

Seminar Title: The Politics of Morality

Curriculum Unit Title: Integrating Traditional and Western Values

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When I was young, I valued my time at school. The school was a safe place for me: I learned to read, my teachers were friendly, and there was hot breakfast and lunch. I stayed at school for as long as I could because I dreaded going home. The school was a place where I learned about rules and to value what I was learning because I did not get these teachings at home. My father was an extreme alcoholic, and my mother was a workaholic. I rarely saw my mom, and sometimes I thought she lived at work. Now, I understand she would work more extended hours because she was the only one working. Back then, I hated parent-conferences and home visits. I was always embarrassed by my father and my home. But my teacher was very supportive while I was in her classroom in the third grade. I still remember her name, Mrs. Zimmerman. She always wore her glossy high heeled shoes and flared, beautiful dresses. She ran the classroom in an orderly fashion. I do not remember her class rules, but no one got paddled, and no one got sent to the principal's office. I enjoyed her class. As the years went by, I learned to value my life and appreciated who I was going to become, an educator. For me, education, marriage, family, Diné language and culture were all important and I yearned to teach moral values to our next generation of students.

Psychologist Jonathan Haidt (2008) has identified five foundations of the moral mind. They are: (a) Care for others and sensitivity to harm, (b) Fairness and reciprocity, (c) In group loyalty, which is about the sense of tribe, (d) Authority and respect, which notes the deference to those with power and those loved, and (e) The notion of purity and sanctity. Those five concepts establish the contours within which individual moral maps are framed, and shape the form in which they engage the future political arenas. George Lakoff (2002) suggests that we should think of moral accounting and embrace self-righteousness, rights, and justice for all. These are all important to Navajo cultural norms and values which should be reinforced at early ages. The Navajo culture has strong teachings on our identity and how we relate to each other in our families and clans. Teaching these values is a step toward boosting our children's sense of belonging or status, as well as their self-esteem.

The values I have learned are from my life experience, especially through reading various kinds of literature about appropriate behaviors, high expectation, tolerance, education, and respecting my surrounding environment. These values were reinforced from teachings of excellent teachers during my grade school, junior high, and high school, and even at the college level. After I married my husband, I began to learn about the Diné morals and traditional values. I learned from my traditional in-laws and the family ceremonies conducted. When my in-laws talk, I listen because that was a particular time they were willing to share. My value systems became a blend of Diné and Western values, and I used it to break the alcohol and domestic abuse cycle within my family while growing up. As a teacher, I still think of how best to work with youth who, like myself, have to navigate two worldviews while still maintaining their Native American identity.

Demographics

Kayenta Middle School is one of four schools within the Kayenta Unified School District. The four public schools, including the ABC pre-school, elementary, middle, and high school are on the Navajo reservation located in the northeastern part of Arizona. There are about 2,000 students in the district, of which 99 percent are Navajo (Diné) students. The community is located in a rural area where the nearest town is about 150 miles away. The district serves

smaller outlying villages within a fifty-mile radius, busing students at four a.m. from their homes and returning home at eight p.m. to the same area. Many parents prefer their children attending the Kayenta public schools because of the demand and rigor of the Common Core Standards and the 3-12 sports programs.

I teach one of the six fifth grade classes. Each class size ranges from 25 to 30 students with varied learning styles and academic abilities and foci areas. There are general education, special education, and English Language Learner students in our inclusion classrooms. Many of our students are raised within homes of their grandparents (cheii or nalii), or their aunts or uncles. Many Diné families reside within a large extended family. A few families have a single parent, who has to juggle being a mother and a father for their children. Many single parents return home back to their parents. Some families have strong traditional ties with Diné culture and language, and some families prefer the Western Christian beliefs. But the collective knowledge parents know is the Diné culture and language—which is on a decline and is slowly fading away. As a Diné educator, I am concerned about our language and culture and I'm continuously exploring ways to ensure the curriculum reflects this desire.

Our fifth grade English Language Art (ELA) curriculum will begin using the Wit and Wisdom program for our reading and writing curriculum. I am not particularly thrilled about this curriculum in our district because it is another scripted curriculum. The culture and language portion is not required and is not a priority. But I know this is important because the majority of our students are predominantly of Diné heritage and need the continued exposure. I know our students need more than just behavior management and classroom rules. They need to know how to value themselves in all aspects of becoming ideal citizens and to take the knowledge learned and make it their own and to appreciate it. In other words, citizenship starts by appreciating one's own free status in society without privileging any single culture in the American experience.

Rationale

My curriculum unit is a fifth-grade literature and social studies unit taught to general education students, as well as special education and English Language Learners who are included in the general education classroom. This unit is taught over three weeks, with fifty-five-minute daily lessons. I would like my students to know and understand self-worth in beliefs, education, family, community, and values. These values will teach them to be model citizens when they become adults. Integrating the two concepts of the Diné and Western values will help our students begin to think and prepare their lives as they advance to the next grade levels and even in high school. I hope students will make these values part of their enduring socialization so they can share these with others and in similar life circumstances and situations. Many of our students are fascinated and interested in the latest technology of movies, games, phone, clothing, and shoes. These material gains make our children lose the value of what is essential in life, and what makes them whole according to Diné cultural traits. Our children are a part of society that has challenges stemming from materialism, fueled by new technologies. And not only the tangible items, but daily living factors come into consideration. Societal values have shifted and we now have to help the youth navigate complex issues like single parent families, alcohol and drug abuse, sexual abuse, and not knowing their culture and language.

Students need to see their life as a road and are in control of their lives and journeys. They learn to make the right decisions based on their personal and learned values. They have to be aware of forces and individuals who influence their lives and play a part in acquiring of values, personal characteristics and attitudes towards others. These outside influences need to be positive inspirations that will help build student personal values. Diné culture has sufficient tools to help guide the process.

The Corn Pollen Path within the Diné cultural teaching is the map that will guide students to learn to use self-motivation, set goals, and to have a personal plan. When there is no roadmap or guide, they will lack purpose and will begin to wander from place to place, school to school, job to job, home to home, and even relationship to relationship. I hear and see these types of characteristics in our student's thinking and action. They say, "I am bored, this is taking too long, this is too hard, and I can't do it." They will not put any effort into what is essential and valuable for them and as a result become unmotivated and dread attending school. I believe teaching the value of the clan system, and stories of the Diné clans, will help our students think positively about their self-image and positive attitudes while integrating the Western values from school. For me, this is one way students will have useful and reliable tools to make appropriate decisions as they go through school life.

What are the Values?

Positive values are essential for students' reinforcement of self-worthiness. Family members, media, peers, and teachers play a major role in how students acquire and express their values. Students spend the majority of their school year and about seven- to nine-hour weekday on the school campus with teachers, coaches, tutoring, counselors, and friends. Their values reflect what teachers choose to permit or encourage in the classroom and other school settings. Students can also learn from each other and reinforce values acquired from the school settings. The process of value acquisition is complex. Even in the classroom structure of seating arrangements, the teacher's expectation of each student's work, the praises, the language, encouragement, interest in learning, are being introduced. Frequently, some of the values of the school are not fully explored or articulated. The benefits are difficult to analyze or quantify, and of course, teachers are taken for granted or required to teach proper etiquette, even if some are often not well prepared for that task. Such expectations miss the point that teachers also deal with many day-to-day behavioral decisions in the classrooms. Some schools seek to develop a curriculum to create a coherent implementation of structured value within the school community. These factors are needed because of the increase of cultural diversity, the need to trust and build a positive relationship between students and teachers, the moral decline of society, and the government/state to uphold specific values within the Common Core Standards.

As I begin to describe examples of models of values, I need to look at the distinction between student's private and public life, while aware that particular values like political ideologies, aesthetics, morality or religious faith have validity within certain cultures or traditions. I believe teachers need to instill values to pupils and to have students explore and develop their unique value systems. To begin to teach values, I explained what is meant by the term values. There are numerous meanings of examples for the term, values. I had stated my values, which is my personal experiences, my cultural and traditional beliefs, my educational learning and

philosophy, and society's exposure and influences. In the next section, I will explain the Diné and Western values in relation to the curriculum classroom model for Diné students.

Diné Values

According to our ancestors, our clan system is the basis of the Diné value system. Our self-image, self-identity, and self-establishment are the root of our character which initiates our value. Aronilth (1991) describes the belief and value of the corn because it symbolizes fertility and life. Our attitude, behavior, and personality are the foundation of our value which begins as a corn seed. With nutrients from the earth (knowledge and wisdom), water (formation and thinking), and air (motivation and self-identity) initiates the growth of our spirit and physical being and begins to form the individual's value. The kernels start to sprout roots from the sunlight (self-image) which opens to build the structure of values. As the corn sprouts a stalk and begins to grow, it becomes a being of creation, like a newborn baby. These combined nutrients within the corn start to build, a foundation of the beliefs of prayers and songs begin to expand and strengthen (forming the stalk) our values. As the cornstalk (*Ts'inaajini*) grows, the corn leaf starts to develop, representing the clans from the maternal and paternal parents and grandparents. These corn leaves (clans) begin to create the identity and value of the corn growing between the corn leaves. There are metaphorical questions to consider. For example, is the corn used for ceremonial purposes, food consumption, stored for the next planting season, or for games? The identity and value of the corn will determine how the corn will be used, as to an individual. How will the individual begin to grow their character and establish unique and core values? These determinates are similar to the corn leaves and corn and how the individual's clan begin to form a person's status.

For example, the first leaf on the corn stalk represents the maternal clan (*nishli*), the second leaf ear represents (*báshíshchín*), the third leaf ear corn represents the maternal grandparents (*cheii doo másáni*), and the fourth leaf ear corn represents the paternal grandparents (*náli asdzáni doo náli hastiin*). The new corn leaves are the clans of both parent and grandparent's other clan-groups which embodies the teaching of knowledge and learning from the elders that begin to mold a child's awareness of value when applying to live a long prosperous life. Each clan has significant root and foundation of love, strength, protector, and identity that distinguishes them to feel and behave. These representations are combined with a child to guide him or her to motivate self and acquire good habits for success and achievements. Just like the leaves and the stalk they protect, secure, and nurture the corn until it is ready for harvest. As the corn matures, it ripens like a child becoming a teenager, and into adulthood. The teachings and positive influences of learning from elders, relative (aunts and uncles) and parents provide growth and reliable values for the child. The child begins to acknowledge and use their benefits within their surrounding environment. Throughout life like the corn, the child/teenager will encounter negative impacts but, can within stand the setback and continue to grow with support from family and teachers. Soon, both corn and human grow and develop through the stages of life and reach the completion of life and blossom. As the corn burst forth pollen dissemination so does human achieve fulfillment and can say, "I lived a good productive life," with the guidance of *sa'ah naaghéi bik'eh hózhóón*. Just as the corn pollen scatters pollination to other corn plants, so does the human, to share their value of knowledge with others and to benefit the younger future

generations. Thus, as the cycle of the corn path and the circle of life continue, so do values learned from the elders.

The cornstalk metaphor describes how an individual presents his or her value outwardly to the world, meaning towards other family members, to classroom peers, to teachers, to the community, and to nature. From the foundation of prayers and songs, survival, hope and love, faith, directional path, culture, growth, philosophy, identity, and life (*iina*) education are the basis for establishing value within a child. Teaching the corn path to demonstrate the analysis of the cornstalk and human progression of the Diné values helps our children understand the role of life. Then the child will be able to sustain the self-image of spirit, standard image, social, and physical representations. For example, the standard model is the knowledge of understanding everything surrounding us, and this is how we set our pattern for life. It must come within ourselves to desire to achieve and do better because there are two sides of development, our positives, and our negatives. When the stable and robust value is established, students will carry themselves with confidence and have a positive self-image. Diné education is *iina*. It has a specific purpose, selected goals, and a path of direction. But, students need to be aware of how some of these developments clash and fight each other and cause significant damages. When they focus on the negative ideas students will find it difficult to sustain a stable value system because it is commonly known negative thinking and actions are very easy to entertain. Positive thinking and actions take work and effort to nurture. So students must learn to trust, to become achievers, not losers. The metaphor of the corn and human are intertwining and woven together to help our children value self and all beings on, in, around, and above the world. Myth and legend say, corn is a gift from the gods, so when you walk among the corn in the field you are in reverence with the gods.

The corn path is interconnected with the origin of Diné language, the sacred mountains, the four seasons, the Diné calendar, and the circle of life. These interwoven strands help the Diné individual understand their role in life and that the Diné were put here at a specific place and for a particular reason. According to the knowledge and teachings of our ancestors, men, women, and young children should know their roles in life. And that is why, as educators, we have to inculcate values that reinforce those interconnected ideas.

Western Values

Western values frequently mentioned in the context of education policy and schooling processes involve debates over cultural diversity, identity, and national consciousness. At higher levels, intellectual discourses grapple over complex issues such as peace, international understanding, cooperation, human rights and environmental degradation, gender equality, and various forms of discrimination based on race and ethnicity. Western values are based on strong traditions, informed by a long history of materialism and postmodern ideas, which are often at odds with those of Indigenous people, who live on economically marginalized lands. Yet, at the center of all the politics involving interactions within human societies is the place of building trust and tolerance among people. It is a process through which schools play a key part in giving hope and assuring children that each one of them has a role to play in protecting our common human heritage. As they grow and learn new ideas, children have to be reminded of who they are within

a global value system that, if unchecked, might silence their individuality and value systems that have survived the test of time.

There are many variations of curriculum programs that many schools use which focus on children's moral development in school. So, whatever value the educational system chooses for their character program, there is still a debate on whether to introduce values in students or teach them to explore and develop their value consciousness. As common core units in education are implemented, a common term known as, Character Education has emerged. Such an idea, with all its curriculum initiatives mandates the teaching and learning of values within classroom settings.

But, problems and issues arise when teaching the character education technique. The first is the difficulty of identifying appropriate values and establishing a consistency using the method within a school community. The second problem is the method does not consider the amount the children already have learned before entering school. Their homes, exposure to media, and the influences of their peers may conflict and clash with the model the school chooses to implement. The district needs to analyze the student population of the schools and also need to investigate the community within the surrounding region. Do the rural communities have an active culture practice or are they multicultural within the subsets of populations? What is the emphasis for their younger generations? Is there a college or university nearby? How are the communities contributing to and assisting the school district? Are all stakeholders involved for the benefit of children? Which Character Education will the district select to meet the needs of all K-12 students?

Janet Edwards (1996, pp.167-179), in a chapter titled "Planning for Values Education in the School Curriculum" examined the whole school values and extended her idea into the curriculum. Her model Personal and Social Education (PSE) shared among teachers becomes the generated model. Teachers brainstormed and expanded upon her method which initiated a structure of rigorous planning with an evaluation. Utilizing the Curriculum Matter document which provided support in descriptions of good practice and policy guidelines were formatted to validate the PSE. In the 1990s the National Curriculum Council (NCC) albeit in an uncoordinated and bolt-on manner, spoke of the importance of breadth and balance in the whole curriculum (Edwards, 1996, p.168). The entire school planned for Values Education implementation in schools with many loopholes and problems. One of the main issues was the idea of recognizing religion as a public classroom discussion topic, which, we know can be sensitive for some children. When is it appropriate? How do teachers form the debate? So, the real message of value is how of what is taught and done is as important as the *what* (Edwards, 1996).

The whole school values begin at a common ground in a school community and a need to be permeated across the curriculums. It should state a precise, simple term that the school considers very important and worth the effort when implemented in during teaching. All stakeholders are involved in working towards the agreed statement. When all stakeholders are concerned, it is not just for students, but for teachers, custodians, bus drivers, administrators and even parents. After establishing the common ground and stakeholders, the actual practice and implementation need to begin. In-service training for the staff in skills and strategies provides a common ground for

them to facilitate active learning. Some will accept the change, and some will not take change. Change is doing something different that gets people out of their comfort zone and routine. The difference has to be functional, especially when it benefits self and others. But, educators need to be cognizant of how some of these sensitive topics are translated into the curriculum as a subject, like morals. Creating a curriculum and the permeation of values education across it is a complex and demanding task (Edwards, 1996).

PSE is a framework that covers topics usually are neglected from core subjects. Some of these topics are very controversial and may deeply touch personal religious and cultural beliefs. Among the controversial subjects include those that are personal, or touch on individual emotions like crime and punishment, gender issues, culture and religion, cyberbullying, sex education, drugs and alcohol, loss of a loved one, and many more. Again, teachers need to be cognizant and attentive to these issues of conscience. As teachers, we can build bridges to make connections with our students who are quietly yearning for communication and help. We can do so by, for example, using literature lessons to make these connections. This, in addition to their educational awareness of difficult topics that arise from the assigned readings.

Whether we know it or not, all teachers communicate their values, consciously or subconsciously. We as the professional educators are moral agents, and we apply values by the way we dress, the language we use, the effort we put in our work as teachers, and the way we address our students and colleagues. PSE is not simple, teachers need to brainstorm, team task and to support and guide each other. We need to make it essential and to invest the time and money to prove the importance of how our students express and use their values within the school community. Keep in mind, there are no right answers or a universal model for benefits, but we can use a framework or model to help our students. It is up to teachers, who are in the trenches, to play a critical role in helping our students make connections between impersonal and personal, and to grow as morally aware people, able to make sense of their lives, develop a value base and contribute to the wellbeing of society (Edwards, 1996, pp.178-79).

The two methods of cornstalk representation and the PSE paradigm can be integrated using Diné culture and language. The PSE is similar to the Capturing Kids Heart (CKH) model because the two concepts used at our school community are persuasive. The cornstalk and CKH models offer insights to students' connections to personal and school values. In traditional terms, the corn analogy uses the clan system, while the CKH model uses the social contract. The Corn Path has an in-depth analysis using ancient traditional cultural teachings whereas CKH addresses appropriate behavior in appropriate school settings. The CKH was introduced to our school district last year in 2017 is a schoolwide initiative. It has wide outreach. Among those involved include bus drivers, custodial, kitchen, teachers, and administrative staff who have all been trained to use this model.

It has been observed during the second year of implementation that some portions of the model are effective, while other components can be improved by embedding the Diné language and culture. The social contract requires three non-negotiable behavior words: effort, listening, and no put-downs. Then as a class, we discuss appropriate words student begin to think about their actions and behaviors. They brainstorm about the words they will write on the chart. These social contract words students have written will be reinforced throughout the school year. For example,

'leadership,' will be used as the word of the month and students will target this word and apply the word throughout the school day. Students are grouped into teams and earn tally points when they use the word in the classroom, in the hallway, at the playground, in the cafeteria, and after school.

This teaching of values will be an enduring understanding for students to become worthy individuals, to be bigger and better, to use these principals eternally, and to be the best they can be as positive and productive individuals. When students nurture their sense of value, they can move ahead. They will appreciate their name and clan which is, the action of them, a person with a code, honor, courageous and decency. They will keep in mind that, '*You are better than this, commit to something bigger than yourself,*' which is the universal value of being a human being. All this is done to reinforce values that build the youth's self-worthiness and esteem. As alluded to, children in Indian County have always been marginalized and it behooves us to encourage principles of resilience and Native pride which colonialism and encampment attempted to destroy.

Strategies

I will use the two models to have students formulate and use their values. Various strategies and classroom activities link the two, so our students know they can function and use their values within both paradigms. The teaching strategies of values need to be an organized timetable, and it is useful when there is a cooperative teacher/student relationship, discussions of share reflections, structured activities, and students responsible for their learning process.

Pictorial Input Chart

The graphics input chart is a strategy for making information comprehensible. A sketch of the picture is traced lightly with a pencil, and the fundamental concept and vocabulary words are written carefully on a more substantial butch paper (usually white). Colors chunk the central concept and vocabulary words. As the teacher sketch, the picture using color markers to color-code and chunk information students are listening and observing. This process is known as imprinting for the brain because the teacher is tracing the picture in front of the students using color markers. Scientist says the brain makes connecting with colors. The teacher sketch and write about the cornstalk emphasis is the corn path beginning with the seed corn (earth, water, air, and sunlight), roots (self-image, self-identity, thinking, knowledge, motivation, self-establishment, and wisdom), young stalk sprout (prayers and songs), the leaves (the clans), corn (values), and pollen tassels (sharing the knowledge learned). While the teacher talks and explains the students say the concept and the words when the teacher says, "Say it with me or read it with me." Then the teacher talks for ten minutes, then ask the students to share one or two facts about what they learned with a partner, then have three or four students share with the class. It is known as the 10/2 strategy. Then continue with the pictorial chart, students while listen and say the fundamental concepts. The pictorial focuses on the ideas and the vocabulary in Diné (Navajo) and English. This chart is reviewed daily using vocabulary strips (vocabulary words written on color strips of paper. The student is given the piece and needs to be able to say the word and the meaning. Then they tape the word to the pictorial chart where the word is written), picture file cards (color picture to connect to the concept), and an oral introduction of the four

clans and the value of each group (on the corn leaves) and a rap/chant/poem about the pictorial. Chunk your information to take advantage of brain research, put in the 10/2 lecture at each chunk, and you will have information easily understood, retained and retrieved. (Bretchel, 2001). While a daily review is conducted student will individual write a Text & You about what they have learned from the chart and to apply their learning as a personal value?

Process Grid

The process grid is a grid with categories at the top and down the left side. The teacher develops the category title. The groups can compare and contrast, sequencing, cause and effect, and other skills. I will use the process grid as an Interactive Clan Map. I will create a grid label with the clans across the top of the network. I will use the clan wheel the color codes are presented to demonstrate the process of posting my groups. Navajo Clan Chart contain the clans: Kinyaa'áanii (Towering House) is green, Honágháahnii (One-Walks-Around) is yellow, Tódich'iinii (Bitter Water) is lilac, Hashtł'ishnii (Mud Clan) is brown, Tábąąhi (Water Edge) is turquoise, Táchii'nii (Red-Running-Into-The-Water) is red, Tsénijikini (Honey-Combed Rock-People on the Cliff Dwellers) is orange, To'aheedliinii (The Water-Flows-Together) is purple, Tsi'naajinii (Black-Streaked Wood People) is gray, Other Adopted Clans is white, Below the main clans are additional clans related to the leading group (Katie Smith & Don Mose Jr. San Juan School District Media Center). Then I will model and explains how my clans and my husband's clan are displayed on the chart using colored strips or color markers on sentence strips to identify the groups. I will share the story of the Naakai dine'e' clan from what my great-great grandmother shared, of how my clan came to be. Students will interview their parents and grandparents about their clan stories and will share their stories with their peers. Then students will create a diorama of their clans to identify their clan values and display the importance of how it is important to them. Poster designs of animals, colorful geometrics, a Navajo basket, a rug, a shield, a hooghan, photos of self and family tree diagram, and other examples are various choices student can use to display their clan as meaningful and important personal value. This activity will be a homeschool connection activity because parent involvement is important, especially when clan and grandparents are involved with the homework assignment. During the school year, students will greet their teacher every morning with a handshake saying, "Ya'at'eeh Shimá, shimásaní, shádí, shideezhí, shibízhí, shinálf" when they enter my classroom. When students and teacher acknowledge a relationship of K'e then the family value is recognized in the school and wherever the students see the teacher. The goal is to build resilience, endurance, and for students to have a purpose in life, and hope which is an essential element of human spiritual lifeblood.

Share One Up

I will model how I share one good and how questions are asked to show what students should be doing when listening and participating. For example: "Last night I attended a potluck and had two servings of spaghetti, I like spaghetti." Then, a student will model a question, and I will answer the question. Then a student shares one good (positive) event that happened after entering the classroom. It can be a good event or a good experience that happened early in the morning, last night, the weekend, last month or last year. Then the teacher asks more question about the good (Flippen, 2015). Then, everyone power claps (one loud clap in unison) to show appreciation of shared examples. This process continues every morning daily as an automatic

practice, and it takes five minutes. By the end of the week all students have shared "one good," and soon students will begin to look forward to this activity. I group my student at tables with four students at each table. I would begin with students at the east side of the table on Monday, south on Tuesday, west on Wednesday, and north on Thursday, and Friday is open to any students who would like to share. As students become comfortable with the Share One Up process, I have the students explain more of their "one good," as a summary. Then I deliberately select students, and they ask the questions about the "one good," shared to get more information and to get to know their peers. This method of students asking a question, make students listen intensely to what about the sharing and to think of questions ahead of time and to prepare. There are extended activities I will use to motivate the student to share and believe in positive interactions. One of them is the paper sack and index card activity. Students distribute a small paper sack, and they can decorate the bag to identify themselves. They can write their names, clans, pictures, and quotes, other meaning ideas that are important to them. Afterward, the paper sack bags are placed on the counter or table. The index cards are given to each student and they will write a positive quote about a student in the class and will place the card into the student's sack they have written. During the day, the teacher needs to check the bags to make sure all the students had received a card. If one or two students have not received a ticket, the teacher creates a ticket for them, so all the students get a card. Before the end of the day, students check their sack to read their cards. This extension is taught weekly, and other items are inserted into the bags, like Colt Pride Tickets, teacher quotes and school items like pencils, pens, erasers, stickers, book markers, even a sunshine certificate. Keeping a notebook to jot good things students do automatically and informing them what their good deeds is and why their good act is praised and acknowledged. Then, notify the rest of the class of what a deed the student did. But, the teacher must caution to not go overboard with the good and to let students acknowledge it.

Analyze Examples of Diné Leaders

The teacher will read about former and current leaders who have or impacted the Diné people. I will teach and explain Dr. Annie Dodge Wauneka's life and experience in how she stepped up to help her people by improving their health, living conditions, and education. Annie was an influential member of the Navajo Nation Council and served three terms on the Council's Health and Welfare Committee (Niethammer, 2004; 2006). She diligently serves on the committee for twenty-seven years. In 1951, Annie became the second female to be elected to the Navajo tribal council, after Lilly Neil. She began hosting a biweekly radio show on KGAK in Gallup, New Mexico during the 1960s. The program, entirely in Navajo, covered topics of interest to the Navajo Nation, as well as health information.

She worked diligently for her people to have a better life. Lyndon B. Johnson awarded her the Presidential Medal of Freedom in 1963. She received additional awards like Indian Council Fire Achievements Award, the Navajo Medal of Honor, and an honorary doctorate in humanities from the University of New Mexico. Annie Dodge Wauneka was the daughter of the first officially recognized and nominated Navajo leader for the Navajo tribe, Henry Chee Dodge. Annie was sent to boarding school in Fort Defiance in 1918. During her first year at school, the 1918 Spanish influenza pandemic struck the school and many students, and faculty members encountered the disease. Many died, but Annie recovered from the flu and stayed at the school to help the school nurse to care for the other student flu victims. At the age of eight, she

experienced the flu epidemic and trachoma, and this led her to become interested in public health. Afterward, she was sent to an Indian school in Albuquerque, New Mexico and completed eleventh grade then left school to marry George Wauneka. She returned to school and received an honorary doctorate in public health from the University of Arizona in 1976. In addition, the Navajo Council honored and named her as the 'Legendary Mother of the Navajo People.' Furthermore, she served as an advisor to the Navajo Council into the eighties. Annie died in November 1997 at the age of 87. She had committed and dedicated her life to helping her people.

I will model using a sketch and write of what Annie had to do to help her people during the tuberculosis outbreak on the Navajo Reservation during the early and mid-1900s. Then, I will create a timeline of the initiatives she established to help her Diné people (the tuberculosis campaign, the PET Milk campaign, the WIC program, the Tribal Clothes distribution, the Miss. Navajo, improved the hoozhan living conditions, wrote a dictionary to translate English medical words and techniques into Navajo, like the word, vaccination). My student will learn what it takes to become active leaders to have strong values and can use it to help others. My students will understand they can do extraordinary deeds too, in helping their people. We will discuss and share Annie's values regarding her female roles, as a daughter, a wife, a mother, a grandmother, chairperson for the Health and Welfare Committee, and stepping up to office as part of the Tribal Council. Annie's goal was to improve the living conditions of the Diné people. Her initiatives are still active today and have benefited many Navajo lives especially children.

Classroom Activities

Pictorial Chart: Students will review the graphic chart by placing vocabulary words onto the table and will say the word and telling the meaning of the word. After all the vocabulary words are placed on the chart, students will share two facts about their learning from the table. Then students will complete a Text & You about the graph. They will finish a sketch a cornstalk emphasizing the corn path beginning with the seed corn, roots, young stalk sprout, and the leaf, corn, and pollen tassels. Students focus on concepts and the vocabulary in Diné and English. On the 'You' section of the paper, they will label their four clans on the leaf, and they will explain how their clan has value and how it identifies them as personal writing. The 'Text' side students will explain and write the corn metaphor explaining the corn stalk analogy. While demonstrating their learning, students will review the chart daily using vocabulary strips, picture file cards (corn stalk, corn, tassels, pollen, seed, and roots), and the oral introduction of their four clans and grandparents and parents name and where they come from. At the same time practice singing a rap/chant/poem about the cornstalk. The rap/chant/poem will be written on a chart and displayed for the whole class to practice orally and original rap/chart will be given to each student so they will be able to exercise the content and vocabulary. This process of the poetry frame is not just used for fun, but rather for several critical educational reasons: the importance of patterning that comes out of brain research; the chance to use new vocabulary from negotiating for meaning research; and low effective filter of trying out new words with no one looking at you, from the language acquisition research (Bretchel, 2001).

Process Grid

The Process Grid is an Interactive Clan Chart displayed on a large board. Students will use the clan wheel to color code and write their clans on paper strips then post them onto the grid. They will see how their peers are related and who is not related. When students see the connection, they will begin to feel the family relationships within their classroom. They will start to respect one another. After they view the completed chart, they will explain how students are related and not related to other students in their classroom. The Clan Chart is interactive, and students will use it throughout the school year. The grid stresses the importance of K'e which is the value of clan and family relationship to one another. The student will use the network as their daily oral review of expression their clans and connect to the corn stalk and to their value of how they will apply it in their school setting, in their community, and at home. The extension of the clan chart is to teach students there is more to clans than just orally presentation. Because each clan has significance, even adopted clans have protectors and meaning. A clan has an animal, a weapon protector, a sacred stone, a direction, and what the clan name means.

Share One Up

Using the sharing process is the key, and takes 3 to 5 minutes. Teacher displays character to show excitement and high energy. Then she calls on different students or the ones who volunteer and asks a statement, "John, tell me something good." Do not ask questions of "who wants to share." The teacher uses the SOLER model when listening (Square up, Open posture, Lean in, Eye contact, and Respond). Next, ask a question or comment after each good share so the students can expand to explain more for understanding. Some students will state, "I went to town," which is not enough information. This activity can be conducted daily and can extend to where students are asking each other questions, and the teacher becomes the facilitator. The key is to make it conversational. An extension of this activity is when student independently conducts a good deed and they acknowledge it with a power clap. When a student does not follow the Social Contract, there is a process the teacher will use to get the student back on track with what the student was supposed to be doing. The teachers use four questions to deal with misbehavior: What are you doing? What are you supposed to be doing? Are you doing it? What are you doing about it? Repeat Offender – What is going to happen if you break our Social Contract again? Make the questions work you for as a teacher. Ask the first question twice with a genuine affirmation to the person not behaving. Create silence. If you do not get an appropriate answer say, "You may either answer the question or you are choosing the consequences." When the teacher gets an appropriate answer, affirm, and move to the next question. If not, give the consequence. If the student displays disrespect, the teacher ask things like: How are you talking to me, him, or her? How are you supposed to be talking to me, him, or her? Were you doing it? So how are you going to talk to me, him, or her? Repeat offender – What is going to happen if you break our Social Contract again? (Flippen, 2015). When the student's behavior is extreme, the teacher will need to refer to the student handbook or how the school/principal handles the issue. Using this process maintains consistency, models appropriate behavior, keeps the classroom safe even in conflict, and holds students to be accountable for themselves. An extension activity students will conduct is to select a word cluster (four to five) from the Social Contract and use a graphic organizer to analyze the word, write a paragraph of how the chosen words will apply to their life, put the words in most importance to least and justify why students put the words in the selected order, each group write a word on a sentence strip then share their sentence and insert their sentence into a sentence pocket strip for the class to view, the displayed

sentences from each group will form a paragraph. The class and teacher revise and edit the sentences to develop a final draft. Then, the teacher writes the paragraph on a chart and displays it next to the social contract.

Analyze Examples of Diné Leaders

Students read about former and current leaders, like Peter McDonald, Peterson Zah, and Dr. Lori Arviso Alvord (see, MacDonald & Schwarz, 1993; Zah & Iverson, 2012). These leaders are individuals who valued self, clan, education, and family to be successful and helping their people. They stepped out of their comfort zones to go beyond their boundaries to do things ordinary people would not do. It will spark interest for students, to get them to excel, do more, and to establish their values. Students will make connections with these leaders and will explain what they can do to value life and become a productive citizen. Students learn to analyze text using critical thinking skills to address the performance objectives from the common core standards and the Diné standards. The essential skills will be taught from both the literature and informational text. Students will draw an inference from the text, determine a theme from the story or poem, how the character responds to challenges, compare and contrast of characters, settings, events, and specific details. To determine the meaning of words and phrases in the text, including figurative language, explain how chapters and scenes provide the structure of the literature and book. Describe the influences of the narrator or speaker point of views and to analyze and use multimedia elements and its contribution to purpose and meaning. They will conduct many of these learning activities on learning log, various graphic organizers, and writing type and text for opinion and informative essays, summaries, letters, and projects.

Assessments

In bilingual education, there has been concern that assessments are generally envisioned as summative activities, mostly in the form of standardized measures imposed by school administrators. O'Malley & Pierce (1996) offer a plan to make assessments more teacher and student led. I appreciate teacher led approaches to assessments.

Rubric for writing: I will use a 6-point rubric because the rubric will enable me to make a distinction among beginning writers. The rubric provides six essential points from early writers and exceptionally fluent writers. Each of the six domains will range in focus on the central idea, use a clear introduction, fully develop plans, and a conclusion. Use various and precise vocabulary aligned with the writing topic, use certain conventions (capitals, punctuations, and spelling), use various grammar and compound sentences, and smooth transitions. Each component is leveled to the demand of performance, and this is how students address each level. When using the rubric, teachers and students need to caution because a student's score might fall into one level but will have some component addressed at another level the score. The AZ Common Core Standards of writing and rubric needs to be aligned to show reliability and validity. Below is an example of a 6-component rubric.

Writing Rubric	Criteria
6 – Proficient	Writes paragraphs with a clear introduction, fully developed ideas, a conclusion

	<p>Use appropriate verb tense, a variety of grammar, syntactical structures, use complex sentences, use smooth transitions</p> <p>Use varied and precise vocabulary</p> <p>Occasional errors in conventions (spelling, punctuation, capitalization) and does not distract meaning</p>
5 – Fluent	<p>Write paragraphs with the main idea and supporting details, present ideas logically, but some parts not fully developed</p> <p>Use appropriate verb tense, a variety of grammar, syntactical structures, errors in sentence structures but does not distract meaning</p> <p>Use varied appropriate vocabulary</p> <p>Has few mistakes in conventions which do not distract purpose</p>
4 – Expanding	<p>Organizes ideas in logical or sequential order with supporting detail begins to write a paragraph</p> <p>Experiment with a variety of verb tenses, but does not use them consistently, subject/verb agreement errors, use some compound and complex sentences with limited use of transitions</p> <p>Vocabulary is appropriate to purpose but problematic</p> <p>Use conventions and spelling errors sometimes interfere with meaning</p>
3 – Developing	<p>Organizes ideas in logical or sequential order with supporting detail, but may lack cohesion</p> <p>Write present tense and simple sentences, had difficulty with subject/verb agreement, run-on-sentences are common, begins to use compound sentences</p> <p>Uses high-frequency words, may have trouble with word order, omits word endings or words</p> <p>Use conventions and spelling errors sometimes interfere with meaning</p>
2 – Beginning	<p>Begins to convey sense through writing</p> <p>Writes in phrases and more simple sentences</p> <p>Uses limited and repetitious vocabulary</p> <p>Uses phonetic spelling</p>
1 - Emerging	<p>No evidence of idea of writing development of the organization</p> <p>Use single words and repetitive word phrases</p> <p>Copies from text or model</p> <p>Little awareness of conventions</p>

The rubric will be displayed on a chart for the specific writing addressed. The teacher will read and explain each part of the leveled criteria to distinguish the difference within each level with the students. Highlight the differences between rules and critical phrases to promote fluent and proficient writers. The teacher and students will model and explain each part of the rubric with a sample writing. The will begin by folding the rubric in half between the three and four level to demonstrate that scores of 1, 2, and 3 are weak writing and 4, 5, and 6 are strong writing. It is rare for students to obtain a six score, especially on a first draft. Students need to know writing is not a onetime event. They need to revise and edit, revise and edit to obtain a strong writer score and to improve on their week score. Many of our students do not do well on the state assessment because they have to produce their writing in one sitting. But, we as teachers need to prepare our students for this type of task for evaluation.

Big Book Project

One of the final assessment students will create independently is to create a big book about their values. The students made a book will contain five pages. Beginning with page one, students introduce their clans and write how and why their four clans are essential and meaningful. Page two, self-image and how the student displays an expression value. They can use photos, colored drawings with labels, and symbols with any genre like poem/poetry, chant/song, stories, or letters. Page three, write or show who supports your value, parents, grandparent, aunt, uncle, sibling, a hero, or a leader. Page four, how will education and community support your benefit your value? Finally, page five, what do you predict you will be doing after high school or college to sustain your value? The posters and construction papers of different colors will be provided. Markers, glue, scissors, and color pictures provide additional supplies. Specific color photos need to be ordered ahead of time, so the district print shop is informed ahead of time. At the completion of the Big Book, the books will be laminated. A rubric created for the project and a timeframe will be given for the assessment project.

Book Project Rubric

Criteria	4 Points	3 Points	2 Points	1 Point	0 point
Cover Page	The cover includes a title, neatly drawn with details and colored picture, your name, and due date	The cover consists of a claim; the image is not very neat, few colors, your name, and due date	A cover includes title and picture is messy, limited colors, your name, and due date	The sheet is blank.	No effort on cover page
Spread is five pages front and back	There is 5-page spread with colored drawing, colored picture, or photos, with labels	There is 4-page spread with colored illustration, distorted print, or images, with labels	There is 3-page spread with colored drawing, colored picture, or photos, with limited labels	There is 2-page spread with limited colors	There is 1-page spread with no colors.
Grammar and Spelling	There are 2 or fewer spelling or grammar mistakes.	There are 3-4 spelling or grammar mistakes.	There are 5-6 spelling or grammar mistakes.	There are 7 or more spelling or grammar mistakes.	There are extensive errors which make it unreadable
Narrative Elements	The narrative includes understandable connections to the five pages	The story consists of logical links to the four pages	Every page has at least four sentence paragraph.	The writing include consistent connections	The narratives include understandable connections to the 1 page

				to the two pages	
Writing	Every page has at least an eight-sentence paragraph.	Every page has at least six sentence paragraph.	Every page has at least 4 sentence paragraph.	Every page has at least two sentence paragraph	Every page has no sentences
On Time	Your book project is completed on time.	Your book project is 1 day late	Your book project is 2 days late	Your book project is turned in 3 days late	Your book project is turned in 4 days late

Required Assignment for a Big Book Project

The big book project is based on the choice of your Value. It is a test grade, so make sure to do your best work and to check the rubric often. After the big books is completed, we will present and share your book with the class.

As you create your book, you need to be writing notes. Write down the specifics for each page. It will help you when it comes time to put your book together. Especially be looking for and take notes on the type of drawing, pictures, and photos with being used on the pages. We will spend five prep times which will be five days one hour sessions on this assessment. You will need to pace yourself for each day in class to make sure a page a day is completed. The rubric is broken down into five necessary parts; cover page, the spread of pages, informative text, writing, and on time.

Cover. The cover needs to include a title, author's name, your name, and a picture. The picture needs to be neatly drawn and colored. Feel free to be creative and come up with original cover artwork. Remember that people do judge books by their covers.

Spreads. A spread is five pages that are side by side. To receive full credit student must have five ranges that have a hand-drawn and colored picture and writing on each page. Remember that five spreads are the minimum to receive full credit, you may go above and beyond.

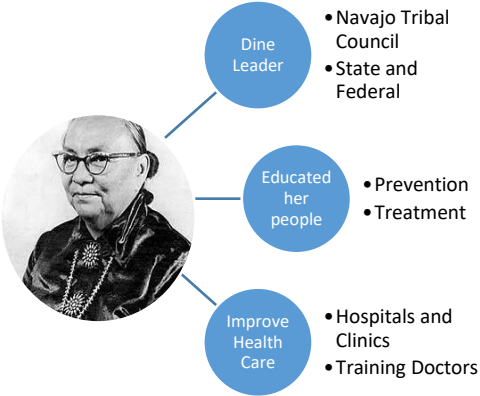
Grammar and Spelling. Editing is a vital part of the writing process. Please write a rough draft and have some people edit your writing before your complete the final draft onto your big book pages.

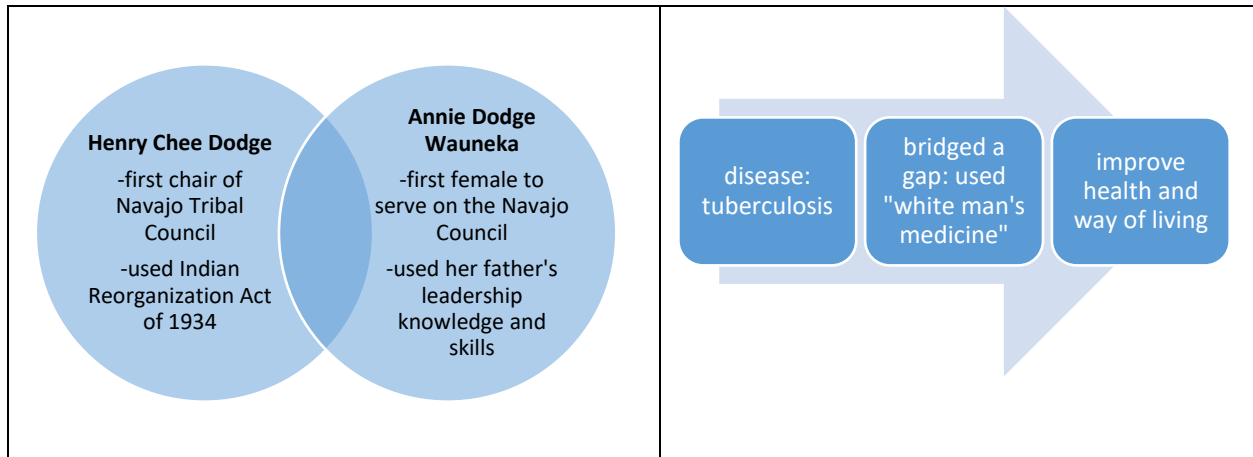
Narrative Text. Your book needs to include an eight-sentence paragraph. You must use and write using narrative elements into your value just as the author of the book. All 5 of these elements need to be clearly defined to receive full credit.

Writing section. Every page needs at least one full paragraph. Each paragraph has to have at least eight sentences. We will edit your pages using the editing checklist to make sure your article is comprehensible. The story is written in first or third person aligned with your value.

Literature and Information text assessments

There are various graphic organizers students can generate to demonstrate an understanding of reading comprehension in the content area. The T-chart is a simple way of targeting main idea and detail to a simple understanding of the skills. Another is four squares of showing knowledge are the mind map for main idea and details, a time ladder map for sequential time frames, compare and contrast using a Venn diagram, and cause-effect map. There are more examples and teachers are creative in aligning graphic organizers to have students exhibit understanding. Below is a four-box example of comprehending text.

<p>The Mind Map: Main idea and details A Navajo Nation leader, Annie Dodge Wauneka was the first woman elected to serve on the Navajo Tribal Council. Her efforts to educate her people about the prevention and treatment of disease, especially tuberculosis, saved many Navajo lives. She catalyzed improving Navajo health care in general, bringing the issue to the forefront of the political arena. She was also active in state and federal government, serving as a member of the New Mexico Committee on Aging.</p> 	<p>The Time Ladder Map for Sequence: Young Wauneka attended a government-run boarding school at Fort Defiance, Arizona, from the age of eight. After that, she went to the Albuquerque, New Mexico, Indian School, which she left after her junior year of high school. The Indian School twice strongly influenced her future. First of all, it was where she met her husband, George Wauneka, whom she married in October of 1929, a year after she left the school.</p> <p>Adolescent Fort Defiance Boarding School at the age of eight.</p> <p>Teen Years Albuquerque Indian School up to her junior year.</p> <p>Young Adult Married George Wauneka in 1929.</p>
<p>Venn diagram Wauneka's interests eventually expanded to include tribal government as well, no doubt due to her father's influence. Henry Chee Dodge served as the first chair of the Navajo Tribal Council during the time Wauneka was in school. The council was a formal body organized to govern the tribe as a corporation according to the rules of the Indian Reorganization Act of 1934. Dodge shared his knowledge of Navajo leadership with his daughter, and she took his lessons to heart.</p>	<p>Cause/Effect Map On the reservation, Wauneka witnessed the devastation caused by disease, especially tuberculosis. She knew that conventional Western European, or more colloquially, "white man's medicine," might be the answer. She needed to find a way to bridge the gap between cultures for the good of the Navajo people. First, she tried to explain to the traditional families that they might improve their health by just changing the way they prepared their food and sanitized their cooking and eating areas.</p>



SOURCE: Niethammer, C. (2004; 2006).

Standards

5th Grade Arizona's English Language Arts Standards (ELA) from the Arizona Department of Education (2015). Each standard builds onto the previous standards and onto the upcoming standard as to the next grade level. Each performance objective are expected to be taught as appropriate for the grade level. Some standards appear to have similar wording at multiple grade levels and it is understood that the standards are to be applied with an increased focus to progressively more challenging texts and tasks.

Reading Standards for Literature. Students independently and proficiently read grade-appropriate and increasingly complex literature from a variety of genres about leaders who impact and effect the Dine culture, language, and values.

5.RL.1 and 5.RI.1 Students quote accurately from a text then explain explicitly and while drawing and inference.

5.RL.2 Students determine a theme of a story, drama, or poem from details of the text, including how characters respond to challenges, how the speaker reflects upon a topic, and a summary.

5.RL.3 Students will compare and contrast two or more characters, settings, or events and to draw on specific details in the text.

5.RL.4 Student determines the meaning of words and phrases as they are used in a book, including figurative languages.

5.RL.5 Students explain how a series of chapters, scenes, or stanzas fits together to provide the overall structure of a particular story, drama, or poem.

5.RL.6 Students describe how a narrator's or speaker's point of view influences how events are described.

5.RL.9 Students compare and contrast stories in the same genre on their approaches to similar themes and topics.

Reading Standards for Informational Text. Students read and analyze grade appropriate informational text from a variety of content areas such as history/social studies. They will determine meaning from reading informational texts, quote text accurately by referring to the text, summarize informational text accurately and integrate information to determine different points of view.

- 5.RI.2 Student will determine two or more main ideas of a text and explain how they are supported by key details to summarize the text.
- 5.RI.3 Student will explain the relationships or interactions between two or more individuals, events, ideas, or concepts in a historical, based on specific information in the text.
- 5.RI.4 They will determine the meaning of general academic and domain-specific words and phrases in a text relevant to a grade 5 topic or subject area.
- 5.RI.5 Students will compare and contrast the overall structure (e.g., chronology, comparison, cause/effect, and problem/solution) of events, ideas, concepts, or information in two or more texts.
- 5.RI.6 Students will analyze multiple accounts of the same event or topic, noting important similarities and differences in the point of view they represent.
- 5.RI.7 They will draw on information from multiple print or digital sources, demonstrating the ability to locate an answer to a question quickly or to solve a problem efficiently.
- 5.RI.8 Students will explain how an author uses reasons and evidence to support particular points in a text, identifying which reasons and evidence support which point(s).
- 5.RI.9 Students will integrate information from several texts on the same topic in order to write or speak about the subject knowledgeably.

Writing Standards. Student will write an opinion and critical pieces that include evidence to support ideas, linking words, precise vocabulary, and a conclusion. Write narratives that contain a specific sequence of events, descriptive details, dialogue, and words that indicate a change in time. Conduct short research projects to build knowledge through investigation, plan, draft, revise and edit to produce clear and coherent writing and demonstrate sufficient command of keyboarding skills to complete a writing task. (Creating the Big Book will contain many of these writing components).

5.W.2 Student will write informative/explanatory texts to examine a topic and convey ideas and information. Introduce a problem clearly, provide a general observation and focus, and group related information logically; include formatting (e.g., headings), illustrations, and multimedia when useful to aiding comprehension. Develop the topic with facts, definitions, concrete details, quotations, or other information and examples related to the subject. Link ideas within and across categories of information using words, phrases, and clauses (e.g., in contrast, mainly). Use precise language and domain-specific vocabulary to inform about or explain the topic. Provide a concluding statement or section related to the information or explanation presented.

5.W.3 Student will write narratives to develop real or imagined experiences or events using a useful technique, descriptive details, and clear event sequences. Orient the reader by establishing a situation and introducing a narrator or characters; organize an event sequence that unfolds naturally. Use narrative techniques, such as dialogue and description, to develop experiences and events or show the responses of characters to situations. Use a variety of transitional words and phrases to manage the sequence of events. Use concrete words and phrases and sensory details to convey experiences and events precisely. Provide a conclusion that follows from the narrated experiences or events.

5.W.4 Students produce clear and coherent writing in which the development and organization are appropriate to task, purpose, and audience.

5.W.5 With guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach.

5.W.6 With some guidance and support from adults, use technology, including the internet, to produce and publish writing as well as to interact and collaborate with others; demonstrate sufficient command of keyboarding skills to complete a writing task.

5.W.8 Recall relevant information from experiences or gather relevant information from print and digital sources; summarize or paraphrase information in notes and finished work, and provide a list of references.

Speaking and Listening Standards. Student will collaborate in discussions through effective speaking and listening in a variety of settings. Prepare for debate by reading and studying the required materials, drawing on that preparation during the debate. Paraphrase information from a wide range of sources. Report on a topic or text, sequencing ideas logically, using relevant facts and details and including multimedia components.

5.SL.1 Engage effectively in a range of collaborative discussions with diverse partners on grade 5 topics and texts, building on others' ideas and expressing their own clearly. Students 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 consideration. Follow agreed-upon rules for discussions and carry out assigned roles. Pose and respond to specific questions by making comments that contribute to the forum and elaborate on the remarks of others. Review the key ideas expressed and draw conclusions based on information and knowledge gained from the talks.

5.SL.2 Summarize a written text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.

5.SL.3 Summarize the points a speaker makes and explain how reasons and evidence support each claim.

5.SL.4 Report on a topic or text or present an opinion, sequencing ideas logically and using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace.

Language Standards. Student demonstrates mastery of grade level conventions. Construct paragraphs that include an introduction of the topic, supporting details, and conclusion. Use knowledge of Greek and Latin prefixes, suffixes, and roots to determine the meaning of unknown words. Determine the meaning of unfamiliar words using root words, prefixes, suffixes, context clues, and dictionaries. Demonstrate the meaning of idioms and figurative language.

5.L.1 Student demonstrates command of the conventions of Standard English grammar and usage when writing or speaking. Explain the function of conjunctions, prepositions, and interjections in general and their role in particular sentences. Form and use the perfect verb tenses. Use verb tense to convey various times, sequences, states, and conditions. Recognize and correct inappropriate shifts in verb tense, and use correlative conjunctions. Write and organize one or more paragraphs that contain: a topic sentence, supporting details, and a conclusion that is appropriate to the writing task.

5.L.2 Demonstrate command of the conventions of Standard English capitalization, punctuation, and spelling when writing. Use punctuation to separate items in a series, a comma to separate an introductory element from the rest of the sentence. To set off the words a tag question from the rest of the sentence, and to indicate direct address. Use underlining, quotation marks, or italics to show titles of works. Spell grade-appropriate words correctly, consulting references as needed.

5.L.3 Use knowledge of language and its conventions when writing, speaking, reading, or listening. Expand, combine, and reduce sentences for meaning, reader/listener interest, and style. Compare and contrast the varieties of English used in stories, dramas, or poems.

5.L.4 Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grade 5 reading and content, choosing flexibly from a range of strategies. Use common, grade-appropriate Greek and Latin affixes and roots as clues to the meaning of a word. Use context as a clue to the definition of a word or phrase. Consult reference materials both print and digital, to find the pronunciation and determine or clarify the precise meaning of keywords and phrases.

5.L.5 Demonstrate the understanding of figurative language, word relationships, and nuances in word meanings. Interpret figurative language, including similes and metaphors, in context. Recognize and explain the meaning of common idioms, adages, and proverbs. Use the relationship between particular words to understand each of the words better.

5.L.6 Acquire and use accurately grade-appropriate general academic and domain-specific words and phrases, including those that signal contrast, addition, and other logical relationships.

Diné Government and History Curriculum: Grades 4th-6th

The Diné Standards will be embedded within the curriculum and will include the Diné Culture and Language. Students will explain and identify performance objectives of the standards. I will understand and apply the Navajo Nation Laws (Traditional Law, Customary Law, Natural Law and Common Law). Diné Bi Beenahaz'áanii Atsé Siléí baa ákonisin dooleel. Concept 4: I will honor the principles of Dine Common Laws. Diyin Dine'e bits'aadee beehaz'aanii binahji' she'iina' doo shintsekees k'ihineezlaa dooleel PO2. I will identify and respect various family values. Diné kéédahat'iigóó bibee'ó'ool'íil baa ákonisin dooleel.

Standard 1. I will understand historical/factual events, people and symbols that influence my family. Dine bibee'e'ool jil doo adahoot'jidigii adidiinisht'I dooleel. PO2. I will recognize leaders tht have impacted the Dine Nation. Diné binanit'aa'í binahji' béédaho' doosziídígíí shił bééhózin dooleel.

Concept 2. I will understand the connection between my culture, sacred sites, and historical events. Nihe'e'ool jil dahodiyingo nahaz'aagoo doo nihikeyah bikaa'goo adahoot'jidigii baa akonisin dooleel. PO2. I will demonstrate my culture knowledge gained from my immediate family. Bił kéédahasht'iinii nihe'é'ool'jil dóó bee dahinii' náanii shił bééhózin dooleel.

Concept 4. I will understand the integrity of my culture, language, and values that are protected and maintained by Diné. Nihina'nitinm, é'ool'jil dóó nihizaad nidaazya'ígíí náásgóó yilyélgíí baa ákonjsin dooleel. PO2. I will identify the teachings of Dine culture and history. Shik'éeí dinéjí é'ool'íil yinida'niltinígíí shił bééhózin dooleel. (Dine Government and History Curriculum Grades 4th – 6th).

Fifth Grade Social Studies Standards

History Strands emphasize American history from the earliest Native American cultures to the Civil War. The issues of exploration and rebellion as they occurred throughout the world are also studied in more depth. Arizona Departments of Education (2006)

Strand 3: Civics/Government Concept 4: Rights, Responsibilities, and Roles of Citizenship
Performance Objective One. Describe ways an individual can contribute to a school or community.

Performance Objective Two. Describe the character traits (i.e., respect, responsibility, fairness, involvement) that are important to the preservation and improvement of constitutional democracy in the United States.

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