

Institute for Native Serving Educators

Bridging Hopi values through children's fables

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Author Note:

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Topic and Context

The Hopi people have lived on the Hopi mesas dating to 500 B.C. The oldest inhabited village in the United States is the village of Old Oraibi dating back to 1100 A.D. The Hopi people live on three mesas and have twelve villages. First mesa consists of three villages: Tewa, Sichmovi, and Walpi. Second mesa consists of three villages: Mishnogvi, Sipaulovi, and Shungopovi. Third mesa consists of Kykotsmovi, Old Oraibi, Hotevilla, Bacavi, Upper and Lower Moencopi. The Hopi reservation sits on 1.5 million acres and is completely surrounded by the Navajo reservation in northern Arizona. The Hopi reservation is located in rural Northern Arizona. The closest towns are Dilcon, Winslow, and Flagstaff. Dilcon is a forty-five-minute drive, Winslow is an hour drive and Flagstaff is a two-hour drive. Majority of the community members have to commute to these towns to buy the essential items needed for daily living. According to the Hopi tribal enrollment office, in 2022 there were a total of 14,537 enrolled members.

The Hopi people are known for following their traditions and ceremonies that have been handed down from our ancestors. These traditions and ceremonies are taught at a very young age and are taught throughout an individual's lifetime. The early stages of learning occur in the individual homes from family members, clan members or any community member. As individuals grow the lessons change for men and women. Men or boys are taught their cultural responsibilities from the men in their family such as their fathers, uncles, and grandfathers. Men are taught the responsibilities of having a field to provide food for their families and learning the traditional ways in the ceremonial chambers. Women or girls are taught their cultural responsibilities from their mothers, aunts, and grandmothers. Women or girls are taught how to take care of the household and most importantly they are taught how to prepare the traditional foods that are made during ceremonies.

Native American Boarding Schools (also known as Indian Boarding Schools) were established by the US Government in the late 19th century as an effort to assimilate Indigenous youth into mainstream American culture through education (Meija, n.d.). Hopi children were taken from their home and were forced to attend boarding schools. Children were forced to cut their hair, forced to learn and speak only English in order to convert to the "White man's way." The Hopi are resilient people and continue to thrive within the "Western Society" while holding onto their cultural identity. In order to continue practicing our way of life schools have been built to accommodate children receiving their formal education. There are six elementary schools on the Hopi reservation: Moencopi Day School, Hotevilla Bacavi Community School, Hopi Day School, Second Mesa Day School, First Mesa Elementary School, and Keams Canyon Elementary School. The two junior high schools are Hotevilla Bacavi Community school and Hopi Junior High. The only high school is Hopi Junior Senior High School located in Keams Canyon, Arizona.

One of the main reasons these schools were built was to help preserve the Hopi Lavayi (language). All of the schools have implemented some type of language curriculum for students to learn during the school day. At Hopi Junior Senior High School students have the opportunity to take either the Hopi Lavayi course or the Dine Navajo language course to help accommodate the Navajo students that attend the school. The classes are taught by a Hopi and Navajo teacher to ensure that the standards and foreign language requirements are met for graduation. The

curriculum was created to teach certain skills according to the ceremonial calendar. Teachers also have to be mindful of what is taught because not all students are allowed to learn certain material until they are initiated into a certain society. Students have the opportunity to learn how to introduce themselves, basic conversation skills, and learn about the Hopi culture according to the Hopi calendar.

This curriculum unit will be taught to Hopi and Navajo students in seventh grade in November or December. On the Hopi reservation the weather is starting to change during these months which begins the storytelling months. Storytelling time is usually done in the homes with elders or older relatives. Families use this time to re-connect or even share how the world was long ago. Storytelling is done during this time because the world is supposed to be quiet because it is going into resting mode when the sun goes down sooner.

At the beginning of the unit, we will discuss the meanings of Sumi'nagwa and Nami'nagwa. Sumi'nagwa can be described as an action that either an individual or a group of people can do to help one another or to come together for the common good. Nami'nagwa can be described as helping one another in the community without wanting or expecting anything in return. Students will have the opportunity to read and discuss Aesop's fables to help determine how it can be related to Hopi values. Students will create their own fable that will have animal characters that live on Hopi, and the moral of the story must reflect a value of Sumi'nagwa or Nami'nagwa.

Rationale

Hopi Lavayi (language) was taught by our ancestors and carried down from our Hopi elders. Hopi Lavayi is used in everyday conversations, songs used in ceremonies, and all traditional ceremonies. In recent years there has been a decline with Hopi Lavayi therefore the creation of a Lavayi curriculum in schools was introduced. Each school had the opportunity to create their own curriculum that is implemented in the classrooms. Teachers created their own lessons and activities that are grade level, and most importantly age-appropriate lessons. Children are allowed access to certain information depending on if they're initiated into certain ceremonies. Once children are initiated, they learn new skills and values that will help them in the next chapter of cultural responsibilities.

In the lower elementary grades students have the opportunity to learn the basics such as colors, numbers, body parts, and names of food. Students learn how to sing songs to help introduce the individual Hopi sounds. Once students gain more knowledge, they are taught how to introduce themselves using their Hopi name, clan and village affiliation. Older students start to learn basic conversation skills to help communicate with elders of fluent Hopi speakers.

The Hopi Lavayi curriculum that was created is based on the Hopi calendar. The Hopi calendar is divided into two main categories: the Katsina season and Non-Katsina season. The Katsina is a busy season for both men and women. This time of the year is very sacred and only members of the initiated society are allowed to be involved with the ceremonies. With that being said what is taught in the classroom has to be culturally relevant to the students who are initiated. If students aren't initiated, they cannot participate or have to complete another assignment. The majority of

the teachers on the Hopi reservation are Hopis themselves, so they are able to determine what is appropriate or not. Hopi is very fortunate to have many elders within the community that can be used as a guide or interpreter when needed.

Sumi'nagwa and Nami'nagwa are two important Hopi values that are taught at a young age. Sumi'nagwa can be described as an action that either an individual or a group of people can do to help one another or to come together for the common good. Nami'nagwa can be described as helping one another in the community without wanting or expecting anything in return. Children learn that these two values are important because we are taught not to be lazy, and to always help when needed. We are taught to always help because we never know when we may need help and the same people we helped will come back and return the favor. Students will have the opportunity to reflect sumi'nagwa or nami'nagwa within their household, clanship and village. Students will discuss where they see values carried out and how they are carried out. These discussions will help activate background knowledge and will allow students to see that these values already exist in our communities but now they can specifically pinpoint how and when. Students will be able to use these real-life experiences to help build the plot of their fable.

Students will have the opportunity to read "The Ant and the Grasshopper", a famous Aesop fable. After reading the story, students will discuss if there are components of Sumi'nagwa or Nami'nagwa in the fable. If the components are evident, students will discuss how they are presented in the story. This step is important because students will be able to see our own Hopi values within stories that are not specifically written in our Hopi culture. Students will write their own Hopi fable that must have a Hopi moral or value. The characters will be animals found on the Hopi reservation to follow the format of a fable. Characters must be named in Hopi or students can give their characters a Hopi name. The character details are important because the use of Hopi Lavayi is what gives the fable its uniqueness.

Instructional Guide

There are limited resources of Hopi children's literature to use in the classroom. Most of the Hopi literature that is available focuses on either the Hopi history or culture. Not all literature that is published is culturally appropriate for young men and women. Adults have to be very careful when allowing children or young adults to read certain books. Students will have the opportunity to create their own fables that reflect our own Hopi values and are culturally safe for children of all ages to read. Students will also be able to incorporate the Hopi language by giving their characters Hopi names or writing the animals in Hopi.

Students will have the opportunity to write about their own culture which will create our foundation within our classroom and will engage students to participate. Hopi Jr High is a "melting pot" of all the local elementary schools. Students will use this activity to use their creativity and imagination to make their stories come to life.

Teaching Plan

Topic: Bridging Hopi values through children's fables

Subject: Language Arts, Writing

Grade: Seventh Grade

Learning Objectives:

The student will create a story map.

The student will write a fable that includes Hopi values.

The student will edit the fable to meet grammar requirements.

Arizona State Standards

7.W.3 Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

7.L.1 Demonstrate command of the conventions of Standard English grammar and usage when writing or speaking.

7.L.2 Demonstrate command of the conventions of Standard English capitalization, punctuation, and spelling when writing.

CRAIS Tool

4. Traditional and/or cultural knowledge is included.

- Students will have the opportunity to use the Hopi animal sheet to learn new Hopi Lavayi to use in their story. If the animal is not listed students will be encouraged to ask a family member for help.

12. Local/regional Indigenous community is reflected.

- Students will use Hopi Lavayi in their fable and only animals found on the Hopi reservation can be used.
- 13. Norms, values, traditions, interests of local/regional Indigenous community are leveraged for learning opportunities.
- Students will have the opportunity to think about the animals that live specifically on the Hopi reservation. This will help students think deeper about the connections that animals share such as predator and prey that could help develop their fable.

22. Local Indigenous language(s) is integrated.

- Students have the opportunity to discuss Sumi'nagwa and Nami'nagwa during our class discussions. Students will refer to the Hopi animal sheet when needed.

Students will have two weeks to complete their Hopi fable which includes: brainstorming, rough draft, three stages of editing and the final draft. Once the fable is complete students will have the opportunity to begin their digital creation on canva.

Day 1: As a whole group we will discuss what sumi'nagwa and nami'nagwa mean. Students will have the opportunity to discuss with their peers if they've ever heard these Hopi

words before, if so, they will discuss what they think the meaning is and give an example. Students will have the opportunity to share with the whole group. The teacher will explain the meaning of the words and give the following prompt: think of your home, your clan, your village or community. When do you see nami'nagwa or sami'nagwa happening? Keeping in mind to not discuss specific cultural events as not all students have the same privilege of knowing certain information. Students will have the opportunity to share their experiences with the group. As a whole group we will read "The Ant and the Grasshopper". While reading the story students will be paying attention to see if there are any examples of sumi'nagwa or nami'nagwa used in the story, if so, students will support these examples using text evidence.

Day 2: The teacher will review what was discussed prior and share some of the students' experiences of sumi'nagwa and nami'nagwa. The teacher will hand out worksheet 1 that explains the fable assignment and the requirements that it entails. Students will be given worksheet 2 that has a basic story map which includes the following: setting (place and time), main character, supporting character, title, author, beginning, middle and end. As a whole group we will discuss each component and refer back to "The Ant and the Grasshopper" to help identify when the component happens within the story.

Students will have the opportunity to choose their animal characters, but it must be animals that can be found on the reservation. The teacher will provide a handout of animals written in Hopi, or students can choose to give their characters Hopi names. (Students can use this opportunity to talk to their parents or grandparents to help them develop names or the plot of their stories.) Students will use this time to start brainstorming the different components of their fable.

Day 3-4: Students will use this time to continue brainstorming. The teacher will remind students that the events that happen in their story have to reflect either Sami'nawga or Nami'nagwa.

Day 5-7: Students will use this time to complete the rough draft of their story. The teacher will help edit the story as it's being written so students can correct mistakes as needed. Students will be able to use the dictionary to correct simple spelling errors.

Day 8-9: Teacher will review the final draft, and students will begin typing their final draft.

Day 10-12: Students will choose a scene from their fable to create using Canva. Students will also write a short description of the scene they created.

Name: _____ Date: _____

Hopi Fable Rubric

You will be writing your own Hopi Fable with animal characters that live on Hopi. Remember the events that happened in “The Ant and the Grasshopper” that will help you tie in Sumi’nagwa (coming together for the greater good) and Nami’nagwa (doing something with a kind heart or not expecting anything in return) into your fable. Don’t forget to include your moral or what lesson the reader would have learned from your story. Have fun and use your imagination.

	Point Value	Points Received
Hopi Lavayi used in fable	5 points	
Follows story map- has a complete beginning, middle and end	10 points	
Sumi’nagwa used in fable Example of how characters come together for the common good.	5 points	
Nami’nagwa used in fable Example of how an act of kindness was done or not expecting something in return.	5 points	
Fable has a moral	5 points	
Spelling/Grammar	10 points	
Total Points for assignment	40 points	

Name _____

Class ____ ()

Story Elements

Setting (place)
Where does the story take place?

Setting (time)
When does the story take place?

Main character
Who is the main character?

Supporting characters
Who are the other characters?

Title and Author:

Plot (sequence of events)

Beginning *What happens at the beginning of the story?*

Middle *What happens in the middle of the story?*

End *What happens at the end of the story?*

Animals in Hopi

Cat	Moosa
Dog	Pooko
Horse	Kawaayo Kawayo
Sheep	Kaneelo
Deer	Sowi'ingtaqa
Cottontail Rabbit	Taavo
Squirrel	Yongyaya
Coyote	Iisaw
Mouse	Poosa
Badger	Honani
Crow	Angwusie
Raven	Hosa
Eagle	Kwa'hu
Chipmunk	Laga'na

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