale

Learning about our history is an enormous concept that we as elementary teachers cannot even begin to explain, let alone the history's influence on our society. Leaders of the past from United States and the Navajo Nation have changed ways and our perceptions of the people with their speeches. As I read books from 1978 to 2000's about the Navajo History and their earliest recordings of Navajo existence, questions arose about how our clans' head men knew what to say in their speeches. Leaders we know as Barboncito and Manuelito chose the right words so Dine could have a better quality of life. I am sure ideas of how the Navajo generations were discussed deeply. What is interesting is the leaders at Fort Sumner were looked at as the chief of all Navajos, but they were merely head leaders of bands of Navajos. These bands of Navajos worked as a team. Their head leaders were true leaders because they accomplished their goals. The goals were to

move back to their home land, negotiated for certain types of assistants to restart their lives, and of course a pathway for Dine people to have quality education, too. To show the people that the new talk about education is okay, Manuelito put his own children in school to model the importance of education. ¹ Manuelito was one of the great leaders and a warrior of the Navajo Nation that spoke for his people. He voiced his concerns to protect the land and people. He even battled against the Mexicans in 1820's and was regarded as one of the most aggressive warriors and was recognized as a leader for the Navajo people. ²

Not only do our students need to learn about the history of people but also how the past leaders incorporated their eloquence from Native song and chants and transferred it back to speech. Clearly, the leaders had the skills of persuasion but how did they choose certain words to help them convey their concerns? As for the Dine Nation, how did the leaders that signed the Treaty of 1868 deliver their message?

For our fourth graders to understand the main idea of Eloquence, a teacher has to know the different elements in a speech. Three elements that drive speeches are emotion, personal traits, and logical reasoning. Every element can be illustrated with the right tone, gestures, and articulation. Teacher and student analyses of speeches are crucial to see the pathos, ethos, and logos. By displaying excellent speeches, students can begin to understand the art of persuading audiences. All these elements of speaking can be displayed on poster paper. Along with poster representation, video clips and pictures of famous orators can be posted. Posting such information, fourth graders can associate all the terms and ideas to see that eloquence is an art.

Students will share and discuss thoughts about current leaders of the United States and Navajo Nation. In my case, students will have a lot of background information about the American Revolution. The unit on American Revolution will be fresh in our student's minds because it will be covered before this unit eloquence. Fourth graders will have a lot to share in groups. Key speakers' actions and words will be reviewed and referred to help students understand United State leaders in comparison to Dine leaders. Famous speeches from both sides will help my unit of eloquence.

Most students will have some information on our leaders of the Dine Nation. Prior knowledge on American leaders American would help students get a good start. Definitely those traits and ideas will be posted in the classroom for reference. Collecting information on famous Navajo leader as elicited by students, will help the teacher collect further more in-depth, supporting information from the school and library and related websites. However, their information on how words were used to reclaim Dine territories may need further teaching through lessons. After a good amount of information is collected and shared, students will begin to see that the use of correct wording in a eloquent way did earn the Dine a pathway to journey home to Dine Tah (the people's land).

It was not surprising to find that documents of our Dine leaders in the 1600's were not in abundant. However, by reading the small amount of available documents, the readings from various sources were informative enough for fourth graders to learn about eloquence. It is intriguing to read scholars writing and notes taken from the 1800's. Recorders had to have great knowledge or excellent interpreters to transcribe the Navajo leader's speeches at the treaty signing. The word choices Navajo leaders were strong to make an impact on Leaders from the United States Government. Eloquence was present in our past leaders. Then I think to myself, every culture has eloquence in their speeches, and the Native American Indians are no different. The notes even showed how Native people were ambitious through certain word choice in order to share their concerns.

Eloquence of a President

As I read *Lincoln at Gettysburg: The Words that Remade America*, I wondered about Lincoln's composure. There was sadness in his word choice and tone because of the number of people killed. The aftermath of the Civil War probably took a toll on him. The author described his actions of being neutral and not blaming a specific group for the death of many soldiers. President Lincoln knew to keep the country moving forward. Many negative things were in people's thoughts but he chose words so the American idea can live. The feeling of overcoming was in the air. There was a way to prosper beyond what was at hand. "Abraham Lincoln transformed the ugly reality into something rich and strong – and he did it with 272 words. The power of words has rarely been given a more compelling demonstration." ³ The author of *Lincoln at Gettysburg: The Words that Remade America* showed the devastation that Lincoln recognized at the battle field. It was at that moment, he had to reckon with this harsh situation. How could he turn the entire event into a positive situation? Yes, the country men have fallen in the name of Freedom and sovereignty. However, Lincoln made the documents of the Declaration of Independence valid for every living person.

Eloquence of a Native American Leader

Interestingly enough, I learned in my readings our Dine leader Barboncito, (one of the ten leaders that represented the Dine Nation at Fort Sumner), New Mexico, had to face the devastating truth just as President Lincoln did. Barboncito knew living on a land that is not for his people was destroying his people. Many Dine died on the march to Fort Sumner. Many more were dying because of the harsh conditions of the land and cold winter. Each leader is confronted with a negative, but as a leader, he showed pride and instilled hope in his people to live for their return to the Dine Tah as Lincoln had put hope in American lives to continue the journey to build a new nation. Barboncito quotes were not as elaborate because of the translation from Navajo Language to English, but the concept of voicing what is right for the Dine people was known and felt.

So why is this unit of importance? Why am I so compelled to teach this unit as a key part of studies in my school? There are two reasons. First, illustrating the leadership of Baroncito and Manuelito and their use of words allows us to exist in our homeland, Dine' Tah. Second, how our native prayers and symbolism correlates to the speeches made at the treaty signing of 1868. As a Dine teacher, I have to teach the Dine history with a motivating and gracious manner. This unit will intrigue students' thinking about the land they are occupying today as we speak. How wonderful it is to be on our land and not a piece of land in Kansas or Oklahoma. ⁴ General William Sherman and the United States had proposed to relocate the Navajos to Kansas or Oklahoma. ⁵ In addition to good informative texts, students will be able to develop their questions and develop plays and skits sharing how the signing of the Treaty of 1868 played out. Bit and parts of information from the book *Reclaiming Dine' History* by Jennifer Nez Denetdale would be exciting to create into skits. This author, Denetdale, is the great, great, great daughter of Chief Manuelito and his wife Jaunita Manuelito. Not only do we get to read her book about the leaders, but other texts by former leaders will help draw out the importance of speech in reclaiming our land.

It is then the students will see our land and history at a different level than they once had. Imagines of students' self-realization and confidence will play out. It is then, that as teachers and Navajo Women we can

display our concerns of our own and living our culture. And, how the Dine' language was important during the signing of the Treaty of 1868, and how it is important to keep our land and identity alive for our future generations.

Background

American History and Native American Indian History texts mention events that have taken place. Timelines help learners place each event in sequence for clarity. So one has to wonder, did Native American leaders have speakers that convinced the United States Government leaders? Of course there were leaders. The famous ones are the ones we see in History books from the past. The portraits were there, but the specific speeches were not printed along side their photos. Why is that? Were speeches transcribed during meetings with the Native American Indians?

Navajo Leadership

When one envisions speakers, one selects an image of that leader in his/her mind. It is common to think they are the ones who speak for all. It is when we search and begin to analyze our immediate speakers and leaders, we begin to realize that our leaders can be one of our family members. We realize that elders, uncles, aunts and even children are speakers too. Children, also have important ideas to display. In our seminar, we learned that a middle school student can display his/her concerns about schools and be heard with deep understanding to which we as adults have to listen. A child can so eloquently design their wishes and begin to change ways of thinking as you adapt to their request. As you read further, you will see how Loyd Lee explains Navajo's view of leaders and the role of leaders.

Background on Navajo Leadership

How did the speeches and voice change the Diné Nation back in 1868. The year 1868 is important to the Diné Nation. My job will be to show how the history of the Dine at Fort Sumner at Fort Sumner had deep influence on Barboncito's choice of words in Washington D.C. Our young fourth graders can accomplish similar type of eloquence project towards the end of the unit. Studying the four sacred mountains or studying the words that Barboncito spoke can help them understand eloquence. The Navajo four sacred mountains are important to the Dine for its mythological stories that are told orally during the winter months. According to our Navajo cultural and spiritual beliefs, each sacred mountain symbolizes how we think, plan, initiate the plan, and reflect on our outcome. Teachings of each mountain's representation help the Dine people to live in harmony with nature and their Creator. It is believed in the Dine culture that the symbolism of each mountain is our map of existing and shows our pathway to thinking. The east mountain represents thinking and thoughts, south mountain represents planning, west represents application of thought and plans, and north represents evaluation of one's results.

One of the prerequisites in teaching who and what a leader means to the Dine Nation, a teacher has to teach the basic Dine Culture and beliefs. There is a belief in the Diné culture that leaders are born not self-appointed. ⁶ We are told that certain persons are born to be leaders. An individual of such honor is cared for and tends to thrive in a sound cultural upbringing. A future leader has to learn and live the strict cultural lesson of being obedient. A future leader has to learn how situations will become lessons. The lesson is then

used to lead. It's like a calling to become a leader. For example, at gathering elders will be observant and discuss which young boy has traits to become a leader. There has to be special coaching and discipline for such a child. The individual has to be nurtured and taught unique leadership skills. This selected individual begins to understand the Diné language in depth. Not only do they recognize words for what they mean but also be able to use it in an eloquent way to entice thinkers to format their own thoughts. Spiritually, the person is blessed by a medicine man. As to what and how such a leader is blessed is only known to the people involved.

Other qualities or behavior of leaders that Loyld Lee shared was recognition of being a leader did not mean you were treated like a king. As a leader you are the peacemaker. Not only did you have skills to lead but another requirement that was a must was being knowledgeable about ceremonies. Lee states that a leader that leads with peace knew of the Hozhooji (Blessing Way). Leaders had charisma, and outstanding oratorical skills. Like it was mentioned before leadership position were held for life. This is why when you see the name of two past leaders of the Dine Nation, Manuelito and Barboncito, Dine people regard them as true leaders. They kept the peace and led the people back from Fort Sumner, New Mexico.

As Lloyd L. Lee said in his article we the Dine Nation have to become active in teaching our children who we are and how the past leaders made way for a good life. Navajos today have to make a decision to produce Navajo speakers, not just writers and readers. We, the Dine, need to speak our language and not intertwine the English language while we are speaking. Our Dine conversation has to be entirely Dine language and must include our young Dine. ⁷ This prerequisite is important to instill in our future leaders. Teaching leadership in this unit will definitely give our fourth graders a good start in understanding the traits of leaders.

In our discussion seminar, we looked at speakers and speeches that were made by famous leaders and common people. Each and every individual had a purpose in their messages. The messages were to persuade audience of what needed to be viewed with deep sincerity. In comparison to my first example of family members, an elder can make their thoughts known through certain style or rhetoric of their own type. So how is rhetoric learned within small families?

Rhetoric at Native Gatherings

Just like our modern society, Native American Indian had their own gatherings: ceremonies, baby's first laugh party, puberty ceremonies, and offering at sacred sites. For many generations, the Native's culture and religion had symbolisms and analogies to be relied on to teach the young. Such gatherings gave speakers some practice and positive feedback from elders. Today we practice speaking in our classroom too. For example our Navajo students are required to know what the four sacred mountains' representation. Each Mountain has a certain distinction. The color, the special stone it is adorned with, the special animal that represents it, themental trait it represents, spiritual representation, and how it is a part of a person's four part life cycle. So how does this relate to rhetoric?

As in the past, children are prompted to know the basic information of each sacred mountain. So children and adults are to know the mountain's name and where the mountain is located. Reciting and memorizing the mountain's representation develops awareness of how it should be said with emotion, honor, and sincerity. By owning the words true meaning, other ideas begin to develop. Ideas change within, but the pattern and structure does not. When you listen closely to Native American Indian speakers, the structure allows words to become noticeable. Children listen to this from childhood all way through old age. They have the structure and pattern. Now they just need the ideas to complete their speeches and even poems.

Knowing the basic information of the four sacred mountains helps our children organize their thoughts and planning. Children learn in their culture class that the mountain in the west is near San Francisco Peaks (Dook'o'oslííd). This mountain is located next to the city of Flagstaff, Arizona. This mountain is positioned to the west of the Navajo Reservation. The sacred stone that is associated with San Francisco Peaks is abalone. ⁸ The Holy People that represent the west are the Yellow Evening Boy and Girl, Yellow Corn Boy and Yellow Corn Girl. Other objects that represent that mountain are the Yellow Birds, mixture of water and plants. The last representation of the west mountain is the Yellow Wing. This Yellow Wing was made to give life to this particular mountain. ⁹ Some Navajo children practice and memorize the symbolism of the west mountain. Some children learn the information by reciting it in chants or activities relating to cultural events. Practicing and repeating the same words helps Navajos, guides them and protects them on long journeys. Navajo believe that by singing the representation of the mountain, you have permission to pass the sacred mountains safely. ¹⁰ By learning the song, their voice adjusts to the high tone and low tone of each word. By doing so children begin to create their own style of how to read and memorize the meaning of the four sacred mountains. After reading the article *The Indian censures the White Man: "Indian Eloquence" and American Reading Audience in the Early Republic*, the ideas of learning rhythm and tone and delivering speeches with eloquence made sense.

Using this basic cultural information, anyone in our Dine Nation can create Rhetoric at gatherings.

Cultural Knowledge of oratory element

In the Navajo culture such details are recited and chanted to learn and remember. They are not only taught to children and adults but, also as a guide to help us think, plan, analyze and our thoughts to make a speech. The entire process displays the ethos and logos of how Navajo culture views their basic symbolism of the four sacred mountains.

Is this how the Native American Indian became very eloquent with their speeches in the 1800's? Omohundro Institute of Early American History and Culture published Carolyn Eastman paper and it explains why Logan's, a Mingo Indian, speeches made Americans listened to him. This Native American Indian had lost his family and expressed his thoughts about how he helped the whites in the beginning but as time went on the white man did not help him. Instead, the white men began to move him off his land. He made honest observations of his thinking and put them into words. Americans listened because of their empathy for him: he lost his family and the U.S. moved the Natives out of their own lands. The rhetoric that was taken out of the Native American speeches repeated the same theme, but the effect of it was strong. "The pedagogical uses of Indian oratory reveal its cultural power with particular clarity, since practices of elocution taught children to internalize and harness a speech's emotions to deliver it with utmost persuasive power." ¹¹ Imagine observers listening to school age children reciting speeches of Native Indians and their true feelings on unjust events. The message of being short changed. Eastman shared in her article that most speeches express how the white man lied about being friends. In time of need, they as Indians helped and welcomed the white man onto their land and into their house to survive. In return Logan's speech reiterated the white man is slowly taking the land, and how can the white man say the same message that they are feeling the same kindness towards his people and the friendship is still viewed as fair and in good standing.

Native American Eloquence

The emotion and honesty of the speeches show the eloquence of the Native American Indian. The article summarized that white people used the speeches to show British and Native American Indians that they are

ashamed to behave in such a way, and using their speeches was a way to forgive them. "By prompting their readers to feel a sense of collective responsibility, magazine and schoolbook editors also found in this story the possibility of redemption, a capacity for self-criticism that might further distinguish the American character from others." ¹² Eastman goes on to say that by 1810, there was a need for great orators. Therefore, the speeches printed in schoolbooks were great. It is amazing to learn that young children in America have learned eloquence through young Native American Indian.

In addition to how eloquence was present in our Native culture, this unit will tie another concept that goes hand and hand with eloquence: Navajo leadership and the past Navajo Leaders that used eloquence to get the land back.

Navajo Leadership and classroom use

In the unit, the teacher will make the students wonder how the ten leaders knew that they were of that caliber and to lead the Diné people back to their home land. I feel, by probing such questions, my students can begin to understand the literature they will be reading. How wonderful it would be to have discussion sessions with ten to eleven year old students of how a leader from 1800's to 1900's thought and planned for the future. The future they planned a hundred years after the signing of 1868 treaty and to the future into 2000's. Loyd L. Lee wrote an article called *The Future of Navajo Nationalism* of *Wicazo Sa Review* inspring of 2007. In his article, he stated that to be self-sufficient and self-govern, the Dine Nation have to review how we run our government and compare it to our past government. He touched upon some good points about leaders and speeches. "In the role of Naataanii, leaders modeled proper behavior, maintained moral injunction, and enforced economic laws in the families. They did not function as dictator. Prosperity of the community was the goal for all leaders." ¹³

Why is this important to know? Leadership is important but before understanding leadership, the teacher will show that knowing self is important before being a leader. As I read and thought about Iverson's findings about "peace policy" after the treaty of 1868 was signed, the Dine has prospered way beyond what was planned for us. In the "peace policy" the responsibility of educating the Dine children were redirected to the churches. ¹⁴ Change has come again. Denetdale indicated in her book, Manuelito recognized the power of the Anglos. The Navajos' weapons are bows and arrows. And he continued by saying,

"How can we, at a future time, how can we increase our knowledge? Is there a time when our knowledge can be as high as the Anglos? The best thing to do was to get an education. That's why Manuelito said use the stepladder. Manuelito referred to the step as a level of how the Anglo's thinking is higher level."

He made a gesture with his hand that Navajo are lower and in the future the Navajos will be at the same level. ¹⁵ Imagine reading text that is of higher level other than fourth grade will train them to engage in deep meaningful discussion. In turn, they will demonstrate their understanding to through presentation at school or community level. Displaying their knowledge will increase their confidence. By teaching the learner as a whole, he will see the world as a whole not a piece.

Strategies

In this unit, the following strategies will be used to approach this unique topic. Students will make connections using KWL charts, "10-2" discussion, and jig saw reading, to organize text and lectures of Dine history, Dine leaders, and identifying eloquence. There will be a good amount of reading material that will be divided up among groups to read and review. Once we have covered the history of the Dine, activity one will be activated. Not only will the students read informational text but some short stories that relate to Long Walk event called Navajo Long Walk by Nancy M. Armstrong will be read.

Another strategy that will play a key part in our unit is a picture input chart. This strategy will help students visualize the demographic and geological representation of the people and places we're studying. The main map will be placed towards the front of the classroom wall as our visual aid. This visual aide will slowly transition to a resource aid. Around the map certain names and ideas will be posted: Barboncito, Manuelito, pictures of the Long Walk, speeches written by leaders, key words like pathos, etho, logos, oratory, rhetoric, and Treaty of 1868 will be arranged.

When I am teaching this unit, I will be asking the students how eloquence speeches of our early leaders like Barboncito and Manuelito made their speech positive. One of the main references that I will be using is the book by Jennifer Nez Denetdale, *Reclaiming Dine' History*. Denetdale have collection of interview of Manuelito's account during and after the The Long Walk to Fort Sumner. Denetdale explained,

"The Dine' had long recognized Barboncito's abilities to speak eloquently and persuasively. They had been wise to select him to address the U.S. military rullers. On June 1, 1868, Manuelito and other Navajo leaders signed the last treaty between their tribe and the Americans. Among its provisions were stipulations about the land base size, American education for children, instruction in Christianity, and annuities for ten years.....Seventeen days later, more than eight thousand began the journey home..."¹⁶

Once I sharing and role play the gestures and expression of Dine leaders, I can use another strategy that will help teach the meaning of patho. The interpretation and representing information in a visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) matter. In addition, students will explain how the information contributes to an understanding of the text in which it appears.

Activities

Activity 1

Student and teacher discussion on Dine history and Dine Leaders.

This first activity will set the stage for the first week's discussion and feedback. Student feedback will be displayed on a poster next to the Dine Nation map. During this time a development map will help students get a visual idea of Dine Nation's property. This illustration will be drawn by the teacher at the beginning of the

lesson. While I am giving a quick overview of the Dine land, I will be tracing the boundaries of the four states, New Mexico, Colorado, Utah and Arizona. Next is to trace the Dine Nation that was located in the New Mexico area. I will pause for any input from the students. All input can be posted on another chart titled What I know about

The second part of this activity is to capture the student thoughts on Past Dine Leaders. At this time I would post a picture or a sketch of Manuelito and Barboncito. Again will ask them to turn to their partners and discuss what they know about the leaders. After a three minute discussion, each team will share out loud. As the students are talking my job as a teacher will be record their thoughts on the "Feedback Poster"

Activity 2 History

Using Timeline from certain websites, teams of students will create their time beginning from 1800's to present. Teacher will give four different website for students to research. By assigning different website, students begin to understand that resources can differ and as a class we have to decide which part of the timeline can be debated. After debating the most accurate according to the teacher's primary resource (Navajo Nation Museum history line) students will fill in their timeline accordingly.

Once the timeline has been developed, students will concentrate on the event that relates to the Treaty of 1868. In addition, they will retrieve some information on Barboncito and Manuelito. Again, students will work in pairs to get short bibliography of the two leaders. Teacher will use the website that relate to the Long Walk to find information on Barboncito and Manuelito.

Once the bibliographies have been collected, teacher will present portion of Barboncito's speech and portion of Manuelito's speech. Prints of these speeches are in a 6 volume of books call *Through White Mens Eyes: A Contribution to Navajo History* by J. Lee Correll. Of course, these volumes of book are limited edition. It is not common to only see one volume at a time.

Activity 3- What makes a great speech?

During this activity, teachers will introduce terms that relate to speeches. Words such as oratory, rhetoric, ethos, pathos, logos, volume, pace, articulation, eye contact, pausing and breathing, facial expression, and gestures will be covered.

Students will take this time to listen to Native American Indian Orators. Technology might be the best teaching tool at this time. Teacher will show at least two speakers and get immediate feedback. Like the first activity, teacher will have a chart with terms like ethos, pathos, logos, and other terms on the poster. As students are giving feedback, teacher will ask which category the feedback will go under.

A follow up activity would be needed to fully explain the different attributes of speech. This activity may have to take two session to help students understand the elements of speeches.

Activity 4 Creating a speech to persuade a family member or educators

The final activity will require students to create a speech that will persuade. In this speech students will have to at least have ethos and pathos, or ethos and logos, present in their speech. Previous activities and posters will be used as resource to help their process. As a teacher I will work with students by reading their speech. After reading, each student will give their opinion of which part of the speech needs extra attention.

Appendix A- State Standards

Reading Literature Standards

4.RL.7 Make connections between the text of a story or drama and a visual or oral presentation of the text, identifying where each version reflects specific descriptions and directions in the text.

Reading Informational Text Standards

- 4.RI.3 Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text.
- 4.RI.4 Determine the meaning of general academic and domain-specific words or phrases in a text relevant to a grade 4 topic or subject area.
- 4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

Speaking and Listening Standards

- 4.SL.1 Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly.
- 4.SL.1a Come to discussions prepared having read or studied required material; explicitly draw on that preparation and other information known about the topic to explore ideas under discussion.
- 4.SL.1b Follow agreed-upon rules for discussions and carry out assigned roles.
- 4.SL.1c Pose and respond to specific questions to clarify or follow up on information, and make comments that contribute to the discussion and link to the remarks of others.
- 4.SL.1d Review the key ideas expressed and explain their own ideas and understanding in light of the discussion.

Notes

1. Internet site
2. Denetdale, Jennifer Nez, page 52
3. Garry Wills. *Lincoln at Gettysburg: The Words That Remade America* (New York, NY: Simon & Schuster Paperbacks, 1992).
4. J. Lee Correll. *Looking through White Man's Eyes* (Window Rock, Az: The Navajo Times Publishing Company, 1976).
5. J. Lee Correll.

6. Lloyd L. Lee. "The future of Navajo Nationalism." Project Muse. http://muse.jhu.edu/journals/wic/summary/v022/22.1lee_102.html (accessed July 11, 2014).
7. Lee page 66
8. Foundation of Navajo culture, Wilson Aronith Jr. 1991
9. Foundation of Navajo Culture, Wilson Aronith J. 1991
10. Foundation of Navajo Culture, Wilson Aronith J. 1991
11. Carol Eastman. "The Indian Censures the White man: 'Indian Eloquence' and American Reading Audiences in the Early Republic." Omohundro Institute of Early American History and Culture. <http://www.jstor.org/stable/25096813>
12. Carol Eastman
13. Lloyd L. Lee. "The future of Navajo Nationalism." Project Muse. http://muse.jhu.edu/journals/wic/summary/v022/22.1lee_102.html (accessed July 11, 2014).
14. Peter Iverson. *Dine: A History of the Navajos* (Albuquerque, NM: Univeristy of New Mexico Press, 2002). page 81
15. Dinetdale, Jennifer. Pg. 151.
16. Dinetdale, Jennifer. Pg 75 and 76

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