

Seminar Title – The Environment & The Five Senses; Engaging Young Minds
with a Holistic Approach to Learning

This is Me- A Child-Centered Learning Unit Focusing on My Value

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Introduction

Native American students have historically been educated with the mentality of removing the “Indian” from the student. Captain Richard Pratt, in 1892, spoke about the Carlisle Indian Boarding School’s intentions in educating Native American students. Pratt spoke of Native American children possessing a savage language, savage superstition, and savage life. If the children were to be surrounded by civilization, they would grow to possess civilized language, civilized life, and purpose. These were the beginnings of Indian Education- a desire to remove all Native American culture and pride from the students.

My family is large. My mother has one sister and six brothers, and they are all very close in age. Our family is traditional, meaning we practice our Hopi culture and religion. My maternal grandfather (Qua’a) was the village chief of Sipaulovi village. His clan gave this leadership position to him, and he held the position until his death at age. Our Qua’a never completed high school, and he entered the Navy as a 16-year-old teenager. Our great grandfather was Perry Honani Sr., and he was a Hopi Code talker.

My family history is relevant to shaping my attitudes toward learning for several reasons. Our Qua’a (grandfather) valued education for all his children. He was very strict and expected his children to be at the top of their class. My mom, aunt, and uncles attended reservation schools for their education up to high school. They had to leave the reservation for high school. At the time, schools would recruit Native students to attend their schools on placement programs in which a host family sponsored the student. My aunt and three uncles left the reservation and attended high school in schools on the east coast. These schools were predominately white. They eventually returned to the reservation and settled back on the Hopi reservation as adults. Their educational experiences shaped the way we were raised. My mother did not speak Hopi to us in my own immediate family, even though she was fluent. Our uncles, grandparents, and aunts did not speak Hopi to us as a first language. It was always English first. We participated in Hopi ceremonies and culture but ranching and sports/ athletics were equally or even more valued in our family as I grew up. Our Hopi culture was not prioritized, our language was not valued, and I generally grew up wishing for things a child in the city would hope for.

As I became an adult myself, I moved away from the reservation to complete my education and raise my four daughters. It has been 24 years since I have lived full time on the Hopi reservation, and I see the value of Hopi language and culture to my own kids’ development of self. My daughters and I all feel the lack of knowledge and its impact on being confident in being Hopi women. We cannot speak the language fluently, so we think we do not truly belong when we attend Hopi ceremonies. For these reasons, I feel the need to assist in developing a positive self-concept with the students I teach. Through instruction and the classroom environment, the self-concept as a Native American community member is celebrated.

In my classroom on the Salt River Pima Maricopa Indian Community, I teach 3 and 4-year-old students. I have seen a dramatic increase in student behaviors over the past five years. I have been a teacher in the school for over 15 years, and I can see considerable changes in negative behaviors. Along with the increased behaviors, I see parents of these students without much

knowledge of their own cultures, and they seek connection/identification. Unfortunately, this connection is with groups outside the family, such as gangs. The native language is rarely spoken in the community, and speakers are primarily elders. The community is near a metropolitan area, Phoenix. City influences are strong on community members. Students can attend tribal schools on the reservations- an early childhood program, an elementary school, and an alternative/credit recovery high school. Up until the school year 2019-2020, the community also had a junior high and high school on the reservation. However, many families opt to send their children to neighboring public schools in the city, where they do not receive cultural or native language instruction.

Behaviors observed in my classroom have mainly been related to the connection. Students are showing behaviors that require much attention from teachers, staff, adults, such as hitting, throwing items in the classroom, not being able to calm down after being upset. Students have experienced deaths in the community, violence in their homes or relatives' homes, neglect from caretakers, substance abuse in the home, and gang activity. Most students are in a survival state when they come to school, and in some cases, learning is not occurring because students are in survival states. My students' parents are creating connection and family with not so positive influences, which trickles down to the students.

Our students need to feel connected. They need to know they are part of a community and be aware of who they are. When teachers do not acknowledge a student's identity by failing to address their particular experiences and background, they unintentionally convey that what students know and can do, and how they feel, doesn't matter (Cohn-Vargas and Steele, 2015). My reason for creating this curriculum unit is to acknowledge who my students are by utilizing their culture and environment to complete a unit study learning about my students. Throughout this curriculum, students will be exposed to more of their community and culture, becoming more aware of the tribe they are a part of.

Context and Rationale

Demographics

Located in the desert of Arizona, the Salt River Pima Maricopa Indian Community (SRPMIC) is located. The tribe combines two tribes- the Onk Akimel O'odham (Pima) and Xalychidom Piipaash (Maricopa). The two tribes live together on reservation land in Scottsdale, adjacent to Phoenix, Arizona. However, ancestors of the O'Odham people have lived in this area centuries prior, and the SRPMIC community refers to these ancestors as huhugam. The people do not have a history of migration from another location, nor were we relocated, as was, unfortunately, the case with many other tribes to the east.

The community is. The community is an area of land, with city lands surrounding the community lands. The land is desert, but much of the land is leased out to non-native farmers who grow large fields of various crops throughout the year. The SRPMIC community has an abundance of economic resources near the city, including retail, entertainment venues, and two casinos.

According to the Arizona Rural Policy in 2010, the Salt River community had a population of 6,289. The under-18 population accounts for 29.8 percent of all tribal members, with a median age of 36 years old and a median household income of \$31,892. Single mothers head 38% of community households. Most Salt River Pima-Maricopa Indian Community tribal members identify themselves as American Indian or Alaska Native alone (71%). In comparison, the remaining 27 percent are split between white alone (22%), some other race alone (2%), and multi-race persons (3%).

Salt River Schools are located in Scottsdale, AZ. The school district services the Salt River and Lehi areas of the community and any other native American students who may attend the school as out-of-district students. There are three early childhood programs in the community, two-parent/ home-based home visiting programs, one elementary school, one accelerated learning high school, and one GED program in the Salt River School district. Minority enrollment is 100% of the student body Native American, and 100% of students qualify for free lunch.

The Salt River Family and Child Education (FACE) is a family literacy program comprised of three components: the home-based program, early childhood, and adult education programs. This Bureau of Indian Education-funded program was initiated in 1990 and had programs in 48 Bureau of Indian Education (BIE) communities. This family literacy program requires adults to participate with the child. The goals of the FACE program are to support parents/primary caregivers in their role as their child's first and most influential teacher; to increase family literacy; to strengthen family-school-community connections; to promote the early identification and services to children with special needs; to increase parent participation in their child's learning; to support and celebrate the unique cultural and linguistic diversity of each American Indian community served by the program, and to promote lifelong learning (facefamilieslearning.org).

The curriculum created is focused on pre-kindergarten/preschool children. The ages will range from three to four years old. The FACE pre-k class consists of children from the SRPMIC community and other Native American children from the surrounding areas. Priority for enrollment is given to SRPMIC tribal members and then other Native American children. Children in the class may stay for two years, transitioning from the home-based program to the center-based classroom. Our ratio is one teacher and one co-teacher for up to fifteen students. Every year, the program services 1-2 students with an individualized education plan (IEP). The local educational agency, Mesa Public Schools, serves these students, and then the IEP is transferred to Salt River Elementary School, which provides services to FACE students. Screenings are completed on all children, and if delays are observed we refer for further evaluation from Mesa Public Schools. The school day mirrors the Salt River Elementary School daily schedule and school calendar, but we attend school Monday- Thursday, and Friday is a planning/ in-service day. Our day starts at 7:45 a.m. and ends at 2:45 p.m.

Families in the FACE preschool come from a variety of family structures. Some come from single-parent homes, living with grandparents, and living with multiple families in one home. At times, we have families who are court-ordered to participate in our program for family reunification purposes. Parent participation is required to be enrolled in the FACE program. For

this reason, we hold weekly Parent Time sessions taught by the early childhood teacher or early childhood co-teacher. These sessions are focused on parent interests, or topics selected may be based on observations in the early childhood classroom. In addition to parent time, we require parents to participate in Parent and Child Together Time (PACT time). During PACT time, parents play with their child for at least 30 mins, in the early childhood classroom. This component allows parents to play alongside their children in a supportive environment. The early childhood teacher, co-teacher, and adult educator support parents during play. They serve as a resource when parents/children may need assistance in learning through play. In addition to FACE daily participation, parents also participate in school-wide activities throughout the year. Parents recruit for the FACE program at school and community events. We currently have four former FACE parents who Salt River Elementary School employs.

The FACE classrooms are serviced by the Salt River School district culture department. We have assigned teachers who work with us to plan themes and lessons for the students (child and adult). Since we are located in the Salt River Maricopa Pima Indian Community, we teach O'odham and Piipaash. Our culture teachers teach us in weekly lessons, but they are also available as a resource whenever we need assistance. Since I am not a community member, the culture department's knowledge is used frequently by the FACE teachers. The classroom contains other cultures such as Hopi, Navajo, Apache, Hispanic, African American, and these cultures are celebrated and recognized as part of the students' identities.

The learning approach used in the FACE early childhood classroom is the National Center for Families Learning's (NCFL) CIRCLE: A Developmentally Appropriate Preschool Model. The curriculum focuses on milestones for kindergarten readiness and social-emotional skills to prepare students to succeed in kindergarten. Based on child interests and academic needs, lesson plans are developed weekly. Observations and anecdotal notes are taken daily, with the FACE Early Childhood standards used as a guide for progress in student learning.

Content Objectives

Native American education programs have utilized curriculum created for non-Native learners, often implemented without taking each community's cultural considerations and learning styles. The current model of education does not value skills students and their community may value. As a result, children may develop a negative perception of themselves. Native American cultures have historically been eliminated from schools to assimilate native children to mainstream society's values. In addition to this historical trauma, Native American families have the trauma of attending boarding schools, which is still felt today in families. Some families are only one generation removed from boarding school experiences. The practice was to punish students for being Native American: speaking their traditional language, wearing their hair in traditional hairstyles, and wearing traditional clothing. Generations of boarding school experiences to remove Indigenous cultures from the students leave students' generations now without a clear cultural identity.

This unit will focus on students learning and sharing about themselves, their family, and their community. The student-centered approach is intentional and follows the CIRCLE: A Developmentally Appropriate Preschool Model followed in the Salt River FACE program. This

curriculum approach is developmentally appropriate, incorporates active learning, and includes evidence-based teaching strategies in language/ literacy learning and mathematics (face.familieslearning.org). The National Center for Families Learning (NCFL), with input from Native American Early Childhood teachers in FACE programs across the country, created the CIRCLES learning approach. In addition, work sessions were completed with Early Childhood teachers to develop the Bureau of Indian Education (BIE) Preschool Standards/ Early Learning Program Guidelines.

A large part of this unit will be spent on creating a school family through learning activities intended to create a learning environment where students feel safe. Research and consultation will include parent and community input, and cultural consultation with the Salt River Schools culture department will occur weekly. Conscious Discipline strategies will be implemented for creating an environment where students feel safe from the time they are greeted at the door, throughout the day, and when the students leave the classroom.

An outcome of this unit will be students learning about themselves and incorporating the students' own cultures to create pride and confidence in who they are during this critical time of the students forming their self-identities. Learning structures introduced into the classroom in this unit will be utilized throughout the school year. Teachers will use a welcoming ritual and circle time that incorporates the O'Odham language to honor and encourage the community's use of tribal language.

Our students come from a community with many negative experiences. In the 2020-2021 school year, the school experienced the death of a student and the death of a former student who was 15 years old when they died. One week before the start of the 2019 school year, a teacher who was a community member and worked in the community elementary school was killed in a domestic violence incident. In addition, the COVID pandemic and all the stressors experienced by families have added to the adverse childhood experiences our students have experienced. Just as the impact of a stressor on individual functioning is influenced by a person's past experiences and current environment, the influence of *collective* trauma on well-being needs to be considered in the context of the group's historical and contemporary stressor experiences. Although variations exist concerning the precise conceptualization of the term, the concept of *historical trauma* (Brave Heart, 1999; Brave Heart & DeBruyn, 1998) addresses this issue, as it highlights the idea that the accumulation of collective stressors and trauma that began in the past may contribute to increased risk for negative health and social outcomes among contemporary Aboriginal peoples (Walters et al., 2011). (Bombay, Amy, Matheson, Kimberly, & Anisman, Hymie, 2014)

Our students are coming to school in survival mode. They are experiencing various stressors. Brain research tells us that students from high-stress environments are not ready to learn. They are in survival mode. They are seeking connection, and they are seeking routine and familiar patterns. Increases in student behaviors before COVID caused the FACE teachers to seek resources to help address student behavior. As we return to in-person learning in the fall of 2021, these resources are needed more than ever to address the questions students project through their behaviors: Am I safe? Am I loved?

Cprek, et al (2020) discussed the effects of children ages 1 to 5 years old experiencing adverse childhood experiences (ACEs). When children experience ACEs early in development, the experiences negatively impact the risk of developmental, social, and behavioral delay among

children ages 1 to 5 in the US. The study suggests the importance of addressing ACEs early in childhood. Intervention strategies may include collaboration with social workers, pediatricians, school systems, public health organizations such as home visiting programs, and parents to reduce the long-term negative health impact. About 60 percent of adults report Adverse Childhood Experiences (trauma) such as verbal, physical, or sexual abuse, or family dysfunction like incarceration, mental illness, or substance abuse (Bailey, 2015). Stress and trauma affect children with significant health, learning, social-emotional development, and brain development. Conscious Discipline is designed to teach practical social-emotional skills and embed resilience into the school culture to counteract the stress and trauma that are so prevalent in our society (Bailey, 2015).

Alignment with Standards

The focus of the curriculum unit is primarily on social-emotional skills, social studies, language, and literacy skills. The CIRCLES Early Childhood Learning Domains provides benchmarks for students before kindergarten entry. The child is at the center of the instruction. In addition to the CIRCLES Early Childhood Learning Domains, the Arizona Early Learning standards, 4th edition, will be utilized to guide this curriculum unit.

Social-Emotional Standard

Social-emotional development is a foundation of early childhood learning. Relationships are critical to school readiness because if a student's brain is not optimal for learning, education will be challenging. The morning routine is an example of how social-emotional standards will be addressed in this unit. Specifically, the morning routine followed in this classroom addresses the Arizona Early Learning Standard- Social and Emotional Development Standard, Strand 2: Relationships and Social Skills, Concept 1: Attachment. This is described in the standards as The child demonstrating the ability to engage in and maintain secure relationships. In addition, this skill is addressed in the CIRCLES Early Childhood Learning Domain: Responsibility for Self/Standard 3: Increasingly regulates impulses, manages behavior, and follows the rules and routines/ 3.2 Manages transitions, daily routines, and unexpected events. 5 555

Interpersonal Relationship Standard

According to Becky Bailey, interpersonal relationships shape the function and structure of the brain, and connections on the outside create connections on the inside, meaning, connections on the outside actually do create neural connections inside our brains that shape how we see life and respond to it (Bailey, 2011). Early relationships such as those addressed in social-emotional and social studies preschool standards also shape the following critical functions. They shape how we handle stress in life, shape how we shape our capacity for interpersonal relationships, and share our ability to focus sustain attention. Bailey states, "research is clear that relationships format the brain circuits responsible for the creation of meaning, the regulation of body states, the modulation of emotion, the ability to focus and sustain attention, the organization of memories, and ultimately, the capacity for interpersonal communication. These are the primary reasons why this unit of self and community is so critical for student success in school. This unit will address the Arizona Early Learning Standard/ Social-Emotional Development- Strand 1: Self-Awareness

and Emotional Skills, Social-Emotional Development, Concept 1: Self-Awareness, the child demonstrates an awareness of self. Children develop a sense of personal identity as they begin to recognize the characteristics that make them unique as individuals and to build self-esteem. The learning activities in this unit address the interpersonal skills needed to demonstrate school readiness.

Language and Literacy Standard

Language and communication are encouraged daily throughout interactions with peers and teachers. The focus of one of the classroom activities is for the student to introduce themselves in the O’Odam language and pick out their name from a group of names. Daily activity is to engage in a classroom discussion at Circle Time, engage in conversations involving answering questions, and sing songs to welcome each other to school. These activities address the Arizona Early Learning Standards of Language and Literacy,

Strand 1: Language, Concept 2: Expressive Language and Communication Skills The child uses verbal and nonverbal communication for various purposes; to share observations, ideas, experiences, problem-solve, reason, predict, seek new information, and make connections.

Social Studies Standard

Students develop their sense of identity and self as they interact with others, beginning at a young age. Activities in the classroom to promote the students’ identity and sense of self in their communities and develop self-pride are a central focus of this curriculum unit. As children grow, they create an increased awareness of their personal histories and heritage and a sense of time and place (Arizona Early Learning Standards, p.156).

In this unit, the classroom routine includes the daily integration of the community’s cultural identity. Students are greeted in their native language as they enter school, and the language is integrated throughout the day and in the classroom environment. In the learning centers, materials that are culturally representative of the community are combined. For example, the housekeeping area contains items that are commonly found in the students’ homes. Books are in the native language and are created by parents in the community. This unit will address social studies Strand 1- Family, Strand 2- Community, and the sub-strands.

Teaching Strategies

The FACE program follows the CIRCLES Curriculum, which follows evidenced-based practices focusing on Native culture and language. The CIRCLES Curriculum approach focuses on culturally responsive strategies that address Native American learners and research-based practices that develop Native language and English. The CIRCLES curriculum approach includes three curriculum frameworks: a program framework, a teaching framework, and a learning framework. These frameworks include seven curriculum elements: Culture & Learning Styles, The Teaching Strategy, The Classroom Environment, The Morning Routine, Language & Literacy Development, Family Engagement, and Planning for Children. This approach is based on 27 years of early childhood education in Native American preschools in the FACE program and research-based strategies that support academic achievement.

Additionally, the FACE early childhood classroom utilizes Conscious Discipline strategies from when students enter school in the morning to the end of the day when students leave the classroom. These strategies are followed throughout the Salt River Elementary School to create a safe and welcoming school environment for all students.

Morning Routine

When students enter the classroom in the morning, they are physically greeted by the preschool teacher. The student chooses a greeting from the greeting board and completes the greeting with the teacher. Students then sign in, finding their name on the sign-in sheet and “signing” their name. The students find their name/ heart/picture on the school family board, and they place their name in a basket to show they are present for the day. The teachers assist the students in washing their hands and the students eat breakfast in the classroom. This routine is followed every day, with the intent of establishing order and predictability in our day. A picture schedule is used to help guide the students through the day from start to finish. Throughout the day, students take brain breaks and incorporate movement and motion activities. Teachers refer to the daily schedule throughout the day to remind the students what is coming next.

The Big Idea

In the FACE early childhood classroom, we follow the Big Idea teaching strategy. A Big Idea is selected when lesson planning, based on student observations, early learning standards, and assessments. A Big Idea is a goal for the lesson; for example, in my first week of implementing my unit, a Big Idea will be “I can say my name in English and O’Otham.” This big idea will state the goal of the day. We will complete activities in Circle Time and small group time to meet the big idea goal. At circle time, we will sing a welcoming song in O’Otham. We sing the song daily, again following the daily routine for the predictability. This is followed by again greeting each student using the heart/name/picture of each student: “Is ____ piac or iya?”(absent or present). If the student is iya, we all greet the student by saying “ske:g sialik ____!”. If the student is absent, the teacher mentions the absent students by name, and we wish them well with a song. Next, the daily schedule is reviewed, using the picture and word schedule read left to right to enforce pre-reading skills of the direction in which books are read. A morning message is read, containing three sentences. One sentence is a greeting and an observation about the day (example: Today is Monday, and it is cloudy outside.). Next is a question related to the big idea (example: My name is Caroline, and my name starts with the letter C. What letter does your name begin with?”. All students are allowed to answer the question. If the teacher notices the students are having trouble answering the question, she will provide scaffolding by offering a fill-in-the-blank sentence to help answer the question. She will also model how to answer the question. Finally, the last part of the morning message will be the goal for the day, and the students will repeat the sentence. For example, on the day the students will say their name in English, the big idea/ goal will be: “ I will say my first name in English.”

The small group activity for the day is introduced at circle time. The teacher will present the activity demonstrating the actual materials, and then the students will complete the activity as modeled by the teacher. Students will be divided into two groups, with the early childhood teacher assisting one group and the early childhood co-teacher will assist the other group.

Activities will include elements of student choice. For example, for the student's name activity, students will glue items on the first letter of their name or their full first name, depending on their skill level and attention span.

Whole Class Instruction/ Modeling

An essential teaching strategy used in the classroom daily is teacher modeling during whole-class instruction. The teacher is modeling and talking through the steps to complete the activity by providing a demonstration or model of the activity. Self-talk and "watch then do" strategies are essential in this part of the day. Students observe and listen as the teacher demonstrates and then try the activity with their own set of materials. As the children do the activity, teachers observe and use parallel talk to encourage discussion. This time is needed for students to experiment and explore on their own.

Active learning is another key teaching strategy in the classroom. Active learning allows the students to be hands-on with materials. This strategy will enable students to be active participants) in their learning experiences. In active learning, students can use a variety of materials that are manipulated. They are given a choice in how to use the materials, and support from adults takes place teachers providing scaffolding support.

Classroom Activities

Morning Arrival Routine

In order to create a learning environment where students feel safe, learning structures that are consistent will be implemented. Each day when students arrive at school, the student will have the same predictable routine. Repetition is created to create a pattern in the students' brain to know what to expect each day. Students eventually feel safe with the repetition of the daily routine. The greetings used daily have a picture and contain community influence. For example, one choice for the morning greeting may be the Kokachu greeting, where the child and student make a Kocachu (quail) "peechee peechee" sound. This incorporates a noise in a tribal bird dance song that is made to imitate the kocachu. As the students enter the classroom in the morning, the teacher greets the student in the community language by saying "s:keg sialik", which is an O'Odham term for a good morning. A greeting area is set up at the entrance of the classroom. This includes items to raise interest and curiosity about what we will be learning for the day and the Big Idea. For the unit, being discussed, books in the community language will be placed on an easel, a stuffed kokachu and a stuffed ban (coyote) will be placed near the books, and the arrival instructions with pictures are written on a whiteboard in the sign-in area. A School Family board is on the wall behind the sign-in area. This board has each student's name on a velcro heart. As each student arrives, they find their name heart and place it inside the Safekeeper Box. The teacher says to each student "Your name is in the safekeeping box. It is my job to help keep you safe, and it is your job to..." and the student finishes the sentence by saying, "help keep it safe." These routine addresses safety, composure, cooperation, and overall well-being as the child begins the day. It also serves as a reminder for the teacher to model these skills throughout the day for the students.

Circle Time

This time of the day includes many social-emotional learning and language and literacy experiences. As Circle Time begins, students sing a good morning song in O’Odham to welcome and greet each other. The teacher and the students then check whose name is in the safekeeping box, and again the students are greeted individually in O’Odham. Then, a discussion is held on who is absent for the day. If a student is absent, the class wishes the absent students well, and the class sends good wishes to the absent student. This again is a part of Conscious Discipline modeling empathy and caring for each other, even if the person is not physically present. Then, the Morning Message is introduced. The Morning Message includes a greeting, a question of the day, and a statement of the Big Idea for the day. Students all have the opportunity to answer the question of the day. The question follows the Big Idea of the day. For example, when we talk about our names, the question of the day will be “What letter does your name start with?”. The teacher utilizes props, manipulatives, songs, and hands-on materials to engage students in Circle Time. Students are introduced to the Big Idea for the day. The Big Idea is the focus for the small group lesson that immediately follows Circle Time. It is the day's theme, incorporated from Circle Time to Small Group work, and continued in the classroom throughout the day. For example, in this unit, one Big Idea will be I Can Introduce Myself. Using a ban (coyote) and a kakachu (quail) stuffed animal, the teacher will model the question of the day: Sap ce:gig? (What is your name?) Ani an ap ce:gig _____. (My name is _____). Students will practice introducing themselves in English and O’Odham languages.

The Big Idea is introduced during Circle Time. Using the Big Idea example of I can introduce myself, this Big Idea is being introduced during the morning message and through teacher modeling of introducing themselves in O’Otham. The teacher will say the Big Idea (Today, we will introduce ourselves in O’Otham), and students will repeat the Big Idea. This is also the goal of the lesson for the day.

Small-Group

During the Small Group lesson, the Big Idea is extended. The teacher models the lesson, and the students are given the materials to practice the concept. The teacher guides students as they complete the task, often offering support in helping the student complete the lesson. Students will create a self-portrait with open-ended art materials. When the student has completed their self-portrait, the teacher will ask the student: “Sap Ce:gig?” The student will answer, “Ani an ap ce:gig _____.” and the student will pick their name written on paper from the basket. Students will glue their names to their self-portraits. And then write their name on their portrait. The teacher will ask the student, “Tell me one thing about your self-portrait.”, and dictate their response. These portraits will be displayed on the school hallway bulletin board and self-portraits the students’ parents created in the adult education classroom. The bulletin board intends to build community within the FACE classrooms and provide a way for the students to build a sense of belonging in their school.

More of the materials used in this lesson will be left out for the rest of the week to allow the students to repeat the activity on their own time. This builds confidence in the students; by providing opportunities to repeat activities, practice doing the work, and build confidence in their abilities.

Family- The next Big Idea will focus on the child's family. At Circle Time, the concept will be introduced through the teacher sharing pictures (slideshow) of her own home and family at Sipaulovi. The teacher will share pictures of my immediate family and our pet, and as the pictures are shown, she will say the O'Odham terms for each family member. The teacher will show the various homes in the community and point out they are all different., noting the materials each home is constructed of. The teacher will show a picture of her own home and describe what it is made of what color it is. The teacher will ask each student what kind of home they live in, modeling how to answer the question with the following sentence frame: "I live in a _____ (house, trailer, apartment). My house is _____ (one detail about home)."

The Circle Time/ Big Idea discussion will immediately lead to the small group activity: Students will create their home. This is a weeklong project, and the students will complete part of their home projects each day following this schedule:

Day 1- Students will create their homes.

Day 2: Students will create the outside of the home, landscape, land

Day 3: Students will add people who live in your home/ family members.

Day 4: Students will tell the class about the home they created. The teacher will ask the students, "Tell us something about your home." If the students have trouble answering the open-ended question, the teacher will scaffold the question as needed. For example, the teacher may use a sentence frame and ask the student, "My house is made of _____. These people live in my house: _____."

Each day the teacher will introduce O'Odham words for home, door, window, tree, desert, cactus, family member terms. Family members will be encouraged to assist the students with the weeklong project by collecting materials the students will use to create their home and the materials the teacher provides.

School/ Community- As the students focus on learning about the community, language and literacy will be integrated with early learning social studies. Students will use language to describe their school and familiar helpers in their school community. Students will learn about their school community by completing a school tour.

Big Idea: I can name people and places in my school.

The teacher will read The Ce:mait Man, a story created by the Salt River Schools Native Language and Culture team. During the initial reading of the story, the culture teacher will introduce the story with stuffed animal characters. The culture teacher will leave the Ce: Mait Man book and stuffed animal characters in our class so the teachers and students can revisit the story. Students will also be given their own copy of the book to take home, and the book will be available in the class library as well.

The teacher and students will retell the Ce: Mait Man story on the second day of this lesson. At Circle Time, the teacher will tell students the Ce:Mait Man is missing, and it is our job to find him and help keep him safe. Students will be given a map of the school, with the specials (Art,

Library, Music and Movement, PE, and Culture) teachers' classrooms as the class's route on the school tour. The class will visit each of the specials teachers, and students will take turns having this conversation:

Student: "Skeg sialik. Ani an ap ce:gig?"

Teacher: "Ani an ap ce:ig ____." (name).

Student: "We are looking for the ce:mait man. Have you seen the Ce:Mait Man?"

Teacher: "No, I am sorry, but I have not seen him. I have been busy learning ____ with our friends at Salt River Elementary School. This is the classroom where we ____" (teacher can tell what students learn in their class).

Student: "If you see the ce:mait man, please tell him we are worried."

Teacher: "We will send him to your classroom. We wish you well, Dom nui."

The school tour will end at the school principal's office, where the principal will share a message with the students focusing on the whole school family working together to keep each other safe. The students will return to their classroom, and the stuffed Ce: Mait Man will be waiting in their classroom. The class will recall the school family (staff) members they met today as they searched for the Ce:Mait Man.

Wonder Work Share

Wonder Work Share is a time of the day where students choose where they want to work. This free-choice time is held twice a day in the preschool classroom. Students choose a learning area they want to play in, and they are free to move from one area to another during this time. Much social skills learning occurs during this time, in addition to content area learning. Students can make choices, practice entering play, share, and follow the daily routine (clean up), among other skills. Much language occurs during this time of the day.

Most importantly, students can try new skills in a teacher-supported environment. The classroom environment is set up to be another source of learning for the students, and materials are updated/changed frequently based on the learning objectives and student interests. Student learning areas are set up for learning experiences and modified weekly. The learning areas contain materials that support the unit of study and are changed as the focus of the units changes. The housekeeping area will include items found in student homes resembling a typical home for this learning unit. Photos from the community will be added to the area, labeled with the O'Odham words. Since this unit will be taught in the fall, food items that are eaten during this time of the year will be placed in the area. The blocks area will have various types of materials to build, and pictures of the community will be in the area. Books about the community will be in almost every learning area.

Student Assessment Plan

At the end of this learning unit, students will complete the learning goals listed in the chart below. Observations and teacher documentation through anecdotal notes related to the student outcomes will occur daily. Collecting work samples, observing student responses, and teacher checklists are ways students will be informally assessed.

At the end of this unit, students will introduce themselves in English or Native Language. The teacher will assess this during Circle Time, using teacher observations and noted on a checklist.

The teacher will also include anecdotal notes detailing the student responses. The teacher will ask each student, “ S-ap Ce:gig? What is your name?” If the student does not respond, the teacher will assist with student responses. The teacher will scaffold for students if necessary, noting the ways scaffolding occurred for each student on the checklist. For example, the teacher may ask the questions, and if the student does not respond, the teacher may ask, “Can you find the heart with your name on it?” and have the student pick out their name from a group of student names. The teacher will use a checklist to document the student's responses.

Following the home building project, students will describe the home they created and give details about their home. Student sharing will occur at circle time at the end of the day. Students will be invited to share with the group. Students will be asked to share two details about the home they created. If the student is not comfortable sharing with the class, the teacher will ask the student to share in a smaller setting. The teacher will use anecdotal notes to document student responses as students share details about their homes.

At the conclusion of the Ce-Mait Man book-reading activities, students will recall details from a story. Using the Ce- mait Man story, the students will be asked to retell two details or events that occurred in the story. If students do not feel comfortable sharing, the teacher will offer alternative ways for the student to retell the details or events. The teacher will utilize a checklist and anecdotal notes to document student responses when asked to recall details from the story. The grade-level team will complete the data dialog process as part of the student assessment plan. The data dialog is an ongoing reflective and organic process, meaning it grows and changes throughout the school year. Goals have been created for each student in language and literacy. The activities in this unit align with the grade-level language and literacy goal. Teacher-created assessments will be utilized to record student progress. Every 15 days, a data dialog will occur within the grade level team. In this data dialog, student progress will be discussed, and the next steps will be created. Learning interventions, lessons, enrichment, and parent activities will be created based on student data. Data will be collected weekly utilizing informal assessment practices such as teacher checklists and anecdotal notes. As student goals are met, the grade level team will create new goals for each student.

Learning Goal	Assessment	Assessment Format
Students will introduce themselves in their native language and English	Teacher created assessment Informal assessment Checklist Anecdotal notes	Informal Anecdotal notes
Students will tell two details of the home they created.	Anecdotal notes recording student responses Informal	Informal Anecdotal notes (student responses)
Students will recall details from a story	Anecdotal notes recording student responses Informal	

Resources

<https://www.azed.gov/sites/default/files/2017/04/assessment-continuum-guide-2016.pdf?id=58efcb706f53b721f8089716>

Assessment cycle resource from Arizona Department of Education that addresses student assessment planning.

https://www.azed.gov/sites/default/files/2015/02/Arizona%20Early%20Learning%20Standards_4th%20Edition_2021.pdf

Arizona Early Learning Standards address student learning objectives and student assessment plan.

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