

Seminar Title: The Politics of Morality

Curriculum Unit Title: Learning and Acquiring Positive Characteristics based on Diné Values
and Beliefs to build Resilience

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Synopsis

In today's society, education setting is more than reading, writing, and mathematics. It has become a place where educators have to teach more than just academics. Students come with many barriers from their home life and make it difficult to learn effectively in a school setting. Educators now seek additional help or support to ensure students to be better learners and build resilience to empower themselves to become better citizens. Children on the Diné Nation as young as elementary ages are effected by dysfunctional environment at home. This unit will build their self-esteem while maintaining their culture within the Diné Nation. Furthermore, the activities will tie in with the Arizona State Standards. This unit will build the student's esteem in a positive manner and to make better decision as they progress through their school years.

Introduction

“Look at me- I am poor and naked, but I am the chief of the nation. We do not want riches, but we do want to train our children right, riches would do us no good. We will not take them with us to the other world. We do not want riches. We want peace and love.” – Red Cloud (Sioux Indian).

Chief Red Cloud said it best when he was quoted on his view of living in a world of peace and love. As mentioned in the quote, he referred to himself as a leader and stressed that he wanted his people's children to be taught the right way and live the right way, which of course is to live in peace and harmony. As a leader, I understood what he meant by that he is poor and naked. This I interpret as that anyone can be a leader. What one wears does not matter. What one looks like does not matter. What matters is that one is a leader that can teach another to be strong and pass down the proper teaching and be able to give the gift of confidence and courage to strive. Many former and current leaders, as well as some Diné people believe that the children today are not taught the right morals. They feel that children are not equipped with proper needs to survive in the main stream society. They continue to say that children now-a-days do not know what is the right and wrong behavior, especially when it comes to decision making.

Native American leaders around the country, not only from the Diné Nation, are aware of this problem. Because of these immoral values, the reservations across the United States are dealing with many different problems or issues. Such problems that not only exist on the Diné Nation are; suicide, addiction to gambling, alcohol use, drug abuse, pornography, and students failing academically. This is a far out cry from what the past Native American leaders would expect to see for their people. Although, Navajo people endured invasion of the western civilization by removal from home, such as the long walk, the people did not want to give up their heritage as well as their language. They believed that the importance of knowing who one is and where one comes from is an important value. This is a reason that self-identity plays a big part in the Diné Culture. The importance of knowing the value of self-identity was one of the first things that were used to attack the Diné people by changing their way of life.

As most leaders would agree, the ideal way of living in what we call life, would be in a safe, positive environment, where people would get along, live in harmony and pursue happiness, which in the Diné culture is referred to as “*Hozhó*”. If the Diné people would learn and obtain

knowledge of *Hozhó*, there would be less problems existing among the people. Of course, they would feel content with life. Lorenzo Max, a traditionalist with Northern Arizona University, believes this is what all Diné children would need exposure to so they can journey through life in a profound and meaningful way. He describes this *Hozhó* way and process through the metaphor of a Navajo basket (June, 2018). Other interpretations of Navajo basket have been found in the oral literature, but all agree on the path of beauty and *Hozhó*. There are also interpretations that focus on struggles and dark times, but, in the end, beauty will always be restored.

Another well-known Navajo traditionalist and an instructor at Diné College, Dr. Wilson Aronilth Jr, agrees there are social issues to be addressed and thus, the need to implement *Hozhó* on the Diné Nation (1985). Dr. Aronilth teaches of the Diné Philosophy of Education. He was brought up by his grandparents and believes in the Diné Philosophy of Education, which is also referred to Philosophy of Learning. Unfortunately, in the world we live in today, there are many existences of problems that affect the peoples' behavior in the society all over the world. Furthermore, the Diné Nation's cultural values and beliefs have changed or shifted in a different direction than those of their ancestors. The culture shifted more towards the western civilization. What caused this shift in the cultural value and belief system? Of course, many Diné and other Native Americans know one of the main reasons for this shift is the influence of western civilization and assimilation movement.

The United States government, along with the Western Civilization Colony and the Missionaries began to promote assimilation in hopes to liberate Native Americans. Jon Reyhner and Jeanne Eder (2004), describe in their text about the aim of the U.S. government to assimilate the Diné, as well as other Native Americans, in hopes they will vanish because of they were believed to be uncivilized. Basically it was due to greed, the settlers desired to riches in the form of mines and land. This, the government felt was a solution but they realized that they could not defeat and do away with the Native Americans after putting them through rigorous and deadly camps, which is also known as "The Indian Holocaust" (Thornton, 1990). Through assimilation policy, the government forced schooling on Native Americans to make them devalue and or strip them of their own culture and beliefs. This is part of the attack with self-identity. It was almost as if it was a mind game. By sending the Native Americans to schools and have them anglicize would make them civilized. This meant that they would change their way of life, disappear them from their own culture and beliefs that they would become nothing. Although the movement has been carried out, it was unsuccessful, or was it?

Long after the effects of assimilation and has been lifted by the United States government, the home life of Diné people today has changed than the way the grandparents lived at young age. Diné people were left with all kinds of problem that today's youth and people exhibit. These problems relate to health, mental and social issues. Research conducted through Social Service, Indian Health Service, Navajo Police Force, and Public and BIA schools concludes that there are problems among the Diné people. One of the main issues linked to these problems is self identity. The aftermath of the assimilation made the younger generation less confident and lost and dependent. I believe that even today, assimilation of the western civilization still exists in a subtle way within the Diné Culture without the effort of the United States government. Now, the assimilation of the Diné has taken off on its own driven by the people themselves. How can that be?

With modern technology growing and the influences of media, and mainstream society, the Diné people have been once again impacted by change. This creates many social issues that affect the way of life. There are different responsibilities, values and beliefs for the Diné people prior to the new impact. One way that it has changed is the characteristics and morality of the Diné people. In each home today, the values and beliefs are viewed and reevaluated. The living standards and their moral standard are set different with more modern technology such as television, cells phones, video games, internet, and they types of music. It is widely acknowledged that some of the cultural changes taking place in the larger American society have meant a shift in social control of, especially the Diné youth. The cultural shifts often mean a re-examination of their status and identity as core principles, the very perceptions that drive their socialization as law abiding and self-respecting citizens. How individuals define themselves and place in society is very much a function of their belief systems, and is also the essence of their fundamental values (Tatalovich and Daynes, 1998).

With this in mind, the curriculum that I plan to develop is based on the development of character's traits of the children that I will be working with. Many students bring negativity to school and that is not a proper behavior. My unit will focus on the attitude to overcome and to build motivation in order to survive in bad condition to make a better outcome of one's lives. Diné philosophy of education and the six traits is one way to develop positive young children in schools. Furthermore, students will see themselves as leaders and professional and behave and live up to those standards. As leaders, they will possess knowledge and resilience and be proactive.

History

The lyrics "Go climb the Ladder and get an education" is one of the famous Native American song and a motto. This song "Go My Song," written by Carnes Burson and Arlene Nofchissey addresses the survival of the modern western civilization. The message within the song encourages Native American children to become educated and to bring the knowledge back to their homeland and to work with their own people to make the reservation a better society to live in. As mentioned, the values and belief changed for many Native American people. On the Diné Nation, there has been that affects and differences depending on the individual's home. Schools and majority of the family still believe that education is the key to success. Unfortunately, there are barriers that have been placed in the minds of young children by the problems growing among the Diné people within their home life. Some are the problems are addiction with gambling, alcoholism, depression, suicides, incest are some to name a few that family live with. These problems are some of the factors that lead to low self-esteem, suicidal thoughts, depression, addiction to alcohol, and of course school failure. Most importantly, schools are not equipped to quickly detect or diagnose the problem as students enter school. Furthermore, schools are unaware of the problems that may exist at home. Students come to school ready to learn, but many are challenged and faced with the problems that existed which affect their ability to succeed in school.

Schools are now faced with the question: how do we succeed at the school mission that *all* students will become independent learners and be successful citizen in any society? In my

experience as a teacher at Tsaile Public School, students display negative perception of themselves and express negative emotions through their behavior at school. This is due to the problems at home. These problems were mentioned earlier about how Diné people have been affected. So therefore, most children's home life setting is dysfunctional due to the fact of the parent's past experiences and problems brought on to the reservation. Students developed attitudes that are negative and bring it to school. They show no motivation for learning so therefore they fail academically. This statistic is seen through school assessment data, as well as anecdotal records on the students. Many students are falling through the cracks and not getting the help they really need to be successful. Another issue is that also develop dependency on government support and gambling funds. The good thing about the Diné Nation is that it does not provide funds to the people individually like other tribes. The funds from gambling industry are used for other needs for the Diné Nation. Unfortunately, other tribes that use gambling money to assist their people are faced with many problems. Problems as mentioned before. Most younger generation see this as a life time support so they do not have the drive to continue their education.

Native Americans have endured hardship by assimilation, which impact their behavior. So this effected the younger generation. The teachings and values of Diné (Navajo) have changed. It was once believed that the "Hozhó" was a of way life. The children were cultivated in what was considered moral values base on intentions and feelings about life and themselves. Parents modeled good character in front of their children by demonstrating and learning survival skills. The skills that were learned condition them to be helpful, considerate, passionate, and caring as well as do for others and for oneself. Back in the old days, if a child refused to listen or follow orders, there were consequences and punishment to correct that behavior. It was a teaching then. Today it would be considered abuse, from the child protection service. It seems that now days, Child Protective Service does more harm than actually help. Furthermore, the law protects young adults from working labor in the workforce. This enables young adults to be productive at home because they are not learning the proper skills. A way of life was learned through the Navajo philosophy. This philosophy is based on the four cardinal directions with "Hozhó" with the end in mind. Hozhó is a philosophy and belief system of the Diné people; it was comprised of principles that guide one's thoughts, actions, behaviors, and speech. "The teachings of Hozhó are imbedded in the Hózhóójí Naniitiin (Diné traditional teachings) given to the Diné by the holy female deity Yoołgaii Asdzáá (White Shell Woman) and the Diné holy people (sacred spiritual Navajo deities). Hózhó philosophy emphasizes that humans have the ability to be self-empowered through responsible thought, speech, and behavior. Likewise, Hózhó acknowledges that humans can self-destruct by thinking, speaking, and behaving irresponsibly. As such, the Hózhó philosophy offers key elements of the moral and behavioral conduct necessary for a long healthy life, placing an emphasis on the importance of maintaining relationships by "developing pride of one's body, mind, soul, and spirit and honoring all life."

Furthermore, the importance living out a balanced day was based on the philosophy. Sa'ah Naaghai bikaá' bikeh Hozhó, was a motive or a standard to live by. This meant that through long life, one will live through it with happiness. This was placed by one of the holy people to ensure discipline, endurance, and responsibility to build resilience. I believe that this is one of the beliefs that I have that I was able to learn and live by. I believe it gave me strength to believe in myself and gave me the courage and confidence to strive. One of the colleges, Diné College, is

one school that practices this philosophy. Students that attend this college are encouraged and supported through this philosophy, “Sa’ah Naaghai Doo Bikeh Hozhó.” The following explains the four cardinal directions and its meaning. In addition, I gave examples as to what the students can do for each of these philosophy phases.

Sa’ah Naaghai Doo Bikeh Hozhó (Long life and happiness)

Easterly direction she placed the principles by which the people will live: Nitsáhákees (Thinking) - for students, this would be early dawn. Students will plan out their day as they think about what they would like to accomplish within themselves and their surroundings. This is a time also to think about goal setting for how well their day will be productive. This should also be in a positive mind set. It is also a time where students can think in a positive way to speak for themselves with a class motto, such as “I can be a strong person by doing right, or I am smart and I have the ability to do better each day to reach my goals.”

Southerly direction she placed the principles of making a living: Nahat’á (Planning), in this phase, is when the students are setting and writing their goals as they check off the things they have accomplished throughout the day. Students can use a checklist to check off the things they have done for the day, especially the ones that they struggle with.

Westerly direction she placed the principles of thinking, planning, and gathering of family: Iiná (Living)- This phase will allow the students to reflect and share with a partner on how their day went in a positive setting. Students could be paired and one person will speak while the other will basically be an ear. Teacher can help students to see what the students can do better the next day, or talk about what kind of barriers they encountered. Students can give suggestions among each other to help one another.

North were placed the principles of rest, contentment, and reverence: Sihasin (Assuring)- This last phase involves resting, relaxing and relieving of stress. Students can be allowed to relax by playing outside or talk free among each other or simply closed their eyes to recollect their day. Another well known motivation and keynote speaker, Stephen Covey, has similar habits that appear to be based on the Navajo Philosophy. I once heard from someone that Covey had hired a researcher to analyze behavior and beliefs throughout the country, and so happened to appreciate the pillars of the Diné Philosophy. Others say it was based on the Mormon values. He grew up with these beliefs out of Salt Lake City, Utah. I am unsure if there is a fact that there is a tie between the Navajo Philosophy of learning with the Seven Habits, but it seems to me, it is very much alike. The seven habits mentioned under Covey are: (1) Be proactive, (2) Begin with the end in mind, (3) Put first things first, (4) Think win/win, (5) Seek first to Understand, Then to be understood, (6) Synergize, (7) Sharpen the Saw (Covey, 1989). This model is helpful as well and provides motivation and self-efficacy. Self-efficacy is our goal in life to be able to survive in the mainstream society.

The teaching of building character or to impart moral values should be given prominence in the classrooms at an early age. It should be taught as students enroll in school, much like an initiation or orientation process for beginners. This is so that students at a younger age, are able to grasp the teaching than those who already established their belief and values, such as the older

students. Students should be given moral guidance, when students do right, they should be rewarded and acknowledged in the same way as we do for all aspects of good behavior. When students do wrong, punishment or consequences should be established. It is very important that teachers and students (that have strong morals value) be a model in the classroom. Teachers should model and conduct good behavior. Also, teachers and students need to model the reaction of confrontations or barriers with reassuring positive attitudes. Students will learn to emulate this type of behavior and begin to act and react as they see it. This demonstration of attitude should also be shared with parents. It would be important to let the parents or guardians aware of the teaching of moral values so they also could practice it at home. Although some homes may have far worse learning or coping barriers than of others, this can be resolved through meetings. This complexity should also be in the discussions of how to handle or solve difficult feelings and divergent values.

As students or children begin to build these values or belief within, they begin to self-regulate how they can best deal with a situation, especially in the school setting. This is important because this is where they start to build their characters and prepare to be successful in their academics. Early recognition of positive values is necessary for building confidence and eliminating self-doubt.

Demographics

The school that I plan to implement my unit is located in Tsaile, Arizona. Tsaile Public School is located in a rural area of north eastern Arizona. Tsaile Public School is one of the schools under Chinle Unified School District (CUSD). It is the only school that is located about 30 miles away from the other 6 schools around Chinle, Arizona. Tsaile Public School is designated as an Elementary school. Although, it is combined with the Junior High level students, so its enrollment is from preschool to eighth grade. The school's yearly enrollment ranges from 420 to 450 pupils. There are other nearby schools outside the district where students enroll as well. This sometimes raises concerns over academic effects of the students who interact with those from the neighboring centers. The ethnicity of the vast majority of students is primarily Diné. Other racial groups are present but in relatively low numbers. About one –to- two percent is of another ethnicity, such as Hispanic or Anglo. The school provides free meal for all students enrolled through a grant that the school has qualified for.

The community of Tsaile is quite small. Estimates of 1,200 people live in Tsaile. Tsaile is located at the base of Chuska Mountain. Tsaile is unique in its own way. It is partially located in the forest where tall pine trees grow and partly situated within the open rocky land towards Chinle. There is a nearby lake where families often go fishing. There is one convenient gas station, and a community college, Diné College, which is considered the main campus throughout the reservation. The Diné people of the Tsaile area live by traditional values and traditional beliefs of Diné, which is juxtaposed in the modern American and western civilization form. Most children are submersed in learning their own Diné language but not fluently, practicing the culture of Diné which involves tending to live stocks, sheep, hunting, fishing, and family events such as special gatherings for ceremonial purpose or casual get together for trips or social activities or events in the community. Others families practice church relevant religious practices. The dominant groups are the Mormons, Evangelical Christians, Jehovah Witness and,

few atheists. One of the observations made is the large number of children exposed to lifestyles that one would regard as dysfunctional. The common narrative is that because of social problems and disintegration of family values, their parents and or grandparents lived through a dysfunctional lifestyle as well. There is speculation that family dysfunction has characterized the social fabric of the society making it hard for the children to be well adjusted. As a teacher, I am made aware that some of the parents or grandparents are involved in making bad choices. There are crimes such as abuse, theft, and other illegal activity that are common in Tsaile. Such illegal activities such as drug and alcohol abuse, child abuse affect school children. Unfortunately, this creates or exacerbates behavior issues for a large number of students that attend Tsaile Public School.

Because of behavior issues, some students that attend Tsaile Public School are identified by teachers and administrators in a category of “will do” or “won’t do.” The “will do” students are basically motivated to work and have set goals to accomplish. These students are mostly independent and work rigorously and do all assignments without supervision. The “won’t do” students are the students that would be my main focus. The “won’t do” students are often coming from dysfunctional families. The negative behaviors of these students are especially observable in school settings. These students are failing school and are the ones that fall through the cracks. Most of the students are familiar with the school system and get away with their attitudes and behavior. Unfortunately, life catches up with these students and they tend to struggle even more so as they get older or when they reach adult age. Most will drop out, commit crimes or even become drug addicts, become alcoholics or commit suicide. These are the students that need the encouragement and support from people.

The Tsaile School has depended on some programs to encourage positive behavior such as Capturing Kid’s Heart, Character Traits, and Why Try. These programs are not implemented with fidelity. About ten years ago, it was the Six Pillars of Character Traits. Five years ago, it was Capturing Kid’s Heart. That program was implemented for 3 years, but the schools kept some of the strategies such as the questioning. Recently, about 2 years ago now, it is “Why Try.” So of course school has been working on how to get students on a positive level so they can succeed. Unfortunately for the Dine students, there is the Diné Philosophy that I feel that is missing. This is the Diné Philosophy of Learning. The school has a Navajo language class that is considered an enrichment and focuses on reading and writing the Navajo language. The school also had Navajo culture class that focused on the culture, such as learning the “ké” (clanship), the environment, and the basic, identify objects in the home such as Navajo basket, jewelries, cradle board, and Hogan. Unfortunately, this year that class has be closed. There is only the Navajo Language. As Diné, or a Native American being, I believe that to be as one, there needs to be a connection with their own culture. This is one of the reason that understand the self-identity, way of thinking and living needs to be use as a support to influence students to become resilient and self-motivating in order to succeed.

Strategies

This unit will require active participation orally and collaboration. The idea is for students to express their feelings and accept who they are as well as other in the classroom. There will be different approaches such as pairing students, whole group, use of graphic organizers, and video

viewing. There will also be activities where students will have to act out certain behavior as they solve problems. We will also have a possible guest as to speak how one should treat one another and to have a positive attitude. The program that I will be utilizing are motivational and problem solving programs to help students become independent and to be able to solve problems. The problems that I will be utilizing are: Six pillars of Character's traits, Why Try, Capturing Kids Heart, Navajo Philosophy of Learning, motivational speeches from some well know speakers. Based on these programs, the strategies that I will implement will be describe below.

Questioning

Under the Capturing Kid's Heart, students will identify their own problem and solve their problem by using these four questions strategy. This is to help students to be able to see from their perspective that they need to show or demonstrate good behavior. This model also corrects their behavior to making decision and choices. These are the four reflective questions for students to correct their behavior and supports as a resolution to bad behavior.

1. What are you doing?
2. Are you supposed to be doing that?
3. Are you doing that now?
4. What are you going to do about it?

Explicit Instruction (I do, We do, You do Model)

Some of the activities will involve the teacher will demonstrate certain behavior and play out certain moral behavior. The students will also be involved in demonstrating through this model. This model is considered a gradual release from modeling to independent practice. This strategy has been proven to be effective when delivering a lesson.

I Do is a phase where the teacher tells and shows (model) what students need to do and how they do things. This phase is important especially for students who are visual learners. It is the effective and efficient learning process for students to grasp what they should do and be able to do.

We do is next phase of the learning process. This is also an important phase where the teacher is involved with the students by doing things together. The teacher is a support and guides with the students to ensure the learning of the objective is taking place.

You do is the last phase where the students will work independently and demonstrate the work they are assigned without the teacher's help. This phase helps the teacher check for understanding and see if there needs to be a re-teaching.

Graphic Organizer

Graphic organizer is a process for students to construct meaning so they better organize their understanding in visual and mental images. The ELL students or ESS student learn best by use of graphic organizers. Graphic Organizer will be used to identify the behavior in a certain text. I will be reading literary text or short stories that will be based on moral values or teaching. Using

the graphic organizer, students will be identifying certain element in a story. The elements of a story are the characters, character's trait, problem and solution, and moral or teaching lesson. The form can be a simple organizer that the students can draw pictures in or even write a short paragraph in identifying those parts. Students will be able to use the information on the text and share them with each. Some of these behaviors can be use to compare and contrast with their own behavior at home by using the T chart organizers.

Affirmation, Motivation and Innovation

To further encourage students and to reinforce positive behavior, students will be given a chart to promote positive thinking and doing. Every time students demonstrate good behavior, problem solving, and build their self-esteem, the teacher will acknowledge by verbal statement and a sticker to show growth and building characteristic. This will help students to be more motivated in watching their behavior throughout the day. As they filled their chart, some sort of an award will be given, for example, a certificate in one of the six different pillars of character's trait. The six pillars are: Trustworthiness, Respect, Responsibility, Fairness, Caring and Citizenship. In addition, such award as pizza for the class, swimming time, or even extra time for recess is one of the ways students can be encourage to practice good behavior.

Cooperative Learning

Students will be involved in a group discussion of 4 to 5 students at to complete the graphic organizer as well as analyzing for character's traits, character's factual findings, or simply discussion. Students will also be involved in *think pair share model* during after teacher has read scenario or situation. This strategy forces the students to be accountable and is supportive to their learning. Furthermore, students will learn in whole group settings, and at times the teacher will be involved to reinforce ideas of character's traits, behavior model, or video viewing, especially when viewership is a teaching moment.

Pair and Share

Students will be involved in talking and sharing about a given scenario. They will also be sharing verbally and often use graphic organizer to share and gather their thoughts on paper. This will give the students visual aid to help the other participant to understand.

Visualization

Students will be exposed to images through picture books and video clips, including those from social media Youtube: Character Counts! 6 Pillars of Character with Video Examples, Navajoteaching.com, and other morality videos to build characters and self-esteem, develop a Moral Character to Achieve Happiness (Brian Tracy). In addition, students will be viewing images that suggested character traits as well as building self-esteem. Visual- aid helps students see the picture much more clearly so they have a better understand of the situation. It provides examples for the students that can relate to in their own home life. Some of these videos or dialogs maybe something they have never seen, but will in their life time at some point.

Technology in the classroom

Use of Eno board (like a smart board) will be used to show clips of behavior traits. An Eno board is an interactive board that allows students and teachers to engage in the lesson. Use of Eno board will make learning visual for students. The documentary camera will be additional tool to use when showing students how to complete graphic organizers. During the viewing of the clips or short videos, students will discuss the characters' traits and give an example during collaboration. Use of technology provides motivation for students to learn, especially if they have to interact. It makes it more virtual reality as if they are really there.

Activities

Week 1

The activity planned for week one is to ensure that students learned their role in a school setting. The role of a student is to learn in a safe environment. This leads to teachers setting procedures and rules. Teacher will demonstrate her role as a teacher. A teacher's role is to facilitate and delivery lessons that are meaningful and effective. Teachers will begin the week with showing the students the importance of school wide rule. Students will need to understand that rules and procedure as if they are guidance and structure. The schools across the states usually would have a school wide rule in placed. Those can be introduced. Furthermore, students will also be involved learning about themselves. Each student will present themselves on their profile as a poster. Students will be provided a poster for students to draw a self-portrait and include family members or personal information such as age, habits, likes and family values. The poster will be use as a reference as the students learn and reflect about themselves and as they share it with their peers. The poster will be used to analyze who they are and how they are and where they want to be in life. These activities will establish self-identity. In addition, students will begin to incorporate their cultural values from home. How is respect taught at home, and what happens if rules are broken? Parental involvement will be one of the activities that will be utilized. Student will be taking a home project as homework where they will have their parents involved by discussion and use a graphic organizer. Graphic organizer will be used in share home values and beliefs. These activities will tie into the Navajo philosophy of learning, which will be brought up during week 3.

Week 2

There will be two types of questioning introduced during the activities. One area will focus on behavior from a perspective level of respect. The other will be on a level on reflective of their actions. Students will be involved in group discussions. In this activity, students will open up about any draws back if it comes by questioning skills, meaning personally and emotionally. This activity relates to Capturing Kids Heart. Capturing Kids Heart is a model based on Model:

1. The EXCEL Leadership/Relationship/Teaching Model
2. The Social Contract
3. Four Questions for Misbehavior
4. Four Questions for Disrespect
5. SOLER Listening Skills

The program is design to get in touch with the students in a personal, emotional, and academic side so they are able to understand the need to succeed in school. The overall outcome is to have students identify and solve their own problems. I plan to utilize the program to where we will tie the cultural perspective as we think and see solve problems. This is so they become effective at identifying and resolving their own problems without the teachers or parents.

The “Capturing Kids Heart” will be utilize with these activities such as creating a social contract, establishing rules and procedures, and consequences. The Social Contract is helps establish all participants in a classroom or school know what behavior is acceptable and what is not. It is a type of agreement of behavior to promote a self-managing class. These primary questions to consider when developing a social contract are:

1. How do you want me to treat you?
2. How do you want to treat each other?
3. How do you think I want to be treated?
4. How will we handle violations of the contract?

The skills we use when we Xplore with our students are much like those of a counselor: listening, attending, conveying empathy, probing, and asking open-ended questions.

Four Questions for Misbehavior

1. Excuse me . . . What are you doing?
2. What are you supposed to be doing?
3. Are you doing it?
4. What are you going to do about it?

These questions help the student focus on the behavior, demonstrate that he/she knows what behavior is expected, own up to the fact that he/she is not doing what is expected, and determine what he/she should be doing instead.

Four Questions for Disrespect

1. Excuse me . . . whom are you talking to?
2. How are you supposed to be talking to me?
3. Were you doing it?
4. So, how are you going to talk to me?

SOLER Listening Skills

The Chinese symbol for the word “listen” involves characters for “ears, eyes, heart, you, and undivided attention”. To listen effectively to another person, you must “listen with your ears, eyes, and heart with your undivided attention”. Sometimes we want to convey that we are listening, but we may not know how to show the other person that we are doing that. This is interestingly similar to the Navajo Perspective of learning. Use the body as a language to learn. The only difference here is the part of eye contact. Some people say that there in the Navajo culture, eye contact is not appropriate. In today’s society, it seems that it is not a harm to look at the person in the eye because that is part of the accepted behavior today. In the old days, it was

considered disrespect. I believe it stem off from the in-laws having to not see each other. In this activity, one can use the SOLER and compare in to their Native American culture of listening.

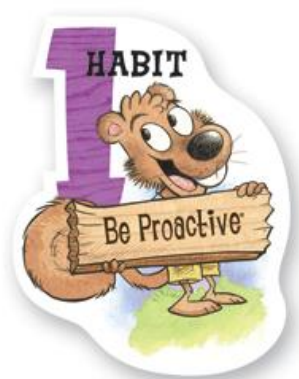
S= Square up to the person you are listening to
O= Open posture
L= Lean in
E= Eye contact
R= Relax and Respond

As an example for Navajo culture, which can be an activity assigned as a homework project as well. Students and teacher will design a listening trait from the home perspective. This can also be use as a model as put as a poster so the students are referring to it as they listen to the instruction of the teacher.

Navajo perspective of listening under the *Hozhó* model, is done through respect. The activities for the *Hozhó* model will include the Navajo Philosophy, which has four components. This model begins with thinking, planning, reflecting. Again, the model will be taught alongside the programs that are being implemented with the school.

Week 3

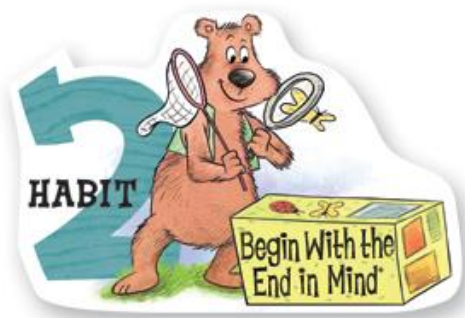
Students will learn about the *7 Habits of Effective People* by Stephen Covey (1996), this program will be helpful when introducing the concept of the Navajo Philosophy of learning a little more as discussed by some Navajo philosophers, Dr. Wilson Aronilth and Avery Denny. The following poster will be used as a model to help students understand the concept of being effective by socially, physically, emotionally and academically. Each part of the habits will be introduced as students can draw the perception of the 7 parts. A text based on Sean Covey will be utilized to comprehend each 7 habits. Sean Covey, *7 Habits of Happy Kids* (Covey, 2008) is an excellent resource to use with the younger students. Below are the habits based on Sean Covey. Along with the posters, teacher will read a book about the 7 habits to the students. Furthermore, watch clips or video based on the series of the 7 Habits. The videos are on you tube and are short clips up to at least 3 to 4 minutes.



Habit 1 — Be Proactive

You're in Charge

I am a responsible person. I take initiative. I choose my actions, attitudes, and moods. I do not blame others for my wrong actions. I do the right thing without being asked, even when no one is looking.



Habit 2 — Begin with the End in Mind

Have a Plan

I plan ahead and set goals. I do things that have meaning and make a difference. I am an important part of my classroom and contribute to my school's mission and vision. I look for ways to be a good citizen.



Habit 3 — Put First Things First

Work First, Then Play

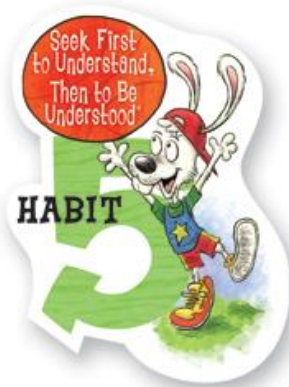
I spend my time on things that are most important. This means I say no to things I know I should not do. I set priorities, make a schedule, and follow my plan. I am disciplined and organized.



Habit 4 — Think Win-Win

Everyone Can Win

I balance courage for getting what I want with consideration for what others want. I make deposits in others' Emotional Bank Accounts. When conflicts arise, I look for third alternatives.



Habit 5 — Seek First to Understand, Then to Be Understood

Listen Before You Talk

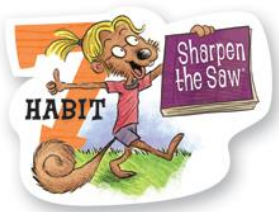
I listen to other people's ideas and feelings. I try to see things from their viewpoints. I listen to others without interrupting. I am confident in voicing my ideas. I look people in the eyes when talking.



Habit 6 — Synergize

Together Is Better

I value other people's strengths and learn from them. I get along well with others, even people who are different than me. I work well in groups. I seek out other people's ideas to solve problems because I know that by teaming with others we can create better solutions than anyone of us can alone. I am humble.



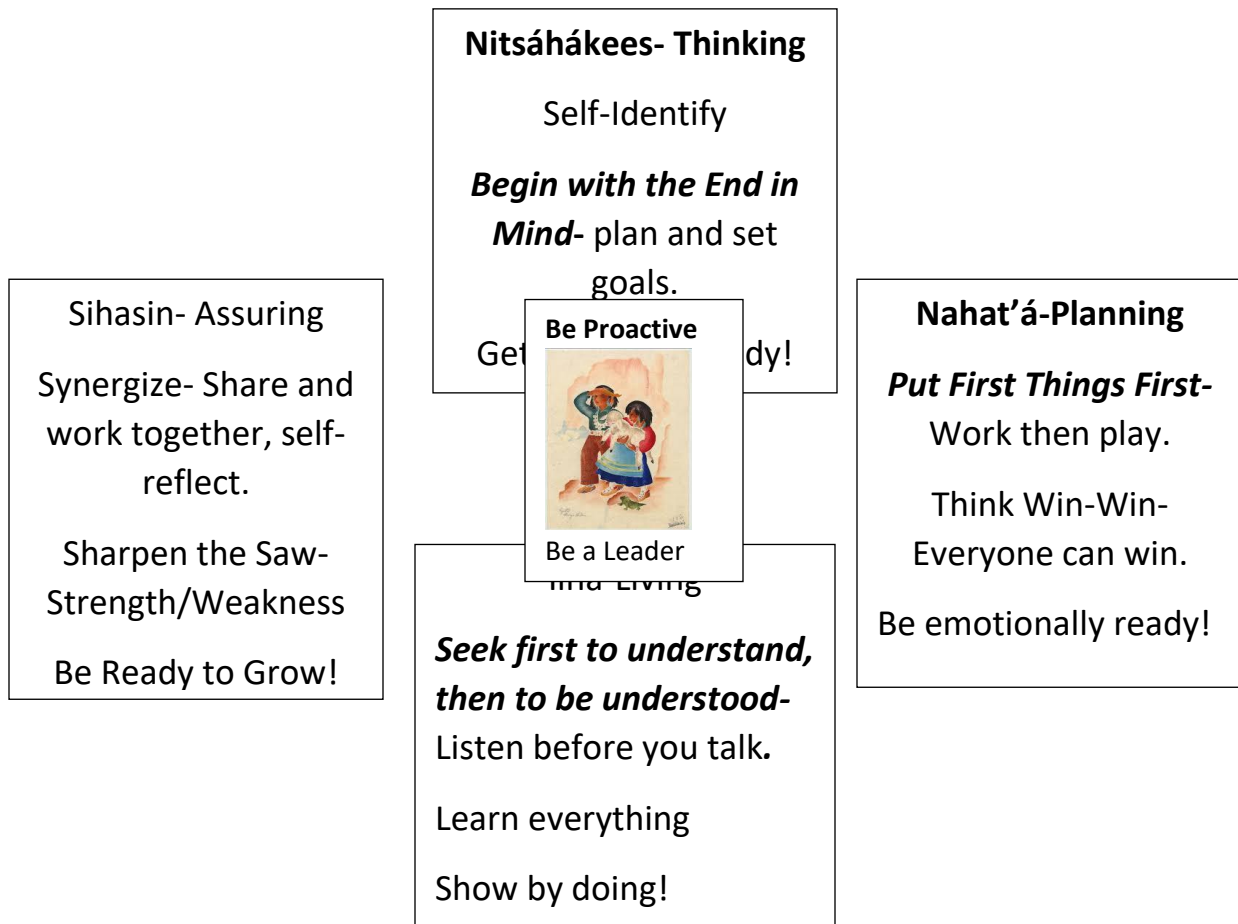
Habit 7 — Sharpen The Saw

Balance Feels Best

I take care of my body by eating right, exercising and getting sleep. I spend time with family and friends. I learn in lots of ways and lots of places, not just at school. I find meaningful ways to help others

The Model below is a model that will be use but the students will be the one to create the model with the teacher so that it will be more meaningful to the students. This activity will help the teachers understand the student's cultural value from the home life as well. Some of the home assignments in regards to values and belief will be use to conduct this model.

I created this model to reflect the Diné Philosophy of Learning integrated with the 7 Habits of Highly Effective People/Kids



Assessment

The assessment will be based on several indications since these activities involve oral and physical participation. First week's activities will be assessed on the poster produced by the physical involvement of students. The teacher will observe students as they have discussions among the pairs or groups. The second week, the assessment will involve the development of a social contract and answering questions that are given by the teachers. These same questions will be given to other teachers that the students are in contacted with so the consistency is there with the class. The questions are based off the "Capturing Kids Heart" questions. The teacher will also need to observe the students' response and take note of how they solve their own problems. This can be a written activity for students as well. For the third week, the assessment will be based on a checklist and graphic organizer that the students will have to fill out each week as they continue to use the Diné Philosophy of Learning alongside with The 7 Habits of Highly Effective People.

Alignment with Standards

The third grade standards that are aligned with this unit are the ELA Standards (English Language Arts) and Speaking and Listening Standards. The standards are skills that the students are able to obtain and use to their own real life situations.

Speaking and Listening Standards

3.SL.1 Engage in a range of collaborative discussions by asking and answering questions, reporting on topics

Key ideas and Details

3.RL.3 Describe characters in a story (e.g., their traits, motivations, or feelings) and explain their actions contribute to the sequence of events.

3.RI.3 Describe the relationship between a historical events, scientific ideas or concepts, or steps in technical procedure in a text, using language that pertains to time, sequence, and cause and effect.

Integration of Knowledge and Ideas

3.RI.7 Use information gained from illustrations (e.g., maps, photographs) and the words in a text to demonstrate understanding of text (e.g., where, when, and how key events occur).

Teacher Resources

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- Yeager Jr, W. L. (2004). *The effect of the Capturing Kids' Hearts staff development program in fostering positive teacher-student relationships at Jane Long Middle School in Bryan ISD* (Doctoral dissertation, Texas A&M University).