

From Empathy to Advocacy: Storytelling for Social Justice Education through the
English Language Arts

Walking In Beauty

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*Dedicating this curriculum to my late father
Dean Herbert who left Mother Earth on December 13, 2015
He was a teacher, role model, father, and Diné healer.*

“Walking in Beauty”

Walk in Beauty for you

Walk in Beauty for me

Walk strong

Walk tall

Walk in balance

Walk in harmony

-C. Herbert

Introduction

The sun rises from the East and the sun sets in the West, wind can cut ferociously and then peacefully falls, rain can endure harshly then softly subside, sun heat burns and moon light cools, all these elements exemplify a balance and harmony in our world. This ideal of harmony and balance is Hózhó. Hózhó is a state of harmony that the Navajo people always strive to achieve. K'e is establishing a relationship with everything in the universe; it continues to be an important value widely practiced in Navajo society today (Haskie, M., & Edwards, JL. 2002).

The term social justice has originated and coined from Italian Risorgimento of the nineteenth century (Williamson, J., Rhodes, L., & Dunson, M. 2007). The term has taken different forms and has shaped into today's "social justice". Although the idea has originated from different source, this idea has long resonated in Diné ' culture from the creations of the worlds. Creation stories has told many about the conflicts and resolutions made in Diné history. Before emerging into this fourth world (glittering world) as we know today, Diné people have passed through three different other worlds. Diné teaching has passed on many stories about the Holy people and the four sacred mountains. The Holy People are believed to have power to heal or to harm Earth people, this counter balance can either nurture or destroy harmony. According to Wally Brown, a Navajo historian, each world has brought awareness to the Diné people in regards to behavior conduct, valuing life teachings, and respecting the earthly environments.

Diné culture has always transpired living in harmony and balance by conducting our lives with respect to Mother Earth, Father sky, and towards others. The word "Hózhó", in Diné ' Bizaad describes this word as striving for balance and harmony together. The Holy people have taught prayers and healing songs to Earth people in the representation of four; four directions, four seasons, four clans, four colors, and the four sacred mountains. From the Diné ' perspective life is nurturing and positive when lived in harmony and balance with others, with ourselves, and our environment.

Creation stories have been long told and passed down in Diné teachings. Stories of war and peace, stories of beginnings and ends, stories of rights and wrongs, stories cautioning listeners to be aware. The stories that have resounded with myself as a young child, was the winters stories of coyote tales. The tales would include stories and would associate to a life moral and lesson for Diné people. These cautionary tales would remind me to be fair, honest, and hardworking and make resolutions for peace and prosperity with others. The Diné concept of having respect to yourself, to others, and the environment is a powerful notion to teach in preschool. This perception can encourage positive early social justice for very young learners.

Content & Rationale

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 internship 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 child care 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 is 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.

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 constructed in creation 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 teacher 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 (Djonko-Moore, C., Jiang, S., & Gibson, K. 2018).

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 on clanship and kinship of my students and their family. Clanship and Kindship is important to Diné culture, because it establishes identity to others and relationships. Our clans and relationship we establish through clanship (referred as Navajo clanship called Ké) to other members of our tribe are symbolic markers that form our identity as Navajo people (Haskie, M. 2013).

The curriculum will unpack to develop, explore, and inform children about Diné teachings in regards to social justice. 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. Luckily there are more and more authors of Indigenous stories and poetries that can assist in providing language and literacy connections with students.

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).

Children are fundamentally concerned with making sense of their social and cultural world; teachers and caregivers can join them in this pursuit, guiding them towards understandings rooted in accurate and empathetic understandings (Pello, 2008). When teachers engage with children in questions about identity and equity, teachers can participate in the work of reshaping our society. Children as young as three have the capability to distinguish racial differences and to develop negative attitudes and prejudices towards particular groups (Harper and Bonnano, 1993; Connolly 2003; Ayers 2004). Children can cultivate a sense of a place-of belonging to a mother earth and father sky- a connection to all our surroundings and life forms. Teachers can bring the outdoor natural world into the classroom and heighten a child's sense in learning by engaging their hearts and minds. In this manner, a teacher can break down negative notions and construct awareness in all learners about human life, human forms, and human belonging.

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.

Pieces of Me

This activity is to help children identify different cultural items at home. Such as cradleboard, Hogan, weaving loom, traditional hairbrush, traditional jewelry, etc. Finding items at home that transpire the essence of who you are.

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.

Youtube videos

This is collection of videos of traditional teachings and language of Diné. Videos collected show numbers, colors, animals, alphabet, moral stories, etc.

Clan shirt day

All educational stakeholders, families, and children are welcome to wear their clan colors to school and participate in clan walk. The clan walk is showing the relations in school and inspire health and community by walking together in a united manner.

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 assimilation 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.

Family Nights

This strategy allows families to visit our center and engage in story telling about stories they learned about social justice in their homes.

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 two weeks. The curriculum is going to focus on Diné culture in social justice through storytelling and modeling. The second 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.

Connections to Literature

Literature can inspire all learners in understanding and comprehending stories of different people in our world. Children are exposed to all types of literature from different types of authors and concepts. The literature selected for this curriculum is inspired by Native American authors or social justice. Native American authors help promote a more authentic story-telling scenario for young indigenous learners. Social Justice seen in literary text is important because of the connection made with real life scenario to the child including topics of identity and culture.

How I plan to use the literature? Some stories will be shared and a literature lesson will be unpacked in the classroom. Some literature will be shared in book bags to enhance the story with families to encourage; language, social skills, family bonding, and cultural appreciation/relations. The book bags will go home with the child and return the next day. The book bags will have the story and a synopsis page along with how to use the literature with open/ended questions. In addition, I will include artifacts to enhance the story. For example, in Rose Tahe’s book “First

Laugh Welcome”, the bag will include a salt rock, small cradleboard, and small puppets of family members. These items will help enhance learning in a child by promoting; literacy, language, Diné teachings, and family bonding.

Children’s Literature used:

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.

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.

Blood, Charles, 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.

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.

Penfold, A., & Kaufman, S. (2020). *All are welcome*. Scholastic Inc. This is a story book about how a classroom can cultivate a place where young children have a place, have a space, and are loved and appreciated.

Tahe, Rose, 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.

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.

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.

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

Book: <i>Diné Bizzaad, A Navajo Alphabet Books for Kids</i>	Book Bag items: Small mini plush animals, Weather Cards, Color cards	Lesson Activity: Encourage stories of opposites and discuss balance of weather.
<i>Binaaldlooshii Da’o’lta’ Animals to Count</i>	Small mini plush animals for naming and counting	The lesson’s goal is name and count animals.

<i>The Goat in the Rug</i>	Small mini weaving loom, Yarn, small goat plush, mini rug	The lesson's goal is to discuss the sequence of events to make a rug.
<i>Naadąą' Dóó Naadąą' Ch'yáąn</i>	Different dried corn	The lesson's goal is describe and sort the corn based on appearance, but discuss how all corn is grown the same, but the color is different.
<i>How the Stars Fell into the Sky</i>	Night and Day activity to show what can be seen during the day and what is seen at night.	This the counterbalance of the opposites in nature. Discuss the importance of both.
<i>All are welcome</i>	Showcase of all our friends in the classroom. Discuss our likes and hobbies.	The lesson's goal is to create community in the classroom with celebrating everyone's differences.
<i>First Laugh Welcome, Baby!</i>	Family puppets, small play cradleboard	The lesson's goal is express different family members and traditions.
<i>FryBread a Native American Family Story</i>	Recipe on how to make frybread at home. Bag will contain ingredients.	The lesson's goal is create a family activity in a cooking lesson.
<i>Navajo ABC The Diné Alphabet book is</i>	Mixed bag full of objects from book.	The lesson's goal is to scavenger hunt the items and see if the family can find those same items at home.
<i>Cradle Me</i>	Cradleboard and template for Cradleboard's purpose	Have family share their stories of cradleboards.

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 Ké. 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 Ké. 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	Walking in Beauty	Print Awareness: Recognize Name <i>I will listen to cultural stories about acceptance and helping</i>	Shapes in Diné Bizaad Circle.-názbą. Square. dik’á,	Creating a community neighborhood using blocks and loose tools.	Pieces of Me <i>I will recognize cultural items</i>	Introduction to Diné culture & puppets Storytelling: First Laugh	Shapes in Diné Bizaad Rubric Assessment Creating a Safe Environment
	Cooking Making Frybread with family Making Blue Corn mush with family	Letter Knowledge: Letters in my name for clan activity. <i>I will recognize Diné teaching of self -identity</i>	Shapes in Diné Bizaad Triangle. táá’go deez’á Rectangle dik’áago heeneez.	Practicing the steps for making yarn using shearing tools, brush, and spool	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 creating a Hand mural
	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>I will listen oral stories about the stars</i>	Counting in Diné Bizaad 1-10	Exploring Corn for sound and planting in the garden	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 book

<p>Technology Collection of YouTube videos with appropriate Navajo language for early childhood learners</p>	<p>Narrative Skills: Make Predictions I will recognize the stories of a hogan</p>	<p>Colors in Diné Bizaad</p>	<p>Mud Play Creating the process of making a Hogan</p>	<p>Making Hogan -Purpose of Hogan -materials for hogan</p>	<p>Focus on Diné Kinship and terms I will use appropriate Kinship terms</p>	
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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.

Protecting our health and honoring our voice:

Lesson Description: In this lesson, the students will be given the opportunity to honor their voice in the classroom to cultivate a safe learning environment by sharing their ideas to create a safe and healthy learning environment. In honoring the voice of the children in the classroom, the teacher is respecting and acknowledging each human life in presence. Children thrive in environments when they have sense of ownership.

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 Diné bizaad of the concept 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.

Connections to Social Justice: Having a voice is a powerful notion in all cultures. Having the ability to speak for what is right is an honorable gesture in our society. A human having a voice

is used to communicate many different ideas, expressions, concerns, and even entertainment (singing, joking, etc.). Young children are still learning how to use their voice in the preschool level. The communication occurring at this age is basic social skills, but when we model and encourage children to use their voice for social justice, the dynamics will change. Young children will connect expression with fairness, ex: (“Please share a toy with me”. “It is my turn for that toy” “Your words hurt my feeling”) At this level, children learn that words can be powerful and their needs will be heard. This same way of thinking is valued and encouraged in Diné teachings, in honoring the voices of ALL Diné people.

Lesson Rationale:

According to Chief Justice Robert Yazzie (2016), The Navajo word for "law" is beehaz-aanii. It means something fundamental and absolute, something that has existed from the beginning of time. Navajos believe that the Holy People "put it there for us. "It's the source of a healthy, meaningful life. Navajos say that "life comes from beehaz-aanii," because it is the essence of life. The precepts of beehaz-aanii are stated in prayers and ceremonies that tell us of hozhooji – "the perfect state." Yazzie further states that imagine a system of law that permits anyone to say anything they like during the course of a dispute, and no authority figure has to determine what is "true." Think of a system with an end goal of restorative justice, which uses equality and the full participation of disputants in a final decision. If we say of law that "life comes from it," then where there is hurt, there must be healing. To the Diné way of thinking, justice is related to healing because many of the concepts are the same.

This concept of understanding can be modified for young learners to develop and cultivate. In a preschool classroom, justice can be established by creating safe directives among all learners. Teachers can create safe directives by providing the opportunity for students to honor their voices and share how our classroom can cultivate a safe place to learn and grow, by sharing safety ideas.

Alignment with Standards

Lesson for creating a safe classroom:

Arizona State Early Learning Standard: Social Emotional Standard Strand 2: Relationship and Social Skills

Concept 3: Respect- The child has an increasing capacity to understand social boundaries with regard to behavior and the environment.

When children interact with others, they become aware of the boundaries of acceptable behavior and possess a growing sense of the potential consequences of their actions.

- a. Respects the rights and property of others
- b. Defends own rights and rights of others
- c. Shows respects of learning materials in learning environment.

Diné Learning Standard:

Standard: K'é hwiinidzin dóó ádáhozdíłzin beehadínisht'ée dooleehígíí bóhwiidessh'ááł

I will develop and apply critical thinking to establish relationships with the environment.

Concept 3: Ádiłnishdlįį dooleeł

PO1 Saad yá'adaat' éhígíí shįł bééhózin dooleeł

I will identify respectful terms.

Rubric used:

Student Achievement Data Form		
Criteria is based on observation and recording of student's critical thinking and modeling safe boundaries and responses.		Based on language and modeling of behavior, teacher can write an anecdotal record to indicate child's placement.
Class safety guidelines created by students: -Having safe hands -Listen to teachers and friends -Walk safely -Have safe words -Respect other's belongings		
No Evidence Yet	Emerging	Meets standard
Show no evidence of following respect towards self and others in learning environment.	Shows some evidence of following respect towards self and others in learning environment.	Shows evidence of following respect towards self and others in learning environment.

Creating a hand mural of my family:

Lesson Description: In this lesson, the students will work with their families in creating a hand mural. Using a large poster board, the student will trace and color a hand of 4 relatives in their family, along with their own. Next to the handprint, the student will write down favorite food, favorite color, and favorite hobby. The lesson will encourage children to engage with family members at home and learn new things about their family. When showing the visual poster boards, the children will learn about other families. This lesson can establish and understanding that ALL people are different but belong in families and important.

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 Diné bizaad of the concept 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.

Connections to Social Justice: To cultivate a safe environment, educators can achieve a harmonious climate when all children are accepted for their differences. In an environment where safe modeling is occurring and encouraged, children feel safe to keep practicing safety with the guidance and encouragement of their educators. This same way of thinking is valued and encouraged in Diné teachings.

Lesson Rationale: My late father Dean Herbert (Diné medicine man) used to share the importance of the hands of humans. He stated hands do so much for humans, they care for others, they provide in many ways for ourselves and to the ones we love, hands help heal, hands tell a story about our life in work and purpose on this earth. Hands have fingers which embody our fingerprints; our blueprint to our human identity. Hands can have every shade of color of human, but he always stressed that we are all the same and the great creator made each human differently but the same. Humans embody a spirit and life different from animals on earth. He also stated hands can do the opposite in nature, hands can hurt, hands can be evil, and hands can inflict negative pain in others in memory. According to a Diné Wally Brown in discussion of the four worlds, humans progressed in each world and in each world; intelligence was gained, awareness was gained, and our spirit evolved. In these worlds, there is a counterbalance of good and evil, death and life, sickness and good health. Brown explains that our physical forms from the spiral of the head to the spirals in our fingertips on hands and feet, are very sacred to Diné teachings and beliefs.

Alignment with Standards

Lesson for hand mural of family members.

Arizona State Early Learning Standard: Social Emotional Development

Strand 1: Self-Awareness and Emotional Skills

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 and to build self-esteem.

- d. Displays an awareness of similarities and differences between self and others.
- e. Demonstrates developmentally appropriate cultural curiosity and responsiveness.

Diné Learning Standard:

Standard: K'é hwiinidzin dóó ádáhozdílzín beehadínisht'ée dooleehígíí bóhwiidessh'ááł

I will develop and apply critical thinking to establish relationships with the environment.

Concept 1- K'ézhnídzin dooleeł

I will express critical thinking to establish relationships with the environment.

PO 2 Shizhé'é dóó bíł hájíjéé' baa ahxééh nisin dooleeł

I will respect my immediate family.

Student Achievement Data Form		
Criteria is based on student's hand mural.		Based on the effort given by the child and family.
No Evidence Yet	Emerging	Meets standard
No hand mural produced by student	Child's hand mural is made	Four family member's hand mural is produced along with child's hand mural.

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 Diné bizaad of the concept 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.

Connections to Social Justice: All children having the opportunity to gain a learning skill is important to social justice. In addition, the books will address topics of identity and culture. The ability to access information in a book, is a powerful learning skill for all humans. The ability to process the skill of gaining knowledge through books, start with exploration and exposure. Educators who provide these skills to all learners, promote the opportunity for ALL to access the same knowledge and not limited to certain students. This modeling skills is a social justice ideology in education. Diné elders promote and encourage the younger generation to embrace their culture and knowledge. This same way of thinking is valued and encourage in Diné teachings.

Lesson Rationale: My adopted late 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 Standard:

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

Student Achievement Data Form		
Criteria is based on book handling.		
A checklist for book handling skills -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		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 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:

Resources

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

Brown, Wally. "A Little about the Four Worlds." *Navajo Historian*, Youtube, 26 May 2017, www.youtube.com/watch?v=C4jy9RaWez0 .

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 A theory of culturally relevant pedagogy*", *American Educational Research Journal*, Vol. 32 No. 3, pp. 465-491, doi: 10.3102/00028312032003465.

Harper, J., and H. Bonnano. 1993. "Racial Awareness and Racist Attitudes in Intercountry Adoption." *Australian Journal of Early Childhood* 18 (3): 28–34.

Haskie, M., & Edwards, Jennifer L. (2002). *Preserving a Culture: Practicing the Navajo Principles of Hózhó, ' Dóó K'é*, ProQuest Dissertations and Theses.

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.

Herbert, Dean personal interview, November 5, 2014

Pello, A. (2008). *Embracing a Vision of Social Justice in Early Childhood Education*, 23(1), 23–28.

York, S., & New, E. (2016). *Roots and wings: Affirming culture and preventing bias in early childhood* (Third ed.).

Yazzie, R. (2005). "Life comes from it": *Navajo Nation Peacemaking*, 42–58.
<https://doi.org/10.2307/j.ctv1jf2d4s.8>

<https://datausa.io/profile/geo/tuba-city-az> Website data supporting the latest profile of Tuba City demographics.

www.TCUSD.org Website for Tuba City Unified School District.

<https://qualityfirstaz.com/parents/what-is-quality-first/> Website data for information on Quality First in Arizona.

<http://www.gomyson.com/subclan/getclan.php> Website for list of Navajo clans in Diné Bizaad and English. Website also assists with clan introduction.

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 Stars 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/6OKiU-V0HQw> Shapes in Navajo by BlueBirdFlower

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

Ipad app: Navajo Toddler by Isreal Shortman