

Incorporating Cultural Themes to Promote Critical Thinking in American Indian/Native Alaskan
Children and Adolescents

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2024

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Context

I am a behavioral health worker who has worked with individuals on the reservation for the last five years. I am employed as an Applied Behavioral Therapist and work with Indigenous children, adolescents, and their families. Much of my work is with the Colorado River Tribes. I do not work directly in school systems but an agency I worked for received references through the IHS system. I do not have any relatives living on Diné land. This paper will focus on the Diné people. Diné is a culture filled with ceremony and ritual. (*Navajo Culture*, n.d.) The “Diné Life Way” or Diné bi’í’ool’ijį is an inclusive concept that incorporates culture through language and way of life, as well as political and religious elements. (Todacheene, 2015).

Currently, the Navajo Nation is roughly the size of the state of West Virginia, spans around 16 million acres, or 25,000 square miles, and is the biggest Indian reservation in the United States (*Navajo Nation*, n.d.). The reservation is home to some of the most photographed landscapes in the country, including Monument Valley in Kayenta, Arizona, and Canyon de Chelly near Chinle, Arizona. The area is remarkable, and its evident geological past demands careful examination. The Diné live on a high desert plateau that is home to some of the most exciting places to live and work in the United States because of its volcanic plugs and cinder cones, uplifted rock domes that form mountains, and twisted, meandering streams that have cut canyons over many hundreds of years.

On the Reservation, the average amount of precipitation varies from five inches at lower elevations to twenty-five inches at higher elevations (*Navajo Nation*, n.d.). Snow makes up a portion of this. Winter snow and temperatures below freezing are common across the region, and summer temperatures can soar to above 100 degrees with intense dryness. Seasonal deluges make many unpaved roads impassable in the late summer, and flash floods, which are typical in the Southwest of the United States, complicate transportation further.

My work is aimed at children from 3 years to young adults and their families. Approximately 30% of my clients are individuals from First Nation tribes. As part of a profession guided by an Ethics Code, my work requires cultural responsiveness when working with individuals. (Beaulieu & Jimenez-Gomez, 2022). My clients are referred by primary care physicians on the reservation. My position addresses behavioral issues that arise from mental health diagnoses, which may include Autism Spectrum Disorder, Conduct disorder, and Oppositional Defiant disorder. The clients I work with on tribal lands are, on average, older than white clients due to the relative access to behavioral healthcare in more urban White areas. In my work on behavior, the understanding and evaluation of a family system are necessary for knowing why the behavior is maintained and the support available for more positive experiences for the client and within the family. The history of colonization has left an indelible mark as my clients and, more especially, my caregivers do not take an active role in treatment planning. When interacting with client caregivers, it often states that things are “ok” or “not too bad” while the observations of the child often differ from the typical behavior of same-aged peers. Implying a concern for caregivers to share with a White provider.

I was born and raised in the Midwest United States in the state of Iowa, named after the Ioway people. Because the Ioway people spent much of their known history in what is now Iowa, the

state is named after them. The language spoken was the Sioux Nation's Chiwere dialect. Land rights in Minnesota, Iowa, and Missouri were given up in the Treaty of 1836 and relocated to land in Nebraska and Kansas near the Great Nemaha River. Some Ioways were later relocated to Oklahoma's Indian Territory. Executive Order No. 15, issued August 15, 1883, created the original Iowa Reservation in Oklahoma. The history and presence of the Indigenous population were obscured from Eurocentric educational history lessons. The current state is over 90% White Christian. I come from low socioeconomic status. My father participated in the drug trade and has used substances for his entire adult life. My life was unstable, and concerns for food and shelter were often a part of my childhood. I have a history of emotional, physical, and sexual abuse by relatives who were generationally affected by poverty and low socioeconomic status (SES). Shame is another factor that affects family functioning as the family was shunned or perceived to be shunned by the community in which they resided. This shame was transferred through three generations.

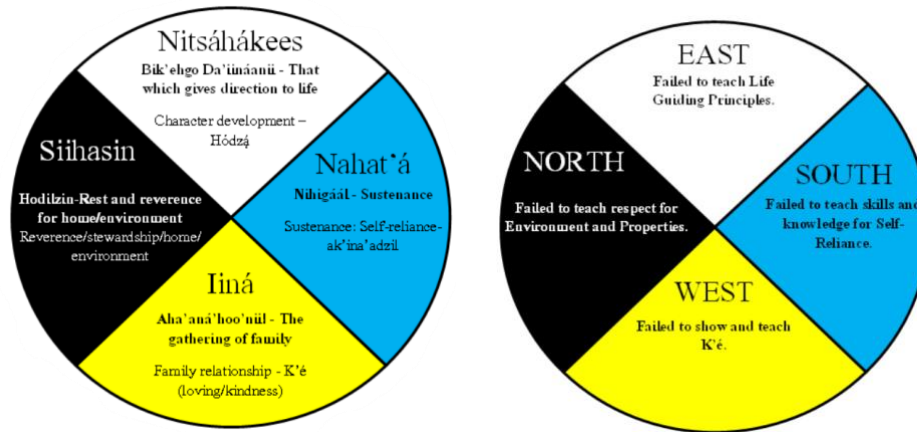
Southwestern Minnesota was home to the Ioways, Oneota ancestors, in the early 1600s. They lived near the Red Pipestone Quarry. Their settlements around Lake Okoboji and Spirit Lake in the Northwest Iowa region were discovered in 1730. Along the Iowa coast, they headed south toward Council Bluffs. Most of the population relocated up the Des Moines River about the middle of the 18th century. Some settled in Missouri's Grand and Platte River valleys, while others spread out. They signed treaties giving up their rights to land in what is now Minnesota, Iowa, and Missouri. Some were given a reserve in Nebraska and Kansas near the Great Nemaha River in the Treaty of 1836. Some Ioways were later relocated to Oklahoma's Indian Territory. Executive Order No. 15, issued August 15, 1883, created the original Iowa Reservation in Oklahoma. The Iowa Nation is currently split into two tribes: one in Oklahoma, known as the Iowa Tribe of Oklahoma, and another in Kansas and Nebraska, known as the Iowa Tribe of Whitecloud, with its headquarters in Whitecloud, Kansas.

Rationale

Diné knowledge comes from the elements of the creation story (Benally, 1994). The gods created the earth using dust and light that hovered like clouds and arranged the celestial bodies. They positioned light in the four cardinal directions, orienting daybreak in the East, blue twilight oriented Southward, yellow evening twilight Westward, and oriented darkness Northward. In addition, they designated the Wind Spirits to watch over the east, south, west, and north. Because of this, the four Wind Spirits are associated with the four cardinal directions in the belief system of the Diné people today. At the moment of the formation of the earth and the heavenly bodies, all the consumable things beneficial to man were endowed to the Diné. The Sky Father embodied the celestial body, and he became the Father of Upper Darkness (Benally, 1992). The female deity became Mother Earth. Sky Father and Mother Earth entered the world. These two, along with the four wild spirits, became their breath. Mother Earth then placed the essence of her being within the cardinal directions for the people coming after them on the Earth's surface.

Mother Earth accomplished this by placing Nitsáhákees / Bik'ehgo da.'iináanii, or that which gives direction to life, with the dawn in the east and relates to the color white (H. Benally, 1992; H. J. Benally, 1994). This direction includes planning and using all information that empowers a

person to make wise choices and decisions. This field of study permeates all parts of a person's life, offering perspective and clarity to the mind in the same way that daybreak does. This covers values, self-control, and beliefs that establish norms for behavior and provide life purpose. The Diné people think that the gods fly over the land at dawn. A person will be blessed if he is active. Nahat'á / Nihigáái (sustenance) was placed with the blue twilight toward the south. In this direction, it is recognized that focusing on energy is necessary in the areas of ethics, work, society, and the environment. In addition, "Yodi'doo nít'iz soosaadoo," means "may the spirit of all good things show favor upon me" (Benally, 1992). It's critical to realize that a specific mindset and disposition are needed to welcome these good favors. These favors go to those who are prudent, orderly, hardworking, patient, kind, and perhaps most importantly, prayerful. The foundation of all these traits is the idea of giving and receiving. Sharing makes people happy, but excess leads to bad things. The yellow evening twilight toward the west is known as Iná / Alha'áná'oo'níí. Its focus is on k'e which is associated with the family, extended family, community, nation, and natural environment. It conveys love, cherishing, caring, and esteem, as well as a simple acknowledgment of the inherent value of others. The fourth domain of knowledge is linked to darkness. This domain is known as Sihasin / Hodilzan. The emphasis in this domain lies on the veneration and regard for nature. The Navajo perceive the universe as teeming with vitality and intellect. An individual acquires the ability to engage with the surrounding intelligence in a manner that demonstrates proper reverence and honor. The cosmos operates according to a well-structured system in which humans play an essential role. Human beings possess the capacity to perceive and replicate this arrangement. For instance, the Navajo people have observed that several avian species form lifelong partnerships and have consequently become emblematic of faithfulness in matrimony. We move in a mutually reliant manner with this power. We adhere to a route that is pursued by all intelligence or creation—a realm characterized by structure and affluence. One discovers a regenerating force and enhanced vigor by acknowledging one's existence as a part of a vast cycle, including the changing seasons, the progression of life from birth to old age, and the motion of celestial entities. The Diné people believe that every aspect of creation possesses immense power and has the capacity to grant benefits at its specific season. When the clouds settle on the mountains, and the rain falls, the water starts to flow, carrying with it the blessings of the mountains. When we harness this water, it reveals the blessings of prayer, contemplation, strategizing, instructing, and plenty that it carries from the mountains. We can utilize this divine blessing bestowed upon us by the Holy People for our advantage or to undermine its existence through inappropriate or irreverent utilization. These Diné knowledge sources are the foundation for obtaining Hozho or the Blessing Way. It is a path of harmony, serenity, and happiness.



Imbalance (dysfunctional family): Taken from *Navajo Balancing Construct: Framework for Learning*, by H. J. Benally, August 10, 2011. [PowerPoint Presentation] (Benally, 2011)

Changing Woman then made the four original clans of the Diné (Todacheene, 2015). “When the people were placed, we became the Diné. The Creator placed our roots here” and the land between the four sacred mountains became known as Dinétah. (Benally, 2011 p. 81). After coming to the Four Corners region, the Diné grew agriculture, including corn and squash (Todacheene, 2015). Spanish contact brought about domesticated livestock and developing their skills in horsemanship and shepherding (*Navajo Culture*, n.d.). The word Navajo or Navaho is a European translation of a pueblo word from the Spanish incursion of the Americas (Peoples of the Mesa Verde Region, 2014). The Tewa Pueblo word Navahu’u, meaning “farm fields in the valley.” The Spaniards then referred to the Navajo as Apaches de Nabajó or, more specifically, “Apaches who farm in the valley.” This implies an understanding that the Apache and or Diné were associated peoples; they both have an Athabascan history. Consequently, Navajo is often used in the United States Federal government and English vernacular, but Diné will be used mostly throughout this text.

The Diné faced a formidable foe when the United States overthrew Mexico in 1846 and took possession of the vast regions that are now known as the Southwest and California (Emerson & Montoya, 2021). A scorched earth policy was implemented by Colonel Kit Carson, who set fire to Diné homes and fields and either killed or stole their cattle. Following his forced starvation of the Diné. Carson gathered 8,000 to 10,000 remaining Diné men, women, and children and had them march around 300 miles to Fort Sumner in Redondo, New Mexico, in the spring of 1864. This is referred to as "The Long Walk." Many people perished both during the walk and the four arduous years of incarceration and near starvation. The experiment to relocate the people outside of the sacred land was disastrous, and the government eventually permitted the Diné to retake some areas in the Four Corners region of the United States in 1868 following the signing of a treaty with the United States.

Unlike other Native American communities, Diné do not typically reside in villages. They have consistently gathered in small groups, frequently close to a water supply. The scarcity of water and grazing land partly causes extensive dispersal throughout the reservation. The hogan, a conical or circular building made of stone or wood, was the traditional Diné home. The more

contemporary design often has six sides and a cement or wood smoke hole in the middle of the roof. Usually facing east, the doorway benefits from the earliest light of the day.

The Diné people follow a matriarchal tradition in which a person's mother determines their lineage and inheritance (*Navajo Culture*, n.d.). Historically, the majority of Diné women's wealth and property, including livestock, have been owned by them. When a couple separated, women kept the assets and the kids. When a mother passed away, her family sent the children to live with them. The Diné people are deeply rooted in their sense of familial duty and loyalty. Diné now experience high rates of unemployment, and "acculturation" to a more nuclear family structure akin to that of Anglo Americans is becoming more prevalent. The Diné people and their traditional way of life are under great stress due to the many changes occurring in their society, making them a culture in transition.

The federal government policies and laws in the southwestern United States have attempted to assimilate the Indigenous population by erasing Indigenous culture and beliefs (Denetdale, 2016; Emerson & Montoya, 2021). The federal campaign resulted in imprisonment, relocation, genocide, family separation, and disconnection from tribal identity (Belcourt-Dittloff, 2000). The reservation lands where Indigenous populations were relocated have little infrastructure nor support to develop those structures, like accessible roads, education, or employment that may be hours away. The Federal government continues to underfund resources at a rate much lower than its White counterparts as it pays half the allotted amount per person versus other significant government programs, and where the genocide at Canyon del Muerto (Canyon de Chelly), the Long Walk, boarding school system and the livestock reduction acts which almost killed all the Navajo-Churro sheep continue to affect the current generations (Csordas, 2000). The continuing oppression and historical trauma persist as the origin of First People's injustices in mental health. ([Brave Heart, 2003](#), Duran, 2019). For additional perspective of modern life on the reservation, please watch [Life on Biggest Indian Reservation in America us](#) (Santenello, 2022).

All the while, I kept singing, and dancing, and learning more from my ancestors who left the stories behind for us to hear, and trying remember all that I could. (Waziyatawin & Yellowbird, 2005, p. 129)

Only 1% of the Diné population has access to behavioral health providers. While adverse health outcomes, drug dependency, familial violence, poverty, and suicide are all direct results of colonization. (Waziyatawin & Yellowbird, 2005). The impact of colonization is pervasive. Indigenous communities around the globe, from the Maori of New Zealand and Australia to the First Nations of Canada and the Indigenous peoples of Africa and Latin America, have all felt the exact effects of colonialism. Tools that help individuals feel more empowered, and battle stress should be provided, which critical thinking can provide (Hoffman, 2017).

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Furthermore, the consequences of these experiences create dis ease in individuals and communities. Compared to non-native children, native children have a significantly higher likelihood of experiencing severe poverty, maltreatment, and early drug addiction (Hollington-Sawyer, n.d.). However, despite occasional assertions to the contrary, data reveals nothing about the cultural or genetic "innateness" of local peoples. Before European colonization, child abuse was essentially nonexistent among Indigenous peoples living in their natural environments. Conversely, their methods were more progressive in many respects compared to modern parenting techniques. Dr. Bruce Alexander, professor emeritus of psychology at Simon Fraser University, points out that alcohol was readily available in many areas and was used only moderately or only ceremonially in Indigenous communities, and addiction did not exist (Alexander, 2015). He continues to claim that dislocation is the forerunner of addiction. Losing one's psychological, social, and economic integration with one's family and culture can cause dislocation, leaving one feeling excluded and helpless. Addiction affects only those who are severely and chronically dislocated. Thus, the relationship between the Indigenous people and the dominant culture is the root cause of today's depressing statistics. Under such conditions, agony and suffering are passed on from one traumatized generation to the next amid tortured, dislocated, and, most importantly, disempowered people.

A child's early adverse life experiences (ACEs) can include being the victim of abuse, neglect, or violence in the home, witnessing violence in the home, or witnessing a family member attempt or die from suicide (Gervin et al., 2022). ACEs can occur between the ages of 0 and 17. A child's sense of safety, stability, and bonding can be undermined by a variety of environmental factors, including growing up in a home where there is substance abuse, mental health issues, or instability brought on by parental separation or the incarceration of a parent, sibling, or other household member. This is further complicated by the boarding school education, where family relationships were not able to develop, and abuse was rampant. Individuals in this system had no experience with close family relationships and no connection to identity or culture to draw strength and resilience from (Cote, 2024). These factors are also considered to be ACEs. Discrimination, bullying, and past trauma must also be considered. Although these effects are not considered in the majority of conventional, mainstream ACE questionnaires, many American Indian/Alaska Native (AI/AN) people have experienced them. Adverse Childhood Experiences have been connected to early mortality, low life potential, mental and behavioral health outcomes, risky health behaviors, and chronic health issues. The likelihood of these consequences rises with the number of ACEs (Gervin et al., 2022). So, many of the children who experience a high number of ACEs have been further harmed by a lack of access to mental health care for both them and their families. The systematic efforts by the US government to destroy the Diné culture have left gaps that reduce individuals' ability to use cultural supports for resiliency.

Critical thinking is a tool for evaluating one's lived experience and the larger context of the community. So, as a child, attempting to manage identity within two different cultures that relay conflicting systems of values. It becomes clear that effortful thinking about one's current lived experience can improve an individual's outcomes. In essence, using deliberate cognitive skills helps individuals obtain their goals and improve their quality of life. Providing training in critical skills in children and adolescents gives them the ability to problem solve not only the present concerns that are affecting them and their relationships but in the future being able to analyze and synthesize the information that is being presented and evaluate its merit will greatly increase their chances at making choices that are reflective of their own values and morals instead of socially constructed ideas and biases that may not match their lived experience.

Topic Summary

“We are mentors of our children for all time. We labor to stand against anger, sadness, criticism, and defeat. Our hearts shall be full of peace and our minds filled with urgency for the welfare of our children. With endless patience, we embrace our duty. Our firmness shall be tempered with tenderness. Our words and actions shall be marked by calm deliberation.” Linda Sure Warner, Superintendent, Milwaukee Indian School 2002 (Waziyatawin & Yellowbird, 2005)

In this curriculum, critical thinking training will focus on acquiring critical thinking skills using Diné storytelling. The goal is to address behaviors affecting educational and vocational outcomes, family relationships, and connection with the larger community. It is believed that illness results from an imbalance between the fundamental components of physical, emotional, mental, and spiritual well-being, which is caused by witchcraft, bad air, and ancestral spirits (Okozi et al., 2016). Conversely, healing methods use herbal remedies and spiritual ceremonies to try to bring the body, mind, and soul back into harmony. Treatments recommended by culture healers and community elders include circles of sharing, educating, and storytelling, which are also important components of mental health treatment. Storytelling stimulates children's minds and creates connections and feelings that they take in and internalize. Because of this, storytelling can help children understand and clarify abstract ideas. As a result of this process, the pupils start to mimic what they hear and start using words to communicate their thoughts, emotions, and knowledge. These processes are what start the early steps of cognitive thinking by generating mental representations. It is also relevant to value the work of storytelling (Waziyatawin & Yellowbird, 2005). No one is bored when a person is sharing knowledge through storytelling. A good storyteller incorporates gesticulation or the use of nonverbal gestures that add to the spoken word. Body language, which includes eye contact and facial expressions, emphasizes the mood. So, it is important to convey the feelings of anger, sadness, worry, happiness, etc. Articulation is vital in storytelling, as it involves practicing the clear enunciation of words. The use of pauses is also essential as it allows the listener to visualize what has been said and assimilate the information. Pace and repetition are other tools used in storytelling. Important information should be rhythmic, enunciated, slow, and have a ceremonial speech pattern to convey the message's importance. Lastly, voice allows us to hear nature in our own personal experience, permitting a greater degree of voice characterization that can be utilized for various animal or plant sounds.

Diné educators may benefit from including traditional values, principles, epistemology, and language in their instruction. Using a storytelling approach to teaching concepts of Nitsáhákees (critical thinking), Nahata (planning), Iina (reasoning), and Sihasiin (creativity), promotes individuals' success in several realms of life (Castagno et al., 2022; Halpern, 2014; Yonnie, 2016). The Diné people have thrived over the millennia, guided by a profound conviction rooted in a philosophical framework that they are interconnected with nature and the universe. Individuals hold a strong conviction to lead their lives based on the fundamental principles of Sa'ah Naaghai Bik'eh Hozhoon / T'aa Sha Bik'ehgo Na'nitin, which were established by their ancestors since the dawn of existence (*T'aa Sha Bik'ehgo Dinee Bi Na Nitin Doo Ihoo'aah*, n.d.).

Sa'ah Naaghai Bik'eh Hozhoon is the Diné educational philosophy paradigm Figure 1 illustrates Sa'ah Naaghai Bik'eh Hozhoon. By centering on Navajo folktales, a topic of traditional storytelling can be used for teaching and learning to affect students' decision-making processes. Storytelling encompasses the vibrant aspects of a culture (Groutage, 1990). The ideals and ideas that hold significance for a group are frequently too conceptual to discuss directly. However, when conveyed through narratives, they become more vivid explanations. It is important to note that stories are shared only during the appropriate season. There are summer tales and winter tales. There is a customary prohibition on coyote tales, which are winter stories. These stories are about the animals and their roles in the organization of Mother Earth. When the animals hibernate, stories can be told. More information can be found at <https://navajotraditionalteachings.com/blogs/news/navajo-dine-winter-stories>. Literature states that the stories can be told when the first killing frost occurs in the fall until the first occurrence of lightning in the spring.

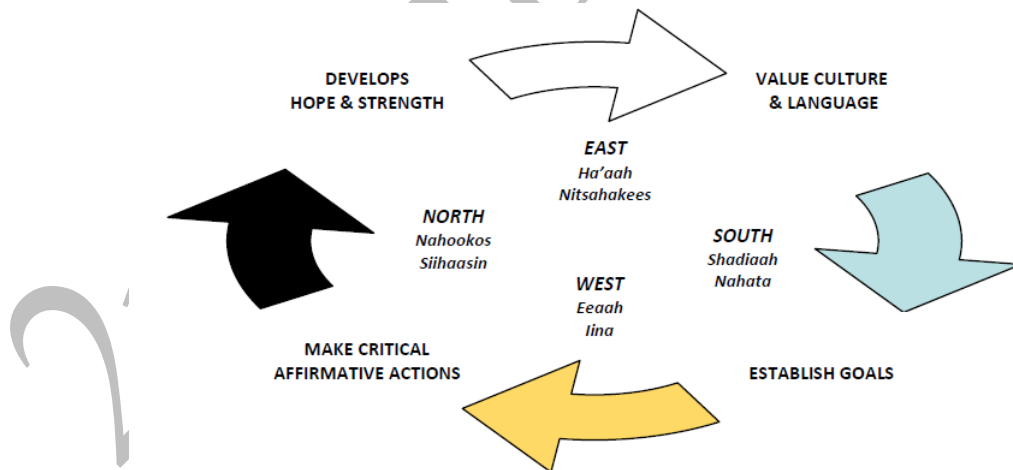


Figure 1: Interpretation of T'aa Sha Bik'ehgo Na'nitin provided by students [sense of direction] (Yonnie, 2016)

Although critical thinking is a Eurocentric word, that concept is known universally by different names. Diné also embraces skills that are a part of critical thinking. Children make general observations of the world around them. Children study the people and context they encounter to make concepts more relatable and easier to internalize (Yonnie, 2016). Critical thinking (CT) is necessary for all actions of decolonization; thus, relearning it as a society and as individuals is

essential to the process (Wazyatawin & Yellowbird, 2005). Critical Thinking offers a methodical strategy for applying "criticality" to change the world. The objective is to bring real-world change and comprehend the relationship between meaningful action and cognition. Furthermore, the qualities of critical thinkers and how to identify and get beyond obstacles to critical thinking. Critical thinking refers to the cognitive methods and skills contributing to positive outcomes. The CT model of intelligence requires the use of two parts (Halpern & Dunn, 2021). The first entails a thorough comprehension of the material on a meaningful level, while the second involves the application of critical thought. This form of intelligence is learnable. This intelligent reasoning enables the skill to be recognized and applied in unique contexts. Critical thinking includes judging the trustworthiness of the source of information, appreciating the limitations of extrapolation, and determining the strength of an argument (Halpern & Dunn, 2021). It necessitates quieting quick reactions such as emotions and reflexes. It entails assessing the facts that support or disprove a conclusion without disregarding personal prejudices. Biases heavily impact our decision-making, and making rational decisions becomes difficult. An ever-expanding amount of literature supports the potential to acquire CT abilities and the recognition that CT is not a natural process and must be learned.

One element that has yet to be discussed is the emotional experience of the critical thinker (Danvers, 2016; Kahneman, 2011). Critical thinking invariably entails an affective experience, regardless of whether it appears subdued or even indifferent. The emotional responses experienced by critical thinkers are not solely a result of engaging in discussions but are also tied to the power dynamics and structural roles within society. Emotions arise from the discourse and practice of CT because hierarchical systems in society are present, and the emotional response of individuals, particularly those in a less privileged position, is indeed influenced by societal expectations of particular social roles such as gender, color, and ability (Danvers, 2016).

Hoffman (2017) further examined the utility of CT in affecting stress in adolescents. The research developed an assessment of Critical Thinking Under Stress (CACTUS). It was tested for reliability and validity. The measure broke down several elements of CT, including insight, cognitive flexibility, and self-efficacy (Facione, 2006; Halpern, 1998; Hoffman, 2017). The capacity to recognize and comprehend issues concerning one's life, including the origins, the effects, and the emotional responses resulting from these issues, is known as insight. Insightful people can recognize and make sense of a wide range of feelings in the present moment. A perceptive person knows when an issue affects other parts of their life and attempts to pinpoint the context causing them to feel a certain way. People with insight can distinguish between different emotional states. This is especially true when expressing negative emotional experiences, which may come from stress, depression, sadness, or loneliness. Once the experience is understood and recognized, problem-solving methods can begin.

Cognitive flexibility is the capacity to identify the many approaches to problem-solving, to be aware of the constraints imposed by those approaches, and to deliberately track one's progress after a strategy for addressing a problem has been put into action (Hoffman, 2017). People with cognitive flexibility understand that not all problems have the same answer (Sternberg, 1986). When tackling an issue, cognitive flexibility prevents using heuristics or general cognitive rigidity. Therefore, the best possibility of a successful conclusion is provided by regularly monitored solutions. When using critical thinking, an individual should prioritize selecting the

course of action with the most long-term benefits over the one that would provide the fastest return on investment or require the slightest effort to complete. The next step requires the belief in one's efficacy.

The idea that one is capable of addressing a problem and that one possesses the drive to attain and sustain a good outcome is what is meant by the term "motivated self-efficacy" (Halpern, 1998; Hoffman, 2017). It is essential to differentiate these ideas to recognize that only having the conviction that one can find a solution to an issue is not sufficient; one must also persevere through the problem until it is resolved (Halpern, 1998). The alternative solutions that are developed need to be applicable and establish a sense of self-efficacy in the individual so that they want to put the solution into action (Halpern, 1998). Suppose an individual comes up with several potential solutions but does not believe they can implement them. In that case, it is doubtful that the individual can solve the problem. Different disciplines and writers have analyzed CT, and although no universal concise definition exists, Hoffman's (2017) work provides an excellent synthesis of the definitions of critical thinking. With a better understanding of critical thinking, offering a framework for teaching the skills becomes vital, and Halpern provides a good means of doing that.

Halpern (1998) developed a four-part model for teaching critical thinking. The model's foundation comes from understanding how people acquire, organize, and retrieve information. The four elements of the model include dispositional or attitude elements, practice and instruction in clinical thinking skills, structured training activities, and a metacognitive component. The dispositional element includes the willingness to think critically. Often, our experiences of learning seem simple with limited effort. These experiences may delude a critical thinker into believing that a difficult or complex problem should have been solved sooner and with less effort. Thus, a critical thinker must persevere even when faced with a difficult task. Disposition also affects the recognition of when critical thinking skills should be utilized. Critical thinking is a mental investment; therefore, it becomes crucial to understand when critical thinking should be implemented and when it should not.

The second part of Halpern's model incorporates verbal reasoning, argument analysis, hypothesis testing, decision-making, and problem-solving (Halpern, 1998). Understanding and defending against persuasive techniques embedded in a commonplace language requires the use of verbal reasoning. Skills in argument analysis should be developed to evaluate complex rationales. An argument must, therefore, consist of a collection of statements, including a minimum of one conclusion and one reason that substantiates that conclusion (Halpern, 1998). Problem-solving is the process of generating and selecting alternatives and judging among the available options. Relational associations help organize and retrieve crystallized information (Halpern, 1998). People must develop retrieval cues based on the structural characteristics of an issue or argument. These cues are used to retrieve information when they are present in a new environment. When brought to the forefront, correlated concepts are employed in critical thinking. Therefore, when teaching to transfer thinking skills, it is essential to ensure that the structural components of an argument serve as retrieval signals for critical thinking skills. Specifically, using questioning can help recall facts or concepts necessary for problem-solving. Real-world issues can be instrumental in developing critical thinking skills.

Finally, executive function or metacognition directs how individuals allocate their limited cognitive resources (Halpern, 1998). It refers to our understanding of knowledge and the capacity to use it to guide the thinking and learning process. Executive functioning alludes to the necessity of planning and self-awareness when engaging in critical thinking. It is necessary to make metacognitive monitoring techniques transparent and open to assess and gain input on their effectiveness. Before starting any activity, a straightforward question would be: How much time and energy is this problem worth? What is the purpose of giving the issue or debate serious, in-depth thought? Well-structured questions facilitate learning, yielding valuable insights for future use. The dearth of training in critical thinking among clinical psychologists may be a shortcoming of the field, and its development may be an imperative for addressing bias. As previously stated, individuals do not conform to stereotypes of group identities. Only through deliberate, thoughtful examination of one's biases and insightful questioning and analysis will it provide a more accurate picture of the individual's beliefs, desires, and goals. People with higher scores in critical thinking skills and disposition to engage in critical thinking experience fewer adverse life events and offer protection from bad decisions. Measuring the disposition or skills of critical thinking improves the chances of desired outcomes due to thoughtful decision-making.

Student Engagement

A primary objective is to provide comprehensive services to children and families. In pursuit of this objective, cultural responsiveness should be employed. (Jones, 2015). Cultural responsiveness entails comprehending and effectively integrating an array of cultural elements and diverse perspectives that individuals contribute to interactions. (Hopf et al., 2021). Cultural responsiveness requires the appreciation of difference, the pursuit of cultural understanding, and the development of communal and professional environments that honor diversity. This assists children and adolescents in facilitating their success in academic, social, emotional, and behavioral domains. Consequently, therapists are required to help all children, especially those from diverse cultural and ethnic origins. Banks and McGee Banks (2004) assert that culture encompasses group members' common ideas, symbols, values, and beliefs. As a clinician, it is essential to persist in examining your culture, beliefs, and values (Lee, 2001). Have confidence in your ability to assist individuals of diverse races or ethnicities. Collecting a roster of experts for assistance on multicultural matters is also imperative. A clinician should also participate in discussions with colleagues and enhance their cultural literacy. Consistently engage with the youngster or teen in a systemically. Explore the child's culture through the child and their family. Adjust your micro skills according to the cultural norms and behaviors of the child and family. Assume that variability exists within an ethnic group, although the underlying cultural values will likely be homogeneous. Be cognizant of culture-bound syndromes and their significance to students and their families. Involve the family in the intervention planning and progress assessment. Approach tasks from a strengths-based viewpoint. Persist in examining multicultural concerns during the intervention process. Evaluate acculturation and concentrate treatments on the student's acculturation approach.

In this unit, students will learn critical thinking concepts through Diné teachings. Students will be able to list the four directions in Diné and provide definitions of T'aa Sha Bik'ehgo Na'nitin/Sa'ah Naaghai Bik'eh Hozhoon and Nitsáhákees (critical thinking), nahata (planning),

iina (reasoning), and sihasiin (creativity). Students will use prior knowledge and textual clues regarding the creation of the four directions and the utility of nitshakees (critical thinking) to obtain the Hozho or blessing way. The student will then be presented with an opportunity to reflect on their own lives and experiences, the available information, and skills as outlined in critical thinking training.

Curriculum Document

Unit:	Teaching critical thinking using traditional Diné storytelling
Subject/Course:	Diné Language and Culture
Grade Level:	Seventh through Twelfth
School Year:	

<p>Big Ideas: Why is this learning important? What generalization or principle do you want to know/do? The big idea resides at the heart of the discipline and has value beyond the classroom. It may come from the cluster deconstructing process.</p>	
<ul style="list-style-type: none"> -Apply the fundamental Diné teachings of the concept of critical thinking -Make predictions using prior knowledge, textual story clues, and picture clues regarding the creation of the four directions and the utility of Critical thinking to obtain the Hozho or blessing way. -Use story details, prior knowledge, and logical thinking to draw conclusions about their own lives and experiences -Scan the text and identify vocabulary words that are essential to the topic. -Connect ideas within the text to clarify skills of critical thinking -Explore various ways that critical thinking can help individuals understand and address their own stories by analyzing the importance of moral teachings. -Interpret Diné words and the teachings of Mother Earth and Father Sky and use it in my daily life. 	
<p>Common Core Standards / State Standards</p>	
<p>Content Standard: including CODE + (Rigor)</p>	<p>5FL-R2 Read or listen to and talk about age-appropriate folk tales, short stories, poems, and songs that are written for native speakers expressions for greetings, leave-taking, and courtesy phrases) S4C-F1 PO1 Explore the early Oral Diné history associated with the traditional concept of Nitsáhákees</p>
<p>Integration of Reading & Writing and /or Mathematical Practices</p>	<p>College and Career Readiness Anchor Standards for Reading Key Ideas and Details 1. Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text. Range of Reading and Level of Text Complexity</p>

	<ul style="list-style-type: none"> 10. Read and comprehend complex literary and informational texts independently and proficiently. <p><u>College and Career Readiness Anchor Standards for Math</u> Mathematical Practices</p> <ol style="list-style-type: none"> 1. Make sense of problems and persevere in solving them. 2. Reason abstractly and quantitatively. 3. Construct viable arguments and critique the reasoning of others. 4. Model with mathematics. 5. Use appropriate tools strategically. 6. Attend to precision. 7. Look for and make use of structure. 8. Look for and express regularity in repeated reasoning <p><u>College and Career Readiness Anchor Standards for Writing</u> Text Types and Purposes*</p> <p>Write narratives to develop real or imagined experiences or events using effective techniques, well-chosen details, and well-structured event sequences.</p>
Technology Standard: including CODE	ET07/08S2CIPO1 Collaborate and communicate with peers, experts, or others employing a variety of digital tools to share findings and/or publish.
ELP Standard: including CODE	Completed by SEI/ELP teachers (later)
Clarifications of Content Standard	
Academic Vocabulary: What academic vocabulary does the student need to know?	
Diné – the people https://navajowotd.com/word/dineh/ , Nitsáhákees the process of thinking and conceptualizing; Nahat'a the process of planning, inquiring, investigating, and experimenting; Una the process of applied learning, accomplishing, producing, performing, and publishing; Sihasin the process of making critical affirmative action of thinking, planning, learning, becoming experienced. expert, and confident to adapt.	
Declarative Knowledge: What concepts (facts, ideas, cause/effect) does the student need to KNOW ?	
Students will need to know: -The academic vocabulary -The origin of Nitsáhákees -The significance of the teachings associated with the Nitsáhákees	
Prerequisites: Use Hess's Cognitive Rigor Matrix to "map" pre-requisite conceptual & procedure knowledge	
Conceptual Knowledge: What concepts does the student need prior to engaging in this standard?	
Students should know: -The Diné Values teaching Hozho or Blessing Way	
Procedural Skill: What procedures (steps, algorithms, tactics) does the student need to know HOW to DO ?	

<p>The students will:</p> <ul style="list-style-type: none"> -Dialogue with each other and the teacher on the concept of Nitsáhákees -Use their own background knowledge and visual cues to make predictions and connections -Make inferences and use context cues and clues from life experiences or decisions -Draw conclusions about actions to move forward. -Expand and use Diné vocabulary and increase oral descriptive vocabulary in Diné and English.
Assessments
<p>Provide one assessment item for each content standard (one standard per box). For each assessment include: 1) standard + descriptive title + (Rigor) 2) an actual assessment item or quality description of the assessment 3) connection to Rdg, Wrtg, or Math Practice (if appropriate)</p>
<p>(Reading) Students will read and take Cornell notes on Mother Earth and Father Sky.</p> <ul style="list-style-type: none"> -Students will read for fluency and comprehension -Student will summarize and draw conclusions about the story in their own words.
<p>(Writing) Students will</p> <ul style="list-style-type: none"> -Students will accurately spell academic vocabulary
<p>(Oral Language Development) Use academic vocabulary to describe</p> <ul style="list-style-type: none"> - Students will use the academic vocabulary to increase their receptive and expressive speaking ability

Student Assessment

The Western adoption of empirical research approaches has displaced Indigenous ways of experiencing the life world (Duran & Firehammer, 2015). Gone et al. (2019) demonstrate the continued diminishment of other epistemological approaches due to the dominance of empiricism. Empirical methodologies are clearly given priority in generating knowledge that directly affects Indigenous people and communities. Yet, Indigenous people have been the subjects of research but not the equal participants (Tiospaye Ta Woapiye Wicasa, 2019). Consequently, many Indigenous communities do not utilize academic research in affecting change within their communities as much of the available research does not include Indigenous ways of being and is not perceived as valid by the communities they are meant to serve. In an effort to incorporate a liberation narrative for tribal governmental and systems of care, Indigenous methodologists based on Indigenous epistemologies should be utilized.

Attempts at addressing this inequity have been limited at best and revictimizing at worst. (Tiospaye Ta Woapiye Wicasa, 2019). Indigenous communities are pointed to as having higher than average mental health concerns without considering the conquered and exploited history forced on Indigenous communities. Narrative research and community-based participatory research (CBPR) were attempts at addressing the power differences and incorporating different ways of knowing, but their roots, so bound in Western ideals, have come very short in providing Indigenous communities control of the research process. Stories that inform insight and being in the life-world have been part of Indigenous oral traditions for millennia, yet academic research circles, empiricism, and quantification are privileged over oral traditions (Duran & Firehammer, 2015). Research that continues to fixate on colonialist methods adds to a loss of self on the part of Indigenous research subjects. This loss of self is enacted through the negating of the Indigenous experience that has often been passed down across generations through oral tradition and storytelling.

So, in this endeavor, it is important that surveys and questionnaires be utilized sparingly and that participants from Indigenous communities have more power in the research process. It may be very effective to utilize the value of story science (Tiospaye Ta Woapiye Wicasa, 2019). This approach allows for a deeper understanding and gives room for the researcher to uncover new knowledge that traditional numerate and narrative scientific inquiry is less effective at detecting.

Two assessments will be utilized for this training. One is the Hoffman Consolidating Assessment of Critical Thinking Under Stress (CACTUS). It is a Likert-based assessment with 82 items that assess the individual's skills in Nitsáhákees or critical thinking. See Appendix A.

The second will report on social validity to ensure the appropriate selection of behaviors, i.e., increasing Nitsáhákees and helping to follow the direction of the blessing way. This will allow students to evaluate the acceptability of assessments and interventions and assess the significance of behavior change from their perspective (Huntington et al., 2023). Social validity assessment is a continuous and iterative process wherein future implementations are directly influenced by feedback from stakeholders. The students' input informs intervention modification, which can, in turn, impact future feedback (Nicolson et al., 2020; Schwartz & Baer, 1991). The pursuit of ongoing input from individuals directly engaging with behavioral interventions is vital. This allows for the researcher, instructor, or counselor to receive open feedback that would not necessarily be available through surveys or structured interviews.

Additionally, while evaluating social validity has evident impacts on participant satisfaction and the efficacy of a particular intervention, such data might also be advantageous to all research as it becomes clear that the prioritization of the participants' experience is essential, not the perspective of the researcher/instructor/counselor.

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Appendix A: Consolidating Assessment of Critical Thinking Under Stress (CACTUS)

Below is a list of symptoms you may or may not be experiencing. Some symptoms will be very familiar to you, while others you may not be aware you have experienced at all. Please take your time to consider each symptom and your usual presentation by circling the appropriate number. For example, circle "N/A" if you have never experienced the symptom and +1 if it is a symptom you experience on a regular basis.

I have never experienced this N/A	A lot less than usual for me -3	Moderately less than usual for me -2	Slightly less than usual for me -1	I regularly experience this symptom 1	Slightly more than usual for me 2	Moderately more than usual for me 3	A lot more than usual for me 4	
Symptom								
1 Minor accidents (bumping into things, etc.)	N/A	-3	-2	-1	1	2	3	4
2 Cold sores	N/A	-3	-2	-1	1	2	3	4
3 Overeating	N/A	-3	-2	-1	1	2	3	4
4 Trouble falling or staying asleep	N/A	-3	-2	-1	1	2	3	4
5 Obsessive thoughts	N/A	-3	-2	-1	1	2	3	4
6 Worrying	N/A	-3	-2	-1	1	2	3	4
7 Impatient with family	N/A	-3	-2	-1	1	2	3	4
8 Mean/sarcastic comments to strangers	N/A	-3	-2	-1	1	2	3	4
9 Body Aches	N/A	-3	-2	-1	1	2	3	4
10 Impatient with peers/friends/coworkers	N/A	-3	-2	-1	1	2	3	4
11 Road rage	N/A	-3	-2	-1	1	2	3	4
12 Arguments with friends	N/A	-3	-2	-1	1	2	3	4
13 Crying	N/A	-3	-2	-1	1	2	3	4
14 Lack of focus	N/A	-3	-2	-1	1	2	3	4
15 Back pain	N/A	-3	-2	-1	1	2	3	4
16 Irritability	N/A	-3	-2	-1	1	2	3	4
17 Fidgeting	N/A	-3	-2	-1	1	2	3	4
18 Lying or excuse making	N/A	-3	-2	-1	1	2	3	4
19 Frequent urination	N/A	-3	-2	-1	1	2	3	4
20 Gambling	N/A	-3	-2	-1	1	2	3	4
21 Overreacting	N/A	-3	-2	-1	1	2	3	4
22 Chest pain	N/A	-3	-2	-1	1	2	3	4
23 Short fuse/snapping	N/A	-3	-2	-1	1	2	3	4
24 Feelings of loneliness	N/A	-3	-2	-1	1	2	3	4
25 Blames others	N/A	-3	-2	-1	1	2	3	4
26 Avoidance of troubling thoughts	N/A	-3	-2	-1	1	2	3	4
27 Headaches/Migraines	N/A	-3	-2	-1	1	2	3	4

I have never experienced this N/A	A lot less than usual for me -3	Moderately less than usual for me -2	Slightly less than usual for me -1	I regularly experience this symptom 1	Slightly more than usual for me 2	Moderately more than usual for me 3	A lot more than usual for me 4
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Symptom								
28 Feeling less close to others	N/A	-3	-2	-1	1	2	3	4
29 Difficulty recalling information	N/A	-3	-2	-1	1	2	3	4
30 Confusion	N/A	-3	-2	-1	1	2	3	4
31 Feeling mentally dull	N/A	-3	-2	-1	1	2	3	4
32 Desire to be alone	N/A	-3	-2	-1	1	2	3	4
33 Panic attacks	N/A	-3	-2	-1	1	2	3	4
34 Drug use	N/A	-3	-2	-1	1	2	3	4
35 Feelings of helplessness	N/A	-3	-2	-1	1	2	3	4
36 Decreased interest in hobbies	N/A	-3	-2	-1	1	2	3	4
37 General feelings of being unsure	N/A	-3	-2	-1	1	2	3	4
38 Muscle tension	N/A	-3	-2	-1	1	2	3	4
39 Colds or infections	N/A	-3	-2	-1	1	2	3	4
40 Anger	N/A	-3	-2	-1	1	2	3	4
41 Feeling out of sync	N/A	-3	-2	-1	1	2	3	4
42 Sexual encounters with new partners	N/A	-3	-2	-1	1	2	3	4
43 Uncontrollable urges or thoughts	N/A	-3	-2	-1	1	2	3	4
44 Yelling/raising voice at others	N/A	-3	-2	-1	1	2	3	4
45 Racing thoughts	N/A	-3	-2	-1	1	2	3	4
46 Frustration	N/A	-3	-2	-1	1	2	3	4
47 Suicidal thoughts	N/A	-3	-2	-1	1	2	3	4
48 Deliberately annoys others	N/A	-3	-2	-1	1	2	3	4
49 Physical fights	N/A	-3	-2	-1	1	2	3	4
50 Alcohol use	N/A	-3	-2	-1	1	2	3	4
51 Lack of mental clarity	N/A	-3	-2	-1	1	2	3	4
52 Reduced personal cleaning routine	N/A	-3	-2	-1	1	2	3	4
53 Feeling insecure	N/A	-3	-2	-1	1	2	3	4
54 Edginess	N/A	-3	-2	-1	1	2	3	4
55 Sadness	N/A	-3	-2	-1	1	2	3	4
56 Mumbled speech	N/A	-3	-2	-1	1	2	3	4
57 Feelings of guilt	N/A	-3	-2	-1	1	2	3	4
58 Speaking too quickly	N/A	-3	-2	-1	1	2	3	4
59 Obsessive behaviors	N/A	-3	-2	-1	1	2	3	4

I have never experienced this N/A	A lot less than usual for me -3	Moderately less than usual for me -2	Slightly less than usual for me -1	I regularly experience this symptom 1	Slightly more than usual for me 2	Moderately more than usual for me 3	A lot more than usual for me 4
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Symptom									
60 Bullying others	N/A	-3	-2	-1	1	2	3	4	
61 Emotional outbursts	N/A	-3	-2	-1	1	2	3	4	
62 Impatient/ irritated with pets	N/A	-3	-2	-1	1	2	3	4	
63 Anxiety/uneasiness	N/A	-3	-2	-1	1	2	3	4	
64 Arguments with peers	N/A	-3	-2	-1	1	2	3	4	
65 Feeling lost	N/A	-3	-2	-1	1	2	3	4	
66 Difficulty in prioritizing	N/A	-3	-2	-1	1	2	3	4	
67 Increased sweating	N/A	-3	-2	-1	1	2	3	4	
68 Racing heartbeat	N/A	-3	-2	-1	1	2	3	4	
69 Use of over-the-counter medications	N/A	-3	-2	-1	1	2	3	4	
70 Slowed thinking	N/A	-3	-2	-1	1	2	3	4	
71 Faintness or dizziness	N/A	-3	-2	-1	1	2	3	4	
72 Feelings of worthlessness	N/A	-3	-2	-1	1	2	3	4	
73 Feelings of depression	N/A	-3	-2	-1	1	2	3	4	
74 Desire to sleep less	N/A	-3	-2	-1	1	2	3	4	
75 Difficulty in making decisions	N/A	-3	-2	-1	1	2	3	4	
76 Difficulty breathing	N/A	-3	-2	-1	1	2	3	4	
77 Dry mouth	N/A	-3	-2	-1	1	2	3	4	
78 Acts of revenge	N/A	-3	-2	-1	1	2	3	4	
79 Feeling unmotivated	N/A	-3	-2	-1	1	2	3	4	
80 Blushing	N/A	-3	-2	-1	1	2	3	4	
81 Spending money unnecessarily	N/A	-3	-2	-1	1	2	3	4	
82 Arguments with family	N/A	-3	-2	-1	1	2	3	4	
83 Sexual encounters with partner	N/A	-3	-2	-1	1	2	3	4	
84 Upset stomach	N/A	-3	-2	-1	1	2	3	4	
85 Desire to sleep more than normal	N/A	-3	-2	-1	1	2	3	4	
86 Mean/sarcastic to peers/family	N/A	-3	-2	-1	1	2	3	4	
87 Stuttering/stammering	N/A	-3	-2	-1	1	2	3	4	
88 Feelings of nervousness	N/A	-3	-2	-1	1	2	3	4	
89 Restlessness	N/A	-3	-2	-1	1	2	3	4	

For the following items, please circle the number that best represents how much you agree with the given statement.

	1 Strongly Disagree (SD)	2 Disagree (D)	3 Neutral (N)	4 Agree (A)	5 Strongly Agree (SA)
	SD	D	N	A	SA
1 Once I made a decision, I will stick with it no matter what.	1	2	3	4	5
2 Nothing bothers me.	1	2	3	4	5
3 When I am trying to solve a problem, I act on the first solution that comes to my mind before I can think of another solution.	1	2	3	4	5
4 A plan is successful as long as I feel better afterward.	1	2	3	4	5
5 If a plan worked in the past, it should work now even though it's a different situation.	1	2	3	4	5
6 The best solution is one that has worked in the past.	1	2	3	4	5
7 At times, I feel too overwhelmed to tackle the problems I am facing.	1	2	3	4	5
8 My actions have frequently led to unforeseen consequences.	1	2	3	4	5
9 At times, it is difficult to put into words how I am feeling.	1	2	3	4	5
10 Sometimes I feel very frustrated and do not understand why.	1	2	3	4	5
11 I will accept other's opinions if it means solving a problem.	1	2	3	4	5
12 I know how to solve a problem in my life better than any advice anyone else could ever give me.	1	2	3	4	5
13 My actions have frequently led to unforeseen consequences.	1	2	3	4	5
14 In the face of different problems, I usually have a go-to solution.	1	2	3	4	5
15 I tend to make decisions quickly, regardless of the severity of the situation I am making a decision for.	1	2	3	4	5
16 When I get upset, I find it easier to take out my anger on someone.	1	2	3	4	5
17 If I try something and it's unsuccessful, it's best to stick to the same plan until it works.	1	2	3	4	5
18 I learn from my successes as much as I learn from my failures.	1	2	3	4	5
19 The best solution is the one my role model would choose.	1	2	3	4	5
20 I will do whatever it takes to feel better about something in the short term.	1	2	3	4	5
21 I find it difficult to break certain habits when I am faced with a problem in my life.	1	2	3	4	5

	1 Strongly Disagree (SD)	2 Disagree (D)	3 Neutral (N)	4 Agree (A)	5 Strongly Agree (SA)	
22 I can overcome an issue I am facing by acting in a manner that follows the better future I see for myself.		1	2	3	4	5
23 I find it difficult waiting for things in life.		1	2	3	4	5
24 It is always best to pick a plan that produces the best outcome, regardless of how long I need to wait to receive the reward.		1	2	3	4	5
25 Often, I am unsure of why I did what I did, things just sort of happen.		1	2	3	4	5
26 There's no reason to reconsider a decision once it's made.		1	2	3	4	5
27 Before making a major decision, I weigh the pros and cons before I decide what to do.		1	2	3	4	5
28 The best solution is the one that comes to mind first.		1	2	3	4	5
29 It's a sign of weakness to question my decision once it is made.		1	2	3	4	5
30 Sometimes I do things and I don't know why I do them.		1	2	3	4	5
31 The best plan is the one that gives me the quickest reward.		1	2	3	4	5
32 If a plan fails, it will never work again in the future.		1	2	3	4	5
33 Sometimes, I get angry for no apparent reason.		1	2	3	4	5
34 Sometimes, I snap at people without knowing why.		1	2	3	4	5
35 I find it easy to focus on my future.		1	2	3	4	5
36 Often times when I feel upset about something, I know what is bothering me.		1	2	3	4	5
37 Sometimes I experience physiological changes (stomach hurts, headache, increased heart rate and increased breathing rate) for no reason.		1	2	3	4	5
38 I try to consider all points of view when solving a problem rather than just my own.		1	2	3	4	5
39 There are multiple ways to solve a problem.		1	2	3	4	5
40 When faced with a problem, I try to envision "the light at the end of the tunnel," and will act towards that goal.		1	2	3	4	5
41 I can quickly figure out when a plan is not working.		1	2	3	4	5
42 I am willing to admit when I am wrong about something.		1	2	3	4	5
43 There is nothing wrong with admitting I am having a problem with someone or something in my life.		1	2	3	4	5
44 If a problem arises because of something I did, I try to make things better by taking responsibility.		1	2	3	4	5

	1 Strongly Disagree (SD)	2 Disagree (D)	3 Neutral (N)	4 Agree (A)	5 Strongly Agree (SA)
45 I know myself enough to know when something is bothering me.	1	2	3	4	5
46 I never have control over any of my problems.	1	2	3	4	5
47 When I have a problem, I frequently think about what is best for me in the long run.	1	2	3	4	5
48 When I fail at something, I find alternative solutions.	1	2	3	4	5
49 I usually consider alternate solutions to problems.	1	2	3	4	5
50 When I have a problem, I am confident I can figure out the cause of the problem.	1	2	3	4	5
51 I feel confident in my abilities to help others discover the root causes of their problems and give related advice.	1	2	3	4	5
52 I am in control of my decisions.	1	2	3	4	5
53 I am willing to go to great lengths to ensure a positive future for myself.	1	2	3	4	5

2nd Curriculum

For the following items, please circle the number that best represents how much you agree with the given statement.

	1 Strongly Disagree (SD)	2 Disagree (D)	3 Neutral (N)	4 Agree (A)	5 Strongly Agree (SA)	
	SD	D	N	A	SA	
1	In the face of failure, I self-evaluate my strengths in order to improve the future.	1	2	3	4	5
2	I can't stop dwelling on my problems when things go wrong.	1	2	3	4	5
3	I think about the valuable lessons I learned when trying to deal with a bad situation.	1	2	3	4	5
4	I'm open to finding different solutions to my problems, when it does not work the first time.	1	2	3	4	5
5	Even when upset, I try to think of the best solution that does not harm others.	1	2	3	4	5
6	When I am faced with conflict, I often get headaches.	1	2	3	4	5
7	I prioritize my tasks.	1	2	3	4	5
8	I try to organize my day so I can rest when needed.	1	2	3	4	5
9	I get distracted easily when I'm feeling stressed or feeling bad.	1	2	3	4	5
10	I can't think straight when I am dealing with stressful problems.	1	2	3	4	5
11	I find myself constantly running behind.	1	2	3	4	5
12	It is difficult for me to face my problems.	1	2	3	4	5
13	Sometimes, looking into my past solutions is helpful when trying to solve my current problems.	1	2	3	4	5
14	When I'm feeling stressed, I tend to over or under eat.	1	2	3	4	5
15	I practice yoga or mindfulness to clear my mind.	1	2	3	4	5
16	In the face of failure, I self-evaluate my weaknesses in order to improve in the future.	1	2	3	4	5
17	I'm easily intimidated when faced with something that feels too big to handle.	1	2	3	4	5
18	I am not productive when I am stressed.	1	2	3	4	5
19	When I am faced with a conflict, I often feel sick to my stomach.	1	2	3	4	5
20	I try not to let my emotions keep me from accomplishing my goals.	1	2	3	4	5
21	I know how to get the resources I need to solve my problems.	1	2	3	4	5
22	I tend to worry excessively when I'm stressed.	1	2	3	4	5
23	I can change my routine if it is not working for me.	1	2	3	4	5
24	If I tried to solve a problem and I failed, I work to come up with a different solution.	1	2	3	4	5

	1 Strongly Disagree (SD)	2 Disagree (D)	3 Neutral (N)	4 Agree (A)	5 Strongly Agree (SA)
	SD	D	N	A	SA
25 I don't know how to feel better when life gets hard.	1	2	3	4	5
26 I am not productive when I am angry.	1	2	3	4	5
27 I view obstacles in life as growth opportunities.	1	2	3	4	5
28 I take deep breaths to calm myself down.	1	2	3	4	5
29 I think about hurting myself to feel better.	1	2	3	4	5
30 My mind goes blank when something stressful happens.	1	2	3	4	5
31 I often make a plan of action and follow it.	1	2	3	4	5
32 I am scatter-brained.	1	2	3	4	5
33 Sometimes ignoring my problems is the best possible solution.	1	2	3	4	5
34 If I'm feeling overwhelmed, I cry about it.	1	2	3	4	5
35 It is easy for me to deal with the problems in my life.	1	2	3	4	5
36 I actively seek solutions to overcome the problems I face.	1	2	3	4	5
37 I give up more often than not when faced with hardship.	1	2	3	4	5
38 I go for a walk or spend time outdoors when I am feeling	1	2	3	4	5
39 I have hurt myself in the past to feel better.	1	2	3	4	5
40 When I'm stressed or feeling bad, I have trouble concentrating at work.	1	2	3	4	5
41 I often wish certain situations would go away.	1	2	3	4	5
42 I try to take care of myself when I am stressed.	1	2	3	4	5
43 When I'm stressed, I know how to calm myself down before I attempt to problem solve.	1	2	3	4	5
44 I have a habit of planning ahead.	1	2	3	4	5
45 I am effective at resolving interpersonal conflict at work.	1	2	3	4	5
46 I am not productive when I am sad.	1	2	3	4	5
47 I am effective at resolving interpersonal conflict with friends.	1	2	3	4	5
48 When I'm stressed, I like to "sleep it off" for hours at a time.	1	2	3	4	5
49 I understand I must sacrifice things to achieve a goal.	1	2	3	4	5
50 Sometimes people make me so sad or mad I want to run away.	1	2	3	4	5
51 I am inconsolable when times are difficult.	1	2	3	4	5
52 When I'm stressed, I work to understand how to alleviate my	1	2	3	4	5
53 I try to think of ways to fix the situation.	1	2	3	4	5
54 When I make a mistake, I take action to correct the problem.	1	2	3	4	5
55 I try to avoid stressful situations.	1	2	3	4	5
56 I seek out advice to learn from my failures.	1	2	3	4	5
57 Sometimes people make me so sad or mad I want to hurt myself.	1	2	3	4	5

For the following items, please circle the number that best represents how much you agree with the given statement.

	1 Strongly Disagree (SD)	2 Disagree (D)	3 Neutral (N)	4 Agree (A)	5 Strongly Agree (SA)
	SD	D	N	A	SA
1 There is someone in my life I can vent to when I am overwhelmed	1	2	3	4	5
2 If I were stranded, there is someone who would come get me	1	2	3	4	5
3 There is someone who would help me with large projects such as moving or remodeling a house	1	2	3	4	5
4 There is someone in my life who encourages me	1	2	3	4	5
5 There is someone in my life who would help with my work/homework	1	2	3	4	5
6 My family does not understand me	1	2	3	4	5
7 There is someone I can talk to when I am feeling sad	1	2	3	4	5
8 I can share both negative and positive thoughts with someone in my life	1	2	3	4	5
9 There is someone in my life who can reassure me when I am feeling uncertain about something	1	2	3	4	5
10 Someone in my life would tell me if I am making the wrong decision, even if it would hurt my feelings	1	2	3	4	5
11 I wish I had a better social life	1	2	3	4	5
12 There is someone in my life who understands me	1	2	3	4	5
13 Someone in my life can calm me down when I am feeling angry/irritable	1	2	3	4	5
14 There is someone specific that I could borrow money from if a financial crisis occurred	1	2	3	4	5
15 There is someone in my life who would help me financially, even if I could not pay them back	1	2	3	4	5
16 Someone has given me help in the past 3 months, even when I didn't ask for it	1	2	3	4	5
17 Someone in my life is able to critique my decisions	1	2	3	4	5
18 In times of need there are people who can help me	1	2	3	4	5
19 I wish I had more friends	1	2	3	4	5
20 I am envious of others' close relationships	1	2	3	4	5
21 There is someone in my corner no matter what	1	2	3	4	5
22 I wish I could turn to my family with my problems	1	2	3	4	5

	1 Strongly Disagree (SD)	2 Disagree (D)	3 Neutral (N)	4 Agree (A)	5 Strongly Agree (SA)
	SD	D	N	A	SA
23 My family is willing to help me make decisions when I am struggling	1	2	3	4	5
24 There is someone I can rely on to go out of their way to help me in a crisis situation	1	2	3	4	5
25 There is someone I can turn to for advice about handling problems	1	2	3	4	5
26 There is someone in my life who can help me solve problems	1	2	3	4	5
27 There is someone I can talk to about myself or my problems	1	2	3	4	5
28 When I am upset, there is someone I can call to vent	1	2	3	4	5
29 I feel very satisfied with my relationship with others	1	2	3	4	5
30 There is someone in my life who believes in me when I don't believe in myself	1	2	3	4	5
31 When everything becomes too much for me to handle, others are there to help me	1	2	3	4	5
32 I can always reach out to someone to talk when I am worried	1	2	3	4	5
33 If I ran out of money no one would help me	1	2	3	4	5
34 There is someone who can provide information to help during a crisis	1	2	3	4	5
35 There is someone who could help me with chores during a stressful time in my life	1	2	3	4	5
36 Someone in my life would watch my home if I was out of town	1	2	3	4	5
37 My friends don't understand me	1	2	3	4	5
38 There is someone who can cheer me up when I am sad	1	2	3	4	5
39 I feel like I can't share my most private worries and fears with anyone	1	2	3	4	5
40 When I am feeling disturbed, I have someone I can talk to and work out my feelings	1	2	3	4	5
41 When I am talking about my problems, I know I am being understood	1	2	3	4	5
42 There is someone who I can get together with and relax	1	2	3	4	5
43 Someone in my life would help take care of my pets	1	2	3	4	5
44 There is someone in my life that I talk to when I need a second opinion	1	2	3	4	5
45 There is someone in my life who knows when I am upset	1	2	3	4	5
48 I am lonely	1	2	3	4	5

	1 Strongly Disagree (SD)	2 Disagree (D)	3 Neutral (N)	4 Agree (A)	5 Strongly Agree (SA)
	SD	D	N	A	SA
47 I have no one reliable to turn to if I need a favor	1	2	3	4	5
48 I do not need anyone	1	2	3	4	5
49 There is someone who would give me a ride if I needed	1	2	3	4	5
50 I have trouble connecting emotionally with others	1	2	3	4	5
51 There is someone I can talk to when I am feeling happy	1	2	3	4	5
52 There is someone who could prepare meals if I were unable to do it myself	1	2	3	4	5
53 There is someone who can lend me something (car, money, etc) if I need it	1	2	3	4	5
54 I can totally be myself around others in my life	1	2	3	4	5
55 There is someone I can talk to who gives me a new perspective on situations when I am overwhelmed	1	2	3	4	5
56 There is someone in my life who can give me an objective view of my problems	1	2	3	4	5
57 There is someone who could take me to the doctors if I were overwhelmed and needed a ride	1	2	3	4	5
58 There is someone in my life who makes me feel good about myself	1	2	3	4	5
59 When I am worried about something, I usually keep it to myself	1	2	3	4	5
60 Having others understand me is important to me	1	2	3	4	5
61 There is someone in my life who I could call if I needed to jumpstart my car	1	2	3	4	5

2nd C

In general, how well do these statements describe you? Please answer by circling the most appropriate number according to the following format:

	1 Strongly Disagree (SD)	2 Disagree (D)	3 Neutral (N)	4 Agree (A)	5 Strongly Agree (SA)
	SD	D	N	A	SA
1 I feel like I have failed to succeed in my life.	1	2	3	4	5
2 My thoughts and opinions have to be the same as my friends.	1	2	3	4	5
3 I feel like my friends miss me when I am out of town or on vacation.	1	2	3	4	5
4 I think I am smart.	1	2	3	4	5
5 Generally, if I set a goal for myself, I can achieve it.	1	2	3	4	5
6 No one loves me.	1	2	3	4	5
7 There are times it is not socially appropriate to voice my beliefs.	1	2	3	4	5
8 No one would miss me if I were gone.	1	2	3	4	5
9 I do things that do not reflect my true self.	1	2	3	4	5
10 I have the ability to be independent and rely on myself.	1	2	3	4	5
11 I feel self-conscious.	1	2	3	4	5
12 I am able to share my thoughts and opinions with my co-workers or peers without fearing criticism.	1	2	3	4	5
13 I'm confident that I can handle most of the issues I face.	1	2	3	4	5
14 I like myself.	1	2	3	4	5
15 I frequently give up on a task before it is completed, because I do not think I am able to get it done.	1	2	3	4	5
16 I worry that I will never have an intimate love relationship.	1	2	3	4	5
17 In general, I am able to accomplish what I want to accomplish.	1	2	3	4	5
18 I am able to accomplish things at work/school.	1	2	3	4	5
19 I have been told by others that I am a nice person.	1	2	3	4	5
20 I am not as worthy a person as others.	1	2	3	4	5
21 If I have an argument with my parent or caregiver, there is nothing I can do.	1	2	3	4	5
22 There is nothing good about me.	1	2	3	4	5

	1 Strongly Disagree (SD)	2 Disagree (D)	3 Neutral (N)	4 Agree (A)	5 Strongly Agree (SA)
	SD	D	N	A	SA
23 I know what my opinions are.	1	2	3	4	5
24 I feel comfortable having an honest conversation with my parents, in laws, or caregivers.	1	2	3	4	5
25 I am able to handle my daily responsibilities on my own.	1	2	3	4	5
26 In general, I have control of my life and what happens to me.	1	2	3	4	5
27 If I have a problem, I can solve it.	1	2	3	4	5
28 I recognize there are some things that are beyond my control.	1	2	3	4	5
29 I know who I am.	1	2	3	4	5
30 People tend to like me even when I do not know them very well.	1	2	3	4	5
31 I act the same around other people as I do when I am alone.	1	2	3	4	5
32 If a problem occurs at work/school, I can resolve it.	1	2	3	4	5
33 I often feel insecure about myself.	1	2	3	4	5
34 I feel I deserve to be treated fairly.	1	2	3	4	5
35 I can resolve issues with my significant other or partner.	1	2	3	4	5
36 I feel I can be myself when I am with friends.	1	2	3	4	5
37 Most of the time, I feel bad about myself.	1	2	3	4	5
38 I feel comfortable sticking to my own morals or standards even if my friends disagree.	1	2	3	4	5
39 I am able to make friends.	1	2	3	4	5
40 I can be wrong.	1	2	3	4	5
41 I know what my beliefs are.	1	2	3	4	5
42 My friends appreciate me.	1	2	3	4	5
43 If something bad happens, I am able to change it.	1	2	3	4	5
44 I like the way I look.	1	2	3	4	5
45 Sometimes I pretend to be someone I am not.	1	2	3	4	5
46 When I have an upcoming presentation at school or work, I ensure everything is completed.	1	2	3	4	5
47 My significant other or partner enjoys spending time with me.	1	2	3	4	5
48 Although problems can be challenging to fix, I do not feel they are threatening.	1	2	3	4	5
49 My friends enjoy spending time with me.	1	2	3	4	5

Below is a list of statements related to School Burnout. Some statements will resonate with you, while others may not. Please take your time to consider each statement and your current level of agreement with them by circling the appropriate number. For example, circle -1 if you generally disagree with the statement and +1 if it is a statement you agree with.

Statement	Completely Disagree -3	Partly Disagree -2	Disagree -1	Partly Agree 1	Agree 2
1 I feel overwhelmed by my schoolwork.	-3	-2	-1	1	2
2 I feel a lack of motivation in my schoolwork and often think of giving up.	-3	-2	-1	1	2
3 I often have feelings of inadequacy in my schoolwork.	-3	-2	-1	1	2
4 I often sleep badly because of matters related to my schoolwork.	-3	-2	-1	1	2
5 I feel that I am losing interest in my schoolwork.	-3	-2	-1	1	2
6 I'm continually wondering whether my schoolwork has any meaning.	-3	-2	-1	1	2
7 I brood over matters related to my schoolwork a lot during my free time.	-3	-2	-1	1	2
8 I used to have higher expectations of my schoolwork than I do now.	-3	-2	-1	1	2
9 The pressure of my schoolwork causes me problems in my close relationships with others.	-3	-2	-1	1	2

Below is a list of statements related to symptoms of depression and anxiety. Some statements will resonate with you, while others may not. Please take your time to consider each statement and your current level of agreement with them by circling the appropriate number. For example, circle -2 if you strongly disagree with the statement and +2 if it is a statement you strongly agree with.

Statement	Strongly Disagree -3	Somewhat Disagree -2	Neutral 0	Somewhat Agree 1	Strongly Agree 2
1 I often feel hopeless about the future.	-2	-1	0	1	2
2 I get anxious when thinking about the future.	-2	-1	0	1	2
3 I have thought about ending my life.	-2	-1	0	1	2
4 I feel trapped in my current situation.	-2	-1	0	1	2
5 I am always fearing the worst.	-2	-1	0	1	2

Below is a list of statements related to other negative outcomes. Some statements will resonate with you, while others may not. Please take your time to consider each statement and your current level of agreement with them by circling the appropriate number. For example, circle -2 if you strongly disagree with the statement and +2 if it is a statement you strongly agree with.

Statement	Strongly Disagree -2	Disagree -1	Neutral 0	Agree 1	Strongly Agree 2
1 I feel depressed in my every day life.	-2	-1	0	1	2
2 I have thought about ending my life.	-2	-1	0	1	2
3 I have had an easy time adjusting to college life.	-2	-1	0	1	2
4 I have experienced many overwhelming events.	-2	-1	0	1	2
5 My schoolwork causes me extreme anxiety.	-2	-1	0	1	2
6 I have a hard time taking exams.	-2	-1	0	1	2
7 I am happy with my personal life.	-2	-1	0	1	2
8 When given the choice of multiple solutions, I prefer to take the easy way out.	-2	-1	0	1	2
9 I am actively thinking about dropping out of college.	-2	-1	0	1	2
10 I will continue to enroll in classes next semester.	-2	-1	0	1	2

Please answer the following demographic questions.

What is your age?							
What is your gender identity?							
What is your ethnicity? (Circle your answer)	Native American or Alaska Native	Asian	Black or African American	Hispanic or Latino or Spanish Origin	Native Hawaiian or Other Pacific Islander	White	Other/Mixed Race
What year in school are you? (Circle your answer)	Freshman	Sophomore	Junior	Senior	Graduate		
What is your major? (If undecided, please indicate as such)							

2nd