

Beauty In My Art

Curriculum Unit Overview

Catrina Herbert

Indigenous Early Childhood Educators Professional Development Fellowship

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*Dedicating this curriculum to my mother Helen Herbert.
Her grace, wisdom, laughter, and smile is our guiding light.*

Author Note:

Catrina Herbert is a preschool teacher at
Tuba City Child Development Learning Center. Correspondence about this curriculum unit can
be addressed to Katrina
Smith, P.O. Box 67 Tuba City AZ, 86045. Email contact: cherbert@tcusd.org

Rationale

In creating this curriculum, I focused on developing an Early Childhood Education curriculum that fosters Dine' language in creative, artistic, hands-on play. Our curriculum at the preschool does not offer any Diné language engagement. This curriculum focuses on embracing indigenous languages and cultivating natural artistic gifts with hands-on play for preschool. When looking at preschool, we like to think that all the research supports how vital early learning is and we must promote understanding of the alphabet, counting, etc., but we fail to look at how children nurture a gift of their own to give to our world. A gift they are born with and that is intact in their environment.

As a mother of four young children, I have observed natural gifts from each of my children and how they have engaged in their natural gifts through play. My eldest daughter has this calm approach to her, and as a young child, she created beautiful pictures with art and gave her artwork to many families or friends. As an adult, she remains calm and giving and approaches her life with an artistic eye. Her language reflects her curiosity and her way of thinking. My second daughter has always touched items and counted. She played with manipulatives and took apart and pieced things together. She loved humming and hearing parts of music. Her mindset was to complete tasks without leaving them unfinished, even though her childhood Lego play.

As a teenager now, she computes and processes numbers and formulas. She also has a passion for new music and listens to rhythms. Her language reflects analysis and data; her motivation is to challenge and find the "new" in life. My third daughter has this calm approach to her. She is an observer, a listener, and a questioner. As a young child, she could see how others viewed or judged her creations and art. She was always worried and doubtful about new situations, especially in new play or environments. This emotion may be seen as a bad gift in some eyes, but she heeds the warning of others and can question what others may not note or observe. As she grew older, she considered dangerous and judgmental words and cautioned others to think before they acted or said. She has developed this wise nature even at a young age. Her language is to consider the thoughts of others and be more compassionate to others. My youngest daughter is exploring the world at four years old. She is my pioneer and explorer now; I observe her natural gift to this day. Every day is shifting in different directions in her play. She has energy towards outdoor play and the outdoor environment. She observes every little creature and has a caring compassion toward life. Her language is still growing, and she absorbs the gifts from three older sisters and reflects her curiosity in her play. This curriculum encourages children to embrace their inner gifts and strengthen them with language and play.

I plan to start my curriculum in October. The month allows flexibility for the change of curriculum schedule. The school district usually had a Native American week in previous years, and I would like to embed this week into the three-week curriculum. The curriculum developed will build outdoor learning in Diné culture through an Early Childhood Scope.

The introduction week will emphasize the clanship and kinship of my students and their families. Clanship and Kindship are important to Dine' culture because they establish identity with others and relationships. Our clans and the relationships we establish through clanship (referred to as Navajo clanship called Ke') with other members of our tribe are symbolic markers that form our identity as Navajo people (Haskie, 2013).

Using Dine's learning standards, the curriculum will cultivate an outdoor environment that supports students' learning through authentic and meaningful lessons and activities. I plan to incorporate Diné literary resources and Literature to reinforce and supplement early learning standards in the classroom. Dine' children's Literature, among other Indigenous Literature, will support the curriculum and activities. Literature will help children see themselves in books/curricula and empower their self-development. Preschool learning is exploration and self-discovery, and children can make the connection between home and school by witnessing how Diné culture transpires in both environments. As an educator providing quality education, it is crucial to focus on culture because culture is a part of every human being. We are born into a culture and grow up in that culture. Even though our culture may be invisible to us, it shapes how we view the world, process information, learn, communicate, and interact with others (York & New, 2016).

Context

Demographics

The school district I instruct at is in Tuba City, Arizona. Tuba City is located on the Navajo reservation among the painted desert. The land bears wind, sand, natural desert plants, and a community of Dine' people. Although you can pass through the town in less than five minutes, the town has been growing with small businesses and many residents. According to DATA USA, in 2017, Tuba City, AZ, had a population of 9.02k people with a median age of 29.6 and a median household income of \$48,293. Between 2016 and 2017, Tuba City, AZ's population declined from 9,221 to 9,022, a -2.16% decrease. And its median household income grew from \$45,613 to \$48,293, a 5.88% increase. The five largest ethnic groups in Tuba City, AZ are American Indian & Alaska Native (Non-Hispanic) (91.6%), White (Non-Hispanic) (3.57%), Two or More Races (Non-Hispanic) (1.72%), Asian (Non-Hispanic) (1.46%), and American Indian & Alaska Native (Hispanic) (0.776%). N/A% of the people in Tuba City, AZ, speak a non-English language, and 99.5% are U.S. citizens.

Tuba City Unified School District is located in Tuba City. The district services Tuba City, Cameron, Gap, Red Lake, and Rocky Ridge. According to the Tuba City Unified School District demographics, for the 2020 school year, there are six public schools in Tuba City Unified School District #15 School District, serving 1,694 students. Minority enrollment is 99% of the student body (majority Native American), more than the Arizona public school average of 62% (majority Hispanic). The Early Childhood Education Program is situated at Tuba City High School. Our program is a part of the Career Technical Education program at Tuba City High School. The preschool program is a lab-based environment for practicum and internship for high school students.

The Early Childhood Education Program is a preschool program that has been with High School for many years, and the program has partnered with First Things First and Quality First for the last seven years. First Things First created Quality First to work with childcare and preschool providers across Arizona to improve the quality of their early learning settings. More than 1,000 early learning programs in communities across Arizona participate in Quality First. These programs are licensed and regulated, but participating in Quality First is voluntary. These programs are committed to quality improvement, going beyond regulatory requirements to help

the infants, toddlers, and preschoolers in their care are ready for success in school and beyond (qualityfirstaz.com).

Our program started with a two-star rating and has reached a four-star rating. We are due for a new rating assessment in the fall of 2023. The program prides itself on providing a quality program to the Tuba City community. The program is evaluated by an Early Childhood Environment Rating Scale (ECERS). The ECERS is a classroom assessment tool designed to measure the program's quality, and the result determines the star rating.

The age level for this intended curriculum is pre-kindergarten/preschool children. The ages will range from three to four years old. The pre-k class is a mixture of children from the community from different economic backgrounds. The children I service in the classroom are usually 75% Dine' children. The classroom is generally heterogeneous. The developmental milestones in the children range in all learning domains, from emerging to meeting standards. Our ratio is one teacher to fifteen students. Our program typically services about two students with special needs; our PEEP program referees these students. PEEP (Preschool Early Education Program) program is an in-house program in our school district that screens and services students under the age of five years. The children I service are typically on Monday through Friday and in a traditional classroom environment. Our day starts at 7:30 a.m. with breakfast together. It ends at 2:00 p.m. with a goodbye chant and summary of the day.

Our preschool curriculum is a quality-first program, and our curriculum is Beyond Textbook. Beyond Textbook (BT) is an online curriculum that allows teachers to collaborate on lessons and resources. The BT curriculum follows a calendar and requires teachers to unpack learning standards weekly. The Beyond Textbook is a very open-ended curriculum, and I am fortunate to incorporate my Dine' curriculum effortlessly.

Tuba City is my community. I was born and raised in Tuba City and am an alumnus of Tuba City High School. My family resides in Tuba City, and I raised my children in the community. My educational role is deeply rooted in my heart because I was an ECE (Early Childhood Education) prodigy and presently oversee the ECE program and student teachers. I am a lead teacher in this Career Technical Education preschool lab.

Dine' Curriculum Focus

Before we begin the main purpose of the curriculum. I want to give background on how Diné people were blessed in many ways, and in their blessings was a unique gift given by the Holy People. The story unfolds in a creation story of four worlds. The last world Haa'ayiih Sihasin Doo Hodilzin, is said to be the fourth world or area. According to Benally (1992), "The fourth area of knowledge is associated with darkness. The focus in this area is on reverence and respect for nature. The Navajo sees the world as full of life and intelligence. He learns to interact with the intelligence around him with appropriate respect and dignity. There is a great natural order to the universe to which man is integral. Man is endowed with the ability to observe and imitate this order. Proper interaction with this order requires knowledge of one's position and moving from there with reverence or, as a Navajo would put it, with k'e". This world or area would be encouraged to be balanced and harmonized by Diné people because only through balance and harmony would a Diné be able to understand their power in the natural order. Benally (1992)

continues, "There is tremendous power in the natural order. We move with this power interdependently. We follow a course that is followed by all intelligence or creation—a world of order and prosperity. This world of nature evolves into matter and life; in this life, human beings give and exemplify planning and teaching. As the clouds rest upon the mountains and the rains fall, the water begins to flow, taking with it the blessings of the mountains. This water unfolds the gifts of prayer, thinking, planning, teaching, and prosperity from the mountains. We may either use the blessing that the Holy People provided for our benefit or destroy it improperly or disrespectfully (Benally, 2012). (Planning to interview Edward Little)

To support the statement below. Within these worlds, the Diné beings gained gifts and talents for survival and to sustain life. So, in reflecting on my children and their talents, it is coherent to see how each child can disregard their gifts and not use them in their lives. It is visible how my children can use their gifts for improper or disrespectful usage and not prosper in their harmonious balance. The ultimate goal is to have my children embrace their gifts to live in harmony and balance into their adulthood. My children are only examples; now, I want to reflect on the classroom as a whole. Each child in early education begins their journey of cultivating their personality and traits. Educators can promote children's creativity and traits/gifts by providing a nurturing environment with balance, positivity, and harmony. The main purpose of implementing the Dine' curriculum in my ECE curriculum is to encourage artistic art through visual and hands-on learning. In doing this, children will display their genuine approach to learning and spark their creativity or inner gift. There are so many opportunities to see children in their genuine play. Children reveal their processes of thinking, problem-solving, language, and even their characteristics during genuine play. Educators have used this process to observe children, usually for academic purposes, but this curriculum will focus on seeing the child's interests. According to Penn State (2018), "Observation nurtures relationships and learning. When you really see the child, you get to know her and see more of her abilities, interests, and personal characteristics". Typically, most of the curriculum will focus solely on learning outcomes; however, this curriculum is flexible because we are observing language development, and at the same time, we will celebrate a child's interests and inner gifts.

Observation will be one powerful method to visually see how early childhood students find an interest and craft their interest for lifelong learning. In reflecting on the identity of Diné being, one of the focus goals has been on pursuing and seeking gifts that each person has, but we need to consider how much Diné language coincides with this process. Diné language revitalization is vital in shaping the creativity of a person. Language in a culture is a part of identity (supporting evidence). language expresses our many ideas, wants, and goals in our lives. When language is connected to natural talents and gifts, language only enhances that ability and revitalizes the spirit of the gift giver. Natural gifts are used to bring harmony and balance to our world. Our elders speak of this process as Hózhó for Diné people, and this wisdom is passed on from generation to generation. Hózhó is the cultural wisdom that guides the Diné lifeway. The Diné understanding of cultural wisdom is transferred through discussion with elders, listening to and speaking traditional language, cultural preservation activities, and participation in cultural practices. The Diné believes cultural wisdom is a health-sustaining protective factor; therefore, strategies to restore, promote, and support the intergenerational transfer of cultural wisdom (Kahn-John et al., 2020). I plan to start my curriculum in October. The month allows for the change of curriculum schedule. In previous years, the school district usually had a Native

American week, and I would like to embed this week into the three-week curriculum. The curriculum developed will encourage Diné language comprehension through an Early Childhood Scope. The introduction week will emphasize the clanship and Kinship of my students and their families. Clanship and Kinship are important to Dine' culture because it establishes identity with others and relationships. Our clans and the relationships we establish through clanship (referred to as Navajo clanship called Ke') with other members of our tribe are symbolic markers that form our identity as Navajo people (Haskie, 2013). The clan system connects Diné people by boundaries, connections, and physical relationships. The curriculum will unpack to develop, explore, and inform children about Diné' teachings and language regarding student's interest areas. Students will be exposed to Diné literature and language concerning early childhood education. Students will experience Total Physical Response activities with language lessons and with the aid of pictorial support. Through these seven processes, early childhood students will use Diné language and teachings to start their learning foundation and encourage their talents and interests.

Classroom Activities

The curriculum developed provides preschool students with many opportunities for children to learn Dine' teaching through hearing stories, songs, games, and manipulating concrete objects. The children will use their five senses to explore the Dine' curriculum lessons. My plan for the curriculum length is three weeks. The curriculum will focus on Diné culture through food, language, clothing, music & storytelling in the first two weeks. The third week will align the curriculum with the district's original Native American week and festivities. In the third week, there is a trip to the Navajo Museum in Tuba City, Arizona. At the museum, students will experience and explore Navajo teaching and storytelling.

Week 1 & 2 - Introduction to Dine' Culture and Teaching.

For the introduction part of the curriculum, I will be using puppets to introduce the theme. The puppets will have a female and male version (Navajo girl Mia and Navajo boy Lian). Puppets are a fun and interactive way to grab students' attention and stimulate the conversation about the puppet's Dine' clothing. I will give students time to look at the puppets and hear them introduce themselves to clans to develop Ke'. Then, I will let the students observe the puppet's clothing and appearance. Then I will complete a K-W-L chart of Dine' culture with my students. The KWL chart is designed to document students' background knowledge, what they learn, and, at the end, what they learned in summation. The developed pacing guide for the two weeks has been categorized into Literacy, Math, Science, Drama, Circle time focus, cooking, technology, and assessment. Since preschool learning is play-based, the curriculum is set up to revisit the areas throughout the two weeks. The activities in the first two weeks involve storytelling, technology, and songs.

There will be many hands-on activities that the students will be completing with the Circle Time and Focus Activity. At the end of Day 1, students will be sent home with a letter to parents, sharing our theme and invitation to invite the family into our center to share their songs and other customs. Parents will be asked to complete a college board with family members and clans. The colleges will go on our family board to share with our students. Showcasing family kinship and clans will demonstrate belonging to the harmony of Ke'. The family board will allow students to see who is related to them by clans and who is not related. The family board will remain up for the duration of the theme. 8 Week 3- General Native American Cultural Week This week is the most exciting because it is a celebration week for everyone. This week will allow guest speakers

to visit our classroom and share information about Dine's culture and teaching. The third week focuses on hair styling, clan identification, moccasin day, traditional jewelry day, and traditional dress-up day. Students and staff are encouraged to participate and interact on the assigned days. This week will also include a field trip to the Tuba City, Arizona, Navajo Museum. The museum is for all ages and is very interactive. The museum aims to help people understand the exhibits of Navajo culture, traditions, family systems, and other customs.

Student Assessment Plan

The assessment plan for the curriculum will use a rubric method and a student achievement data form. The rubric will indicate how students can meet the lesson's learning domains. The student achievement form will be a summative assessment during a one-to-one testing environment. The teacher will use the data form to plan, reteach, or enrich activities of the standard taught. The lessons and assessments are indicated in the assessment area of the pacing guide.

Alignment with Standards Dine' Learning Standard: Concept 2- Nahat'a' Nahat'a' bik'ehgo a'nisht'ée dooleeł I will practice and apply practice Diné way of life through planning.' PO3: Níłch'iał'aan ánáá' níłgíí shíł bééhózin dooleeł Alignment with Standards Arizona State Early Learning Standard: Social Studies Standard, STRAND 1: Family Concept 1: Understands Family The child demonstrates an understanding of families and the roles and responsibilities of being a family member. c. Describes/discusses own family's cultural or family traditions Dine' Learning Standard: Concept 2-Ádáhozdíłzin dooleeł. I will practice and maintain the sacredness of self-identity. PO 1: Ínísts'áá' go na'nitin baa ákonisin dooleeł. I will listen to and observe cultural teachings. Dine' Learning Standard: Concept 1-Nítsáhákees Shintsáhákees shíł niigo bee ákonisdzin dooleeł. I will acknowledge and value my thoughts and personality. 9 Dine' Learning Standard: Concept 2-Ádáhozdíłzin dooleeł. I will practice and maintain the sacredness of self-identity. PO 1: Ínísts'áá' go na'nitin baa ákonisin dooleeł. I will listen to and observe cultural teachings.

Teaching Strategies

K-W-L Chart

The strategy will help teachers understand what their students already know about Navajo culture and what they want to learn. The chart allows the teacher to return and fill out the portion of what the students learned at the end of the unit. Peanut butter & Jelly (Think Pair share): This strategy is shared between two students. One student is assigned to peanut butter and the other to jelly. The peanut butter or jelly will share their ideas and answers with their partner when shown a visual picture of the items.

Find Someone Who

This strategy will allow the teacher to incorporate visuals of Navajo items (i.e., cradleboard, Hogan, jewelry). Students will have to mingle and search for a person with the items. This interaction is a quick way for students to connect to Navajo visually inspired cultural items.

Puppet Play T

This strategy will allow character building and help preschool learn about new topics. Dine' puppets are an excellent way to deliver and help students retain information. Dine' puppets can also assist with developing language skills, including Dine' language.

Field Trip/Virtual Field Trips

Field trips can provide preschool students with new opportunities for learning through experience. The Interactive Navajo Museum in Tuba City, Arizona, allows students to learn what to do instead of passively listening to information.

Numbered Heads Together

This strategy will allow teachers to use cards to display learning information such as colors, weather, family, and animals for team teaching. The teacher asks the question, and students answer it solo, then put their heads together with the team to share the team's answer.

10 Technology

This technology-assisting tool is a virtual field trip video and iPad learning of Dine' Bizaad. Technology can aid in PowerPoint presentation lessons and Smartboard demonstrations of Dine lessons. Using technology can make lessons more interactive and hands-on for student learners. IPAD learning this strategy will allow students to access the Navajo language on YouTube videos and apps with Dine' Bizaad language on animals, objects, and food. iPad learning for technology is limited to seven minutes of screen time each day for each student.

Mud Play with Water

This strategy will give students loose parts to strategize and create/construct Navajo Hogan and planting for vegetables and flowers. The instruction strongly assimilates STEM (Science, Technology, Engineering, and Mathematics). Focus Activity This teaching activity/strategy is a critical piece of instruction. Students will work one-on-one with the teacher on a drama project. The project is set up as an "I do, we do, you do" approach. The activity is embedded with essential language to strengthen the Dine' learning concept. The focus activity is set up as a hands-on play area. This area can be set up outside or inside the classroom.

Library Discovery

This strategy allows book exploration of Dine' authors and illustrators. The library has book bags with props to enlighten reading and discovery. Families may check out the Dine-inspired book bags to explore and engage with their child at home.

Family Nights

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

Total Physical Response is a method of teaching language or vocabulary concepts by using physical movement to react to verbal input.

Flashcards contain a small amount of information, held up for students to see to aid learning.

Singing Songs

Songs provide a time to express information, improve listening skills, build vocabulary, build repetition instruction, and be enjoyable.

Nature Walk Outdoor promotes senses and academics.

Music and Movement

These activities promote body awareness, information retention, educational growth, pattern recognition, and physical development.

Open-ended questions allow space and time to answer questions. Cooperative Games

Games encourage academic growth, language development & repetition, social interaction, and growth.

Book Bags containing books and resources to encourage language growth and development.

American Sign Language assists language learning, social interaction, expressing ideas, and communication visually. Vision Boards visually show learners how to achieve goals, build background knowledge, and project images (new/old).

Tuba City Early Childhood Development Learning Center

Pre-Kindergarten Pacing Guide

	Theme	Literacy	Math	Science	Focus Activity	Circle Time	Assessment
Week 1 & 2	Beauty in Art	Print Awareness: Recognize Name I will listen to cultural stories about the birds & Insects	Shapes in Dine' Bizaad Circle.-názbąs. Square. dik'á,	Season: Spring I will identify types of weather	Jewelry Making I will recognize cultural items and jewelry. -Navajo artist showcase of jewelry makers	Introduction to Dine' culture & puppets Storytelling: First Laugh	Shapes in Dine' Bizaad Rubric Assessment on types of weather
	Cooking Making Frybread with family Making Blue Corn mush with family	Letter Knowledge: Letters in my name for clan activity. I will recognize Dine' teaching of self -identity	Shapes in Dine' Bizaad Triangle. táá'go deez'á Rectangle dik'áago heeneez.	Season: Summer Assembly of loom schematics	Rug Weaving -Sheep shearing -loom making -colors in Dine' Bizaad -Patterns	Assembly of looms Storytelling: The Goat in the Rug-Weaving	Scissors Skills Rubric assessment on Identifying cultural items & jewelry
	Songs Navajo Puppy Songs by Terry Teller Cradle Song by Sharon Burch Twinkle Twinkle little Stars by Radmilla Cody The Baby Song by Talibah	Phonological Awareness: Listening with Purpose I will listen to oral stories about the stars	Counting in Dine' Bizaad 1-10	Season: Fall	Corn Husking -colors of corn -corn in Dine' Bizaad -purpose of corn Cradle Board introduction	Colors & counting in Dine' Bizaad Storytelling: Seasons and animals	Rubric assessment on Book Handling of Dine' Animals to Count (little book)
	Technology Collection of YouTube videos with appropriate Navajo language for early childhood learners	Narrative Skills: Make Predictions I will recognize the stories of a hogan	Colors in Dine' Bizaad	Season: Winter Outdoor: Mud play for Hogan activity	Making Hogan -Purpose of Hogan -materials for hogan	Focus on Dine' Kinship and terms I will use appropriate Kinship terms	Rubric Assessment on Colors in Dine' Bizaad
Week 3	Focus: Traditional Hairstyle/Headband Storytelling: importance of hair styling- Navajo Hair Story Storytelling: Navajo Basket by guest speaker	Focus: T-shirt & clan color to help identify clan family in school setting Field trip: Navajo Museum, Tuba City, Arizona	Focus: Traditional Moccasin Day Storytelling: history of Moccasins Navajo shoe game & storytelling with guest speaker	Focus: Traditional Jewelry day Storytelling: Silversmith and jewelry making with guest speakers	Focus: Traditional dress up day Storytelling: High school students reading to PREK their completed Dine' Bizaad books.		

Weather Art Identification Lesson:

Lesson Description: In this lesson, the students will be taught the art concept of weather in Dine' Bizaad through visuals, technology, and games. The teacher will focus on the following four weather descriptors: sunny (Adinídíín), cloudy (K'os hółó), rainy (Naháłtin), windy (Níyol), and snowy (Níchííl). The lesson objective is to use art materials and paint colors to represent types of weather visually.

Building Background: The weather lesson will be incorporated into our circle times, group times, and teachable moments in outdoor play.

Students will be allowed to explore types of weather through songs, puppet plays, stories, and total physical response play,

Classroom Activities: Discovery areas include the science area, dramatic play area, library area, music area, art area, technology area, and puppet play area. These areas can incorporate the lesson in many ways by showcasing the activity in visuals, games, puppet plays, virtual field trips, and language activities. Teachers can encourage Dine' bizaad of the concept in many teachable moments in the discovery areas.

Small group activities can focus on the goal and the desired outcome of the lesson. Teachers need to scaffold the lesson based on students' learning needs. Guest speakers can also emphasize a Dine' teaching in a small or large group setting.

Lesson Materials: Assorted paint, paint brushes (optional), painting paper, cutouts of weather images, yarn, and paint bowls.

Lesson extension: An additional learning bonus for this activity can incorporate mixing colors for weather representation. Musical instruments can be used to mimic weather sounds like a storm or rain.

Lesson Rationale: Weather is a huge element in our world. Weather is important for planting season, weather is essential for cultural events, and weather manages the changes in our living environment. Our world needs weather for survival, and the first step of identifying weather as a young child will help a child understand weather structure, phenomena, and impacts on human lives.

Alignment with Standards

Lesson for types of weather will have the following standards:

Arizona State Early Learning Standard: Science STRAND 1: INQUIRY AND APPLICATION
Concept 1: Exploration, Observations, and Hypotheses The child asks questions and makes predictions while exploring and observing the environment.

a. Exhibits curiosity about objects, living things, and other natural events in the environment by using one or more senses
b. Identifies attributes of objects, living things, and natural events in the environment.
c. Describes changes in objects, living things, and the natural events in the environment.

Dine' Learning Standard: Concept 2- Nahat'a' Nahat'a' bik'ehgo a'nisht'ée dooleeł

I will practice and apply the Diné way of life through planning.'

PO3: Níłch'iał'aan ánáá' níłgíí shíł bééhózin dooleeł

I will identify the various types of weather.

Rubric used:

Student Achievement Data Form	
Criteria are based on identifying different types of weather. The teacher will display types of weather images. The teacher will ask students to identify or describe the type of weather show. Students can respond in Dine language or Total Physical Response for data collection.	The teacher will need to indicate the number of students in each domain. Identify the percentage & mean of student data.

Sunny: Adinídín Cloudy: K'os hóló Rainy: Naháltin Windy: Níyol Snowy: Níchííl		Based on the data, teachers may need to reteach or enrich the standard taught.
Exceeds	Student matched 5/5 weather identification/oral or TPR description	The number of students who: Exceed: Percent of total class: Number of Students:
Meets	Students matched 4/5 weather identification/oral or TPR description	The number of students who: Meets: Percent of total class: The number of Students:
Approaches	Students match 2-3/5 weather identification/oral or TPR description	The number of students who: Approaches: Percent of total class The number of Students:
Falls Far Below	Student match 0-1/5 weather identification/oral or TPR description	The number of students who: FFB: Percent of total class: The number of Students:

Make your Own Music:

Lesson Description: In this lesson, the students will be given the opportunity to explore the art concept of music play. Students will build background knowledge of different types of music and rhythm during our cultural events. Students will be allowed to develop their own music-making instruments using assorted materials.

Building Background: Music in preschool classes can be engaged in many ways. Children can hear music through stories, building new concepts, or remembering facts. Teachers often use music to engage students in learning and constructing new or old knowledge.

Classroom Activities: Discovery areas include the science area, dramatic play area, library area, music area, art area, technology area, and puppet play area. These areas can incorporate the lesson in many ways by showcasing the activity in visuals, games, puppet plays, virtual field trips, and language activities. Teachers can encourage Dine' bizaad of the concept in many teachable moments in the discovery areas.

Small group activities can focus on the goal and the desired outcome of the lesson. Teachers need to scaffold the lesson based on students' learning needs. Guest speakers can also emphasize a Dine' teaching in a small or large group setting.

Lesson Materials: Assorted materials to create instruments, cardboard, empty toilet paper rolls, rice, rubber bands, raw macaroni, plastic eggs, empty paper towel rolls, rocks, tape, bells, and paper.

Lesson extension: An additional learning bonus for this activity can be incorporated into making tempo for instruments or constructing lyric songs to sing with instruments.

Lesson Rationale: Music in our world has been a concept in existence in the history of humankind. Music has told stories, shared news, and expressed feelings/ideas. Cultural music is used in different genres for different types of dances. Music has even been used for celebration, praise, and healing.

Music can also be used to mimic nature and all different aspects of our surrounding world.

Alignment with Standards

Lesson for Music Making

Arizona State Early Learning Standard:

Fine Arts Standard, Strand 2: Music

Concept 1: Creates and Connects with Musical Concepts and Expressions

The child uses various instruments, media, tools, techniques, and music to explore and connect. Singing, making, and listening to music are fundamental musical activities of young children. These activities help young children explore and demonstrate self-expression, creativity, and appreciation for the arts. Engagement with music encourages mathematical thinking concepts such as patterning and sequencing, physical movement and spatial awareness, and social interaction.

a. Experiments with a variety of instruments, vocalizations, sounds.

- Uses voice to make animal sounds.
- Uses a tin pie pan and spoon to drum.

Dine' Learning Standard: Concept 2-Ádáhozdílzin dooleeł. I will practice and maintain the sacredness of self-identity. PO 1: İinists'ąą' go na'nitin baa ákonisin dooleeł. I will listen to and observe cultural teachings.

Student Achievement Data Form		
Criteria are based on music making.		
<p>A checklist for music making</p> <p>-Visually explores music materials -Student physically engages with music materials -Student creates a musical instrument -Student constructs a tempo or vocal lyrics for musical instrument</p>		<p>The teacher will need to indicate the number of students in each domain. Identify the percentage & mean of student data. Based on the data, teachers may need to reteach or enrich the standard taught.</p>
Exceeds	<p>Students can complete 4/4 out of the checklist.</p> <p>The number of students who:</p>	<p>The number of students who: Exceed: Percent of total class: The number of Students:</p>
Meets	<p>Student can complete 3/4out of the checklist</p>	<p>The number of students who: Meets: Percent of total class:</p>

		The number of Students:
Approaches to learning	Student can complete 2/4 out of the checklist	The number of students who: Approaches: Percent of total class: The number of Students:
Falls Far Below Visual Exploration	Student can complete 1/4 out of the checklist	The number of students who: FFB: Percent of total class: The number of Students:

Color Identification Lesson:

Making color bags

Lesson Description: In this lesson, the students will be taught the eight primary colors in Dine’ Bizaad through visuals, technology, puppet play, and games. The color lesson will incorporate into our circle times, group times, and teachable moments in discovery areas. The teacher will focus on the following colors: Black (Łizhin), Brown (Dibélchí’), Blue (Yágo Dootł’izh), Green (Ch’ilgo Dootłizh), Orange (Yéego Łitso), Purple (Tsédídéé), Red (Łichíí) and Yellow (Łitso).

Building Background: Our world is full of colors, making life very eventful and exciting. The food we consume has colors, and the animals we see and the plants and flowers we crop have colors. Color is an ongoing concept in our world. Color identification is vital in learning how to sustain and balance healthy eating in the food groups and categorizing other essential information such as parking, locations, maps, etc.

Classroom Activities: Discovery areas include the science area, dramatic play area, library area, music area, art area, technology area, and puppet play area. These areas can incorporate the lesson in many ways by showcasing the activity in visuals, games, puppet plays, virtual field trips, and language activities. Teachers can encourage Dine’ bizaad of the concept in many teachable moments in the discovery areas.

Small group activities can focus on the goal and desired outcome of the lesson. Teachers need to scaffold the lesson based on student’s learning needs. Guest speakers can also emphasize a Dine’ teaching in a small or large group setting.

Lesson Materials: Clear Ziplock bags, assorted items in different colors, construction paper, glue, and markers.

Lesson extension: An additional learning bonus for this activity can be incorporating a color hunt of items inside or outside the classroom and counting how many things you found of a specific color.

Lesson Rationale: Learning colors is an essential skill in academics, but learning colors in Dine’ culture is a foundation of Dine’ way of life. According to Farina King (2018), Dine’s teaching strongly emphasizes color. Color has many symbolic meanings in Dine’ culture. Four colors, black, white, blue, and yellow, connect to Dine’s culture and spiritual beliefs. In Navajo creation stories, these colors represent the four cardinal directions, and the first man took four stones and placed them in each direction (King, 2018). The stone colors were:

- **jet**, which represents **black**.
- **white shell**, which symbolizes **white**.

- **turquoise**, which is tied to **blue**.
- **abalone**, which represents **yellow**.

These simple colors establish a Dine culture philosophy, teaching identity and striving for hozho. Color representations can be seen in other Dine’ teachings and items, such as weaving, jewelry-making, clothing, and songs. Color identification is a crucial foundation to build in young learners to foster Dine’ teaching.

Alignment with Standards:

Lesson for color identification will have the following standards:

Arizona State Early Learning Standard:

Social Studies Standard, STRAND 1: Family

Concept 1: Understands Family

The child demonstrates an understanding of families and the roles and responsibilities of being a family member.

c. Describes/discusses own family’s cultural or family traditions.

Dine’ Learning Standard: Concept 1-Nitsáhákees Shintsáhákees shił niigo bee ákonisdzin dooleeł. I will acknowledge and value my thoughts and personality.

PO 3: Nitł’ iz áltaas’éei baa ákonisin dooleeł. I will recognize cultural items and jewelry.

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

Student Achievement Data Form		
Criteria are based on identifying eight primary colors.		
Black: Łizhin Brown: Dibéłchí’ Blue: Yágo Dootł’izh Green: Ch’ılgo Dootłizh Orange: Yéego Łitso Purple: Tsédíidéé Red: Łichíí Yellow: Łitso		The teacher will need to indicate the number of students in each domain. Identify the percentage & mean of student data. Based on the data, teachers may need to reteach or enrich the standard taught...
Exceeds	Students can identify and match 8/8 colors with color cards.	The number of students who: Exceed: Percent of total class: The number of Students:
Meets	Students can identify and match 6-7/8 colors with color cards.	The number of students who: Meets: Percent of total class: The number of Students:

Approaches	Students can identify and match 3-5/8 colors with color cards.	The number of students who: Approaches: Percent of total class: The number of Students:
Falls Far Below	Students can identify and match 0-2/8 colors with color cards.	The number of students who: FFB: Percent of total class: The number of Students:

Resources

- Alvord, L. A., & Van Pelt, E. C. (1999). *The scalpel and the silver bear: The first Navajo woman surgeon combines Western medicine and traditional healing*. New York.
- Brooks, C. K., & Sims, R. (1983). Shadow and Substance: Afro-American experience in contemporary children's fiction. *Black American Literature Forum*, 17(3), 136.
<https://doi.org/10.2307/2904340>
- Castagno, A., & Brayboy, B. (2008). Culturally responsive schooling for Indigenous youth: A review of the literature. *Review of Educational Research*, 78(4), 941-993.
- Djonko-Moore, C., Jiang, S., & Gibson, K. (2018). Multicultural teacher education and diversity practices in early childhood. *Journal for Multicultural*.
A theory of culturally relevant pedagogy. *American Educational Research Journal*, Vol. 32 No. 3, pp. 465-491. doi: 10.3102/00028312032003465.
- Haskie, M., & Edwards, J., L. (2002). Preserving a culture: Practicing the Navajo principles of Hózhó, ' Dóó K'é, ProQuest Dissertations and Theses.
- Haskie, M. (2013). Teaching sociology at a Tribal College: Navajo philosophy as a pedagogy. *The American Sociologist*, 44(4), 378-384.
- Little, Edward, personal interview, September 8, 2020. Via telephone.
- York, S., & New, E. (2016). *Roots and wings: Affirming culture and preventing bias in early childhood* (Third ed.).
- Pewewardy, Lees, & Clark-Shim. (2018). The Transformational Indigenous praxis model: Stages for developing critical consciousness in Indigenous education. *Wicazo Sa Review*, 33(1), 38. <https://doi.org/10.5749/wicazosareview.33.1.0038>
- Souto-Manning, M., Ryan, S., Cowhey, M., Bentley, D. F., Padron, H., Baines, J., Felderman, B. C., Mendonca, M. H., & Bouari, D. (2013). *Multicultural teaching in the early childhood classroom: approaches, strategies, and tools, preschool–2nd Grade (Early Childhood Education Series) (1/16/13 ed.)*. Teachers College Press.
- Banks, J. A., & Banks, C. M. A. (2012). *Multicultural education: Issues and perspectives* (8th ed.). Wiley.
- <https://datausa.io/profile/geo/tuba-city-az> Website data supporting the latest profile of Tuba City demographics.
- www.TCUSD.org Website for Tuba City Unified School District.
- <https://qualityfirstaz.com/parents/what-is-quality-first/> Website data for information on Quality First in Arizona.

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

Songs:

<https://youtu.be/LS2F1qz7BSA> Navajo Puppy Song by Terry Teller

<https://youtu.be/TwxvLCfdQU0> Cradle Song by Sharon Burch

https://youtu.be/0dR0rzZD_1o Twinkle Twinkle little Stars by Radmilla Cody

<https://youtu.be/eYf4upJqqA0> The Baby Song by Talibah

Technology Links for supplemental teaching support

<https://youtu.be/CV0kgidzGqY> Farm Animals in Navajo by BlueBirdFlower

<https://youtu.be/1nFmMP2NgkU> Colors in Navajo by BlueBirdFlower

<https://youtu.be/5LSRnQZm7HE> Number in Navajo by BlueBirdFlower

<https://youtu.be/6QKiU-V0HQw> Shapes in Navajo by BlueBirdFlower

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

Ipad app: Navajo Toddler by Isreal Shortman