

Stories of Home and Place

Prospectus for “I am Diné! Celebration of Me!”

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Author Note:

Dedicating this curriculum to my adopted grandmother
Nora Kaibetoney who left Mother Earth on July 22, 2020
She was a teacher, role model, and an amazing Dine’ woman.

Synopsis: “ I am Diné! Celebration of Me!”

Each growing family has something in common and that is cradling a newborn addition to the family. The warm love felt for a new child is wholeheartedly embraced by others in the home. A new child in a Diné family is uniquely woven into a culture of kinship and clanship. Like a thread woven into a rug, a newborn child creates a story into a family lifeline. As a child grows and learns about their family values & cultural views, the process of development has taken a different path, a path in K'é. The knowledge of K'é , Diné Bizaad, and traditions are passed down through the next generation, and must be respected and taught. All of these teachings are necessary for survival of the traditional ways of the Diné people. I chose the title with “I am Diné! Celebration of Me!” because the word celebration has a strong, powerful descriptive for me. “Celebration means to know, believe, accept, value, use and promote cultural diversity as a normal feature of humankind” Souto-Manning (2013).

Modern times has given educators the opportunity to embrace culture authentically in their classrooms. American education has shifted and changed positively towards Indigenous culture. Although the education system is not perfected in approach to Indigenous culture and language, it has made a turnaround from history. In the past, “the American educational systems used varying tactics to destroy Indigenous cultures and languages while imposing new, primarily Eurocentric social structures” Pewewardy, Lees, & Clark-Shim. (2018). The American education system’s attempt was to destroy culture and language in Indigenous people. Today, educators can empower cultural identity in young learners, especially Diné educators!

This curriculum will aim to demonstrate how child development and culture are connected, how these influences manifest themselves. Pre-K learning is exploration and self-discovery and children can make the connection of home and school by witnessing how Diné culture transpires in both environments. The beginning years of a child is learning about their identity, their family and building new relationships in our world. The standards in this curriculum will focus on Pre-K Diné character building and Diné culture standards.

The standard focused on K'é dóó nitsa'ha'kees dóó nahat'a'na'a'sgóó iina' bee siih hasnigo a'doolnííł

I will develop an understanding of Diné way of life.

Content & Rationale

Introduction

The sun is setting against the Arizona plateau. The plateau stretches into the evening desert horizon. A hogan stands there, standing in the mix of the array of colors from the sunset. Inside the hogan is a family, a father, a mother, and a young child. The child is brand new to his life. Every object, every sensation, every experience is new for the little one. His human senses are filled and stimulated with life at home. Language is expressed and bounces off the earthly walls inside the hogan, the child is present in the moment and his little ears absorb every harmonic sound of language. He is so small and he is learning about his new way of life. He is new person

in this large world. The creator has bestowed this young child with the Diné people. His life will be woven into beautiful system of Diné clanship and kinship.

The child slowly grows to learn Diné culture and language. As young as he was, he embraced the beauty of navigating this culture with an upbringing that nurtures his inner being. His view of the world is to respect all life and life forms. His learning from family has helped him build positive relationships with others through Ke'. He remembers as young child his teachers were his mother, his father, and grandfather. These teachers have fostered life within him, a life of Hózhó, a life of peace, a life with a purpose to others. Hózhó is a state of harmony that the Navajo people always strive to achieve. Ke' is establishing a relationship with everything in the universe; it continues to be an important value widely practiced in Navajo society today (Haskie & Edwards, 2002).

As he grew older his world changed and a slight detour happened to him as he entered public school. His language was forbidden and his thinking was demanded to alter to only western culture. In the past, many Diné people recall a time of despair in the educational institutions. Navajos were told by white educators that, in order to be successful, they would have to forget their language and culture and adopt American ways (Alvord & Van Pelt, 1999, p. 88). But inside this young man, he knew his roots, his passion, his love for his culture would not change. There were moments he was scared to embrace Diné life in school but he clung to his heritage.

The young child grew to be man, a life partner, and a father. As he held new life within his arms, his hope was to teach and impact his children with Diné culture. This man was my father. He was a husband and friend to my mother, a dependable father to his children, and medicine man to our community. His belief in teaching children at a young age about Diné ways and kinship and clanship has impacted my life. My father taught me the beauty of being Diné. He has shown the balance I can create in my life with Hózhó. These teachings has influenced me to become the woman I am today, the loving mother I am today, and the teacher I am today.

My father is not living today in the physical world, but his teaching within me still lives and his presence carries on in the hearts of those who remember him. My father took the time to teach my girls when they were young. He shared stories, songs, and his teachings. This simple gesture of play and learning was so meaningful and impacted my children's learning. We have learned to look at our world through appreciation and balance. I work hard to educate young children about their world, but I would like to take to make a bigger impression and celebrate my student's culture and Diné being. Young children are like sponges and take in learning so quickly and so fast. The learning and mindset of child today is no different from my father's learning as a child. The only difference is, today in public schools we are given the opportunity to celebrate their culture versus my father's education.

Demographics

The school district I instruct at is located in Tuba City, Arizona. Tuba City is located on the Navajo reservation among the Painted Desert. The land bears wind, sand, natural desert plants, and a community of Diné people. Although you can pass through the town in less than five minutes, the town has been growing over time with small businesses and growing number of

residents. According to DATA USA, in 2017, Tuba City, AZ had a population of 9.02k people with a median age of 29.6 and a median household income of \$48,293. Between 2016 and 2017 the population of Tuba City, AZ declined from 9,221 to 9,022, a -2.16% decrease and its median household income grew from \$45,613 to \$48,293, a 5.88% increase. The 5 largest ethnic groups in Tuba City, AZ are American Indian & Alaska Native (Non-Hispanic) (91.6%), White (Non-Hispanic) (3.57%), Two or More Races (Non-Hispanic) (1.72%), Asian (Non-Hispanic) (1.46%), and American Indian & Alaska Native (Hispanic) (0.776%). N/A% of the people in Tuba City, AZ speak a non-English language, and 99.5% are U.S. citizens.

Tuba City Unified School District is located in Tuba City. The district services Tuba City, Cameron, Gap, Red Lake, and Rocky Ridge areas. According to the Tuba City Unified School District demographics, for the 2020 school year, there are 6 public schools in Tuba City Unified School District #15 School District, serving 1,694 students. Minority enrollment is 99% of the student body (majority Native American), which is more than the Arizona public school average of 62% (majority Hispanic). The Early Childhood Education Program is situated at Tuba City High School. Our program is a part of the Career Technical Education program at Tuba City High School. The preschool program is a lab-based environment for practicum and internships for the high school students.

The Early Childhood Education Program is preschool program that has been with High School for 24 years. In the last six years, the program has partnered with First Things First and Quality First. First Things First created Quality First to work with childcare and preschool providers across Arizona to improve the quality of their early learning settings. Currently more than 1,000 early learning programs in communities across Arizona participate in Quality First. All of these programs are licensed and regulated, but participating in Quality First is voluntary. These programs are committed to quality improvement, going beyond regulatory requirements to help the infants, toddlers and preschoolers in their care be ready for success in school and beyond (qualityfirstaz.com).

Our program has started from a star rating of two stars and has worked its way up to a four-star rating. The program prides itself on providing a quality program to the Tuba City community. The program is evaluated by an Early Childhood Environment Rating Scale (ECERS). The ECERS is a classroom assessment tool designed to measure the quality of the program. The result of the assessment determines the star rating.

The age level for this intended curriculum is pre-kindergarten/preschool children. The ages will range from three to four years old. The pre-k class is a mixture of children from the community from different economic backgrounds. The children I service in the classroom are usually 75% Diné children. The classroom is usually heterogenous. The developmental milestones in the children ranges in all learning domains from emerging to meeting standards. Our ratio is one teacher to fifteen students. Our program typically services about two students with special needs, these students are refereed by our PEEP program. PEEP (Preschool Early Education Program) program is an in-house program in our school district that screens and services students under the age of five years. The children I service are typically on a Monday through Friday and through a

traditional class setting environment. Our day starts at 7:30 a.m. with breakfast together and ends at 2:00 p.m. with a goodbye chant and summary of the day.

The families in the preschool range from different financial demographics and family dynamics. A majority of the families are eligible for free or reduced priced meals at the school district. Free and reduced food programs are based on income eligibility. The families I have serviced have ranged from a nuclear family (traditional type of family structure), single parent family, extended family, step family, and grandparent family. In addition, I have also had childless families, where children are situated in a local foster home and attend school. On average 75% to 100% are of Diné ethnicity. There is strong parent involvement and the interaction is ongoing throughout the school year. Parents have always been positive and interactive in communication, parent nights, newsletters, and other forms of activities. Diné families have always expressed their positive support and concerns for traditional values and teachings for their child. For example, the preschool center has respected students partaking in cultural ceremonies and respected the culture by not viewing live reptiles or reptiles eating (particularly snakes).

Our program has high regards for multicultural education. Although a strong multicultural curriculum is not heavily regarded in preschools across America, it is in my classroom. My rationale for Diné curriculum is based on location and the population I service. We are located on Navajo reservation and a majority of my students are of Diné ethnicity. We learn about other cultures in the world, yet Diné culture is lightly spotlighted with other Indigenous cultures.

Our preschool curriculum is a Quality First program and our curriculum are Beyond Textbook. Beyond Textbook (BT) is an online curriculum that allows teachers to collaborate lessons and resources. The BT curriculum is following a calendar and requires teachers to un-pack learning standards weekly. The Beyond Textbook is a very open-ended curriculum and I am fortunate to be able to incorporate my Diné curriculum effortlessly.

Diné Curriculum Focus

The main purpose of implementing the Diné curriculum in my ECE curriculum, is to foster a teaching that is not offered by major publishing companies. While our program includes exposure to other global cultures, there is not a strong focus on Indigenous cultures, specifically Diné culture. Education in schools has taken a shift in the past years to include a multicultural curriculum in the classrooms, but educators may lack the resources to cultivate an authentic Indigenous curriculum. The focus on Indigenous culture is not a new concept in culturally responsive teaching, it is a concept that is not accentuated enough. Although culturally responsive schooling for Indigenous youth has been advocated for over the past 40 years, schools and classrooms are failing to meet the needs of Indigenous students (Castagno, A., & Brayboy, B., 2008).

This Diné curriculum will be handcrafted and created by my hands and my resources. The instruction and teaching will be grounded and scaffolded from Diné learning standards and other resources. I want to provide a research-based Diné Early Childhood Curriculum that is in line with current studies and is content-rich and focuses on Diné-specific content and culture. I would like to acknowledge my student's differences, especially their culture. I would like my student's

to be proud of their self-identity and cultural identity. Engaging in culturally responsive teaching within a classroom environment necessitates that teachers validate their students' cultures, use their cultural knowledge to develop curriculum, help students become agents of change in their communities and see cultural diversity as an asset (Ladson-Billings, 1995). There is win-win in cultivating a classroom that promotes and embraces self-identity and cultural identity. Young learners with a positive mindset will achieve academically and succeed inside and outside of school environment. Children with strong cultural roots will strive to their fullest potential because of their cultural foundation in early life.

I plan to start my curriculum in the month of October. The month allows flexibility for the change of curriculum schedule. In the previous years, the school district usually has a Native American week and I would like to embed this week into the three-week curriculum. The curriculum developed will celebrate Diné culture through an Early Childhood Scope.

The introduction week will emphasize clanship and kinship of my students and their family. Clanship and Kinship is important to Diné culture, because it establishes identity to others and relationships. Our clans and the relationships we establish through clanship (referred as Navajo clanship called Ke') to other members of our tribe are symbolic markers that form our identity as Navajo people (Haskie, 2013). To support students who need help identifying their clans in Diné Bizaad and English, there are various websites like gomyson.com that assist families in organizing and identifying their clan. In addition, I would like to institute a clan night, where families can receive assistance in organizing their clan introduction. Even children not who are not of Diné ancestry, have a clan description in Diné Bizaad. This family night will also foster the family collage board, so parents will have access to materials to build and create their family collage to share with clans.

The curriculum will develop children's understanding about Diné culture in food, language, clothing, and music & storytelling. Using Diné learning standards, the curriculum will cultivate a learning environment that supports student's learning through authentic and meaningful lessons and activities. I plan to incorporate Diné literary resources and literature to support and supplement early learning standards in the classroom. Diné children's literature among other Indigenous literature will support the curriculum and activities. The literature will help children see themselves in books/curriculum and empower their development of self. Research evidence is mixed, but in reviewing the literature, Chall, Radwin, French, and Hall (1979) found studies to support the contention that children's books do have the power to affect self-concept and world view. Literature is more meaningful to children if it increases social awareness and authentic to the culture portrayed. Fortunately in today's modern world there are more published Indigenous stories and poeries that can support genuine learning for children.

Multicultural curriculum in preschool isn't just bringing in literature, dolls, food, etc., into the classroom. Providing an authentic multicultural curriculum is all of this and so much more. Educators teaching multicultural curriculum especially with Indigenous cultures, must cultivate a thought process of equity pedagogy. The rationale of the curriculum is to explore approaches, strategies, and tools to foster a multicultural learning in view of Diné culture.

According to James Bank and Cherry McGee Banks (2012), there are five dimensions for educators to consider in multicultural education:

1. Content integration (bringing together multiple cultural perspectives, knowledge, and experiences in teaching and learning).
2. Knowledge construction process (locating the social, cultural, and historical construction of knowledge).
3. Prejudice reduction (developing cross-cultural and intergroup attitudes and actions in the classroom while troubling privileges and seeking to move away from deficit perspectives).
4. Equity Pedagogy (implementing transformative teaching strategies that honor children as worthy, capable, and unique human beings who are members of diverse communities and families).
5. Empowerment of school culture and social structure (changing the status of diverse groups in schools, fostering more equitable experiences in terms of power and status).

These dimensions can support and cultivate a Diné curriculum that allows young learners to experience and construct a positive self-identity and cultural identity.

Preschool learning is exploration and self-discovery and children can make the connection of home and school by witnessing how Diné culture transpires in both environments. As an educator providing quality education, it is important to focus on culture, because culture is a part of every human being. Each of us is born into a culture. We grow up in that culture. Even though our culture may be invisible to us, it shapes the way we view the world, process information, learn, communicate, and interact with others (York, S., & New, E.2016).

Teaching Strategies

K-W-L Chart

The strategy can be used to help teacher understand what their students already know about Navajo culture and what they would like to learn. The chart allows the teacher to return and fill out the portion of what the students learned at the end of the unit.

Peanut Butter & Jelly (Think Pair Share)

This strategy is shared between two students. One student is assigned to peanut butter and the other jelly. When showed a visual picture of the items, the peanut butter or jelly will share their ideas and answers with partner.

Find Someone Who

This strategy will allow teacher to incorporate visuals of Navajo items (i.e. cradleboard, Hogan, jewelry). Students will have to mingle and search for person who has the items. This is quick way for students to visually connect to Navajo inspired cultural items.

Puppet Play

This strategy will allow character building and help preschool learn about new topics. Diné puppets are a good way to deliver information to students and help them retain it. Diné puppets can also assist with developing language skills including Diné language.

Field Trip

Field trips can provide preschool student with new opportunities for learning through experience. The Interactive Navajo Museum in Tuba City, Arizona, provides students with the ability with learning to do instead of passively listening to information.

Numbered Heads Together

This strategy will allow teachers to use cards to display learning information such as colors, weather, family, animals for team teaching. Teacher asks the question, students' answers the question solo then put heads together with team for sharing team answer.

Technology

This assisting tool can be used the format of virtual field trips videos and iPad learning of Diné Bizaad. Technology can aid in PowerPoint presentation lessons and Smartboard demonstrations of Diné lessons. Using technology can make lessons more interactive and hands on for student learners.

IPAD learning

This strategy will allow students to access Navajo language on YouTube videos and app with Diné Bizaad language on animals, objects, and food. iPad learning for technology is limited to seven minutes of screen time each day for each student.

STEM Outdoor Mud play with Water

This strategy will provide students with loose parts to strategize and create/construct Navajo Hogan and planting for vegetables and flowers. There is strong alignment with STEM (Science, Technology, Engineering, and Mathematics) in the instruction.

Focus Activity

This teaching activity/strategy is a key piece in the instruction. Students will be working one on one with teacher for a drama project. The project is set up as "I do, we do, you do" approach. The activity is embedded with key language to strengthen the Diné learning concept. The focus activity is set up as a hands-on play area. This area can be set up outside or inside classroom.

Library Discovery

This strategy allows book exploration on Diné authors and illustrators. The library is set up with book bags with props to enlighten reading and discovery. The Diné inspired book bags may be checked out by families to explore and engage with their child at home.

Cooking Nights

This strategy allows families to visit our center and engage in cooking nights with recipes inspired by our theme. Families can share their recipes and stories about how their families make traditional foods.

Literature:

Bilingual Kiddos Press. *Diné Bizzaad, A Navajo Alphabet Books for Kids* is a book that can be used to introduce Navajo language of animals, weather, and objects to preschool students.

Blood, Charles and Link, Martin. *The Goat in the Rug* is a book that can be used to illustrate the process of Navajo rug weaving to preschool students.

Healthy books. *Naadąą' Dóó Naadąą'Ch'yáąn* is a book that can illustrate types of corn used for different Navajo food preparations for preschool students. The book also incorporates Navajo language.

Maillard, Kevin. *FryBread: A Native American Family Story* is a book that can be used to show how FryBread is a process of making with the five senses and it is food that is commonly seen in Navajo culture.

Oughton, Jerrie. *How the Stars Fell into the Sky, A Navajo Legend* is a book that can be used to showcase Navajo Storytelling and poetry to preschool students.

Slier, Debbie. *Cradle Me* is a book to demonstrate the creation and purpose of Navajo Cradleboard.

Tahe, Rose and Bo Flood, Nancy. *First Laugh Welcome, Baby!* Is a book that can be used to show the baby laugh ceremony and how a Navajo family celebrates baby's first laugh.

Tapahonso, Luci. *Navajo ABC: The Diné Alphabet book* is a book that can be used to show children different people, objects, food, and animals in the Navajo language.

Wildsmith, Brian. *Binaaldlooshii Da'o'lta' Animals to Count* is a book that can be used to introduce Navajo language of animals and counting to preschool students.

Classroom Activities

The curriculum developed is to provide preschool students with many opportunities for children to learn Diné teaching through hearing stories, songs, games, and manipulating concrete objects. The children will use their five senses to explore the Diné curriculum lessons.

My plan for the curriculum length is three weeks. The curriculum is going to focus on Diné culture through food, language, clothing, music & storytelling in the first two weeks. The third week is going to consist of aligning curriculum with the district's original Native American week and festivities. In the third week, there is trip to the Navajo Museum in Tuba City, Arizona. At the museum, students will experience and explore Navajo teaching and storytelling.

Week 1 & 2 - Introduction to Diné culture and teaching.

For the introduction part of the curriculum, I will be using puppets to introduce the theme. The puppets will have a female and male version (Navajo girl-Mia and Navajo boy-Lian). Puppets are a fun and interactive way to grab student's attention and it will stimulate the conversation about the puppet's Diné clothing. I will give students time to look at the puppets and hear the puppets introduce themselves with clan to develop Ke'. Then I will let the students observe the puppet's clothing and appearance. Then I will complete a K-W-L chart of Diné culture with my students. The KWL chart is designed to document student's background knowledge, what they learn, and at the end, what they learned in summation.

The developed pacing guide for the two weeks has been categorized into Literacy, Math, Science, Drama, Circle time focus, cooking, technology and assessment. The fact that preschool learning is play-based, the curriculum is set up to revisit the areas throughout the two weeks. The activities in the first two weeks involve storytelling, technology, and songs. There will be a lot of hands on activities that the students will be completing in relations to the Circle Time and Focus Activity.

At the end of Day 1, students will be sent home with a letter to parents, sharing our theme and invitation to invite family into our center to share their songs and other customs. Parents will be asked to complete a collage board with family members and clans. The collages will go on our family board to share with our students. Showcasing family kinship and clans will demonstrate belonging to harmony of Ke'. The family board will allow students to see who is related to them by clans and who is not related. The family board will remain up for duration of the theme.

Tuba City Early Childhood Development Learning Center

Pre-Kindergarten Pacing Guide

	Theme	Literacy	Math	Science	Focus Activity	Circle Time	Assessment
Week 1 & 2	I am Dine! Celebration of Me!	Print Awareness: Recognize Name	Shapes in Diné Bizaad Circle.-názhąs.	Season: Spring I will identify types of weather	Jewelry Making I will recognize	Introduction to Diné culture & puppets	Shapes in Diné Bizaad Rubric Assessment

		I will listen to cultural stories about the birds & Insects	Square. dik'á,		cultural items and jewelry. -Navajo artist showcase of jewelry makers	Storytelling: First Laugh	on types of weather
Cooking Making Frybread with family Making Blue Corn mush with family		Letter Knowledge: Letters in my name for clan activity. I will recognize Diné teaching of self -identity	Shapes in Diné Bizaad Triangle. táá'go deez'á Rectangle dik'áago heeneez.	Season: Summer Assembly of loom schematics	Rug Weaving -Sheep shearing -loom making -colors in Diné Bizaad -Patterns	Assembly of looms Storytelling: The Goat in the Rug-Weaving	Scissors Skills Rubric assessment on Identifying cultural items & jewelry
Songs Navajo Puppy Songs by Terry Teller Cradle Song by Sharon Burch Twinkle Twinkle little Stars by Radmilla Cody The Baby Song by Talibah		Phonological Awareness: Listening with Purpose I will listen oral stories about the stars	Counting in Diné Bizaad 1-10	Season: Fall	Corn Husking -colors of corn -corn in Diné Bizaad -purpose of corn Cradle Board introduction	Colors & counting in Diné Bizaad Storytelling: Seasons and animals	Rubric assessment on Book Handling of Diné Animals to Count (little book)
Technology Collection of YouTube videos with appropriate Navajo language for early childhood learners		Narrative Skills: Make Predictions I will recognize the stories of a hogan	Colors in Diné Bizaad	Season: Winter Outdoor: Mud play for Hogan activity	Making Hogan -Purpose of Hogan -materials for hogan	Focus on Diné Kinship and terms I will use appropriate Kinship terms	Rubric Assessment on Colors in Diné Bizaad
Week 3	Focus: Traditional Hairstyle/Headband Storytelling: importance of hair styling- Navajo Hair Story Storytelling: Navajo Basket by guest speaker	Focus: T-shirt & clan color to help identify clan family in school setting Field trip: Navajo Museum, Tuba City, Arizona	Focus: Traditional Moccasin Day Storytelling: history of Moccasins Navajo shoe game & storytelling with guest speaker	Focus: Traditional Jewelry day Storytelling: Silversmith and jewelry making with guest speakers	Focus: Traditional dress up day Storytelling: High school students reading to PREK their completed Diné Bizaad books.		

Week 3- General Native American Cultural Week

This week is the most exciting because it is a celebration week for everyone. This week will give the opportunity for guest speakers to visit our classroom and share information about Diné culture and teaching. The third week has a focus area of hair styling, clan identification, moccasin day, traditional jewelry day, and traditional dress up day. Students and staff are encouraged to participate and interact on the assigned days. This week will also include a field trip to the Navajo Museum in Tuba City, Arizona. The museum is for all ages and very interactive. The purpose of the museum is help people understand the exhibits of Navajo culture, traditions, family systems, and other customs.

Student Assessment Plan

The assessment plan for the curriculum will be delivered in a rubric method and a student achievement data form. The rubric will indicate how a student can meet the lesson's learning domains. The student achievement form will be a summative assessment given during a one to one testing environment. The teacher will use the data form to plan reteach or enrich activities of the standard taught.

The lessons and assessments are indicated on the assessment area of the pacing guide.

Weather Identification Lesson:

Lesson Description: In this lesson, the students will be taught weather in Dine' Bizaad through visuals, technology, and games. The weather lesson will be incorporated into our circle times, group times, and teachable moments in outdoor play. The teacher will focus on the following four weather descriptors; sunny (Adinííín), cloudy (K'os hóló), rainy (Naháłtin), windy (Níyol), and snowy (Níchííl).

Classroom Activities: Discovery areas are areas such science area, dramatic play area, library area, music area, art area, technology area, and puppet play area. These areas can incorporate the lesson in many ways by showcasing the activity in visuals, games, puppet plays, virtual field trips, and language activities. Teachers can encourage an understanding of the concept in Diné bizaad in many teachable moments in the discovery areas. Small group activities can focus on the goal and desired outcome of the lesson. Teachers need to scaffold the lesson based on student's learning needs. Guest speakers can also emphasize on a Diné teaching in a small or large group setting.

Lesson Rationale: According to Edward Little (Navajo medicine man) weather is more than weather and there is a meaning for our weather. In an interview he states "Our traditional Navajo grandparents taught us children the sense of spirituality of the Mother Earth (sacred mountains Dookoosliid San Francisco Peaks; life), Mother Nature (animals, plants, fungi, monera [bacteria] and protista [algae, and protozoa]), Father Universe (electromagnetic energy; photosynthesis, dark matter). If we learn or attain something, it was there from the beginning of time. The stardust was there, stardust is here, we are the stardust from the universe, from the Earth; we are of nature, we are nature, we come from nature, we go back to nature. This is ancient Navajo sense of spirituality. The Earth, nature, and the universe communicate with each other by electromagnetic energy, which is our sense of spirituality. That's our identity and life." The purpose of knowing weather is important because it affects all life forms. Therefore, when Diné people learn about weather, they are making a connection with Mother Nature and Father Universe.

Alignment with Standards

Lesson for types of weather will have the following standards:

Arizona State Early Learning Standards:

Science STRAND 1: INQUIRY AND APPLICATION

Concept 1: Exploration, Observations, and Hypotheses

The child asks questions and makes predictions while exploring and observing in the environment

- a. Exhibits curiosity about objects, living things, and other natural events in the environment by using one or more senses
- b. Identifies attributes of objects, living things, and natural events in the environment.
- c. Describes changes in objects, living things, and the natural events in the environment.

Diné Learning Standards:

Concept 2- Nahat'a' Nahat'a' bik'ehgo a'nisht'ée dooleet

I will practice and apply practice Diné way of life through planning.'

PO3: Níłch'iał'aan ánaá' níłgí shił bééhózin dooleet

I will identify the various types of weather.

Rubric used:

Student Achievement Data Form		
<p>Criteria is based on the identifying different types of weather. Teacher will set out cards with pictures of the weather. The teacher will ask student to select the card that describes and identifies the weather. In Diné Language, the teacher will again ask student to identify the weather matching the description.</p> <p>Sunny: Adinídíín Cloudy: K'os hóló Rainy: Naháłtin Windy: Níyol Snowy: Níchííl</p>		<p>Teacher will need to indicate number of students in each domain. Identify percentage & mean of student data. Based on the data, teacher may need to reteach or enrich the standard taught.</p>
Exceeds	Student matched 5/5 weather identification/oral description	Number of students who: Exceed: Percent of total class: Number of Students:
Meets	Students matched 4/5 weather identification/oral description	Number of students who: Meets: Percent of total class: Number of Students:
Approaches	Students match 2-3/5 weather identification/oral description	Number of students who: Approaches: Percent of total class: Number of Students:

Falls Far Below	Student match 0-1/5 weather identification/oral description	Number of students who: FFB: Percent of total class: Number of Students:
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Cultural Items & Jewelry Lesson:

Lesson Description: In this lesson, the students will be taught cultural items & jewelry in Diné Bizaad through visuals, technology, puppet play and games. The cultural item & jewelry lesson will be incorporated into our circle times, group times, and teachable moments in discovery areas. The teacher will focus on the following four descriptors; necklace (yoo’), bracelet (látsíní), earring (jaatł’óól), and hair tie (tsiiyéel). A guest speaker will share the process of Diné silversmith and jewelry making.

Classroom Activities: Discovery areas are areas such science area, dramatic play area, library area, music area, art area, technology area, and puppet play area. These areas can incorporate the lesson in many ways by showcasing the activity in visuals, games, puppet plays, virtual field trips, and language activities. Teachers can encourage an understanding of the concept in Diné bizaad in many teachable moments in the discovery areas. Small group activities can focus on the goal and desired outcome of the lesson. Teachers need to scaffold the lesson based on student’s learning needs. Guest speakers can also emphasize on a Diné teaching in a small or large group setting.

Lesson Rationale: My adopted grandmother Nora Kaibetoney is well known for making Navajo cake and rugs, but when I visited her, I would often see her Diné jewelry on. I inquired the importance of the jewelry to her in an informal interview. She states “Diné jewelry is spiritual as it shows health and prosperity and some jewelry will tell a story”. She was told as a young girl, that Asdzáą Nádleehé (Changing Woman) would wear her turquoise and shell jewelry and she lived in a turquoise home on the West horizon. She created Diné children and guided them with her songs and prayers. She was a woman, and women in Diné carry the family tradition and value because we are matrilineal society. Nora also stated that “jewelry is used for prayers and ceremonies, the elements in the jewelry is from Mother Earth and it brings identity and vitality.”

Alignment with Standards

Lesson for cultural items & jewelry will have the following standards:

Arizona State Early Learning Standards:

Social Studies Standard, STRAND 1: Family

Concept 1: Understands Family

The child demonstrates an understanding of families and the roles and responsibilities of being a family member.

c. Describes/discusses own family’s cultural or family traditions

Diné Learning Standards:

Concept 1-Nitsáhákees Shintsáhákees shił niigo bee ákonisdzin dooleeł. I will Acknowledge and value my thoughts and personality.

PO 3: Nitł' iz altaas'éei baa ákonisin dooleeł. I will recognize cultural items and jewelry.

Student Achievement Data Form		
<p>Criteria is based on the identifying different types of cultural items and jewelry. Teacher will set out cards with pictures of the cultural items and jewelry. The teacher will ask student to select the card that describes and identifies the item. In Diné language, the teacher will again ask student to identify the item matching the description.</p> <p>Necklace: yoo' Bracelet: látsíní Earrings: jaatl'óól Hair Tie: tsiiyéel</p>		<p>Teacher will need to indicate number of students in each domain. Identify percentage & mean of student data. Based on the data, teacher may need to reteach or enrich the standard taught.</p>
Exceeds	Student matched 4/4 item identification/oral description	Number of students who: Exceed: Percent of total class: Number of Students:
Meets	Students matched 3/4 item identification/oral description	Number of students who: Meets: Percent of total class: Number of Students:
Approaches	Students match 1-2/4 item identification/oral description	Number of students who: Approaches: Percent of total class: Number of Students:
Falls Far Below	Student match 0/4 item identification/oral description	Number of students who: FFB: Percent of total class: Number of Students:

Book Handling Lesson:

Lesson Description: In this lesson, the students will be taught to identify different parts of a book and handle the book from left to right. The books we will be reading are Diné inspired language stories and cultural elements. The purpose of learning to read left to right has importance to reading for the future education of a person, but the process of left to right is also significant for Diné people. Guest speaker will be a Diné weaver to share the process of Navajo rug weaving.

Classroom Activities: Discovery areas are areas such science area, dramatic play area, library area, music area, art area, technology area, and puppet play area. These areas can incorporate the lesson in many ways by showcasing the activity in visuals, games, puppet plays, virtual field trips, and language activities. Teachers can encourage an understanding of the concept in Diné bizaad in many teachable moments in the discovery areas. Small group activities can focus on the goal and desired outcome of the lesson. Teachers need to scaffold the lesson based on student's learning needs. Guest speakers can also emphasize on a Diné teaching in a small or large group setting.

Lesson Rationale: My adopted grandmother Nora Kaibetoney learned how to weave as a young girl. She shared stories about Na'ashjé'íí Asdzáá (Spider Woman) helping Diné people by protecting them and teaching the process of weaving using wool, coloring, and a loom. She shared stories of Spider Woman building the first loom from sky, earth, sun, crystals, and lightening. Diné woven rugs can share stories, places, and a way of life. Grandmother Nora stated, "A rug pattern cannot be started if you don't teach yourself to process left to right." This small fundamental skill has significant importance in culture as well as academics.

Alignment with Standards

Lesson for Book Handling will have the following standards:

Arizona State Early Learning Standards:

Social Studies Standard, Strand 1: Family

Concept 1: Understands Family

The child demonstrates an understanding of families and the roles and responsibilities of being a family member.

c. Describes/discusses own family's cultural or family traditions

Mathematics, Strand 3: Measurement & Data

Concept 1: Sorts and Classifies

The child sorts and groups object by a variety of characteristics and attributes.

a. Sorts and classifies objects by one or more attributes (e.g., size, color, shape, texture, use). b. Explains how items were sorted into groups.

Diné Learning Standards:

Concept 2-Ádáhozdílzin dooleeł. I will practice and maintain the sacredness of self identity. PO 1: İinists'áá' go na'nitin baa ákonisin dooleeł. I will listen and observe cultural teachings.

Student Achievement Data Form		
Criteria is based on book handling.		
<p>A checklist for book handling skills</p> <ul style="list-style-type: none"> -Holding the book -Turning the book right side up -Starting at the front cover -Turning pages one at a time -Looking at pages from left to right -Pointing to pictures and words 		<p>Teacher will need to indicate number of students in each domain.</p> <p>Identify percentage & mean of student data.</p> <p>Based on the data, teacher may need to reteach or enrich the standard taught.</p>
Exceeds	Student can complete 6/6 out of the checklist	Number of students who: Exceed: Percent of total class: Number of Students:
Meets	Student can complete 4-5/6 out of the checklist	Number of students who: Meets: Percent of total class: Number of Students:
Approaches	Student can complete 1-3/6 out of the checklist	Number of students who: Approaches: Percent of total class: Number of Students:
Falls Far Below	Student can complete 0/6 out of the checklist	Number of students who: FFB: Percent of total class: Number of Students:

Color Identification Lesson:

Lesson Description: In this lesson, the students will be taught the eight basic colors in Dine' Bizaad through visuals, technology, puppet play and games. The color lesson will be incorporated into our circle times, group times, and teachable moments in discovery areas. The teacher will focus on the following colors: Black (Łizhin), Brown (Dibélchí'), Blue (Yágo Dootł'izh), Green (Ch'ilgo Dootlizh), Orange (Yéego Łitso), Purple (Tsédidéé), Red (Łichíí) and Yellow (Łitso).

Classroom Activities: Discovery areas are areas such science area, dramatic play area, library area, music area, art area, technology area, and puppet play area. These areas can incorporate the lesson in many ways by showcasing the activity in visuals, games, puppet plays, virtual field trips, and language activities. Teachers can encourage an understanding of the concept in Diné bizaad in many teachable moments in the discovery areas. Small group activities can focus on the goal and desired outcome of the lesson. Teachers need to scaffold the lesson based on student's learning needs. Guest speakers can also emphasize on a Diné teaching in a small or large group setting.

Lesson Rationale: Learning colors is a basic skill in academics, but learning colors in Dine' culture is a foundation of Diné way of life. According to Farina King (2018), Diné teaching has a strong emphasis on color. Color has many symbolic meanings in Diné culture. Four colors in particular--black, white, blue, and yellow--have important connections to Diné culture and spiritual beliefs. In Navajo creation stories these colors represent the four cardinal directions. First man took four stones and placed them at each direction (King, 2018). The stone colors were:

- **jet**, which represents **black**;
- **white shell**, which symbolizes **white**
- **turquoise**, which is tied to **blue**
- **abalone**, which represents **yellow**

These simple colors establish a philosophy in Diné culture and teaching for identity and striving for hozho. Color representations can be seen in other Diné teachings and items, such as weaving, jewelry making, clothing, and songs. Color identification is a key foundation to build in young learners to foster Diné teaching.

Alignment with Standards:

Lesson for color identification will have the following standards:

Arizona State Early Learning Standards:

Social Studies Standard, STRAND 1: Family

Concept 1: Understands Family

The child demonstrates an understanding of families and the roles and responsibilities of being a family member.

c. Describes/discusses own family's cultural or family traditions

Diné Learning Standards:

Concept 1-Nitsáhákees Shintsáhákees shił niįgo bee ákonisdzin dooleeł. I will Acknowledge and value my thoughts and personality.

Concept 2-Ádáhózdíłzin dooleeł. I will practice and maintain the sacredness of self identity. PO 1: İinists'áą' go na'nitin baa ákonisin dooleeł. I will listen and observe cultural teachings.

Student Achievement Data Form		
Criteria is based on identifying 8 basic colors.		
Black: Łizhin Brown: Dibéłchí' Blue: Yágo Dootł'izh Green: Ch'ilgo Dootłizh Orange: Yéego Łitso Purple: Tsédídéé Red: Łichíí Yellow: Łitso		Teacher will need to indicate number of students in each domain. Identify percentage & mean of student data. Based on the data, teacher may need to reteach or enrich the standard taught.
Exceeds	Student can identify and match 8/8 colors with color cards.	Number of students who: Exceed: Percent of total class: Number of Students:
Meets	Student can identify and match 6-7/8 colors with color cards.	Number of students who: Meets: Percent of total class: Number of Students:
Approaches	Student can identify and match 3-5/8 colors with color cards.	Number of students who: Approaches: Percent of total class: Number of Students:
Falls Far Below	Student can identify and match 0-2/8 colors with color cards.	Number of students who: FFB: Percent of total class: Number of Students:

Resources

Alvord, L. A., & Van Pelt, E. C. (1999). *The scalpel and the silver bear: The first Navajo woman surgeon combines western medicine and traditional healing*. Banton Publishing

Banks, J. A., & Banks, C. M. A. (2012). *Multicultural Education: Issues and Perspectives* (8th ed.). Wiley.

Brooks, C. K., & Sims, R. (1983). Shadow and substance: Afro-American experience in contemporary children's fiction. *Black American Literature Forum*, 17(3), 136.
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- Castagno, A., & Brayboy, B. (2008). Culturally responsive schooling for Indigenous youth: A review of the literature. *Review of Educational Research*, 78(4), 941-993.
- Djonko-Moore, C., Jiang, S., & Gibson, K. (2018). Multicultural teacher education and diversity practices in early childhood. *Journal for Multicultural* Vol. 32 No. 3, pp. 465-491, doi: 10.3102/00028312032003465.
- Haskie, M., & Edwards, Jennifer L. (2002). Preserving a culture: Practicing the Navajo principles of hózhó, ' dóó k'é, ProQuest Dissertations and Theses. University of New Mexico.
- Haskie, M. (2013). Teaching sociology at a tribal college: Navajo philosophy as a pedagogy. *The American Sociologist*, 44(4), 378-384.
- Kiabetoney, Nora, personal interview, May 20, 2020.
- King, F. (2018). *The earth memory compass: Diné landscapes and education in the twentieth century*. University Press of Kansas.
- Little, Edward, personal interview via telephone, September 8, 2020.
- Pewewardy, Lees, & Clark-Shim. (2018). The transformational Indigenous praxis model: Stages for developing critical consciousness in Indigenous education. *Wicazo Sa Review*, 33(1), 38. <https://doi.org/10.5749/wicazosareview.33.1.0038>
- Souto-Manning, M., Ryan, S., Cowhey, M., Bentley, D. F., Padron, H., Baines, J., Felderman, B. C., Mendonca, M. H., & Bouari, D. (2013). *Multicultural Teaching in the Early Childhood Classroom: Approaches, Strategies, and Tools, Preschool–2nd Grade (Early Childhood Education Series)* (1/16/13 ed.). Teachers College Press.
- York, S., & New, E. (2016). *Roots and wings : Affirming culture and preventing bias in early childhood* (Third ed.) Redleaf Press; Third edition

Online Resources

- Data USA. <https://datausa.io/profile/geo/tuba-city-az> [Website data supporting the latest profile of Tuba City demographics].
- “Go My Son.” <http://www.gomyson.com/subclan/getclan.php> [Website for list of Navajo clans in Diné Bizaad and English. Website also assists with clan introduction].
- Quality First in Arizona. <https://qualityfirstaz.com/parents/what-is-quality-first/>
- Tuba City Unified School District. www.TCUSD.org

Songs

- <https://youtu.be/LS2F1qz7BSA> “Navajo Puppy Song” by Terry Teller

<https://youtu.be/TwxvLCfdQU0> “Cradle Song” by Sharon Burch

https://youtu.be/0dR0rzZD_1o “Twinkle, Twinkle Little Star” by Radmilla Cody

<https://youtu.be/eYf4upJqqA0> “The Baby Song” by Talibah

Technology Links for Supplemental Teaching Support

<https://youtu.be/CV0kgidzGqY> Farm Animals in Navajo by BlueBirdFlower

<https://youtu.be/1nFmMP2NgkU> Colors in Navajo by BlueBirdFlower

<https://youtu.be/5LSRnQZm7HE> Number in Navajo by BlueBirdFlower

<https://youtu.be/6QKiU-V0HQw> Shapes in Navajo by BlueBirdFlower

<https://youtu.be/gni8nLbP22E> Days of the week in Navajo BlueBirdFlower

Ipad app: Navajo Toddler by Isreal Shortman