

Moral Courage

Positive Self-esteem towards Sociocultural Environment in Junior High Students at Dishchii'bikoh
Community School

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Context and Rationale

The school's mission statement goes, *“For everyone, a way to learn, grow, and succeed.”* Dishchii’bikoh Community School is committed to developing educational excellence in partnership with students, families, and the community. Dishchii’bikoh Community School exhibits an atmosphere that respects the culture and language of the Apache people, using the tribal attributes to raise student awareness. Also, to value their rich Apache culture and people while providing opportunities for students to mature intellectually, emotionally, socially, and physically to achieve success and contribute positively to their tribal community and global society. (*Mission & Philosophy – About Us – Dishchii'bikoh Community School*, n.d.)

It serves about 400 Native American students in kindergarten through 12th grade, aged 4 to 21, and is situated southwest of the central village area. Ninety percent (90%) of the students, most of whom are Apache, are thought to be fluent in their native tongue. School begins at the end of July and lasts through May. Since 1991, Dishchii’bikoh Community School has been a grant school sponsored by the Bureau of Indian Affairs through the White Mountain Apache Tribe. It is governed by a six-member School Board chosen by the parents of the Native American students enrolled there. Historically, the School has gone by the name of Cibecue Community School, operated by the Cibecue Community Education Board, Inc. The name Dishchii’bikoh was taken to honor the Apache language and culture that is the heart of our community. (*General Information – About Us – Dishchii'bikoh Community School*, n.d.)

Our school is honored by its diverse cultural background. Numerous chances are given to students to respect, study, and appreciate the Apache Language and Culture. All pupils are expected to engage in the school's Apache Language program, which teaches them how to read and write in their native tongue. Our school and community still preserve the local language, history, and culture. The Apache language is still widely used in the community and is respected at formal school events. Additionally, there is the Apache Club, where students can practice dancing and singing traditional tunes. (*Language & Culture – About Us – Dishchii'bikoh Community School*, n.d.)

I was born and raised in the small province of Rizal, Philippines. My family is all residing in the Philippines. In fact, I am the only one in the family who ventures out of the country. Most of my teaching experience happened in a Catholic school in the Philippines for six years, from 2013 to 2019, before I got the opportunity and decided to be part of an exchange program. I was able to teach in different grade levels, from 1st to 10th grade, in other subject areas, primarily English.

In December 2019, I arrived here in the United States. I have been teaching Language Arts classes in the middle school, now called Junior High, at Dishchii’bikoh Community School for three years since I came here to Cibecue, Arizona, before the start of the second semester. Due to the

unexpected uncertainty of the pandemic, not only all educational institutions but every institution that people do to make a living. In this unforeseen circumstance, I was only able to meet with my students and teach them in person for more or less two months of the academic year. Everybody transitioned to online means. We finished the academic year in school with a learning and educational portal.

Moreover, since the school did not want to freeze an academic year, the school allowed everyone to learn despite the challenges this pandemic has brought. The school prepared and offered several professional development seminars and meetings for the staff. Even so, the school distributed instructional and learning materials, like laptops, Chromebooks, and portable wifi hotspots, to both students and staff of the school. As an educator, I am grateful that the school encouraged all the staff to cope with this new educational trend that the pandemic has brought.

As for the teaching experience in junior high, I would say that it is challenging since the groups of students that I manage are in the transition period between elementary and high school. Similarly, in the Philippines, I was already exposed to various students. As I mentioned, I handled students from first to tenth grade, where each level already has diverse ways of educating one another. Hence, we may have different views and beliefs when it comes to culture and traditions, but as the great late poet and author Maya Angelou once said, “in diversity, there is beauty, and there is strength.” In a wide range of preferences and a variety of cultures and perspectives, there is a natural beauty and strength that each individual holds, which can make an impact on anyone’s life.

Currently, I have four seventh-grade classes with more than fifty students. I also have two courses in eighth grade, with about forty students. Most, if not all, of my students are part of the White Mountain Apache tribe.

Reflecting on my teaching experience in school, I thought the previous school year was the most challenging batch of junior high students. Some factors may be due to adjustments from online and physical classes. Students forgot some essential values, such as respect and discipline, since they did not encounter the school staff and fellow students in person. Also, some students became too distant from fellow students.

Unlike in the previous school years, the students in Junior High have strengths and perspectives that they firmly share, boldly explore, and dauntlessly develop, especially inside the classroom. However, despite having these confident students, we still have students who are too reserved for themselves.

Remembering myself as a student, I am no different from most of my students, who are too quiet and introverted. I was once like them. I was always silent and sitting alone in the corner of the classroom, waiting for my friends to come around or waiting until the class was over, so I could go home and rest in my bedroom. Back then, there was an unsafe feeling and no sense of belongingness. To overcome these, I decided to become a teacher. The anxiety of being introverted continues in college. I can tell that even though I am already a professional teacher, I still do not manage how to interact with other people in the big world. However, I never regret being a teacher because I am with my students. With that experience, I have all the hopes that I can still influence them to trust their teachers in unveiling their distant selves to the world.

With these observations and experiences, I came up using this idea for my curriculum unit since Junior High is in a challenging transition period in the school, most significantly for the teachers. As a non-native teacher and an alien to them, it is more difficult for me to guide them with the trust they need in walking in the big world. Nevertheless, I take this everyday challenge without

enough knowledge to build rapport.

That being the case, it is an excellent opportunity to create this unit as a first-step action to gradually bring out that positive and welcoming attitude in dealing with the people they encounter every day in the environment we are both in.

Content Objectives

Brief History of the Cibecue Apache

Pre-Reservation Western Apache Society.

Understanding how the Western Apache live today requires a basic understanding of their lives before reservations were established. Western Apache is defined by Goodwin (1935, p. 55) as the Apachean people who have lived within the current boundaries of Arizona during historical times, except for the Chiricahua Apache and a small group of Apaches, the Apache Mansos, who resided near Tucson (Basso, 1970, p.1).

Contact between the Western Apache communities and the neighbors was fairly frequent before reservations were established. Small-scale trade was conducted with the Hopi and Zuni to the east and the Yavapai to the west. The Navaho had sporadic cordial and hostile relations, but they were usually tense. Long-standing rivals the Pima and Papago, as well as the frequently helpless Mexican farmers dispersed throughout southern Arizona and northern Sonora and Chihuahua, were the targets of constant raiding. In general, relations with the Chiricahua were cordial until around 1870, when Western Apache warriors enlisted as scouts and assisted in pursuing renegade Chiricahuas who had escaped reservations while standing at the head of U.S. Cavalry columns (Basso, 1970, p.3).

Though the Western Apache practiced subsistence gardening, their economy depended on hunting and gathering various natural resources. Goodwin (1937, p.61), only 25% of the food consumed annually comprises agricultural goods; the remaining 75% includes meat and undomesticated plants. The Western Apache did not settle permanently in any location because they could not rely on crops all year (p.3).

Social organization is described as "the groups into which society is divided, the function of these groupings, their mutual relations, and the reasons governing their growth" by cultural anthropologist Robert Lowie (1947, p. 1). (Basso, 1970, p.4). Although there was some limited intermarriage among the five Western Apache subtribal groups—the Cibecue, San Carlos, White Mountain, Northern, and Southern Tonto—they nevertheless thought of themselves as fairly different (Basso, 1970, p.5). The number of bands varied from two to four for each subtribal group. Goodwin asserts that although each subtribal group had its own hunting grounds and was unwilling to trespass on those of neighbors, band distinctions were not as pronounced in some as they were in others. Bands were only units in the sense of territorial restrictions and limited linguistic similarities, according to Goodwin (1935, p. 55). The bands, or local groups as Goodwin referred to them, were made up of the unquestionably most significant parts of pre-reservation Western Apache culture (Basso, 1970, pp.4-5). Goodwin (1942, p.128) writes:

“The Apache readily identifies a family cluster by its nuclear clan and will often say, ‘The people in that cluster are of such and such a clan,’ although in fact, it may be composed of members of several clans...by mentioning the nuclear clan of the unit he emphasizes the primary bond

holding it together.” (p.5)

A headman served as the leader of each family cluster. The headman was frequently an outsider or a related by marriage, even if he might have been a member of the cluster's nuclear clan. The members of a family cluster relocated to camp, engaged in farm work, embarked on small-scale food collection expeditions, and did so on the initiative and recommendation of their headman. Local group chiefs were selected from within the ranks of family cluster headmen principally based on their skill and success in adjudicating such disputes (Basso, 1970, pp.8-9).

Post-Reservation Western Apache Society

Most of the Western Apache were relocated to the Fort Apache and San Carlos Indian Reservations in east-central Arizona in the 1870s, following more than twenty years of bloody conflict with Mexican and American troops. It's noteworthy that the region occupied by these reservations was once Apache territory. The Western Apache were never forcibly uprooted from their ancestral country and sent elsewhere, unlike many other American Indian tribes (Basso, 1970, p.17).

Numerous Apaches still reside where their ancestors did decades or centuries ago. It has also helped to maintain a cultural tradition that, in some of the more remote settlements, has withstood the forces of change with remarkable resilience. This has enabled the people to retain a profound sense of identification with the land, its farm sites, and ceremonial dance grounds. However, there have been changes, some with significant repercussions. As previously mentioned, the ceremonial system has been exhausted, and earlier distinctions between bands and local groups have disintegrated (p.17).

The Apache term for Cibecue valley is *dečibiko* (“red canyon, standing horizontally”). The 850 people there are called *dečibiko nde* (“people of red canyon, standing horizontally”). Another term, *la dagota* (“many family clusters”), is sometimes used to designate the settlement as a whole, but more commonly refers to a group of family clusters (*gota*) related by clan or through traceable consanguineal ties (Basso, 1970, p.22). Despite the recent changes in social organization, Western Apache kinship terminology has remained surprisingly stable. With one or two exceptions, the terms continue to be used like Goodwin's (Basso, 1970, p.30).

The fundamental characteristics of familial behavior remain unchanged from how Goodwin articulated them, and the brevity of the following is required to prevent repetition. The mother's brother losing his instrumental influence is the most obvious departure from the pattern Goodwin describes. Although the mother's brother is no longer as heavily involved in parenting his sister's son as he once was, he still serves as a confidant and counselor. *Banesti* is usually described as being "too busy to bother with you," which highlights the paternal family's indirect role in Apache's daily life (pp.30-31).

Brief History of American Indian Boarding Schools

When mission schools, which were forerunners of boarding schools, were first established in the seventeenth century, the history of Indian boarding schools in the United States officially began. The American government provided financial aid to the mission schools from 1810 through 1917. In the 1860s, the government established a federal education system for Native Americans. Carlisle Indian School, the first Indian boarding school outside of a reservation, opened its doors in Carlisle, Pennsylvania, in 1879. (Lomawaima et al., 2004, p.17).

Any child finds the first few days of school confusing. For Native Americans in the nineteenth

century, however, who were thrown into a strange land and deprived of their clothes, names, and even their hair, things were worse (Cooper, 1999, p.34).

Indian boarding schools played a significant role in eradicating Native civilizations through cultural genocide. They were made with the intention of separating Indian children from their families, homes, and tribal ties on a physical, intellectual, and emotional level. When pupils first entered school, they were not allowed to "be Indian" in any way, including linguistically, culturally, artistically, or spiritually (Lomawaima et al., 2004, p.19).

White people regarded long hair on men and boys as a sign of savagery, but Native Americans held different beliefs.

“Our traditional hair was meaningful,” a Hopi student explained. “The long hair we boys wore on the sides symbolized rain, you might say fertility, and it seemed to our parents that the whites were being pretty highhanded and insensitive as well as being ignorant of our ways.” (Cooper, 1999, p.35)

Boys and girls attended school wearing leggings, blankets, moccasins, and other traditional clothing during the early years of Indian education before the white man's norms had been accepted on the reservations. (1999, Cooper, p. 36) The new names were almost as uncomfortable as the new clothes. Teachers "would be at a disadvantage or subject to disciplinary action with an eight-syllable girl like Sah-gah-ge-way-gah-bow-e-quay," as one matron noted. Indian names were not only hard to pronounce but also conjured up images of a brutal past. One such name was Ota Kte, which translates to "Plenty Kill." Officials at the school gave the youngsters new names (Cooper, 1999, p.39).

Because it "enforces promptness, accuracy, and obedience; and goes further than any other influence could do to instill in the minds of the students what both negro and Indian sadly lack, a knowledge of the value of time," Hampton Institute superintendent Samuel C. Armstrong defended the use of military-style discipline in the schools. (1999, Cooper, pp. 42-43)

The breakup of American Indian families was one of the worst solutions to the "Indian problem." Homesickness was the most prevalent illness among boarding school students. Children were troubled by their separation from family and loved ones before they were developmentally competent because education required years of commitment. (2004), p. 4 (Lomawaima et al.

To contemplate dying of homesickness is difficult. However, it was a major issue for Indian students. Cooper (1999), page 46 When they first started school, children felt lonely and isolated, and many struggled with homesickness during their extended study times. Their loneliness was made worse by tight boarding school rules that limited their ability to visit their families (Lomawaima et al., 2004, p.4). Students' intense homesickness weakened them, making them more vulnerable to lethal ailments like tuberculosis and influenza. Young people died at an alarmingly high frequency in boarding schools. The sickest students were frequently sent home by officials so that their deaths would not reflect adversely on the institutions. However, there were so many fatalities that each school got its cemetery. One reason why parents were reluctant to send their kids away to school was because of the high fatality rate (Cooper, 1999, p.46).

Not all sad young Indians developed depression or other illnesses. Some chose a healthier way to vent their unhappiness by revolting. Many pupils resisted by leaving the classroom. During the first few weeks of school, when dozens of homesick kids routinely ran away, the issue was severe.

Some kids went away, and their parents or teachers never heard from them again. Sometimes, students used violence to vent their anger. Indian school administrators used a variety of methods to discipline kids. Shame or embarrassment were frequent punishments used by teachers. BIA regulations prohibited severe punishment, yet they were disregarded. The disciplinarian was a teacher who was typically a guy with the strength to spank or paddle older boys. Many schools detained pupils in a guardhouse for days or even weeks when they engaged in significant offenses like fighting, drinking alcohol, or running away (Cooper, 1999, pp.47-49).

Students eventually learned to express their unhappiness in ways that were acceptable to their white teachers. A boy named Rip Van Winkle, who had been whisked away four years earlier to school in Colorado, wrote a letter to the BIA agent in charge of his reservation in Arizona.

“I am getting tired of this place and want to come home this summer,” the student wrote. “Most all of the Navajo boys want to go home to see their people. They are anxious to go home.” The letter persuaded authorities to let the boy return to his family. Rip Van Winkle’s request showed that young Indians were learning the white man’s way. Instead of running away or trying to burn down their dormitories, they began to address their grievances to the proper officials (Cooper, 1999, pp.49-50).

The time between the beginning of puberty and achieving some degree of self-sufficiency is commonly referred to as adolescence. As a result, whereas the end of adolescence is frequently characterized socially, a biological occurrence mostly defines the onset of adolescence. Compared to other species, human adolescence is especially prolonged (Bogin & Smith, 1996). Since ancient times, including Aristotle, adolescent behavior and cognitive development have been documented (Ross, 1925). With the development of brain imaging technology, we have recently started to comprehend the changes that occur in the brain during this stage of life (Casey et al., 2008). The beginning of adolescence coincides with the cognitive, social, and physical changes brought on by puberty. When adolescents transition into adulthood, they must be prepared to handle the social complexity of their neighborhood. According to certain theories (Choudhury, 2010; Fiske, 2009), puberty has a negative impact on the brain, making teenagers more sensitive to their social settings during adolescence (Crone & Dahl, 2012; Peper & Dahl, 2013). Adolescents go through a stage of social reorientation during which peers' opinions replace those of family members as the most important (Larson & Richards 1991, Larson et al. 1996).

The ability to understand the world through interpreting signals produced by other members of the same species is called social cognition (Frith 2008). Basic perceptual abilities like face processing, biological motion detection, and joint attention, which rapidly develop from infancy, are included in social cognitive processes (Farroni et al. 2005; Pelphrey & Carter 2008; Carpenter et al. 1998) (see Baillargeon et al. 2010). Other social cognitive functions, such as comprehending others' mental states, social-emotional processing, and making difficult interpersonal decisions, are more complex (Burnett et al. 2009). (Crone 2013). Recent behavioral and neuroimaging investigations have demonstrated that these abilities continue to develop through adolescence and childhood (reviewed in Apperly 2010, Blakemore 2012).

Understanding people's mental states by interpreting their facial expressions is a vital ability that develops during puberty (McGivern et al. 2002). Additionally, adolescents experience changes in their level of sensitivity to other people's viewpoints. Basic emotions like fear and disgust do not require representing another person's mental state, whereas social emotions like guilt, embarrassment, humiliation, and pride do. There may be adjustments in how social emotions are processed during adolescence because it is when sensitivity to peer judgment increases. The

smooth transition into a stable adult role depends on adolescent-specific traits such as increased self-consciousness, mood swings, novelty seeking, risk-taking, and peer orientation.

The social situations of children and adults are very different from those of adolescents in many ways. In many educational systems, students may be placed in new situations without their old friends, in a different learning framework, and at the bottom of the age hierarchy as they go from primary to secondary school around the time of puberty. Adolescents are also exposed to unfamiliar circumstances that they were unlikely to experience as children, which may contribute to the rise in risky choices that are observed when children transition into adolescence. (Blakemore et al. 2014)

Adolescence is the period of cognitive development for skills like processing speed, inhibition of voluntary responses, delay discounting, future planning, and working memory (Luna et al. 2004, Steinberg et al. 2009). During adolescence, social cognitive processing is likely to influence executive function development and vice versa. Through adolescence, a person's capacity for anticipating the effects of their actions continues to develop (Crone & van der Molen 2004). This development may have an effect on how teenagers behave in social settings. Adolescence offers the chance to develop new talents and create an adult identity. (Blakemore et al. 2014)

The adolescent study may change how people view adolescents, including how they view themselves, what to expect during adolescence, and how they interpret their experiences in the outside world. Adolescents are perceptive to social cues, and these signals can affect their propensity to make investments in the future. Adolescent health is negatively impacted by larger societal systems, including variables like inequality and poverty (Viner et al. 2012). (Blakemore et al. 2014)

The idea that the sacred, the spiritual, and the physical are frequently viewed as one and not readily separated is crucial to understanding indigenous communication. In the study of rhetoric and composition, as well as in American Indian studies generally, there is a major and growing worry about the lack of respect for indigenous peoples and their ontologies and epistemologies. We must acknowledge the pain that has been the basis for privilege in order for meaningful communication to occur amongst varied people. Understanding the significance of current indigenous people's relationship to the land, as well as the ways their strength, perseverance, and spirituality are intertwined with conserving the environment and all its inhabitants, is crucial for authors, teachers, and students of writing. It is our duty to do so. (Grijalva, 2020)

Teaching Strategies

In our Language Arts class, the 7th-grade students will learn about the pre-requisite lessons to their performance task: creating a one-act play. They will learn the different literary elements such as character, setting, conflict, and plot. Moreover, they will analyze texts by making inferences and comparison and contrast as literary strategies. Lastly, they will learn the literary genre, drama and its elements to complete their performance task that they will perform before the first quarter closes.

Since the curriculum unit is meant to promote positive self-esteem towards a sociocultural environment, students will be engaged in short stories with middle school or junior high students as characters. Students will analyze the characters' conflict with the setting using inferencing and comparison and contrast. Additionally, students will attend a school's indigenous week event—"Honoring Elders." Here, students will have the opportunity to listen to an elder who will share the glorious past of an Apache, including her life when she was in middle school. Students may

also ask questions that will help them in the performance task.

The teaching strategies will include pre-assessment, formative, and summative assessments to monitor student learning progress about the topics. Direct instruction, guided practice, cooperative learning, and graphic organizers will also be used.

Pre-assessment, Formative, and Summative Assessments

Students will have the following forms of assessments throughout the quarter. Pre-assessment entails assessing students' knowledge at the beginning of the unit to teach students at an appropriate level. Formative assessments involve assessing students' learning throughout the learning process, not just at the end. Summative assessment takes place at the end of the unit and is a part of the formal final grading of a student's knowledge.

Students will use various assessment tools and portals that the teacher prepares, such as ATI Galileo, Google Forms, and worksheets.

Direct Instructions

Direct instruction, also known as explicit teaching, is a teacher-centered approach that involves the teacher using simple, straightforward language to explain concepts to students. Read aloud is a strategy that involves the teacher reading a text out loud to students. These reading-aloud strategies help students to become more engaged in a lesson and get more out of the reading experience. Note-taking involves getting students to actively listen out for key points in a speech or video and synthesize them into key points for remembering later. A popular framework for not taking is the Cornell method. This involves splitting a page into two columns.

The teacher will use PowerPoint presentations, Google Slides, and YouTube video clips as visual aids during the lesson discussions with the students. Vocabulary awareness and Read-aloud will also occur during the lecture as the teacher presents the short stories.

Students will use different tools for note-taking, such as Sketchnotes and double-entry journals, an example of the Cornell method.

Guided Practice

Students follow along with their teacher as an 'apprentice.' By working side-by-side, they learn the subtle little things ('tacit knowledge) required to know in order to master a skill. Prompting involves providing students with nudges, guides, and questions that will help them to move closer to an answer. Graphic organizers are visual aids in the classroom designed to help students visualize and conceptualize ideas and their relationships with other ideas.

The teacher will be prompting students with questions relevant to the topics. This will help them in developing answers and an understanding of the lectures. Also, graphic organizers such as plot diagrams, Venn diagrams for comparison and contrast, and worksheets for inferencing will be provided for practice.

Cooperative Learning and Role Playing

Cooperative learning is a teaching strategy involving students working together rather than in

competition. Usually, this takes place in small groups where the group's success depends on the students working together to achieve a common goal, also known as positive interdependence. Culturally responsive teaching is an instructional strategy that ensures students' cultures are integrated into lessons. This includes celebrating students' cultural backgrounds when relevant and using learning styles that are dominant within your students' cultures.

Students will synergize and work together as groups and as a class in accomplishing activities related to the lessons. Students will brainstorm ideas for incorporating cultural values into their performance tasks. The teacher will only facilitate the brainstorming and finalizing of their output.

Classroom Activities

Lesson Plans in 7th Grade Language Arts Topic:

Seventh Grade (short story) by Gary Soto Time Frame: 5 days

Arizona Standards:

- 7.RL.1 Cite several pieces of textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
- 7.RL.2 Determine a theme or central idea of a text and analyze its development over the course of the text; provide an objective summary of the text.
- 7.RL.3 Analyze how particular elements of a story or drama interact (e.g., how setting shapes the characters or plot).

Learning Goals:

At the end of the lesson, students will be able to:

1. identify plot elements; and
2. differentiate internal to external conflicts

Vocabulary Words:

climax, exposition, external conflict, falling action, internal conflict, plot, resolution, rising action

Procedure:

1. Present the learning goals and vocabulary words.
2. Before Reading
 - Introduce the author and the background of the story. Discuss plot elements and conflict.
3. During Reading
 - Read aloud the story and prompt questions about the characters, setting, and conflict. Use the double-journal entry for note-taking.
4. After Reading
 - Map the plot of the story using the plot diagram.
5. Formative Assessment about the lesson using Google Forms

Topic: Introduction to Drama

Time Frame: 5 days

Arizona Standards:

- 7.RL.1 Cite several pieces of textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
- 7.RL.2 Determine a theme or central idea of a text and analyze its development over the course of the text; provide an objective summary of the text.
- 7.RL.3 Analyze how particular elements of a story or drama interact (e.g., how setting shapes the characters or plot).
- 7.RL.5 Analyze the structure of a text, including how a drama or poem's form or structure contributes to its meaning.

Learning Goals:

At the end of the lesson, students will be able to:

1. define drama and its elements; and
2. analyze elements of drama in literary examples

Vocabulary Words:

act, aside, cast of characters, dialogue, drama, monologue, playwright, props, scene, script, soliloquy, stage, stage directions

Procedure:

1. Present the learning goals and vocabulary words.
2. Viewing
Students will watch clips about the topic on YouTube and answer questions using EdPuzzle.
3. Use Sketchnotes to note-take the lecture about the topic.
4. Formative Assessment.

Topic: Performance Task—One-Act Play

Time Frame: 15 days

Arizona Standards:

- 7.RL.5 Analyze the structure of a text, including how a drama or poem's form or structure contributes to its meaning.
- 7.RL.7 Compare and contrast a written story, drama, or poem to its audio, filmed, staged, or multimedia version, analyzing the effects of techniques unique to each medium (e.g., lighting, sound, color, or camera focus and angles in a film).
- 7.W.3 Write narratives to develop real or imagined experiences or events using effective techniques, relevant descriptive details, and well structured event sequences.
 - b. Use narrative techniques, such as dialogue, pacing, and description, to develop experiences, events, and/or characters.
 - d. Use precise words and phrases, relevant descriptive details, and sensory language to capture the action and convey experiences and events.

- e. Provide a conclusion that follows and reflects on the narrated experiences or events.

Learning Goals:

At the end of the lesson, students will be able to:

1. create a one-act play using the elements of drama; and
2. perform the stage play as a class

Vocabulary Words:

act, aside, cast of characters, dialogue, drama, monologue, playwright, props, scene, script, soliloquy, stage, stage directions

Procedure:

1. Present the learning goals and review the lesson about drama and its elements.
2. Discuss the Performance Task:

Create a one-act play portraying or demonstrating the typical Junior High or Middle School students dealing with challenges they experience, particularly in school. The play should show a comparison between the past and present generations. Students, as a class, should perform roles (playwright, director, or props). The script should reflect values (self-esteem, discipline, respect, responsibility, and unity) and lessons the audience can learn after seeing the play. Moreover, dialogues should contain at least two to three lines in Apache language.
3. Brainstorm the concept of the play. Start with the role assignments and scriptwriting.
4. Listen to the storytelling in “Honoring Elders,” an Indigenous activity. Ask the following questions that may help in scriptwriting:
 - What differences or similarities do you see between 7th grade in your generation and the present generation?
 - What advice would you give to the youth when it comes to self-esteem, discipline, respect, and responsibility?
5. Rehearse the play until the performance day.
6. Perform the play according to the rubric.

Student Assessment Plan

Learning Goals	Assessment	Assessment Format
Students will be able to assess prior knowledge about literary elements	Pre-assessment	ATI Galileo Assessment
Students will be able to identify plot elements and differentiate internal to external conflicts.	Formative	Plot Diagram Internal and External Conflict Worksheet Google Forms

Students will be able to define drama and its elements, and analyze elements of drama in literary examples	Formative	EdPuzzle Double-Journal Entry/Sketchnotes Google Forms
Students will be able to create a one-act play using the elements of drama	Formative	Brainstorming Scriptwriting Rehearsal
Students will perform the created one-act play.	Culminating Activity	Rubric: <ul style="list-style-type: none"> - Performance - Development - Dialogue - Theme - Teamwork

Alignment with Standards

The standards that are used in this curriculum unit are aligned with Arizona’s English Language Arts Standards for 7th Grade and incorporated into the Core Principles of Culturally Responsive Schooling with/in Indigenous Communities.

The unit focuses on the Reading Standards for Literature, Writing Standards, Relationality, Relationships, and Communities; and Sociopolitical Context and Concepts, and Specifically Sovereignty, Self-determination, and Nationhood.

The essential aim of this unit is to develop positive self-esteem towards sociocultural environments through role-play, students should learn the structure of a drama by writing or creating their own script. Students should portray or demonstrate the present and past generations of Apache students. Therefore, they should learn about the past through their parents and grandparents. Moreover, students should reflect on themselves as the present generation regarding the values and behavior of each generation offers.

Below are the specific standards used in this curriculum unit:

Arizona’s English Language Arts Standards for 7th Grade

- 7.RL.5 Analyze the structure of a text, including how a drama or poem’s form or structure contributes to its meaning.
- 7.RL.7 Compare and contrast a written story, drama, or poem to its audio, filmed, staged, or multimedia version, analyzing the effects of techniques unique to each medium (e.g., lighting, sound, color, or camera focus and angles in a film).
- 7.W.3 Write narratives to develop real or imagined experiences or events using effective techniques, relevant descriptive details, and well- structured event sequences.

Core Principles of Culturally Responsive Schooling with/in Indigenous Communities

Relationality, relationships, and communities:

Encourages students to understand themselves within broader communities

Sociopolitical context and concepts, and specifically sovereignty, self-determination, and nationhood: Students are encouraged to exercise self-determination and agency

Resources

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