

In Beauty, I Walk - My Journey to a Healthy Me (Self Esteem)

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## **Context**

I work on the Navajo Reservation in the Ganado Unified School District (GUSD) at the Ganado Intermediate School (GIS). The school is located within the Navajo Nation Tribal Reservation in the Northeastern corner of Arizona. The GUSD proudly serves students from kindergarten through high school. The district upholds the Diné culture and values; and is dedicated to ensuring students learn about their culture.

The Intermediate school serves a total of 214 students enrolled in the 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> grades with 93% of students being American Indian. The remaining student body consists of Asians, Caucasians, and multiple races. I do not live in the Ganado community, I commute daily from Window Rock, AZ, which is within a 30-mile radius of the GUSD serves. Several students ride the bus 30 miles one way to get to school. The GUSD transportation department covers a vast area to pick up and drop off students. The buses travel on the main highway with a few using the Apache county dirt roads. A typical bus run in one direction averages between a 20-minute ride or an hour and ten minutes. The mileage for the transportation department is estimated to be 37,000 miles per month.

Ganado, AZ has a small-town charm and is a close-knit community; everyone knows everyone. Ganado and Burnside are neighboring communities. The locals have access to a grocery store, two gas stations, two fast-food restaurants, and a laundromat. Most of the shopping happens off the reservation at border towns like Gallup, NM, Farmington, NM, Holbrook, AZ, or Winslow, AZ. Families travel the distance to shop at Walmart, and retail stores, or to make major purchases like a vehicle.

A noteworthy detail that has been beneficial for me as school counselor is that I am not from the area; parents, guardians, and staff tend to be more open and disclose personal information. On the Navajo Reservation, there is fear that confidentiality will not be honored, therefore parents/guardians refuse to share personal information that could be beneficial to their child's success in the education system. The community embraces the Navajo culture and has played a key role in developing the district's vision and mission statements. The vision statement reads, "Our vision is to be a professional learning community that focuses on students exceeding educational expectations." The mission statement reads, "Our mission is to ensure all students a quality education and strengthen Diné cultural values for lifelong learning."

## **Rationale**

GUSD expects learning to include culturally relevant teachings to promote cultural identity along with social and emotional learning. Sadly, this is difficult to achieve without a culturally driven curriculum. Many of the students who attend the GIS are predominantly Diné (Navajo). The curriculums I use in the counseling setting do not include the Diné cultural perspective. Over the years, I have altered the curriculum to match the client's Diné cultural identity. My intentions are to make the counseling curriculum more significant and meaningful for the Diné client to relate to and enhance the therapeutic process. This has been a unique challenge over the years.

Previously, I felt the curriculum did not ensure rapport and did not connect to the client's understanding. I found myself making cultural accommodations to explain and make connections with the Diné culture. Eventually, I began to ask my clients open-ended questions about culture and religion. What cultural practices does your family use? What do you believe in? Inquiring if it is the Diné Culture, the Diné tradition, Christianity, or the Native American Church? Upon answering these questions, clients disclose personal information that I can use to alter the curriculum to fit the cultural and religious preferences. In doing so, I can establish rapport between the Diné client and myself ensuring a unique level of understanding for the client's benefit.

My selected guidance curriculum of focus is self-esteem as I can identify self-esteem concerns in students. For clarification, I do refer to my students as clients and use the terms interchangeably. I have worked with students who have self-doubt, poor decision-making, poor self-esteem, or low academic performance (students making D's and F's). Upon talking with my students, I discovered several common traits or themes in the home life of the students with low self-esteem. Students come from homes with relatives raising them, such as grandparents raising grandchildren and/or living in multi-generation homes. Some students live with no electricity and/or no running water which affects the student's hygiene, and impacts their classroom demeanor and class participation. Another common trait is students identified as English Language Learners (ELL), "students coming from households not acculturated to mainstream America, as evidenced by the relatively low rate of English-only speakers" (Scott & Langhorne, 2012, p. 30) tend to be timid when expressing themselves in English versus expressing oneself in their primary language.

On a personal note, I can relate to these children. I feel I was raised in a home that did not meet the mainstream American view. As a child, I was on the receiving end of rude comments, name calling, and endless teasing about my clothing, and my personal appearance which took a toll on my esteem. I did have poor self-esteem, and it took a lot of positive affirmations, positive self-talk, and identifying my support system to pull me through the moments of low esteem. My goal is to help my clients implement coping skills, build good habits, and establish a safe support system.

In retrospect, I did not know the unpleasant feeling had a name and I didn't know my school counselor could have assisted me with my problems. Most importantly, I did not acknowledge that my Diné culture is filled with optimism, and coping skills to deal with negativity. We, as the Diné, have the strategies to give the negativity to the fireplace (Native American Church) or the bad vibes/negative energy can be fanned off with cedar or that one can say "pah" "pah" and blow the negativity to the North (Diné Tradition) to the land of freezing temperatures which is a place where things can be frozen and cannot fester into existence.

The Diné Culture, the Diné Tradition and the Native American church all embrace positive habits. "Culture is prevention" and "Positive habits build traditions" as stated by a poster created by the Phoenix Indian Center. This poster with a powerful message is currently posted in our school for students to see. I strongly agree with Crooks, et al (2015) who stated, "Complementary focus on promoting cultural connectedness and identity is required to facilitate the development of bicultural competence in the school setting. Cultural connectedness and

identity in turn has been shown to be associated with a number of well-being indicators among First Nations youth in a school setting” (p. 2).

The goal of developing a Diné cultural self-esteem curriculum is to build the connection for the client by embracing the client’s culture and making sense of the client’s position in the dominant society, thus encouraging educational success in the dominant society. The best practice is to provide cultural responsiveness. Per Jones (2013), who stated to “address three areas: cultural self-awareness, awareness of the worldview of the client and developing culturally appropriate intervention strategies” (p 2). To do this, the counselor needs to fully embrace the Diné culture with the understanding of “hozho.” “Hozho” is finding and accepting a mindset and a way of life of being at peace, and being kind to yourself, to others, and the environment. “Hozho” is a way of implementing positive thinking. “Hozho” is an understanding that it takes hard work, determination, and perseverance to ensure a person is on the correct path; it is taking control of your thinking, planning, and implementing a purposeful way of life. Implementing “hozho” into a therapeutic process helps the Diné client to find common ground in the social, and emotional learning (SEL) concepts ensuring success.

### **Topic Summary**

Research has shown that a convergence of mainstream Western educational identities and cultural identities can encourage and have a heavy influence on the success of students in the education system (Crooks, et al, 2015). The same can be applied to school counseling. As a school counselor, I use creativity to help incorporate culturally appropriate materials and lessons for my Diné students. I have witnessed the benefits of cultural relevance and cultural understanding to the Diné child’s world. Each Diné student can benefit from cultural awareness. Counselors need to embrace their client’s cultural background, home life, and “quality world”.

Furthermore, I would like to share a great view on self-esteem by Zeeman (2006) who wrote, “Self-concept, self-worth, self-image and self-esteem can be used interchangeably to define a person’s or student’s thoughts, opinions, attitudes and perceptions about his or her own capabilities and successes. Self-concept is often viewed as the basis for action, interaction, behavior, and decision-making” (p 47). Building a healthy self-esteem is a great way to ensure student success. I would like for the Diné cultural inspired curriculum “In Beauty, I Walk, My Journey to a Healthy Me (Self Esteem)” to incorporate choice theory, cognitive behavior therapy, and art therapy.

### **Choice Theory**

William Glasser who founded Reality Therapy/Choice therapy categorized seven caring habits: “supporting, encouraging, listening, accepting, trusting, respecting, and negotiating differences”. And categorized bad habits of “criticizing, blaming, complaining, nagging, threatening, punishing and bribing or rewarding” as forms of behavior. Glasser (1998) discusses total behavior as taking control of thinking and feeling while being considerate of physiological functions and in doing so we can improve our lives (p 72-75). According to Glasser (1998), choice theory explains that each of us has a “quality world” that we uphold as being most important. This quality world is individually unique and contains

memories that begin shortly after birth and continues to create and recreate throughout life. These memories are made up of pictures or a group of pictures that portray how we can satisfy one or more of our basic needs (p 44-45). “These (pictures) fall into three categories: (1) the people we most want to be with, (2) the ideas or systems of belief we most want to own or experience, and (3) the ideas or systems of belief that govern much of our behavior.” (Glasser, 1998, p. 45).

#### Da’ák’éh – Garden

As Zeeman cites (Purkey & Schmidt, 1990), “Relationships are like gardens; they require cultivation and nourishment if they are to survive and flourish. Our own well-being is dependent on the well-being of those we love and who love us in return. To realize our relatively boundless potential we depend on the continuing nurturing of fellow human beings” (2006, p. 50). This correlates nicely with the gardening framework of planting corn and applying the concept towards developing a curriculum for self-esteem. “Corn is an essential element in our lifeway as Diné” (Tracy, T., 2018, p 3). The Diné culture carries a significant cultural meaning to planting corn, harvesting corn and the many uses of the corn. For example, Diné corn fields must be prepared (1) remove rocks, weeds and plants, (2) sow the seeds, and (4) water the corn. All these steps are important to cultivate, nurture and grow corn with an optimistic attitude. These same concepts can be used and applied towards improving self-esteem. Controlling your thinking and actions in the corn fields is beneficial to a plentiful harvest and a great way to implement “hozho” (peace and happiness).

For many years, I have used “*The self-esteem garden – A 10-Lesson Program for Developing Self-Esteem In Young Children*” developed by Karen Hammond and Gave Deardorff (2003). This has been a great resource for me to use, as previously mentioned I would alter my discussion for the students to incorporate the Diné traditional practices of gardening. There are 9 element analogies and 12 Premises that I have altered to meet the Diné Culture (Hammond & Deardorff, 2003, p 6).

According to Tracy (2018), “the role of “da’ák’éh” or garden is important to Diné life. It is where we grow what nourishes our bodies and souls through food and physical connection to the earth. Beauty is within every garden, it is sacred ground because the act of planting, caring for and nurturing the seeds that have been sown to a fruitful plant is like caring for another life; much like a child. It is a prayer. It is a prayer for rain, good soil, good physical, mental and spiritual health. In the garden you feel the soil in your hands and under your feet, which is your mother, “Nahasdzáán”. In the garden, you feel the warmth of the sun, and the cool relief of a passing cloud, [which] is your father, “Nihitaa”. We are the children, us five fingered beings, and the plants that we care for within the garden. We are nestled between the safety of our parents. We are holy in the garden. We are creating our health, we are creating the calls for rain, and we are creating beauty and happiness by being present in the garden. We are Tadidiin Ashkii and Anilt’anii At’eed, The Corn Pollen Boy, and the Corn Beetle Girl. We become the child-like deities that represent the garden” (p 5).

Furthermore, Tracy (2018) adds, “In our stories of the past, there stood a cornfield and a rainbow appeared from the sky and touched down to that cornfield. It was a beautiful sight. The Holy

People looked at this cornfield and two children appeared. The Holy People wondered who the two children were, and they were given names; Tadidiin Ashkii and Anilt'anii At'eed, Corn Pollen Boy and Corn Beetle Girl. (Gonnie, 1996). From the *Foundation of Diné Culture*, Wilson Aronilth goes on to say that the two children's deities are representations of thought, and language in our Being. The Corn Pollen Boy controls our ability to speak, and think with kindness and thoughtfulness, While Corn Beetle Girl is the part of the emotional side of us and gives the emotion happiness. These two children represent the cornfield, or gardens and with their representation, they bring forth kindness and happiness. Being that the two are from the garden, we can assume that our children's presence in the cornfield is a blessing and bring forth kindness and happiness to them. Happiness in their presence, actions, and partaking of the food from which they cared for" (p 5).

## Monsters

There are oral stories in our creation about the Diné Twin warriors born from Changing Woman, who became heroes fighting monsters that lived in Diné'tah (Navajoland). These monsters ravaged the land, caused chaos, and even killed Navajo people for fun. The Twin warriors with the help of the Sun, their father, who gave them weapons to protect the people were able put an end to the monsters. However, upon scouring the land the twins came across a few monsters who pleaded for their lives. The monsters convinced the Twins to spare their lives. Each monster plead their case, stating the benefits they could bring to the Navajo people if they were kept alive (Yazzie, 1971, p. 68).

Yazzie explained (1971), "after Monster Slayer and Child Born of Water had killed the terrible and destructive monsters in their homeland, they were resting when they saw a red flare coming from a distance. "I wonder who is still alive over there, where the red flare is coming from," said one of the Twins. The other Twin said, "Let us go see." They walked and walked a great distance. Finally, they came to a place where smoke was coming up from the earth. They peeked down through a hole and saw old people resting in a room below. Quietly, the Twins found a doorway, entered the room, and found many kinds of monsters. "Here is another monster," said one of the Twins. "Let's kill him." The old man lifted his head and said, "Grandsons! Why would you kill me? I am Dichiin Hastiih (Hunger). How are people going to live in the future without me?" Would you have them eating just one meal forever? There will be new food to eat and taste whenever people are hungry" (p 68).

A total of five monsters, Hunger, Poverty, Sleep, Lice Man, and Old Age, continue to exist. Each pleaded for their life and rationalized with the Twins on the benefits of keeping them alive. "Today people eat to nourish their bodies and are interested each day in food; they make shoes and clothing and wear them out; they enjoy sleep when they are tired; they keep clean to live more comfortably and babies are being born daily while older people are closing their eyes forever in death" (Yazzie, 1971, p. 69). Below, I have created a chart and categorized good habits and bad habits incorporating the Monsters shared by Yazzie (1971) book and in a speech given by Dr. Leandra Thomas (2022).

## Five Monsters

Navajo Creation Story – Monster	Good Habits	Bad Habits
Poverty <i>“Te’e’i Hastiih”</i>	<u>Respect &amp; Self-Worth</u> Dress nice. Don’t ask for poverty by wearing clothes or shoes with holes. When the item is worn out, discard the item. Appearance is important. You are representing yourself, your family, your clan and your community. Present yourself with a positive image.	There is disregard for self and self-worth by dressing sloppy; like not tying your shoes.
Sleep <i>“Bil Hastiih”</i>	<u>Adequate amount of rest:</u> It is important to rest and restore your energy. “People can temporarily forget their troubles and go to sleep.” (Yazzie, 1971, P 68). The best practice, go to sleep when the sun goes down and wake up before the sun. It is important to greet the Holy People in the morning when they are listening. Saying your prayers will help keep you focused on your goals throughout the day and helps to avoid laziness.	The lack of sleep can lead to poor health (physically, emotionally, and mentally), and illness.  Sleeping too much can make you lazy and cause procrastination.
Lice Man <i>“Yaa; Hastiih”</i>	<u>Good Hygiene:</u> It is important to keep yourself clean (body and hair). According to Yazzie (1971), “People should have something to remind them to keep their hair and bodies clean” (p. 70). Upon self-care, you can take care of your home and loved ones properly.	Poor hygiene can lead to bugs in your hair and body. Infections, illness, loss of teeth, and poor self-image are all consequences of poor hygiene.
Old Age <i>“Sa”</i>	<u>Respect for life:</u> A good life includes a long life from childhood, adulthood, and elderhood. Yazzie (1971) explained, “Let there be old age so people can die while others are being born” (p. 70). Life is precious, take care of yourself. The Diné celebrate important stages of life; the first cry, first laughs, first steps, puberty, marriage, children, and grandchildren.	To view the lifespan as meaning less is to take life for granted and be reckless with actions.
Hunger <i>“Dichiin Hastiih”</i>	<u>Healthy Diet:</u> People need to eat three times a day with all the work they do, and people need to nourish their bodies by eating healthy. According to Yazzie (1971), “There will be new food to eat and taste whenever people are hungry” (p. 68).	Bad habits of eating unhealthily can cause health problems (mentally, emotionally, and physically).

## Art Therapy

Art therapy with children can be an empowering and exhilarating experience leading to feelings of self-discovery through authentic expressions allowing their individual voices to surface (Deboy et al., 2017; Sutherland et al., 2010, Majaj, M., et al., 2020). I find this to be true with art therapy. Drawing helps students communicate their thoughts and feelings. Students can process their thoughts and feelings with expressive drawing. Upon the completion of their drawing, students can articulate and verbally express their drawings, and the thoughts and feelings embedded in their artwork. Thus, allowing us to have a therapeutic discussion. In retrospect; this can help the client to grasp the new strategies and material by implementing the new concepts and perspectives into the drawing activities. Creating a new mental picture; a new quality picture for the person to access when exercising new coping skills and strategies. Therefore, “Our quality worlds contain the knowledge that is more important to us” (Glasser, 1998, p. 45).

## Cognitive Behavior Theory

An important part of this process is for the clients to complete homework assignments to gain cultural knowledge. A part of helping a child learn about their culture is to teach them the information. The assignments are to target family discussions and bridge the gap between child and parents or child and grandparents. The assignments to be completed with family input are the Diné clans and family tree. According to Tsosie (2018), “The clan system, K’e, is a system that helps a Diné identify whom they come from and how to respectfully conduct themselves to their relatives” (p 6.). Along with one’s clan, it is important to know your family tree and identify your parents and grandparents by name. Cultural information for the child to learn is within the family, specifically parents or guardians and maternal and paternal grandparents. The goal is to encourage self-identity and create cultural awareness by gaining support from family.

## Student Engagement

My goal is to create a workbook to allow Diné clients to learn our Diné teachings using Arizona School Counseling Association (ASCA) student standards through drawing, sharing their thoughts and feelings, and embracing the Diné culture. With my guidance, the client will complete the workbook; learn lesson objectives through reading short stories, drawing, discussions, and fill-in-the-blank sentences. The client will be able to apply the lessons to themselves when they create a drawing; either recalling a picture from the past or the present or creating a picture for the present and the future. Moving forward, I will be able to refer to the garden analogies by their traditional names, give the Diyin Diné, (Diné Holy People) the proper recognition, and help build cultural awareness and connection between Diyin Diné and the Diné client. Below is a chart I created using the garden analogy by Hammond, K., & Deardorff, D., (2003) as a guide and incorporated the Diné Cultural objective and ASCA student standards.

ANALOGY ELEMENT	DINÉ OBJECTIVES	ASCA Student Standards: Mindsets & Behaviors for Student Success k-12 College-Career- and Life-Readiness Standards for Every Student.
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<p>Garden Da'ák'éh</p>	<p>The client will build healthy self-esteem:</p> <ul style="list-style-type: none"> <li>● Diné children need to be aware of the importance of their existence. “Who am I?” Diné clans and whom I belong to physically, and spiritually (Diyen Diné).</li> <li>● Diné children must be aware of their own self-esteem and how to nurture it.</li> <li>● Diné Children must believe in their inherited worth from Father Sky, Mother Earth, and the Diné Diyen to “grow” positive self-esteem.</li> </ul>	<p>M 1. Belief in the development of the whole self, including a healthy balance of mental, social/emotional, and physical well-being.</p> <p>M 3. Positive attitude toward work and learning.</p> <p>M4. Self-confidence in the ability to succeed.</p> <p>B-SS 10. Cultural Awareness, sensitivity, and responsiveness.</p>
<p>Good Soil Mother Earth Nahasdzáán</p>	<p>The client will be encouraged to build and strengthen positive, and supportive kinship/relationships:</p> <ul style="list-style-type: none"> <li>● Diné children learn who they are, whom they belong to (clans) and who is important to their well-being.</li> </ul>	<p>M2. Sense of acceptance, respect, support and inclusion for self and others in the school environment.</p>
<p>Garden Tools</p>	<p>The client will learn the basic cultural teachings:</p> <ul style="list-style-type: none"> <li>● Diné Children need help to cope with feedback that is harmful or destructive. This includes thinking, behavior, talking, and emotions.</li> </ul>	<p>B-SMS 7. Effective coping skills</p> <p>B-SS 1. Effective oral and written skills and listening skills.</p> <p>B-LS 1. Critical thinking skills to make informed decisions.</p>
<p>Corn Naadaá'</p>	<p>The client will learn about their own positive qualities, attributes, and skills that contribute to their self-esteem.</p> <ul style="list-style-type: none"> <li>● Through focused attention the child can focus on goals.</li> </ul>	<p>M 5. Belief in using abilities to their fullest to achieve high-quality results and outcomes.</p>
<p>Sunshine Shándíín Sun Jonaheeh</p>	<p>The client will focus on positive experiences:</p> <ul style="list-style-type: none"> <li>● Diné children's self-esteem is affected by external events and by other people.</li> </ul>	<p>M 3. Positive attitude toward work and learning.</p>
<p>Female Rain Níłtsá bi'áád</p>	<p>The client will learn how to accept feedback from others and themselves.</p>	<p>B-SMS 6. Ability to identify and overcome barriers.</p>

Male Rain Níłtsá bika'ii, Father Sky Yádiłhił	<ul style="list-style-type: none"> <li>• The Diné client will learn how to cope with feedback that is harmful or destructive.</li> <li>• The Diné client will learn to be good to one's self.</li> </ul>	
Fences	The client will learn ways to protect their self-esteem without becoming emotionally detached, aggressive, or withdrawn.	B-SMS 2. Self-discipline and Self-control  B-SMS 9. Personal Safety Skills
Weeds	The client will learn to understand how negative thinking affects their self-esteem and recognize the proactive, protective steps they can take to limit the impact of negative thoughts.	B-SMS 6. Ability to identify and overcome barriers.  B-SS 2. Positive, respectful, and supportive relationship with students who are like and different from them.
Gardeners Shi'	The client will learn to take responsibility for maintaining their own self-esteem with the help of trusted others.	B-SMS 1. Responsibility for self and actions.  B-SS 3. Positive relations with adults to support success.

#### Example of Lesson:

My role prior to beginning the counseling session is to prepare in advance by reviewing the lesson and objective. Gathering the material necessary for the lesson. Write the Kid Friendly Objective (KFO) and Diné Vocabulary words on the whiteboard or on a sheet of paper.

#### The objective:

The client will be able to identify with cultural awareness.

The client will learn of his or her existence and can identify with the real world through their 5 senses.

The client will begin to build the foundation of the Da'ák'éh and self-esteem.

I will review the KFO with the student: "Today, I will learn the importance of the Da'ák'éh and how it relates to me as a Diné child. I will learn that I walk in beauty, I am beautiful, and I am worthy." Next, I will do a recap of the cornfield key concepts from the prior lesson and share the lesson's Diné vocabulary words.

#### Material needed:

Pencils, crayons, markers

Paper

Electronic Device

Internet

"Self-Care being with me worksheet"

"Family Tree" worksheet (homework)

Vocabulary: Shi (me, I), Te'e'l Hastiih (poverty), Bil Hastiih (Sleep), Yaa'hastiih (Lice Man), "Sa" (Old Age), Dichiin Hastiih (Hunger).

First Activity: Drawing Activity: Last week you drew a picture of a beautiful da'ák'éh, today, we will do another drawing. Ask the following questions. Have you ever seen a da'ák'éh not cared for? What did it look like? On a sheet of paper, you are going to draw a da'ák'éh that is not properly cared for.

Second Activity: Process questions: The client can answer the questions on paper as a writing activity or have an open discussion.

How do you feel when you look at the Da'ák'éh?

Why do you think a da'ák'éh looks the way it does?

Who forgot to take care of it?

Do you think the da'ák'éh was ever beautiful?

How do you think it looked when it was first planted?

Let's use the da'ák'éh analogy and relate it to your self-esteem. The feeling about yourself can be like Da'ák'éh. Your feelings about yourself are your self-esteem. If you like yourself, you have good self-esteem. If you don't like yourself, you have poor self-esteem. Please take a post-it and label it with "good self-esteem" and place the post-it on the beautiful da'ák'éh drawing. Take another post-it and label it with "poor self-esteem" and place the post it on the da'ák'éh not cared for.

If you want to have good (positive) self-esteem, you can nurture it – just like the Da'ák'éh. Play the Diné Corn Grinding Song (several songs are available on [www.youtube.com](http://www.youtube.com) preference by the facilitator).

Third Activity: Drawing activity with discussion. Draw a picture of yourself. Discussion: What do you think you need to do to grow your self-esteem?

Final Activity: Practicing self-care techniques with good habits: Read the Creation Story of the Monsters with the client and share the "Self-Care Begins with Shi (me)" worksheet. After listening to the Navajo Creation Story of the Five Monsters by Ethelou Yazzie from the Navajo History Book, please review the chart. Next, circle one or two good habits you would like to practice this week. Remember to build good habits you need to practice. Implementing good habits will help to build your self-image and confidence.

Homework: Please work with your parents or guardians to complete your family tree. Provide handout "Family tree" worksheet.

Review the KFO with the student to check for understanding, questions and/or concerns.

## **Student Assessment**

Self Esteem Assessment

The Rosenberg self-esteem scale (RSES) will be used as a pre and post-assessment for each client. The RSES is a kid-friendly assessment. It is a widely used measure of self-esteem. A client will read and answer the 10-item scale and answer the questions. All items on the scale use the 4-point Likert scale ranging from strongly agree to strongly disagree. The pre and post-assessment will help to measure improvement in self-worth and self-competence. Scores below a 15 are considered to have low self-esteem.

To see the impact of improved self-esteem, I would like to keep track of the student's attendance, behavior, and grades for the school year. I would like to track the attendance from the first day of school to the start date of counseling and compare attendance from the start date of counseling to the end of counseling services and throughout the year. A comparison can be conducted with the end-of-school-year attendance and previous years of school attendance. The data is easily retrievable with the school database called PowerSchool. Monitoring the student's classroom behavior will measure the client's responsibility and ownership of their behavior. The curriculum implements strategies on behavior, thinking, talking, and handling emotions. To ensure student responsibility, I would like to monitor the student's classroom behavior to measure the success rate of the client's use and implementation of coping skills and strategy skills.

Most importantly, I would need to measure the success of the cultural relevance of the curriculum. I will ask the client to properly introduce themselves and complete a written prompt. This will help to measure if self-identity and cultural identity has been established. The written prompt will help me to gauge the client's success, and his or her ability to tell me how they are practicing the skills and strategies.

Can you please introduce yourself to me?

Yá'át'ééh shí éí ( \_\_\_\_\_ your name \_\_\_\_\_ ) yíníshyé'.  
( \_\_\_\_\_ Your mother's clan \_\_\_\_\_ ) nishjí.  
( \_\_\_\_\_ Your father's clan \_\_\_\_\_ ) 'éí bá shíshchíín.  
( \_\_\_\_\_ Your maternal grandfather's clan \_\_\_\_\_ ) 'éí dashicheii.  
( \_\_\_\_\_ Your paternal grandfather's clan \_\_\_\_\_ ) 'éí dashinálí.

Can you write down 3 skills you learned and how you have implemented each skill in your daily life?

## Resources

- American School Counselor Association (2022 October 02) ASCA Student Standards: Mindsets & Behaviors for Student Success: K12 College-, Career- and Life-Readiness Standards for every student. Retrieved from <https://www.schoolcounselor.org>
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