

The Environment & The Five Senses: Engaging Young Minds with A Holistic Approach to Learning

Making Musical Patterns Using Native American Musical Instruments

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Introduction

Ya'ah'teeh, my name is Toni Nez. Kinyaa'aani nishli, Kiisaani bashischiin, Ta'baaha da shi chei, Kiisaani da shi nali. Jódito de nasha, Da'ak'eh Halani shil nal'nish. Hello, my name is Toni Nez, I am Towering House Clan born for Hopi. My grandfathers are of the By the Water People clan and my nali's are of the Hopi Tribe. I am originally from Jeddito, Arizona, but I currently reside in Many Farms, Arizona. I am the Family and Child Education (FACE) Teacher/Coordinator with Many Farms Community School, Inc. I am honored to represent the first Indigenous Early Childhood Educators Professional Development Fellowship. As an alumna of Northern Arizona University, this is a great honor and a prestigious learning experience. Music is a universal language, and for Native Americans, we use music for healing, spirituality, and communication with our deities and environment. Growing up traditionally, we have always used songs to sing and communicate with our elements to ask for healing, forgiveness. We thank them for their continuous generosity in helping mankind. With my upbringing and the many teachings music has taught and continues to teach me. I will create a curriculum unit in making musical patterns using a Native American musical instrument. Students will learn to sing a song while using their musical instrument while using musical patterns.

I will create a curriculum using the traditional musical instrument, the drum. Students will use their five senses to make patterns with a self-made drum. Students will see the music, hear the music, taste the music, touch the music and smell the music to create musical patterns and comprehend the rhythmic aspect of music. When students see the musical instrument, they will see it. Seeing the musical instruments will allow students to see the various types of musical instruments. They will know how it feels when they touch the musical instrument – hard, soft, stiff, smooth, rough, etc. They will learn new describing words and feel the difference between instruments. When the student begins to experiment with the musical instruments, they will hear the musical instrument. Students will hear the difference between the high pitch, tones, and bass. Students will connect to the smell of the instrument.

I will have the children use their sense of smell and imagination to connect with the taste sense. I will use the drum, using the taste sense. What animal do they see when I play the drum? If I use a deer hide, I will tell the students about deer meat, show them a picture, and then show them the drum hide. Students will smell the hide, touch the hide and use their imagination to tell me what the smell makes them taste in their mouth. We will use substitutions when they make their own drum in class. Students will use instruments to start making pattern beats. I will model how to make musical patterns, and they will try it using their musical instrument. Together we will make various musical patterns. The students will learn to sing the Navajo Puppy song using their drum and create a song using their Diné clans.

Context

Classroom Demographic

Many Farms Community School, Inc. FACE Program, is located in Da'ak'eh Halani Many Farms Arizona, on the Navajo Reservation. It is located in Apache County and is approximately 15.7 miles north of Chinle, AZ. The Family and Child Education program consists of Center Base, Adult Education, and Home Base. The Center Based is offered in the classroom and the Adult

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Education program taught by the FACE Teacher and the Adult Education Teacher. The Home Based is provided in the home of the child with a Parent Educator.

The Family and Child Education (FACE) program was initiated in 1990, and currently has programs in 48 Bureau of Indian Education (BIE) communities. It was designed as a family literacy program; an integrated model for an early childhood/parental involvement program for American Indian families. Evaluation Indicated that FACE programs are succeeding in addressing achievement gaps for American Indian children primarily located on rural reservations and in better preparing them for school. Program services integrate language and culture in two settings: home and school. The goals of the FACE program are: 1. to support parents/primary caregivers in their role as their child's first and most influential teacher; 2. to increase family literacy; 3. to strengthen family-school-community connections; 4. to promote the early identification and services to children with special needs; 5. to increase parent participation in their child's learning; 6. to support and celebrate the unique cultural and linguistic diversity of each American Indian community served by the program; 7. and to promote lifelong learning (<https://face.familieslearning.org/about/>).

The FACE program operates Monday through Thursday from 8 am to 2:30 pm for traditional in-person schedules; the virtual schedule calls for Monday through Thursday from 10:00 am to 12:00 pm. The Center Based classroom offers the class to students ages three years old to 5 years old. The Adult Education parents enrolled in the Adult Education program are enrolled with their child enrolled in the Center Based classroom. If an Adult Learner wants to enroll without a child enrolled in the FACE Center Based class, the Adult Learner will not qualify to enroll. The combination of child and adult is because the FACE daily schedule requires Parent Time and Parent and Child (PACT) Time. Our primary goal, to support parents/primary caregivers in their role as their child's first and most influential teacher. The Center Based classroom consists of a FACE Teacher and a FACE Co-Teacher. The Adult Education Teacher teaches the Adult Education classroom. Both classrooms come together during PACT Time for 1 hour per day. The Home-Based program consists of two Parent Educators. It is the goal for FACE parent educators in the first year of work to provide weekly visits to at least 12-14 families. Parent educators with two years plus experience should provide bi-weekly services to 24-26 families. The expectation is that families with one high risk receive at least 12 -14 visits annually, and families with two or more high risks should receive 24-26 person visits annually.

(<https://www.faceresources.org/home-based/personal-visits/>).

I will focus on fine arts and mathematics. We will have hands-on activities that will focus on improving fine motor and gross motor skills while the students create a musical instrument. In creating a unique Native American musical instrument, the student will use household items with parental involvement. Creating a Native American musical instrument will ignite their curiosity about their own culture and tradition. After the students make their musical instruments, they will create, learn, hear and recognize musical patterns. Music and Math combined can be used to

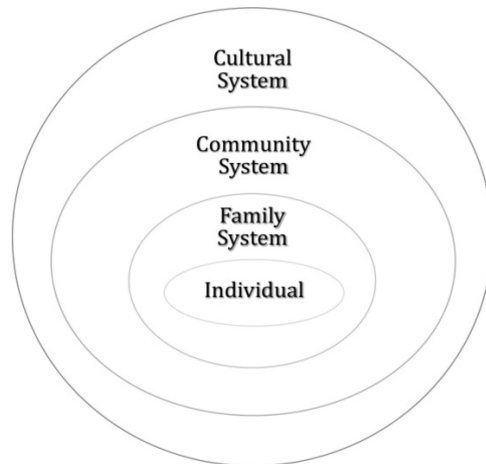
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teach preschool math concepts such as counting and grouping, as stated in the article Using Preschool Musical Instruments for Increased Learning (2011). With the combination of creating and utilizing the five senses, the students implement their cognitive development skills.

Rationale

My curriculum unit is focused on making musical patterns using Native American musical instruments. The children will use their five senses to create a musical instrument with their parents during PACT Time using various teaching strategies, such as Parent Engagement, Critical Thinking, Compare & Contrast and Think, Pair, Share.

The child, family, community and our external world will be included in my curriculum unit. I chose this subject because music is a language that everyone understands. An article titled, *Some infants can identify differences in musical tones at six months* it states, "The new study extends the existence of those different populations down to infants, suggesting that the source of this difference might be genetic - a capacity that we are born with". (Science Daily, 2).



As Native Americans, our children mimic us. They observe the adults and community members in their environment. In an article by Judi Aubel regarding infant health, she states, "Across the globe, the well-being of newborns is significantly influenced by the knowledge and practices of family members, yet global health policies and interventions primarily focus on strengthening health services to save newborn lives" (Aubel, J, 2021, p. 1). The paradigm above proves true regarding our Native American children who look to their elders, mainly their grandparents who are raising them, for guidance, shelter, love, and cultural teachings. A child of a pow-wow dancer will mimic the dance moves of a dancer and mumble pow-wow songs while imitating hitting a drum with various sticks. Children who are raised in a home whose role models attend Native American Church will begin at an early age to sing peyote songs, hit the drum, and bring in the morning water. As a teacher, I have observed Hopi students and Apache students dance like a buffalo dancer and a crown dancer. Children use sticks and pretend they are dancing like Kachina's, while others use string from their socks and tie a stick to the end of a single sock strand and twirl this string in the air like "The Messenger" of the Crown Dancers. This

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uniqueness of our cultural and traditional songs and ceremonies is recited by our children, who are yearning for more teachings and guidance from us as Native American role models.

My teaching journey has taken me to many places, and I have taught with various tribes other than my Navajo people. I worked at Keams Canyon Elementary School with Hopi children and Apache children at Seven Mile Elementary School. Although the schools are hundreds of miles apart and the language, culture and tradition are very different, the children of each school are very similar. The children in each school danced and sang like the adults in their environment. The Hopi boys would pretend to be Kachina's and chase the girls around during recess, pretending to whip them. The Apache boys would often pull one long string from their tube sock, use popsicle sticks from the arts and craft corner, and tie that to their string. They would often twirl this popsicle stick and make noises like a crown dancer during recess. Some of the other boys would find two sticks, waist length, and use that to dance like a crown dancer while making the sound like a crown dancer. The dancers of the Hopi students and the Apache students always amazed me, and I observed in awe of their creativity and loved how their dramatic play took over their imagination.

What amazes me more is how a Native American child picks up a rock and suddenly becomes a car. Once this child's knees hit mother earth, their entire surround is now a race track. With the endless possibilities created in the child's imagination, they can play with rocks, sticks, stones, and dirt for hours upon hours. This imagination will allow the child to make the most amazing race track, including jump, mud puddles, scary turns, and curves.

The Hopi and Apache reservation students often snuck their milk cartons onto the playground because they used them like a drum. They would find a stick lying on the ground, and suddenly, they were imitating their dad, uncle, or grandfather, who sang for the dancers. They will hit the milk carton with their stick while walking around the playground singing their traditional songs. Some students hum the song, others know a lyric here and there, and some students can sing a short verse and are familiar with the beat of the drum, and they know the rhythm. Many parents, grandparents, and elders do not know they are implementing visual, auditory, and kinesthetic learning by seeing, hearing, and doing.

My personal experience of observing different Native American tribal children led me to my unit of interest. I found it interesting that our Native American children are very similar. They may be from totally different tribes in different environments, but their thirst for cultural knowledge and heritage is there, and it is real. Our Native American children display their desire to learn through dramatic play while their imagination takes them to a world where they are their role models. This type of desire to learn and take on the role of our young children's traditional dancer and singer is a clear indicator that our children want to learn.

Content Objectives

The Beginning

Asdzaa Nadleehe, Changing Woman, created the four original clans by rubbing skin from under her arms and from under her breast (Morris, 15). The Diné believe that once a child is conceived

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the child is referred to as "awee", a baby, a child. When a Diné woman becomes pregnant,, she is holistic because life is growing within her. There are certain things considered taboo that she is not to do as a pregnant woman. A woman should not think unhappy thoughts or her pregnancy, labor or delivery will be more difficult (Evans, 97). If a pregnant patient unexpectedly or unknowingly becomes involved with one of the many taboos, a medicine man will perform a Blessing Way ceremony to abolish the consequence (Evans, 99). During this Blessing Way ceremony the Diné medicine man sings Diné songs to heal the mother and the child. Our medicine man sings songs taught to him by our ancestors to help communicate with deities to heal and cleanse his patients. Our elder's teachings remind us daily that due to the holistic state a Diné woman is in while pregnant, we are taught to consider our child and remain in a positive mindset. The Diné elders would always tell us, "your child can feel what your feeling, your child can hear what you say, and your child can hear what goes on around you". Studies show that infants can discriminate between the major and minor tones while adults and adolescents cannot distinguish between major and minor (York University, 2). This means that the inborn mechanism infants are born with allows them to discriminate sound at the early age of 6 months (York University, 2). When a Diné woman becomes pregnant, she begins to form a bond with her child as he/she grows; they go through a Blessing Ceremony as one and develop a deep bond.

Musical Lessons

Our ancestors began using music as a teaching tool long ago. The songs we sing and the instruments we use were given to the Diné people by our deities. A medicine man sings songs to heal his patients and to restore their well-being. If an individual is not aligned with his spiritual being, his physical and mental will not be well. Take, for instance, a vehicle that shakes when it is driven. The owner of the vehicle takes the car to a garage to be diagnosed. Once the car is diagnosed, it is determined that the vehicle needs a wheel alignment. After the wheel alignment is successfully completed, the vehicle no longer shakes, and it runs smoothly. A Diné medicine man realigns an individual to ensure their mindset is aligned using music. The benefits of music allow our medicine man to heal us with his songs. There are many benefits of music, such as:

Brain Growth: ... music can enhance brain function in children.

Language Skills: ...children who participate in music classes have improved speech development and learn to read easily.

Math Skills: By listening to musical beats your child can learn basic fractions pattern-recognition and problem solving.

Memory, attention and concentration...people who are musically trained have better working memory skills, helping them to remember things even while their minds are busy with matters.

Increased coordination: Just like playing sports, playing and dancing helps children develop their motor skills.

Achievement and discipline: Learning music teaches children to work towards short-term goals, develop routine and practice self-discipline.

Social Skills: Researchers have found that when children play music together – from simple rhythms to larger group performances – they are better able to tune into other's people's emotions.

The joy of music: Music can give children a way to express themselves, to unleash their creativity, to be inspired and uplifted, to relax, and to relieve

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stress and tension.

("Musical benefits, Learning Potentials, 2020).

The Diné sing stories and lessons of life. Each song is sung in a verse of four. The traditional Diné songs sung by the medicine men tell stories of our elements. They tell stories of our animals and the universe, and it is our way of communicating with the deities. Music is our guide in life.

Spiritual Teachings

Music naturally grasps the minds of young learners and entangles their entire being as they grow eager, curious, and determined to listen to music. Holistic approaches to teaching and learning recognize the connectedness of mind, body, and spirit. *When early childhood educators take a holistic approach, they pay attention to children's physical, personal, social, emotional, and spiritual wellbeing as cognitive aspects of learning* (Exploring Holistic Approaches for Early Childhood Educators, Raise Learning, 2012). Traditional music sung by the Diné people is sung in verses of four, as four is a sacred number to the Diné people. We have our four sacred mountains, four sacred colors, and our four sacred stones. Our prayers end with saying Hózhó náhásdlií' four times, meaning "it has become beauty again". Early childhood learners learn to rote count to four very quickly as we use the number four often. Children learn through movement, play, and singing. Their curiosity allows them to utilize their five senses to learn about their environment, and they learn faster through smell, touch, taste, seeing, and hearing. Music allows all the senses to engage in learning. The Diné people use their language to sing traditional songs to heal and teach, used in many ceremonies. Musical instruments such as the drum and rattle were not a part of our culture. As uncle Loren Bahe Sr told, the Diné began to utilize the drum and rattle during the Spanish colonization. He was a medicine man and a roadman who sang traditional Diné songs; he utilized the drum and rattle to conduct Azee bee nahagha ceremonies. My uncle told many stories in his teepee where he conducted ceremonies, he sang songs of healing for his patients. He communicated with the Holy People through his songs, language, and strong spiritual belief.

Alignment with Standards

The FACE Preschool Standards will be used to cover the unit. I will use the BIE Preschool Standards for the Family and Child Education (FACE) program; I have chosen four preschool standards to cover this unit: Mathematics, Creative Arts, Social Studies, and Social-Emotional. Each standard chosen will reflect "engage young minds with A holistic approach to learning".

A YouTube video titled, *DIY Tin Can Drums For Kids*, will be utilized as tutorial for parents in helping their child how to make a drum (<https://youtu.be/i877bBuWvus>, 2016).

The Social-Emotional Preschool Standard focuses on Cognitive Development, and it provides lifelong learning for our preschool students. Implementing the Social-Emotional Standard to fit this unit will allow students to make personal relationships with our Diné culture and teaching. The students will learn the importance of music and how music within our culture is used as a teaching tool and promotes holistic healing.

Social-Emotional

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Strand 4: Shows growth in approaches to learning.

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|---|--|
| 4.3 Persistence – Continues with challenging tasks | The child <ul style="list-style-type: none">● will design a musical drum with the assistance of their parent. |
| 4.4 Creativity – Shows the ability to think and express | The child <ul style="list-style-type: none">● will use various materials to construct the drum. |

The Social Studies Preschool Standard allows students to understand, explore and learn about themselves as an individual. Each student will begin to understand the relationship of K'e (kinship) and Hozhó (Beauty). The students will learn their four clans and learn how to identify with their relatives in the classroom. Each student will learn about their environment and how traditional music influences the Diné Way of Life, traditional/cultural use of music.

Social Studies

Strand 4: The child demonstrates knowledge of neighborhood and community.

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| 4.2 Develops an awareness of a variety of cultures | The child <ul style="list-style-type: none">● will listen to stories about the drum and how it is used in our Diné culture and other cultures. |
| 4.3 Develops growing awareness of her own culture | The child <ul style="list-style-type: none">● will talk about ceremonies within their community/family where a drum is utilized. |

Creative Arts Standards allow students to use their creativity when making their musical instruments using various writing tools and materials. This standard enables students to explore their curiosity and use their fine motor skills to make their drums. The student will also learn to sing a Diné song using Music in Context.

Creative Arts

Strand 1: Uses various materials, media, tools, techniques, and processes to explore and create.

| | |
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| 1.1 Uses various materials, media, tools, and processes to create a work of art. | The child <ul style="list-style-type: none">● will use scissors, markers, crayons, a balloon, twine/yarn, a pencil, and a canister to make a drum.● Draw a design on their drum. |
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Strand 4: Uses a wide variety of instruments, techniques, and music to explore and create.

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|---|---|
| 4.1 Explores and experiments with a variety of musical instruments, vocalizations, or sounds. | The child <ul style="list-style-type: none">● will listen to the sound of the drum and make different tone sounds with his drum.● will use a canister to make a drum.● will use a pencil to make a drum stick. |
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|---|---|
| 4.2 Explores and experiments with instruments of his American Indian culture. | <p>The child</p> <ul style="list-style-type: none"> ● will begin to learn a Diné song using the drum. |
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Strand 5: Uses music to make sense of the environment and community.

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|---|---|
| 5.1 Listens, participates in, and responds to different types of music (pop, classical, jazz, Native American chants, bluegrass, marches, country). | <p>The child</p> <ul style="list-style-type: none"> ● will learn to sing the Navajo Puppy song using YouTube and learn how to sing it while using the drum (https://youtu.be/LS2F1qz7BSA). |
| 5.2 Creates music that expresses the experiences of our own culture and the culture of others. | <p>The child</p> <ul style="list-style-type: none"> ● will make their own kinship song using the drum (with the assistance of their parents). |

The Mathematics Standard will intrigue the problem-solving mechanism in each child's intrigued mind. Students will use measurements with various tools to complete their work of art in making their drum. Each student will make a musical pattern using their drum and sing a Diné song they learn.

Mathematics

Operations and Algebraic Thinking: Understands patterns, sequence, and relationships.

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| M-OA-11 Recognizes simple patterns and creates/duplicates them | <p>The child</p> <ul style="list-style-type: none"> ● will listen to musical patterns ● will mimic a musical pattern ● will create a musical pattern |
|--|--|

| | |
|--|--|
| M-OA-12 Recognizes and names repeating patterns | <p>The child</p> <ul style="list-style-type: none"> ● will recognize high and low tones made by the drum |
| M-OA-13 Extends simple patterns using a variety of materials | <p>The child</p> <ul style="list-style-type: none"> ● will use the drum and another item to make a musical pattern |

Measurement: Describe and use measures, and compare measurable attributes.

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| M-M-2 Uses standard measures for simple measuring tasks (ruler, measuring one cup, tape measure, scales). | <p>The child</p> <ul style="list-style-type: none"> ● will use a ruler to measure the width and length of a cylinder canister. |
| M-M 3 Participates in measuring activities. | |

| | |
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| | <ul style="list-style-type: none">• will use the ruler to measure and count how many inches will be cut (Parental assistance required). |
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Teaching Strategies

The FACE program is a unique program that allows the parent to join the child during PACT Time (Parent and Child Time) activities. The FACE program is offered virtually. Therefore our Large Group time is from 10:00 am to 10:20 am Monday through Thursday. Each day Parent Involvement is achieved within the program as the parents and child work together to complete a lesson during their 1 hour of PACT Time.

Parent Engagement

Parent Engagement is achieved each day during Parent Time which is 30 minutes per day Monday to Thursday. During Parent Time, instructions on assembling the drum and completing the unit will be provided for parents, and scaffolding instructions will be provided.

Family Engagement is the time required for each family to read a book relating to what the child is learning about. Books are assigned from Epic Reading or Unite for Literacy. All books are Read to Me books or animated read aloud. After each story, the parents are encouraged to use the five finger retell chart:

Name: _____ Date: _____

my 5-finger Retell

Title of the book: _____

RL 1.2, RL 1.3

Created by Angela Brignac: <http://www.teacherspayteachers.com/Store/Angela-Brignac>

Large Group Time

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Since our class is still in a virtual setting, Large Group Time is all students coming online and learning together. Traditionally, large group sessions are taught in a circle in the center of the classroom on a rug. During Large Group time, all students receive the same instruction. We implement a cooperative learning activity known as Wonder-Work-Share taught just like Think, Pair, Share. We introduce the Big Idea and share our objectives for the day.

PACT Time

The FACE program has Family Engagement every day, as it was designed to be a Family and Child Education program. During the one hour of Parent and Child Time the parent teaches the child a lesson utilizing and implementing the teaching strategies taught during Parent Time. During this one hour, we encourage the parents of the household to engage the entire family. We want the parent to make learning fun, memorable, and engaging for the child. During PACT Time, parents are required to take pictures/make short video clips or take an anecdotal note of the child's activity and post it in the Google Classroom. When PACT Time ends, all students log back into the virtual classroom and discuss their PACT Time activity. The student communicates with their peers about their activity.

Classroom Activities: (How)

Prepping Materials

Virtual learning has taught us to be two steps ahead. Materials need to be pre-packaged for our students and handed out to the families before beginning our unit. The following materials will be pre-packaged for our families:

- 1-cylinder canister with lid (coffee can, oatmeal canister, etc.)
- Crayons
- Markers
- Glue
- Multi-colored Construction Paper
- Scissor
- Balloon (parents will NOT allow students to play with balloons and will dispose of all left over pieces due to choking hazard)
- Twine/Yarn
- Ruler
- 1 pencil

The pre-packaged materials will be distributed to parents during a supply distribution. In a traditional classroom setting, all material should be readily available for students in the art center. All students will rotate to different stations, and when they get to the art station, they will begin making their drums. The drum making will continue with the parents during PACT Time.

Prior Knowledge

Standard:

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SS, Strand 4, 4.2: Develops an awareness of a variety of cultures.

SS, Strand 4, 4.3: Develops a growing awareness of her own culture.

Materials needed:

- One realistic drum to show students
- One realistic drum sticks to show students
- One realistic drum hide to show students
- Book: *Drum Dream Girl* (for classes conducted in classroom)
- Picture of different kinds of drums (See Appendix)

We will begin by sparking the students' memory, prior knowledge of drums to start the unit.

Present the Objective of the day: I will learn about the different types of drums.

Virtual Read of the Day: *Drum Girl Dream* (using Epic Reading video).

We will begin by asking a few questions, such as:

- Who knows what a drum is?
- What is a drum used for?
- How many of you have seen a drum?
- Have any of you played a drum?
- Are drums all the same?
- Show the following picture: (See Appendix)
- Do the drums all look the same?
- Can you tell me how they are different?
- What shapes do all of the drums have?
- What colors can you see?
- Would you like to make a drum?
- Do you think all drums sound the same?

Next, we will have a Virtual Read, *Drum Girl Dream* by Margarita Engle, Illustrations by Rafeal Lopez. Remind students: "The author writes the words; the Illustrator draws the pictures." Before you begin the video, allow the students to look at the book cover. Ask questions, such as:

- Look at the girl on the *cover page*. What is she sitting on?
- The moon, that's right! Is that realistic? Can we sit on the moon? Why?
- What is she holding in her hand?
- What is *below* her?
- Look at the picture again, can you tell me when this picture was drawn?
- Yes, at night. How do you tell?
- What do you think this book is about?

Asking questions and allowing time for students to answer helps them become involved and engaged with the conversation. They use languages such as cover page, below, realistic which can become a lesson using the Language and Literacy Standards. Answering questions and

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engaging in the story can become a lesson using the Speaking and Listening Standards. Remember, every moment with students is a teachable moment.

After the Virtual Read, we will display our Five Finger Retell chart, and we will complete the chart as a class. Hold up your hand and begin by asking the questions:

- Thumb Question: Who are the characters in this story?
- Pointer question: Where is the setting, where does this story take place?
- Middle question: What happens in the beginning of the story?
- Index question: What happens in the middle of the story?
- Pinky question: What happens in the end of the story?

Wrap up the day by telling students and parents they will need to wear old clothes tomorrow because we will be painting, using glue, coloring, and using markers to construct our drum in class.

Drum Roll

The Objective of the Day: I will make a drum.

Virtual Read of the Day: DIY Tin Can Drums for Kids (YouTube).

Students will have utilized their Drum Making Kit today. Begin by telling the students they will be making their own drum today. Hand out smocks to children, and if adults want a smock to pass them out, the adults as well. Begin class with the virtual read. Explain to students that there is no right way to make a drum. Encourage them to get creative, and their drum will be unique because there will be no drum-like in this world. Parents and students will watch a YouTube video titled, *DIY Tin Can Drums For Kids*, which will be utilized as a tutorial for parents in helping their child how to make a drum (<https://youtu.be/i877bBuWvus>, 2016).

Standards:

CA, Strand 1-1.1: Uses a variety of materials, media, tools, and processes to create a work of art.

SE, Strand 4, 4.3: Persistence – Continues with challenging tasks.

SE, Strand 4, 4.4: Creativity – Shows the ability to think and express ideas uniquely.

M-M 2: Uses standard measures for simple measuring tasks (ruler, measuring cup, tape measure, scales).

M-M 3: Participates in measuring activities.

Materials needed:

- One-cylinder canister with lid (coffee can, oatmeal canister, etc.)
- Crayons
- Markers
- Glue
- Multi-colored Construction Paper
- Scissor
- Balloon (parents will NOT allow students to play with balloons and will dispose of all leftover pieces due to choking hazards)

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- Twine/Yarn
- Ruler
- One pencil

Begin with the cylinder canister: Use a ruler to measure the height and width of the canister. Measure the appropriate size onto a sheet of construction paper. Use scissors to cut the piece and glue it to the canister. While you are waiting for the glue to dry, begin preparing the balloon to be cut. Parents are highly encouraged to throw away all leftovers of the balloon as they are a choking hazard. Cut the balloon at least ½ an inch from the bottom and immediately throw away the excess piece. Stretch the balloon over the top of the canister; if the balloon tears, try again with another balloon. Once the balloon is stretched over the top, the students will use a piece of yarn to wrap the top of the canister to help hold the balloon in place. Use glue to hold the twine/yarn in place. Use paint, markers, crayons to decorate the drum to the child's liking. Once the child is finished decorating the drum, they will begin working on their drum stick. Take some yarn and glue it to the pencil (eraser side). Wrap the yarn several times around the eraser and tie it off when completed; use glue to hold in place. Allow the drum and drum stick to dry overnight.

Music is Everywhere in Everything

The Objective of the Day: I will make music with household items.

Virtual read aloud of the Day: *The First Music: A Folktale from Africa* (Aminated Stories for Kids) 2011.

Standard:

CA, Strand 1, 1.1: Uses a variety of materials, media, tools and processes to create a work of art.

CA, Strand 4, 4.1: Explores and experiments with a variety of musical instruments, vocalizations, or sounds.

CA, Strand 4, 4.2: Explores and experiments with instruments of his American Indian culture.

SS, Strand 4, 4.2: Develops an awareness of a variety of cultures.

SS, Strand 4, 4.3: Develops a growing awareness of her own culture.

Materials needed:

- One drum
- One drumstick
- *The First Music: A Folktale from Africa* <https://youtu.be/EqGli-UrHPw> animated story (2011).
- Cup and a pen
- Picture of household musical instruments
- YouTube video for students to view: *DIY "House" Music (Making a Song with Household Items* https://youtu.be/UXvIMi5Sa_k (2020).

Students will test their drums today. They will listen to the sound of their drum and compare the sound with their classmates. Some questions to ask will be:

- Do all the drums sound the same?
- Can you tell me how they sound different?

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- Do all the drums look the same?
- Can you tell me how they are different?
- Do you think all tribes use the same drum?
- Think back to our animated story. How else is music made?
- Put your drum down and think about how else can we make music?
- Can we make music with our hands?
- Let's try it. Snap your fingers once and clap twice.
- Your activity is to make music with anything but your drum. You can use anything in your household. GO!

Give your students 5 minutes to find an item and make music with it. Encourage them to be creative, bold, and different. The teacher will be involved as well. When we come back to the screen, your students will make music using their household items. Explain to students that every culture all over the world uses music. Music is in everything; music is used for people to express themselves, feel better, and heal themselves. Show pictures of different household musical instruments (See Appendix).

Ask students what they see in the picture that is familiar to them. Some answers may be a pot, pan, bucket, a cup – Yes, all the items make music. Show two examples of how you can make music in your home. Use a cup and a pen and sing a song; explain that 1. I used a cup and a pen. 2. I used my voice to sing a song. Go back to the virtual story and explain how the elephant stubbed his foot on the log. It sounded good, so he kept doing it, and it made music. Show students the YouTube video, *DIY "House" Music (Making a Song with Household Items, 2020)*. Explain to students that music can be made using anything and just about everything. Use this teachable moment to encourage students to use their imagination to explore and experiment

Patterns

The Objective of the day: I will make a musical pattern and a pattern of my choice.

Standards:

M-OA-10: Shows increasing interest and ability to arrange items into a series or pattern, describing the relationship (big/bigger/biggest; red/blue, red/blue)

M-OA-11: Recognizes simple patterns and creates/duplicates them.

M-OA-12: Recognizes and names repeating patterns.

M-OA-13: Extends simple patterns using a variety of materials.

Materials Needed:

- Drum
- Drumstick
- One Pattern Strip

Once the drum is created and completed, the child will utilize their drum to make sure it works. During Whole Group Time, students will learn how to make musical patterns by experiencing with their drum. They will use their sense of hearing to listen to the musical pattern I make on my drum. They will use their sense of touch to feel the vibration in the drum as they hit it, and

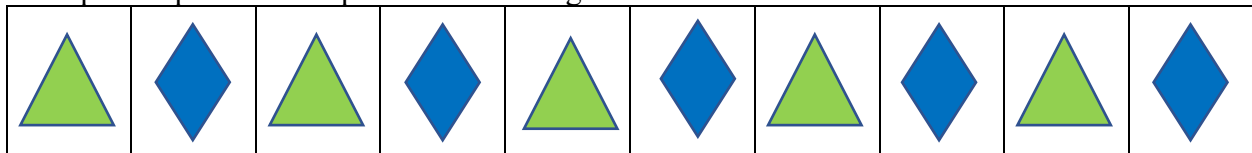
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they will use their sense of seeing by watching their classmates experiment alongside them as they all begin the process of learning a musical pattern.

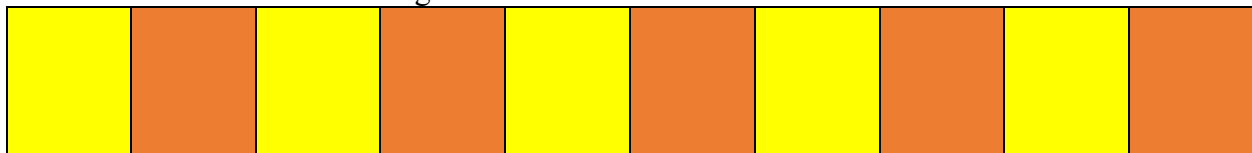
| | | | | | |
|-------------------|--------------------|-------------------|--------------------|-------------------|--------------------|
| 1 beat | 2 beats | 1 beat | 2 beats | 1 beat | 2 beats |
|-------------------|--------------------|-------------------|--------------------|-------------------|--------------------|

I will play the musical pattern once more for them to hear. Next, I will instruct students to make a musical pattern with me. As we play the musical pattern, we will count 1, 2, 1, 2, 1, 2 as we hit our drum with our drum stick. Finally, I will tell the students, "It's your turn. Try to make the musical pattern on your own." Once I have completed the process of the I Do, We Do, You Do teaching strategy, I will instruct parents to try it during PACT Time. Their PACT Time assignment will be to create two musical patterns with their child. They cannot use the 1, 2, 1, 2 patterns. Some examples of patterns can be a 1, 2;2, 1, 2;2 or 1;1, 2, 1;1, 2 pattern. Remind parents when the child is engaged in the activity and participating, it is important to praise the child. If the child is not participating, encourage him to participate. The second pattern to complete is a pattern of their choice. It can be a shape pattern, color pattern, size pattern, letter pattern, etc.

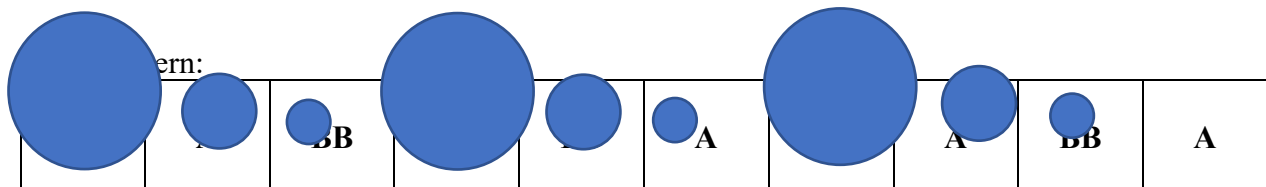
Examples of patterns: Shape Pattern - Triangle and Rhombus



Color Pattern: Yellow and Orange



Size Pattern:



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When students reconvene, they will play their musical pattern for their classmates, showing us the pattern they made. Each student will explain what type of pattern they have made, whether a color pattern, shape pattern, letter pattern, etc.

Yitaaal

The Objective of the Day: I will begin to learn to sing the Navajo Puppy Song
YouTube Video: Navajo Puppy Song

Standards:

CA, Strand 5, 5.1: Listens, participates in and responds to different types of music (pop, classical, jazz, Native American chants, bluegrass, lullabies, marches, country).

CA, Strand 5, 5.2: Creates music that expresses the experiences of own culture and culture of others.

SS, Strand 4, 4.3: Develops a growing awareness of her own culture.

SE, Strand 4, 4.3: Persistence – Continues with challenging tasks.

Materials:

- YouTube Video: Navajo Puppy Song <https://youtu.be/LS2F1qz7BSA>
- One drum
- One drum stick
- Lyric sheet (Appendix A)

Our ancestors communicated with the Holy People through songs in our language. We have a sacred language that was passed to us by the birds. Through our language, we, the Diné, can sing songs with ease. Using this teaching from my late uncle, we will learn how to sing the Navajo Puppy Song. First, we will watch the Navajo Puppy Song on YouTube. Next, we will begin to learn the chorus. Then, we will add the words. Finally, we will include the drum when we sing. The parents will be encouraged to work independently with their child to learn to sing the Navajo Puppy Song. Lyrics will be given to the parents of the Navajo Puppy song, and the YouTube video has the lyrics as well. Independent singing in the home is a must for the parents and children to learn the lyrics.

Sing Your Identity

The Objective of the Day: I will learn to sing my 4 Navajo Clans using my musical instrument.

Standards:

CA, Strand 5, 5.1: Listens, participates in, and responds to different types of music (pop, classical, jazz, Native American chants, bluegrass, lullabies, marches, country).

CA, Strand 5, 5.2: Creates music that expresses the experiences of own culture and culture of others.

SS, Strand 4, 4.3: Develops a growing awareness of her own culture.

SE, Strand 4, 4.4: Creativity – Shows the ability to think and express ideas uniquely.

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Materials:

- One drum
- One drum stick
- Lyric sheet (Appendix B)

As a Diné our clans are our identification to our relatives and to our Diyin Diné As a child, I was having trouble remembering my clans. My mother was a singer; she sang peyote songs, traditional ceremonial songs used in ceremonies, and regular contemporary country songs. She tried to teach me my clans through repetition, but I would always get my clans mixed up, and I would end up being someone's aunt or grandma.

My mother came up with a Clan Song to teach me my clans. She taught me the chorus through repetition. Everywhere we went, she would sing the chorus, or she would hum the tune. I caught on quickly because she was always singing it. After learning the chorus, I began to learn my first two clans. We would sing the chorus, add my two clans and end with the chorus.

When I learned the first part of the song, she added my third and fourth clan after the second chorus, and we ended the Clan song with the chorus. Now that my mother is gone and I know my clans, I always reminisce about my mother's cleverness and creativity. I am thankful to her for her creativity and her teachings.

I plan to teach my students the same way – chorus, clans, chorus, clans, chorus. The students will use their identification to create their Clan Song, which allows them to identify themselves as Diné. They will develop an awareness of kinship and how we relate to one another using our clans.

Songs of the Heart

The Objective of the Day: I will sing two songs using my drum.

Standards:

CA, Strand 5, 5.1: Listens, participates in, and responds to different types of music (pop, classical, jazz, Native American chants, bluegrass, lullabies, marches, country).

CA, Strand 5, 5.2: Creates music that expresses the experiences of own culture and culture of others.

SS, Strand 4, 4.3: Develops a growing awareness of her own culture.

SE, Strand 4, 4.3: Persistence – Continues with challenging tasks.

SE, Strand 4, 4.4: Creativity – Shows the ability to think and express ideas uniquely.

M-OA 11: Recognizes simple patterns and creates/duplicates them.

Materials:

- One drum
- One drum stick

Students will sing their Navajo Puppy Song using their drums. Their parents can sing alongside them. If students choose to sing independently, they can. We will all sing as a group. I am requesting the parents post a video recording of their child singing the song independently. This will be used as an assessment. While we all sing together in the classroom, I will observe and note the students who can sing along.

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After the students sing the Navajo Puppy song, we will sing another song, The Clan Song. If the child feels comfortable enough to sing their song before their peers, their parents may join them. I am requesting a video clip of the child singing independently from their parent. The video will be posted in Google Classroom, and I Will use this as an assessment.

Virtual Field Trip

The Objective for the day: I will virtually visit the Musical Instrument Museum in Phoenix, Arizona.

Virtual Read of the Day: YouTube Video: Visiting the Musical Instrument Museum in Phoenix, Arizona (<https://youtu.be/GRXJqB3xFvU>, 2019).

Standards:

CA, Strand 5, 5.1: Listens, participates in, and responds to different types of music (pop, classical, jazz, Natie American chants, bluegrass, lullubes, marches, country).

SS, Strand 4, 4.3

SE, Strand 4, 4.4

Materials:

- One drum
- One drum stick
- YouTube video: Visiting the Musical Instrument Museum in Phoenix, Arizona (<https://youtu.be/GRXJqB3xFvU>, 2019).
- Journal
- Pencil

We will take a virtual tour today. We can bring along the musical instrument we want. Our tour will take us to the Musical Instrument Museum in Phoenix, Arizona. We will watch the virtual tour for six minutes and twenty-five seconds.

At the end of the video, students will answer two questions:

- Where did the oldest drum in the museum come from?
- What was your favorite instrument in the museum?

I will ask the students to write in their journal about their virtual tour. They can write anything they like. They will be asked to include a picture of themselves and their musical instrument at the Musical Instrument Museum.

Once students have completed their journal entry and their drawing will conclude the unit.

Student Assessment Plan

Each student will be measured through observation using anecdotal notes, participation, engagement, showing their completed instrument while playing a musical pattern, and uploads of videos and pictures into the Google Classroom. All of the assessments will be formative assessments allowing the students time to improve and grow. The Family and Child Education program is designed to help parents teach their children. For this program to be a success, feedback will be for student growth and improvement. The assessment plan will track student

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learning using a Standard Checklist. The Checklist can be modified to meet the needs of the teacher.

In column one, the standard is listed under the unit that was taught, and the Objective is listed in column two for that unit. Column three is used for teacher notes. If the teacher took anecdotal notes, these would be put here; if the parents posted a video or pictures and posted them in the Google Classroom, it will be noted here. This last column is for the teacher to state how the student accomplished the object through the standards.

| Standard: | Objective: | List how the child met the Standard & Objective: |
|---|---|--|
| Prior Knowledge: SS, Strand 4, 4.2 SS, Strand 4, 4.3 | I will learn about the different types of drums. | |
| Drum Roll: CA, Strand 1-1.1 SE, Strand 4, 4.3 SE, Strand 4, 4.4 M-M 2 M-M 3 | I will make a drum. | |
| Music is Everywhere in Everything: CA, Strand 1, 1.1 CA, Strand 4, 4.1 CA, Strand 4, 4.2 SS, Strand 4, 4.2 SS, Strand 4, 4.3 | I will make music with household items. | |
| Patterns: M-OA-10 M-OA-11 M-OA-12 M-OA-13 | I will make a musical pattern and a pattern of my choice. | |
| Yitaal: CA, Strand 5, 5.1 CA, Strand 5, 5.2 SS, Strand 4, 4.3 SE, Strand 4, 4.3 | I will learn to sing the Navajo Puppy Song. | |
| Sing Your Identity: CA, Strand 5, 5.1 CA, Strand 5, 5.2 SS, Strand 4, 4.3 SE, Strand 4, 4.4 | I will learn to sing my 4 Navajo Clans using my musical instrument. | |

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| | | |
|---|--|--|
| Songs of the Heart: CA, Strand 5, 5.1 CA, Strand 5, 5.2 SS, Strand 4, 4.3 SE, Strand 4, 4.3 SE, Strand 4, 4.4 M-OA 11 | I will sing two songs using my drum. | |
| Virtual Field Trip: CA, Strand 5, 5.1 SS, Strand 4, 4.3 SE, Strand 4, 4.4 | I will visit the Musical Instrument Museum in Phoenix, Arizona, virtually. | |

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Appendix A

The Navajo Puppy Song

<https://youtu.be/P9mMVecn74Y>

November 7, 2018

Wéii – yaa – naa

Wéii – yaa – naa

Éi’ – nee – yóo – oh

Díi shiléecha’í Kii wolyé

Altso íyáa’go bibid dijool

Bijaa’ dah naadeelgo bitsee’ yik’I diiltáál

T’áá ákwíí jí shikéé’ naaldloosh

Wéii – yaa – naa

Wéii – yaa – naa

Éi’ – nee – yóo – oh

Díi shiléecha’í Kii wolyé

Altso íyáa’go bibid dijool

Bijaa’ dah naadeelgo bitsee’ yik’I diiltáál

T’áá ákwíí jí shikéé’ naaldloosh

Wéii – yaa – naa

Wéii – yaa – naa

Éi’ – nee – yóo – oh

Appendix B

Clan Song

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Childhood song

Aay – nii – yaa –hee- yaa- hee -yo

Aay – nii – yaa –hee- yaa- hee –yo

Aay – nii – yaa –hee- yaa- hee -yo

Aay – nii – yaa –hee- yaa- hee -yo

_____ aye nishligo

_____ ba'shichiin

Aay – nii – yaa –hee- yaa- hee -yo

Aay – nii – yaa –hee- yaa- hee –yo

Aay – nii – yaa –hee- yaa- hee -yo

Aay – nii – yaa –hee- yaa- hee -yo

_____ da shi chei

_____ da shi nali

Aay – nii – yaa –hee- yaa- hee -yo

Aay – nii – yaa –hee- yaa- hee –yo

Aay – nii – yaa –hee- yaa- hee -yo

Aay – nii – yaa –hee- yaa- hee -yo