

Understanding By Design Unit Template

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| Title of Unit | Yup'ik Orthodoxy | Grade Level | 10 th or 11 th Grade |
| Subject | Social Studies | Time Frame | 1 Period (60 minutes) |
| Developed By | Edward Hunter | | |
| Unit Synopsis | This lesson introduces the history of Russian missionary activity in the Yukon-Kuskokwim Delta through the initial medium of an extensive discussion of the unique, local character of Yup'ik Orthodoxy in the present. It also introduces the critical distinction that religions can be very different across cultures and regions while still being expressions of the same fundamental belief system. | | |

Stage 1 - Identify Desired Results

Learning Outcomes

What relevant goals will this unit address?

(must come from curriculum; include the designations e.g. IN2.1)

This unit addresses itself primarily to state standard AH. ICGP 2, which states that students should understand how the arrival of the Russians and the Russian Orthodox Church in Alaska impacted Alaskan history and culture. It also addresses the state's Cultural Standards for Curriculum, particularly elements A, C, and E, because it will begin with the local knowledge base of the students, help them to understand their local community and culture better, and help them to move out from there to the critical insight that members of any world religion can be quite distinct and diverse when understood in terms of different cultural or community groups. It also provides a local, contextual logic for the relevance of understanding the activities of the early Russian missionaries in the region, the Russian American Company trading posts, and the activities of Russian agents in the Aleutians and throughout Alaska.

Enduring Understandings

What understandings about the big ideas are desired? (what you want students to understand & be able to use several years from now)

What misunderstandings are predictable?

Students will understand that...

The Orthodox Church in Yup'ik lands is highly unique and characterized by forms of worship, modes of dress, rites, customs, and even beliefs that are somewhat different from those of other Orthodox Christians.

Religious groups are not utterly monolithic; there is always local variance.

The Yup'ik practice of Orthodoxy has been deeply influenced by indigenous thought patterns and systems of belief, especially the critical cultural categories of thankfulness, reverence, and respect.

Essential Questions

What provocative questions will foster inquiry into the content? (open-ended questions that stimulate thought and inquiry linked to the content of the enduring understanding)

Content specific....

Do religious individuals, families, and communities belonging to particular group all share exactly the same rituals, beliefs, and values?

In what ways might they differ?

How is religion related to culture?

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| <p>Related misconceptions... <i>That every religious group is completely the same everywhere it is found.</i></p> <p><i>That religions that migrate between cultures do not take on characteristics of each culture.</i></p> <p><i>That Yup'ik Orthodoxy is merely something foreign that came in from outside, rather than being a dynamic synthesis of local and foreign elements.</i></p> | <p>FNMI, multicultural, cross-curricular... <i>Do Yup'ik people practice Orthodoxy the exact same way as people in Russia? In Greece? Downstates? In the Aleutians? In Kenya?</i></p> <p><i>Do Orthodox people have exactly the same practices all over the world?</i></p> <p><i>What can we discover that might be different?</i></p> |
| <p>Knowledge: What knowledge will student acquire as a result of this unit? This content knowledge may come from the indicators, or might also address pre-requisite knowledge that students will need for this unit.</p> | <p>Skills What skills will students acquire as a result of this unit? List the skills and/or behaviors that students will be able to exhibit as a result of their work in this unit. These will come from the indicators.</p> |
| <p>Students will know... <i>As a result of this unit, students will gather a basic understanding of some of the ways that Yup'ik Orthodoxy differs from other cultural expressions of Orthodox Christianity including:</i></p> <ul style="list-style-type: none"> <i>its virtually unique basic service;</i> <i>being mostly lay led – the special role of lay elders called "readers;"</i> <i>unique greetings;</i> <i>unique beliefs about animals, hunting, and divine providence;</i> <i>unique ways of dressing in church for both men and women;</i> <i>unique ways of celebrating major Church holidays (Christmas, Palm Sunday);</i> <i>unique customs related to worship posture;</i> <i>a culture of basically one religion per village etc.</i> <p><i>They will also understand:</i></p> <ul style="list-style-type: none"> <i>the role of traders and laity in the spread of Orthodoxy in the region;</i> <i>the roles of Fr. Yakov Netsvetov and Bishop Innocent Veniaminov in the same;</i> <i>the ethnic backgrounds of the missionaries and traders;</i> <i>Netsvetov's educational network and the first written Yup'ik;</i> <i>the theory that the spread of Orthodoxy was the cause of the end of inter-Yup'ik warfare and the (complimentary? opposing?) theory that disease caused led to the end of inter-Yup'ik warfare.</i> | <p>Students will be able to... <i>Differentiate certain ways in which local Orthodoxy may differ from other cultural incarnations of Orthodoxy.</i></p> <p><i>Begin to assess whether or not they think these differences are significant or insignificant.</i></p> <p><i>Understand that religious groups (and other large social groups) differ across regions and cultures.</i></p> <p><i>Apply this understanding to how they interpret other local groups (e.g. Moravians, Roman Catholics).</i></p> <p><i>Apply this understanding in a basic way to national political discourses on religious groups (e.g. Sunni Islam).</i></p> <p><i>Better understand the religious background and history of their local community.</i></p> |

Stage 2 – Assessment Evidence

Performance Task

Through what authentic performance task will students demonstrate the desired understandings, knowledge, and skills? (describes the learning activity in "story" form. Typically, the P.T. describes a scenario or situation that requires students to apply knowledge and skills to demonstrate their understanding in a real life situation. Describe your performance task scenario below)

By what criteria will performances of understanding be judged?

| GRASPS Elements of the Performance Task | |
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| G – Goal <i>What should students accomplish by completing this task?</i> | Using embedded videos, pictures, and music from an iBook presentation on this lesson, students will have access to various expressions of Orthodoxy in different cultural settings. They will then be divided into small groups (2-3 students per group) and asked to identify ways that various elements from the materials differ from what they may have experienced locally. Any observation is fair game. They will then be asked to surmise why these differences might exist. What might the differences say about the culture surrounding Orthodoxy in that other context? After 15-20 minutes of this, the class will be called back together to compare observations and try to build whole-class conclusions. |
| R – Role <i>What role (perspective) will your students be taking?</i> | |
| A – Audience <i>Who is the relevant audience?</i> | |
| S – Situation <i>The context or challenge provided to the student.</i> | |
| P – Product, Performance <i>What product/performance will the student create?</i> | |
| S – Standards & Criteria for Success <i>Create the rubric for the Performance Task</i> | Attach rubric to Unit Plan |
| Other Evidence Through what other evidence (work samples, observations, quizzes, tests, journals or other means) will students demonstrate achievement of the desired results? Formative and summative assessments used throughout the unit to arrive at the outcomes. | Student Self-Assessment How will students reflect upon or self-assess their learning? |
| This lesson could be used to generate some fairly open-ended short-answer questions on part of a larger quiz, such as “list 5 ways Yup’ik Orthodoxy differs from some (or all) other expressions of global Orthodoxy.” Answers like “greetings” or “where men stand in church” would be good enough for full credit. It could also be used to generate quiz or test questions about Fr. Yakov, lay missions, etc. | Students will write blog posts on a class Wordpress website reflecting on the class and what they learned. Grading for this will be on a “did they complete a post,” credit/no credit basis, not really on content, although completely vacuous or unrelated posts should receive no credit. |

Stage 3 – Learning Plan

What teaching and learning experiences will you use to:

- achieve the desired results identified in Stage 1?
- equip students to complete the assessment tasks identified in Stage 2?

Where are your students headed? Where have they been? How will you make sure the students know where they are going? What experiences do the learners bring to the unit? How have the interests of the learners been ascertained? Have the learners been part of the pre-planning in any way? What individual needs do you anticipate will need to be addressed? Learning environment: Where can this learning best occur? How can the physical environment be arranged to enhance learning?

In the particular school environment for which this lesson has been designed, every student will likely be formally an Orthodox Christian. Regardless of each student’s particular level of church involvement, they all have a great deal of relevant background knowledge about Yup’ik Orthodoxy. (For example, every house in the village participates in Slaaviq, the unique, multi-day, Yup’ik Christmas celebration.) Church attendance among teenagers is fairly high in the village, particularly among the boys, and attendance at the Orthodox 12 Great Feasts is almost mandatory, so there is a great deal of seen and experienced cultural knowledge that contributes to the lesson. Also, cultural assumptions about things like the correlation between respecting a priest and hunting well are just about universal.

How will you engage students at the beginning of the unit? (motivational set)

I think I'll start by asking a question about whether the class thinks that their "Russian Orthodoxy" is practiced the exact same way as it is in Russia. If they say "no," collectively, then we'll move on. If they say "yes," or are unsure, we'll watch a couple Youtube videos (embedded in the iBook) that contain elements that they should recognize quickly as a little different. This should lead to the discussion period, which will lead to the summation of findings. I will conclude the class by referencing the history of Russian Orthodox missionization in the region to explain some of the differences we have uncovered.

What events will help students experience and explore the enduring understandings and essential questions in the unit? How will you equip them with needed skills and knowledge?

| # | Lesson Title | Lesson Activities | Materials | Resources |
|---|------------------|--|---------------------|-----------|
| 1 | Yup'ik Orthodoxy | Opening question (and video?), group discussions of iBook materials, general discussion of findings, summative lecture and conclusions. Homework: blog post reflecting on class in some way. | iBook from ALST 600 | |

From: Wiggins, Grant and J. McTighe. (1998). *Understanding by Design*, Association for Supervision and Curriculum Development, ISBN # 0-87120-313-8 (pbk)