

Moral Courage

Stepping Through the Hoop...Courage through Apache Folktales

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Author Note:

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Context

The curriculum for this unit surrounding the Apache Culture is called Stepping Through the Hoop...Courage through Apache Folktales. This Apache unit will cover two books, *The Flute Player* and *Antelope Woman*, written and illustrated by Michael Lacapa. Other books that will be used in this unit for student reading and references are *Less Than Half, More Than Whole*, *Arizona: Nations and Arts*, *Frybread: A Native American Family Story*, *Myths and Tales of the White Mountain Apache*.

My name is Leanne J. Endfield and I am the daughter of Frank Johnny Endfield Jr. and Pauline Endfield. I come from two different cultures, traditions, and tribes. I am half Navajo and half White Mountain Apache. I currently live on the Fort Apache Reservation in a small community called McNary. I grew up in Whiteriver, Arizona, which is located on the Fort Apache Reservation, and attended public school from kindergarten to high school.

When I started my teaching career, it was in the Whiteriver School District, which serves 95% or more Apache students from kindergarten to high school. I continued teaching for many years with Whiteriver School District teaching first grade through 7th grade. I was then given the opportunity to teach at Dishchii'bikoh Community School, where I am currently a 4th grade teacher. I have been teaching at Dishchii'bikoh Community School for four years.

Dishchii'bikoh Community School is located in the community of Cibecue, Arizona. Dishchii'bikoh Community School is a K-12 Title I Grant School that is funded by the Bureau of Indian Affairs. Dishchii'bikoh Community school was opened in 1966 to serve the Apache students in the town of Cibecue. Dishchii'bikoh Community School strives to provide a great education to the Apache students in the town of Cibecue which is located on the Fort Apache Reservation with programs such as TAG (Talented and Gifted) and STEM. The Dishchii'bikoh Community School works with the local community college providing students with ready to work programs. One important program that is offered to students from preschool to high school is providing Apache language classes and Apache art classes to revitalize the Apache culture. This program ensures that all students have the opportunity each and every day to practice the Apache language and create many wonderful Apache artwork that the Apaches use such as burden baskets, teen necklaces, pottery, and Apache moccasins.

One of the role models that I look up to and inspire to follow in her footsteps is my mother, who is a teacher. My mother has been a teacher for fifty years, serving her entire teaching career working on the Fort Apache Reservation. When I decided to become a teacher and work in the education field, my goal was to work in schools on Native American reservations serving different Native American students. Growing up on the Fort Apache Reservation all my life, this was one place where I felt I could make a difference in teaching. During the first few years of being in the classroom on the reservation, I have seen many teachers come and go. Most teachers stay a year to five years at reservation schools, and many do not stay long enough to know the culture, background, and diversity of their students. This hurts the students and their education as many students see these teachers do not care for them. The Apache students do not want to give their all to teachers who are only going to stay for a few years. There are some teachers that come to the reservation with good intentions, but the culture shock that these teachers go

through, there are some that only last one day. When students see their teacher leaving after a day, a few months, or a few years it leaves which sets a negative outlook on their views towards education.

The Apache students already have to deal with many issues in their home and personal life compared to students their age that live off the reservation. Many of the Apache students on the Fort Apache Reservation come from broken homes where they are being raised by a single parent or by grandparents. Many come from homes that deal with alcohol and drugs or live in a home with multiple families. The Fort Apache reservation has a high unemployment rate where for some students their only hot meals they receive are at school. There are some students that live in homes that do not have running water or electricity. It is a sad reality for some Apache students that the only place they feel safe is at school where they can be in a place that provides heat, water, and food. So when these students who are looking for love and kindness from their teachers see that many will not stay, they do not want to open up and learn from them. With this program that is geared towards creating a curriculum with Apache facts, traditions, and culture, it might spark an interest in our Apache students' learning

My goal was to be one of those teachers that my Apache students could look up to and see that I am Apache. I want these students to see that I come from a similar background and I hope this will encourage them to strive for success in their education. It would be great to have more Apache teachers teaching on the reservation as students will be able to look up to these teachers as role models.

Rationale

When I was given the opportunity to teach at Dishchii'bikoh Community School I was excited. Not only is my father from Cibecue but I was also able to work with my mother. My father and his family come from the community of Cibecue. With this job opportunity I was able to connect with my father's side of the family. The first year I started teaching in Cibecue I had many coworkers who were my relatives from teachers to the principal and I learned that I had several students who were my nieces and nephews. The community, school, and staff were very welcoming when I started teaching at Dishchii'bikoh community School. The environment was positive and the freedom to teach at the pace where I know my students will thrive.

As a teacher in the Fort Apache Reservation where the majority of my students are Apache I noticed that many of my students do not know much about their Apache culture and traditions. My students also do not know about the history of the Apaches and what the Apaches went through throughout the years when the United States government was being established. This is mainly due to having teachers who do not know much about the history of the Apaches because there is not much information or ways to incorporate the Apache history into engaging lessons. When Northern Arizona University offered this great opportunity to incorporate Apache history, culture, and traditions where I can create an engaging creative curriculum, I was excited and applied for the program. This was my chance to bring the knowledge of the Apache culture, traditions, and stories that I was taught growing up from my elders into the classroom.

There are so many obstacles that the Apache students of Cibecue have to deal with on a daily basis. One huge obstacle is that the students that reside in Cibecue live in a remote area where basic technology educational tools such as internet access is not available to all. Not only is internet access not available to many homes on the reservation but many students do not have technology tools such as computers, laptops, or working cell phones. The Apache students do not get access compared to students who live in the urban areas such as Phoenix or other schools in populated towns.

Another obstacle is that the Apache students are not exposed to many cultures through personal experiences but rather through lessons in the classroom. This obstacle is a huge negative factor when it comes to taking standardized tests and taking the ACTs or SATs. Many Apache students will not meet or exceed on these standardized tests because of not being exposed to the world outside the reservation. Not only are the students not exposed to other cultures and history but they are also not exposed to their own Apache history. The only time when they are able to celebrate and participate in their own culture at school is when it is time to celebrate Indian Day or Heritage Day. There are many reasons why Apache history is not being taught in the classroom or in the core lessons. One reason is there is not a lot of information out in the mainstream to include in the educational curriculum about Apache history. Another reason is that many teachers who decide to come to the reservation and teach Apache students do not have knowledge of the history on Native Americans. With this program there are many opportunities to expose teachers who teach on Apache reservations where they can bring the history and culture of the Apaches into the classroom.

On the Fort Apache Reservation among all the communities and schools, there was a time when Dishchii'bikoh Community School had almost 100% fluent Apache speaking students. Apache students from kindergarten to high school spoke fluent Apache as the majority of the households spoke only Apache at home. The only time that these Apache students spoke English was in the classroom. I hear stories from the older teachers about how students would be playing on the playground speaking and joking only in Apache. Throughout the decades times have changed and now only a few students are able to speak Apache fluently.

Not only has the Apache language faded in the town of Cibecue but also on the entire Fort Apache Reservation. With the loss of the language also comes the loss of the traditions and culture for example there are many students who do not know the clan system and what it represents. Due to this reason, many students do not know their clans and how people are related through the clan system. Many Apache students do not know the history of how the reservations were set up and the longest war of the United States which is the war against the Apaches and the Apache warrior/leader Geronimo. These are the stories and history that was passed down from generation to generation by story telling.

I grew up on the reservation and during that time I do not remember learning about my history or culture. This was during the eighties and nineties and at the public schools on the reservation there were no Apache language, culture, or art classes that were provided to myself or my classmates. During this period in the school systems my classmates and I were not able to learn about our ancestors as all the subjects such as reading, writing, and social studies that were taught in school did not provide any lessons about Apache or other Native American tribes.

It was not until I was in high school that I was exposed to a small amount of history on Native Americans but that was through my history class. I was a Junior in high school when the school provided an Apache language and culture class but the staff and counselor pushed students to take Spanish rather than Apache language. The reason for this push for students to take Spanish was Apache was not recognized as a foreign language in the colleges and universities at that time. In this Apache language class there was culture that was taught but the school would use this class for other purposes other than Apache language and this was because the Apache program was new. Over the years this Apache language and culture is available to Apache students in the schools on the reservation.

Being raised on a Native American reservation and leaving to go off to college is a huge culture shock. When it was my time to go off to college in 1999, I attended Arizona State University and during that time there were around a thousand Native American students enrolled there. My first day moving on campus, I quickly realized I was the only Native American student in the wing of the dorm. When I explored the four buildings that connected the dorm, there were only four Native American Students that lived in my dorm. Meeting my roommates and other people on my floor was very interesting. My roommate was from New York and many of the other students were from out of state. They had so many questions about my Native American background, culture, and history. Of course this was due to lack of education on Native American tribes in the school systems so I did not take offense to their weird and crazy questions.

Many of my roommates came from the east coast where there are not many Native American tribes compared to the Southwest. They had never met a Native American before and their understanding of what they had learned was not much but a simple paragraph in a history book or an old western movie. I was asked so many questions about where I lived and if I lived in a teepee. Did my parents drive a car or rode horses? What type of clothes do I wear? There were many other bizzare and crazy questions that I was asked. I was happy when I found out one of the guys who lived on my floor lived near a reservation and he went to school with many Native Americans. I became close to him during my years at Arizona State University because he understood my background.

I was thankful that Arizona State University provided a Native American Center where students such as myself were able to go to get assistance with tutoring, access to computers/printers, making phone calls back home, and meeting other Native students. This Native American center was set up to be a home away from home so students such as myself had a place to go when we felt homesick and a place we could connect with others. This experience was an eye opener helping me realize how sheltered I was growing up on the reservation. These early years of my life gave me experience and an outlook that I see as an educator now which is that there needs to be more Native American history taught in the schools. It is important that in the schools on the reservations, Native American history needs to be incorporated into their lessons weekly so that when Apache students leave the reservation others have knowledge of the past and what the Apache people endured.

I was excited to get enrolled in a Native American English class for Native American students where I would get to earn my English 101 and English 102 credits. This class provided reading

materials that were focused on Native American stories, books, and writers. This was one of my favorite classes when I attended Arizona State University because I was reading about characters that I could relate to. I was also thrilled to read books that were written by Native American authors. This was the first time that I had been introduced to literature from the eyes of Native American authors because this was not available growing up. This opened my eyes to seeking more classes that focus on Native American literature or history. Sadly during that time there were not many classes available to my interest. I did take one class which was one of the only classes I could find that focused on Native American history, this class was called Indian Studies. The teacher was a Native American Lakota woman and one required book that was in the curriculum was called *Lakota Woman*. The book was interesting and so was the class. This was one class that I felt was useful to my degree at that time. I admired my professor who taught this class because I was able to see someone with a similar background and culture teach at a higher level of education.

I loved my teachers when I was in elementary school, junior high, and high school but after taking that Native American English class and Indian studies at Arizona State University I realized that they did not provide a well rounded education for myself and many other students on the reservation in the areas of Native American history. What I learned from my public school teachers was about pilgrims and how early colonists came to the New World to create America. I learned about Christopher Columbus and the important reasons why we celebrate Columbus Day. I learned what great things he did for America and the people he encountered, and I learned about how great White Americans helped civilized African Americans and Native Americans. During these lessons in school there was no mention of how the millions of Native Americans that lived from Canada to Mexico lived in harmony for decades before being stripped of their land, language, and culture once Europeans came to the New World.

The lessons that need to be built into schools curriculum is the history of Native Americans including the Apaches. There is so much history starting with how many Native American tribes that lived on the east coast became extinct due the expansion of European settlements or colonies. Then those tribes that were left with half or a fourth of their people left were forced onto reservations. This is what needs to be taught in American classrooms through the curriculum.

Native American students need to learn about the struggles their ancestors went through with the United States government when they were forced onto reservations and given very little rations to eat. The warriors of these tribes not being able to hunt or the women not being able to farm but given unhealthy food to survive on. Students need to also learn about the stories of their ancestors in what we now call folktales. They also need to learn about their traditions and learn the language that was taken from their great grandparents through assimilation by boarding schools.

When the NAU program came to recruit Apache teachers to teach students about their Apache language and culture, one important part is the history that their great grandparents went through. The harsh truth about Native American people and the relationship with the United States government starting off with statements such as “Kill the Indian in him, and save the Man” (Pratt, 1892). This was a green light on the start of assimilation Native Americans.

The era of boarding schools was a key to assimilation of Native American kids. The punishment that Native American kids went through because of their culture and language. This is the history that needs to be taught in the classroom just as how slavery is and has been taught for decades. During the boarding school era many Native American kids were stolen from their families and taken to these schools run by the United States government or by the Catholic Church. If these kids were not taken to boarding schools they were placed with white families and the key purpose was to take away their Native American identity. Again going back to “Kill the Indian in him, and save the Man” (Pratt, 1892).

The stories that my grandmother used to share with me when I was growing up about her experiences when she had to go to boarding school. My grandmother grew up on the Fort Apache Reservation where she lived in a wickiup with her family. She would sometimes talk about being little and taken away from her mother and father right after summer. All the kids on the reservation are taken to the local boarding schools or shipped away to boarding schools in other areas across the state or out of state. Once my grandmother got to the boarding school, she was put in a line of girls where they all waited to get their hair cut short like a boy and received their uniforms. Looking at the other line full of boys who were also getting their haircut but as my grandmother explained, the boys had their hair shaved off. The punishment she had to go through when she spoke her language and also watching others go through worse punishment by the adults who were in charge. My grandmother lived most of her youth at the boarding school not being able to see her parents. My grandmother hardly spoke of her parents and I feel that was due to being taken away at such a young age until her teenage years at boarding school.

These are the facts of Native American history that are lost in the curriculum among schools that need to be taught. With lessons and curriculum about Native American history will help Apache students and other Native students learn their culture and strive to keep it alive. This will also help non-Native Americans the truth and hopefully not ask questions that I had to answer in college.

Seeing my Native American Professor and other Native American teachers such as my mother inspired me to become a teacher where I can incorporate and teach Native American history to educate the beauty and struggles that Native American tribes went through in the past and how they have strived to keep their traditions alive in the present. I want to provide a curriculum that my students and other Apache students can relate to as well as learn about the history of their ancestors. This is a great way to get them engaged in learning and maybe spark an interest to carry on their culture.

Content Objectives

The curriculum that I want to provide is to teach students about two folktales of the Apache people showing my students the purpose of folktales incorporating the lesson of moral courage and the strength of the Apache people. A great way to bring the history and culture of different diverse groups surrounding the world including the Apaches is through folktales. Folktales in the classroom help reinforce the values and traditions of a culture. In this curriculum on the two Apache folktales *The Flute Player* and *Antelope Woman* the goal is to teach the Apache students

why the Apache people believe in a certain way due to their values and beliefs. I want to incorporate the way Apache youth lived a long time ago along with teaching about the attire they wore.

This curriculum will also teach the Apache students what the burden baskets were used for as well as what the Apache boys used to hunt. Students will be able to compare and contrast the folktales, attire, and daily items how it was used a long time ago and how it is used today. There are many times throughout the school year that this can be taught. For example, it can be taught in November as November is the month to celebrate Native American Heritage Month. At Dishchii'bikoh Community School, there are two days that are centered around Native American day and Heritage Day. The first day is called Indian Day that is celebrated at the end of September and the second day is in November which is known as Heritage Day.

The group I selected to participate in the TLSI program was Moral Courage. Moral Courage is extremely important to teach students to do the right thing in any situation. The Apache students on the reservation need to know how they show courage just by coming to school everyday. Many of the Apache students at Dishchii'bikoh Community School come from poverty and broken homes so courage is what they need everyday to succeed in school. These students may not be fighting for freedom of segregation such as Martin Luther King Jr., showing moral courage in the reading of *Letter from Birmingham Jail*, but they come from ancestors who did.

What the African Americans went through during the time of segregation and the Jim Crow era, the Apaches were also going through their fight and struggle of segregation in Arizona. The stories my father shared with me when he was a little boy traveling to the local towns nearby to shop with his family. My father said that the Apaches were not able to enter the stores off the reservation including the town of McNary and that town was on the reservation. The Apaches could not go into the restaurants to eat or even order. The local theater in McNary, the Apaches were the last to be seated and only were able to sit on the top.

Ms. Alderette who grew up her whole life in McNary recalls the days when there were three schools. The white students went to the school with the best building and with the white teachers. Their schools had the best playgrounds, supplies, and school equipment. The hispanics and African Americans went to another school that was not as great as the white school but it was better than the school that the Apaches went to. The Apaches went to a run down one room school that was not the best. This was the way Apaches were treated on their own reservation. These are the stories of the Apaches and their past. My students and all Apache students still received negative comments and treatment to this day when they leave the reservation. The Apache teachers at Dishchii'bikoh Community School can remember a decade ago when they played basketball and were not allowed to speak the Apache language on the court. They were told by the referee they were going to get a technical foul and if the language continued then they would be kicked out of the game. This is why it is important to show Apaches students moral courage and how to be courageous in their lives.

Teaching Strategies

Many of the stories of how the Apache people showed courage within themselves and as a tribe were told through stories by their grandparents and generations from the past. In the Apache culture, stories were not written down compared to other religions/cultures but passed down in stories. The sad stories of the Apache people and the pain they endured being forced onto reservation and taken from the life of hunting, gathering, and roaming through the United States Government system show the strength they carried and now the generation carries today.

The stories that I share with my children, students, and others are the stories that were told to me from my grandparents and parents. These stories were passed down from their grandparents and these are the stories that the generations need to keep alive. I am glad that the Apache author Michael Lacapa wrote two of the folktales into a book where it can be shared generation to generation.

Apaches ancestors showed strength during the creation of the reservations. During this time, the Apaches were not separated through reservation or tribes but one group. In the winter time, the Apaches went south where the weather was warm and farming was suitable in this type of environment and weather. In the winter time, the Apaches went north where the White Mountains are for the cooler weather for farming and hunting. The Apaches were able to roam freely until they were forced onto reservations. The treatment and punishment that the Apaches went through from the United States Government if they practiced their traditional ways or went hunting was not right.

Many elders, women, men, and children were killed during the establishment of the reservation. Many families were separated from each other as well during this time. My grandmother and father shared the story of when the reservations were established and the boundary lines were created. The boundary lines created two reservations, San Carlos and Fort Apache. Many families were separated from each other. The reservation that a person was during the boundary line was established, that person was considered an Apache from that reservation. This was a huge separation and many families were not able to see each other as they were not allowed to travel.

Growing up I always thought that my father's family came from Cibecue and Whiteriver but as it turns out I do have relatives from San Carlos through this reservation separation. The separation of families happened in almost every Apache family during that time. This is one of the many injustices that happened to the Apache people. The courage to survive and live being separated from their families is one important fact that the Apache students need to hear to help them strive in their lives.

Classroom Activities

The first lesson of this curriculum is students will start out with an anticipatory set or problem of the day. On the smart board students will have 5 minutes to answer the question. The students will write a list of Apache items or draw the items that were used to help with hunting or gathering food and also a list of words on Apache attire. The drawing is for the students who have IEPs or have special needs. After the five minutes are up, the students will get into a group of 3 students and discuss what they came up with explaining what it is used for. Students will

then add more examples to the list of what the Apaches use these items for in today's society. That will be an extra five minutes for the students to discuss and add to their list. Once the five minutes are up, the group will pick one or two students to share 3-4 of their items and explain to the students what it is used from by the Apache people past and present. This activity will take 10-15 minutes and will help the students with their communication skills, writing skills, and problem solving skills as a group.

The next activity for the curriculum Stepping Through the Hoop...Courage through Apache Folktale, is vocabulary. The students will learn a total of 19 vocabulary words for the curriculum and these vocabulary words will come from the two books *The Flute Player An Apache Folktale* and *Antelope Woman An Apache Folktale*. The first 13 vocabulary words will come from the book *The Flute Player An Apache Folktale*. The vocabulary words are theme, conflict, resolution, Apache, flute, folktale, hoop dance, canyon, medicine man, burden basket, Apache moccasins, and culture. The next vocabulary words will come from the book *Antelope Woman An Apache Folktale*. The vocabulary words are antelope, honor, village, protect, gather, hoop, language, coyote, and Apache cradleboard. The vocabulary lesson will be taught to the students using a powerpoint and the four square graphic organizer. The teacher will go over each vocabulary word on the powerpoint which will be projected on the smartboard. In the middle of the graphic organizer, the student will write the vocabulary word. In the first box the students will write the definition of the vocabulary word. In the next book the student will draw a picture of the vocabulary word. In the third box, the students will write a picture using the vocabulary word and using the picture to help with the sentence. In the last box, the student will write synonym and antonym words for the vocabulary word. This four square graphic organizer will be used for all vocabulary words to help students understand their new vocabulary.

The first lesson of the curriculum Stepping Through the Hoop...Courage through Apache Folktale is in the book *The Flute Player An Apache Folktale*. Before the story is read to the students, the teacher will go over the powerpoint on plot, setting, characters, conflict, resolution, theme, and folktale to teach students about the details on a story mountain. The teacher will read the story to the students and show the illustrations. Next the students will listen to the story on YouTube <https://youtu.be/8aYD5qYLTpw>. The students will listen to the story two times before the discussion of the characters, setting, and story mountain happens. The students will take notes in their ELA notebooks and format their notes to separate each section of the story and story mountain. The students will take notes on the discussion to help with the assignment that goes with the story. For students with IEPs/learning disabilities/special needs, they may draw a picture or use their four square vocabulary graphic organizer for help. These students may also use a tablet/iPad to help with spelling or definition. The worksheet that the students need to complete with the book *The Flute Player An Apache Folktale* is about the setting, main characters, conflict, resolution, and theme. Students will work in a group of 2-3 for the last question on the theme. Students have a discussion about their ideas of what the theme of the story is and how they could use the theme they selected in their everyday life when dealing with a problem. Students must write their answers in a complete sentence using proper and correct spelling, capitalization, and punctuation.

If the curriculum Stepping Through the Hoop...Courage through Apache Folktale is being taught in November during Native American Heritage Month, the students will have a discussion on the

attire of the Apaches emphasizing the Apache moccasins. The teacher will discuss what materials the Apache moccasins were made out of and why the point of the moccasins where the toes are is shaped the way it is. The students will give their ideas and the teacher will write it down on the smartboard/whiteboard. The teacher will tell the students the reason why the Apaches roamed and moved with the weather and hunting. The area where the Apaches lived is in the mountain area and the terrain is steep and rocky. The moccasins protected the Apaches' toes and feet when they walked and hunted in the rocky areas.

The teacher will have the students use construction paper to make an Apache moccasin. The students will make their own out of construction paper and design their moccasin as they please. The students will cut out their Thanksgiving turkey that they colored and place it into the moccasin along with the tissue paper flowers they made. The students will take this home to decorate their table for Thanksgiving and also share with their parents on why the Apache moccasin is shaped the way it is.

For the next part of the curriculum *Stepping Through the Hoop... Courage through Apache Folktale*, the students will read the next Apache folktale. The teacher will go over the presentation on plot, setting, characters, conflict, resolution, theme, and folktale. This is the same presentation the students learned when reading the first book. This is to reteach students the lesson on the story mountain. The teacher will read the story *Antelope Woman An Apache Folktale* to the students and after the teacher will play the YouTube video of the story on the smartboard. The link is <https://youtu.be/UZLzQ1OXj2k>. The teacher will have a discussion with the students about the characters, settings, plots, conflict, and resolution. The students will give the teacher their ideas and the teacher will record their answers on the smartboard/whiteboard. The students will take notes in their ELA notebooks. The students will use their notes to help them with the assignment that is attached to the story. The worksheet that the students will complete is called *Antelope Woman An Apache Folktale* that covers setting, main characters, conflict, resolution, and theme. The students will work in a group of 2-3 students to discuss the last question on the theme. Students will discuss their ideas of what the theme of the story is and compare how they would be able to use that theme in their lives when dealing with a problem. Students must write their answers in a complete sentence using proper and correct spelling, capitalization, and punctuation.

The teacher will go over the lesson on the Apache burden basket. The Apache burden basket was used to carry food that was farmed and other items. The Apache burden basket was used for carrying food over the generations and it holds a special place in today's Apache Sunrise Dance. The Apaches use the burden basket to carry food during the ceremony. The Apache burden basket is carried by a man chosen by the families to dance with and carry cigarettes for the adults and gum for the kids. Some families use the Apache burden basket as decoration in their homes. The students will take notes on this part of the lesson in their ELA notebook.

After the lesson on the use of the Apache burden basket, the students will trace the diagram of the burden basket on a construction paper and cut it out. The students will decorate the burden basket with a design of their choice. Once they are finished with their design, the students will shape the burden basket and glue it together. The students will use a hole puncher and punch holes in their basket for the yarn to go through. The students will pull their yarn to the areas and

attach the foil at the end to represent the bells. This is the activity of making the Apache burden basket.

Following the curriculum *Stepping Through the Hoop...Courage through Apache Folktale*, the students will listen to the two stories *The Flute Player An Apache Folktale* and *Antelope Woman An Apache Folktale*. The teacher will read the stories to the students and also show the students the two videos. The students will take out their ELA notebooks to use their notes on the third assignment. The teacher will explain the next worksheet called Plot Comparison. The students will compare the plots from the two books *The Flute Player An Apache Folktale* and *Antelope Woman An Apache Folktale*. On the worksheet, there are four boxes for each book. The students will write about the important event in the beginning, middle and end of the book and a one sentence summary of each book.

The next assignment for the curriculum *Stepping Through the Hoop...Courage through Apache Folktale* is Compare and Contrast. The teacher will discuss how to use a Venn diagram and how to compare and contrast a story. The two Youtube videos to help students with understanding how to use a Venn diagram are <https://youtu.be/E3sH7sZv-5Q> and <https://youtu.be/lnalI7eVQsQ>. These two videos allow students to stay engaged in learning about Venn diagrams and give their answers on comparing and contrasting two different topics. The students will take notes on the topic of Venn diagrams in their ELA notebooks to help with the assignment. The teacher can give a few examples of Venn diagrams on the smartboard/whiteboard and have students as a whole class fill in the Venn diagram. Once this whole group activity is completed, the students will work on the assignment Compare and Contrast Story Element Sketch. The students will compare and contrast the two stories *The Flute Player An Apache Folktale* and *Antelope Woman An Apache Folktale*. Students must write their answers in a complete sentence using proper and correct spelling, capitalization, and punctuation.

The final assignment for the curriculum *Stepping Through the Hoop...Courage through Apache Folktale* is filling in the hoops and explaining what makes them have strengths, courage, and happiness. The students will decorate the hoops on their picture with the four colors of the White Mountain Apache or their favorite colors. The students will draw pictures of their clans in one hoop and in the other hoops write or draw what makes them have strength, courage, and happiness. In the middle of the hoops the students put a printed picture of themselves.

The outcome of the curriculum *Stepping Through the Hoop...Courage through Apache Folktale* was a positive experience that my students loved and learned about their Apache history, culture, and traditional ways. I decided to do the curriculum *Stepping Through the Hoop...Courage through Apache Folktale* in the month of November to celebrate Native American Heritage Month. This was a great opportunity to incorporate the Apache culture and use their Apache decorations for Thanksgiving and Heritage Day at school.

At the beginning of the lesson, the students had fun listing the Apache items that are used during the present time. The students had some fun ways of explaining what the Apache burden basket is used for at the Sunrise Dance ceremonies. Their answers of the burden basket filled with cigarettes and gum. My students shared how they always went to the man who carried the burden

baskets to get gum. When the next question was asked to my students about how the Apache burden basket was used in the past, none of my Apache students knew the answer. This was an eye opening experience as I was taught at home about my culture from my parents and grandparents. I explained to the students that the Apache burden basket was used to carry food the Apaches planted in the field. The Apaches would take the burden baskets to the fields to help carry the food back to the village. This warm up activity helped my students understand the first book *The Flute Player: An Apache Folktale*.

The book *The Flute Player: An Apache Folktale* is one of my favorite Apache books when I was growing up. I remember hearing this story from the author who was a friend of my parents. When the book finally came out I was so excited to read it. This book was in the library at my school so I was shocked when I introduced the book, not one of my students had ever read it or even heard this story from their families. Once I read the book my students were so quiet and they loved the YouTube version because there is a flute being played in the background. After the story, I asked the students who all go to the canyon with their family? Many of my students raised their hands and shared their happy experiences with their families. I asked my students if any of them ever hear the wind blowing through the trees? My students' hands raised and they all agreed that they could hear the wind blowing through the trees and also jumped in to say that they saw leaves in the water. I explained to my student the Apaches stories on why to this day we can hear the wind blowing through the trees as it represents the Apache boy playing his flute for the Apache girl. Through this Apache folktale, the reason we see the leaves in the river is showing the Apache girl still loves the Apache boy's flute playing. My students were so amazed with this Apache folktale and wanted to hear more stories.

During this part of the lesson I had the students create Apache burden baskets after they learned what it was used for in the past and present. My students loved making this basket out of construction paper. The designs that my students came up with and their artwork was great. My students did a great job on making their Apache burden baskets and the Apache teachers used their Apache burden baskets to decorate the Dishchii'bikoh Princess pageant.

Another arts and crafts that went with this lesson that my students enjoyed making was the Apache moccasins. The students incorporated this craft into their Thanksgiving writing on what they are thankful for. My students made their Apache moccasins adding the Thanksgiving turkey on top of the moccasin. The students wrote what makes them thankful as an Apache. The Apache moccasin was made to be the centerpiece at Thanksgiving dinner in their homes. The students had so many compliments walking to the bus with the turkeys attached to the moccasins. When they came back from Thanksgiving break, most of my students told me that their Apache moccasin was in the middle of the table and everyone loved what they had made.

The students did not have a hard time with the assignment that went with the book *The Flute Player An Apache Folktale*. The one part that the students did struggle with on this assignment was the words conflict, resolution, and theme. I had the students look at their 4 square vocabulary graphic organizer to look at the definitions of these words along with the synonym words. Once the students looked at the definitions and synonyms of the words, they understood what the question was asking. I enjoyed listening to my students with their discussions about the theme of the story. The great thing about my students working in groups to come up with the

theme of the story is that they were communicating to and sharing their thoughts and feelings. Almost each group came up with a different theme and what it meant to them. I was so impressed with their explanation.

After hearing the first Apache folktale, my students were excited to read the next book *Antelope Woman: An Apache Folktale*. I was not shocked this time hearing that my students have not heard of this folktale. They were very interested and right away they were trying to figure out what the purpose of this story was for the Apache people.

This lesson went really well with my students and in the middle of the story, the coyote was introduced. I stopped the story to ask if anyone knew of what the coyote represents in the Apache culture. Not one of my students knew about what the coyote represents. I explained to the class that in every culture, especially in Native American cultures, there is a trickster. In Apache culture the trickster is the coyote. I also explained to them that in many of the creation stories and folktales, the animals could talk but as each new world came to be, the animals slowly stopped talking. The students started asking questions about these stories and I told them I wish I still had the book but I read it about twenty years ago when I went to college.

Another question the students asked was about how Apaches looked at twins in a negative way. I explained to them that twins were looked at as a bad omen. That is why in the book the mother and father had to take their twins and leave the village to his people where they will be accepted. The students understood and when it came to the assignment, they knew where to look if they did not know what the question was asking. The assignment went smoothly and I did not really have to help my students except for my SPED students.

Overall the curriculum *Stepping Through the Hoop... Courage through Apache Folktale* was a great experience for the students and myself. The students were able to learn about two of the stories of their Apache traditions and also understand what items were used in the past and present. One great thing that came from this lesson is my students were able to have discussions with their classmates and also with their families. My students were able to ask and find out their clans and why the Apaches use a clan system. I am planning to use this curriculum next year and add onto it, maybe with another folktale or another Apache craft.

Student Assessment Plan

Students will be able to visualize and describe details of characters and events in the story. Students will be able to compare and contrast two characters and events in two different folktales while determining the theme of the folktales. The material that the students will need to have when completing this the first day of the lesson is pencil, paper, notebook, white board, dry erase marker, scissors, markers, crayons, glue, construction paper, tissue paper, string, and foil.

Alignment with Standards

The curriculum that I came up with is called *Stepping Through the Hoop... Courage through Apache Folktales*. The curriculum will follow Arizona's English Language Arts Standards 4.RL.2, 4.RL.3, 4.RL.4, 4.RL.6, 4.RL.9, 4.RI.1, 4.RI.2, and 4.RI.5. The two books that will go

with this curriculum are *The Flute Player An Apache Folktale* and *Antelope Woman An Apache Folktale*. Under Arizona's English Language Arts Standards, students will focus on using key ideas and details to determine the theme of the story, or folktale and describe the characters, setting, and events of the story. Students will determine the meaning of words and phrases from the traditional literature while comparing and contrasting point of view from two different stories and making a connection between the text.

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