

Land and lifeways after the war:
Modern Apache relationship to the environment

Novie Luz Beramo-Minguez

Teacher Leadership Shilgozhóó Institute

2025

Author Note:

Novie Luz Beramo-Minguez, TLSI affiliate is an Educator for Special Education Self-Contained (K-12)
and SpEd VEX Robotics (K-12)
at Dishchii'bikoh Community School, Cibecue, Arizona.
Correspondence regarding this curriculum unit can be addressed to Novie Luz B. Minguez,
PO Box 80068, Cibecue, AZ 85911.
Email contact: novie.minguez@dishchiibikoh.org

Acknowledgement

I would like to express my profound gratitude to my professor, Dr. Marcus Macktima for his exceptional guidance, insightful feedback, and unwavering support throughout the duration of this research. His scholarly expertise and critical perspective have been invaluable to the development and completion of this study.

I am also grateful to Dr. Darold Joseph and to the INE Team for this opportunity, their assistance and for providing the resources necessary to carry out this work. In addition, I would like to acknowledge the support of Dishchii'bikoh Community School, the administrator, colleagues and my paraprofessionals Tasha and Diane for their contribution, whether through academic input and access to facilities and other assistance.

To my husband Rei, children Benedict and Birch for their continued encouragement, patience, and moral support during the course of this research.

Lastly, I am extremely thankful for the children of Cibecue and the community I am serving. Your resilience, commitment, and strong ties to your homeland and culture are much appreciated. The culture, customs, and spirit of the people are preserved in your land. More than ever, your actions and voice are important.

Chagashe'ba'
--for the children

Learning about "Land and Lifeways After the War: Modern Apache Relationship to the Environment" gives the children an important knowledge about the close ties that exist between Native American tribes and the environment. Students learn about the Apache people's adaptation to environmental changes following colonization and conflict, which broadens their perspective on sustainability, cultural survival, and resilience. This research contributes to the preservation of traditional ecological knowledge and demonstrates the Apache people's practical and spiritual ties to the land. Additionally, it asks the students to think about how they relate to the environment and how they might engage with nature in more responsible and considerate ways. Comprehending these viewpoints fosters a sense of environmental stewardship, which is becoming more and more crucial in the modern world, in addition to fostering cultural understanding.

Therefore, understanding how past conflict, displacement, and cultural resilience have influenced contemporary Apache identity and practices is the goal of researching the land and lifeways following the war, especially as it relates to the Apache people's relationship to the environment today. The Apache people had a very difficult time preserving their traditional ways of life, many of which were closely tied to the land, following the battles and forced relocations (Ragdale, JW. 2005). Examining this era reveals how the Apache maintained their spiritual beliefs, cultural values, and naturalistic survival techniques while adapting to new environments. It also clarifies how contemporary Apache communities still interact with their surroundings, viewing them as a living and sacred component of their culture as well as a resource.

This knowledge is essential for acknowledging the continuous battles that many Indigenous communities, including the Apache, still confront today for environmental preservation, land rights, and cultural preservation.

Topic & Context

Land and Lifeways After the War: Modern Apache Relationship to the Environment.

War changes not just a country's political borders and power dynamics, but also the everyday lives and environments of those affected. Societies frequently must rebuild not only their infrastructure and economies but also their very relationship with the earth and each other after a battle. "Land and Lifeways After the War" examines how new migratory, land ownership, agricultural, and cultural identity patterns are brought about by war-related disturbance.

The 19th-century Indian Wars caused significant disorder for the Apache people, whose ancestral grounds are located throughout what is now the southwestern United States (Findlay, 2023). Traditional systems of land stewardship and environmental interaction were disrupted by the wars, forced relocations, and U.S. government policies, resulting in a significant change in Apache lifeways.

The modern Apache, however, has a strong bond with the environment that displays persistence and adaptation despite these disturbances. To reestablish their connection to the land, claim their

sovereignty over natural resources, and revive their ancient ecological knowledge, Apache communities are currently making fresh initiatives.

Salars, R. (2025) cited the strong environmental bonds that have been established. These are:

Traditional Ecological Knowledge: The Apache culture views natural resources as gifts from the Creator rather than as commodities to be exploited, emphasizing the interdependence of all living things and the environment.

Environmental Stewardship: The Apache people's dedication to environmental stewardship is ingrained in their identity and is demonstrated in both their everyday routines and group ceremonies. This covers methods like harvesting only what is required, encouraging resource sharing, and using land management strategies like controlled burns.

Current Involvement: Apache communities are still involved in environmental efforts like habitat preservation, sustainable agriculture, forestry management, and renewable energy initiatives.

Connection to the Land: Their close ties to the land are deeply ingrained in their culture, impacting everything from how they perceive the cycles of life to how they traditionally obtain their food.

Traditionally, the Apache culture and spirituality have been centered around the environment. Salars, R. (2024), stated that Apache traditions are incorporated into modern life. People all throughout the world are incorporating Apache values into their daily lives by placing a high priority on respect for the Earth. The land was more than just a resource; it was a living thing that the Apache people had a mutually beneficial connection with. Apache mythology attributed significance to mountains, rivers, animals, and plants, and environmental stewardship spread throughout every aspect of everyday existence, from ceremonial life to hunting and gathering. Colonialism and war disrupted these patterns of existence, and traditional behaviors were curtailed by the establishment of reservations and economic reliance on American institutions.

Apache villages experienced significant changes to their traditional ways of life after the Indian Wars and the relocation plans of the U.S. government in the late 19th century (Basso, 1916).

Many Apache communities had been forced off their original territories and sent to reservations, where their social structures, economic activities, and movement were severely limited.

Traditional subsistence methods including hunting, gathering, and seasonal migrations were supplanted by restricted farming and reliance on government supplies.

This lesson examines the ways in which contemporary Apache people have preserved and modified their connection to the land through environmental stewardship, spiritual beliefs, and cultural traditions despite these difficulties.

In addition to participating in contemporary initiatives like conservation, land reclamation, and environmental science education, students will study how the Apache people still utilize the area for customary uses including harvesting plants, holding ceremonies, arts and telling stories.

Rationale

Studying Land and Lifeways After the War will benefit the children mainly because it enables them to comprehend how war alters the environment and society and how individuals reconstruct their lives in the wake of a conflict.

"Land and Lifeways After the War" provides the students with significant advantages, both academically and personally. This subject usually focuses on how people rebuilt their lives and reformed their interactions with land, labor, and culture in the wake of great conflicts (such as World War II, the Civil War, or other major wars), and how these changes affect economies, cultures, and environments.

The relationship between Indigenous peoples and the environment is deeply rooted in centuries of spiritual, cultural, and practical traditions. More than just a resource, the land has always been a living relative, a source of identity, and a pillar of cultural survival for the Apache people. Seeing the land as a living, sacred thing, their relationship with it is intricately entwined with their identity, faith, and culture. (National Peoples of the Sonoran Desert, 2024).

There was a great deal of fighting, uprooting, and loss during the late 1800s Apache Wars. According to Findlay (2023), between the middle of the 19th century and the late 1880s, there were a number of battles between different Apache tribes and the US (and occasionally Mexico). The main cause of these wars was the relocation of the Apache people that followed the growth of American settlements on their ancestral territory.

The establishment of reservations and the criminalization of customs made it extremely difficult for the Apache people to preserve their ecological knowledge and connections to sacred regions.

The experience of war, colonization, forced relocation, and assimilation policies imposed by the U.S. government in the 19th and 20th centuries deeply disrupted Apache life. Despite enduring traumas like colonialism and forced migration, Apache people have demonstrated remarkable adaptability and tenacity in maintaining, reshaping, and rearranging their relationships to the land and environment (Poof, 2023).

Communities of Apache people have persevered in the face of these disruptions. Following colonization and conflict, they have persisted in modifying their lifestyles, fusing new approaches to environmental stewardship, political activism, and cultural preservation with traditional ecological understanding.

With the help of both historical continuity and technological innovation, this rationale encourages a thorough examination of the Apache people's relationship with the environment today. The White Mountain Apache, San Carlos Apache, Mescalero, and other Apache tribes are among those that are reclaiming their sovereignty through land management, language revitalization, and environmental education programs.

The continued importance of the land in Apache identity and nationhood is demonstrated by subjects like ecological restoration, traditional land use practices, sacred site protection, and resistance to environmental exploitation (such as mining and deforestation).

Additionally, this research will emphasize the value of knowledge transfer between generations, the ways in which community leaders, young people, and elders collaborate to preserve Apache ways of life in a changing global ecosystem. By using Apache perspectives, oral histories, and community-led projects, the story will be rooted in real-life experiences and avoid romanticized or unchanging representations of Indigenous environmentalists.

Illuminating the vitality and significance of Apache links to the land in the contemporary day is the goal of this work. It brings down popular themes of loss and extinction in favor of tales of tenacity, creativity, and environmental leadership. By emphasizing Apache viewpoints, this topic advances our knowledge of Native American history and resiliency while also advancing larger discussions about sustainability, ecological justice, and Indigenous peoples' rights in the twenty-first century.

Topics include ecological restoration, preservation of sacred sites, traditional land use, and the Apache people's long and strong ties to the land and its resources, including a long history of using plants for spiritual and medical purposes.

This rationale supports an in-depth exploration of the modern Apache relationship to the environment, framed through both historical continuity and contemporary innovation. It emphasizes how Apache nations today—including the White Mountain Apache, San Carlos Apache, Mescalero, and others—are reasserting their sovereignty through land management, language revitalization, and environmental education programs.

Topics include ecological restoration, preservation of sacred sites, traditional land use, and the Apache people's long and strong ties to the land and its resources, including a long history of using plants for spiritual and medical purposes.

Additionally, this research will emphasize the value of knowledge transfer between generations, the ways in which community leaders, young people, and elders collaborate to preserve Apache ways of life in a changing global ecosystem. By using Apache perspectives, oral histories, and community-led projects, the story will be rooted in real-life experiences and avoid romanticized or unchanging representations of Indigenous environmentalists.

Classroom Unit Plan Rationale

Unit Title: *Land and Lifeways After the War: Modern Apache Relationship to the Environment*

Grade Level: 3rd, SpEd Self-Contained K-12

Social Studies / U.S. History (with cross-curricular connections to Environmental Science and Indigenous Studies)

The goal of this course is to familiarize students with the dynamic and changing relationship that has developed between contemporary Apache people and their ancestral lands as a result of colonization, war, and government policies. Native American history is much too frequently depicted as being stuck in the past. This section questions that idea by emphasizing the Apache people's adaptability and resilience, especially in their capacity to preserve their cultural, spiritual, and environmental ties to the land in the face of violent upheavals like the Apache Wars and forced migration.

INSTRUCTIONAL GUIDE

Essential Background

Following World War II, Apache lifeways and their interaction with the environment are defined by a combination of adjusting to contemporary issues and making an effort to uphold traditional land and resource management ideals and practices (Salars, 2025).

The relationship between Apache tribes and their ancestral lands was drastically changed when they were compelled to live on reservations following the U.S. military campaigns of the late 19th century. Mobility, hunting, gathering, and spiritual ties to the land were all integral parts of Apache lifeways before to colonization. These structures were upset throughout the post-war era by federal integration initiatives, resource exploitation, and imposed borders (NPS, 2025)

In their efforts to preserve and revive their traditional customs, contemporary Apache tribes are still navigating these legacies. In order to develop environmental stewardship programs that are grounded in traditional ecological knowledge (TEK), Indigenous beliefs and scientific approaches have been blended as demonstrated by the White Mountain Apache and San Carlos Apache tribes. Frequently in reaction to environmental deterioration brought on by mining, logging, and climate change, these include forest management, wildlife protection, and water rights activism (Poof, 2025).

Based on Molina (2021), despite political and legal struggles over access and preservation, sacred landscapes continue to be fundamental to Apache identity. An example of the continuous fight for environmental justice and land sovereignty is the proposed mining at Oak Flat (Chi'chil Bildagoteel), a sacred location for the San Carlos Apache. Apache activists contend that land is a living thing that supports both material and spiritual life, rather than only a resource.

Therefore, activism, adaptability, and resilience characterize contemporary Apache ties with the environment. These initiatives are part of a larger Indigenous movement that aims to restore cultural continuity and ecological authority.

Teaching Strategies

Teaching third graders about the contemporary Apache relationship to the environment, particularly considering the disturbances caused by war, calls for a careful, developmentally appropriate method that blends environmental education, history, and culture.

To create and deliver this content in an efficient manner, consider the following objectives of this curriculum. The students will be able to:

- Recognize that the Apache people are living beings who have a lasting relationship with the land.
- Acknowledge how the Apache people have responded to battle and relocation by preserving and adapting their culture and way of life.
- Respect and sustain the Apache people's relationship with the environment.
- Examine how the Apache people relate to nature in comparison to their own.

Key Concepts to Teach:

- The Apache people lived across the Southwest and had a deep connection with land, water, plants, and animals.
- After wars and relocation (like being moved to reservations), Apache people adapted but continued traditional practices.
- Apache people today still honor the land through ceremonies, farming, storytelling, and environmental stewardship.
- Native communities aren't just part of the past—they are present and active in protecting the Earth.

The following are the possible teaching strategies that can be used in this curriculum:

1. Use Storytelling

- Share Apache traditional stories (with tribal approval or vetted sources) that teach respect for nature (e.g., stories about animals, seasons, water).
- Share Apache stories and oral tradition about nature and survival
- Pair stories with discussion: "What does this story teach us about how the Apache view nature?"
- Sample material: Book Title – The Apache People by Mark Harasymiw

2. Interactive Map Activities

- Use maps to show traditional Apache lands and where they are now.
- Compare land use: "How did the Apache use the land then and now?"
- Discuss the idea of land being sacred and not just a place to live.

3. Compare Then and Now (Visual Timelines)

- Use visual support (pictures, maps, videos of Apache lands and people).
- Create a classroom timeline showing Apache life before, during, and after relocation/war.

- Include how they adapted farming, ceremonies, and housing while maintaining respect for nature

4. Nature Journals with Apache Perspectives

- Have students keep a nature journal for a week.
- Introduce Apache values (e.g., not wasting, gratitude, using natural resources wisely).
- Ask: “How can we show respect to nature like the Apache do?”

5. Art & Symbolism

- Learn about Apache symbols connected to nature (like the sun, animals, plants).
- Let students create art using symbols to reflect their own connection to the land.
- Any crafting material
- Pottery
- Bead work, handcraft accessories

6. Guest Speakers or Videos

- Invite (or watch a video of) a member of the Apache Nation discussing modern lifeways and environmental work.
- Prepare students with questions in advance.

7. Planting & Stewardship Project

- Start a small garden or native plant area in classroom or school.
- Teach the Apache value of giving back to the Earth.
- Talk about medicinal plants.
- Talk about traditional Apache plant knowledge and current efforts to protect native plants.

Culturally Responsive and Sustaining Practices Implemented

1. Centering Indigenous Perspectives

According to Wolf, J. (2024) setting Indigenous viewpoints front and center entails respecting and giving priority to Indigenous peoples' knowledge, experiences, and worldviews in a variety of fields, such as social justice, healthcare, education, and research. Recognizing the past and present effects of colonization, opposing prevailing Western viewpoints, and proactively pursuing decolonization and reconciliation are all part of it.

In order to emphasize that Native people are living communities with changing links to the land, rather than merely historical personalities, the lessons used first-person narratives, oral histories, and movies with contemporary Apache voices.

To honor tribal customs and provide genuine learning opportunities, invite or attend local Apache elders or cultural educators to talk or share stories.

2. Connecting Land and Culture

The land may be a strong tool, as the key concept of Basso (1996) for fostering a connection with Indigenous culture. Many Indigenous tribes view the land as an essential component of their identity, spirituality, and cultural activities, rather than merely a location. Understanding the land's

history, features, and traditional wisdom can help people better comprehend Indigenous culture and fortify their own ties to their heritage. Highlight how the Apache's relationship to land is spiritual, cultural, and practical, not just economic or environmental.

Taught about traditional ecological knowledge (TEK) how the Apache people continue to practice sustainable land stewardship, such as controlled burns, hunting practices, or plant gathering, even in contemporary times.

3. Multisensory and Inclusive Instruction

With the aim to improve learning and consider different learning styles, multisensory and inclusive instruction uses a variety of senses, including sight, hearing, touch, and movement. For students with learning disabilities like dyslexia or ADHD, this approach works particularly well since it enables information to be processed through several pathways, which enhances comprehension and retention. All students, regardless of aptitude, background, or language competence, have equal access to worthwhile learning experiences because of inclusive instruction. Teachers may create a more dynamic and encouraging environment that promotes engagement, equity, and success for all students by using visual aids, hands-on activities, auditory input, and movement into their teachings (Main, 2021)

Used visual aids, tactile materials, and story-based learning to make content accessible to all learners, including those with IEPs.

Students explored maps showing ancestral and modern Apache lands and created their own story maps or art projects to demonstrate understanding like pottery and accessory making.

4. Collaborative and Experiential Learning

Learning strategies that prioritize active engagement and practical application include experiential and collaborative learning. Learning through direct experience and reflection is the core of experiential learning, whereas collaborative learning entails students working together in groups to accomplish a common learning objective. These approaches provide greater comprehension, improved abilities, and an enjoyable educational process.

Engaged students in projects like building models of traditional Apache homes, planting native plants, or mapping local environmental issues, connecting modern environmental challenges with Apache practices.

Field trips (virtual or in-person) to nearby tribal lands or historical sites (if geographically relevant) enhanced understanding.

5. Anti-bias and Social Justice Lens

In education, a method that actively addresses and eliminates bias, discrimination, and systematic injustices is known as an anti-bias and social justice lens. By analyzing and combating prejudices in the curriculum, instructional strategies, and larger educational system, it seeks to establish a more fair and inclusive learning environment for all students. This perspective promotes empathy, critical thinking, and social justice action.

Discussed how Apache access to land and lifeways was affected by post-war U.S. policy (such as forced relocations and boarding schools).

Encouraged empathy and critical thinking in students by empowering them to consider contemporary environmental justice and Native sovereignty movements.

TEACHING PLANS

ACTIVITY 1

LESSON PLAN: Apache Lifeways After the Wars

Grade Levels : 3rd Grade, SpEd Self-contained K-12 (with modifications)

Standards Alignment (Arizona Social Studies Standards 2018)

3.G4.1 Describe how Arizona has changed over time.

Key concepts include but are not limited to Paleo-Indians, explorers, settlers, farmers, immigrants, migrants, the 22 Arizona Indian Nations, plants, land use, and animals.

I. Learning Objectives

By the end of this unit, students will be able to:

1. Identify the location and traditional lands of the Apache tribe.
2. Describe how Apache life changed after the Apache Wars.
3. Understand how geography and forced relocation impacted Apache culture and daily life.
4. Appreciate the resilience of the Apache people and their cultural traditions that continue today.

Lesson Overview (5-Day Plan)

Day 1: Introduction to the Apache Tribe

Focus: Who are the Apache? Where did they live?

Activities:

Read-aloud: “*Children of the Indian Boarding Schools*” excerpt or Apache folktale
or Video: <https://www.youtube.com/watch?v=icqSBkFJNGU>

Map activity: Locate Apache ancestral lands.

Discussion: What is a tribe? What does "lifeways" mean?

Day 2: The Apache Wars and Forced Relocation

Focus: The Apache Wars and how they affected Apache land and freedom.

Activities:

Timeline of events: Geronimo and U.S. Government conflicts.

Video clip (age-appropriate) or teacher-led storytelling.

The Apaches: One of America’s Toughest and Fiercest Tribe until Today

<https://www.youtube.com/watch?v=E6qPEEgF9vA&t=549s>

Writing: Imagine being moved from your home—how would it feel?

Day 3: Life After the Wars — Life on the Reservation

Focus: What changed? New ways of living.

Activities:

- Compare/contrast life before and after relocation.
- Land and Medicinal Plants today
- Sage plant for healing and cleansing

Day 4: Apache Culture Today

Focus: Traditions that remain strong — language, ceremonies, music, art.

Activities:

- Music or dance video
- White Mountain Apache Crown Dancers A Blessing for the People
<https://www.youtube.com/watch?v=KcFiupBbZHI>

Day 5: Assessment & Reflection

Focus: What did we learn about the Apache?

Activities:

- Apache Lifeways illustration: Each student creates a mini book showing what they learned.
- Quiz: Multiple choice and short answer (5 questions).
- Video : “*Children of the Earth... Remember*”
by Schim Schimmel (not Apache-specific but good for Earth respect themes)
<https://www.youtube.com/watch?v=fpZxGBvjMfE>

II. Materials Needed

- Apache folktales or informational texts – Books: Apache Land, The Apache People
- Map of American Native Tribe Nation
- Apache Medicinal Plant (sage, yucca, ponderosa pinecone)
- Drawing and coloring supplies
- Access to video clips
- History Pockets – Native Americans
- Chart paper for timelines and group work

Differentiation

- ELLs: Use visuals, simplified text, sentence frames.
- Advanced Learners: Research about the Land and Lifeways of Apache people before and at present
- SPED: Provide guided notes, visual aids, and one-on-one support during activities.

Key Vocabulary

- Tribe
- Reservation
- Ancestral
- Relocation
- Culture
- Lifeways
- Resilience

Resources to Use:

Books (age-appropriate):

- “*Children of the Earth... Remember*” by Schim Schimmel (not Apache-specific but good for Earth respect themes)
 - <https://www.youtube.com/watch?v=fpZxGBvjMfE>
- Look for titles by Apache authors or vetted tribal sources

Websites:

- Native Knowledge 360° (Smithsonian)
- Apache tribal websites for current events, environmental programs, or cultural information

- Videos:

“*Children of the Indian Boarding Schools*” excerpt or Apache folktale
or Video: <https://www.youtube.com/watch?v=icqSBkFJNGU>

The Apaches: One of America’s Toughest and Fiercest Tribe until Today
<https://www.youtube.com/watch?v=E6qPEEgF9vA&t=549s>

Music or dance video

White Mountain Apache Crown Dancers A Blessing for the People
<https://www.youtube.com/watch?v=KcFiupBbZHI>

“*Children of the Earth... Remember*” by Schim Schimmel (not Apache-specific but good for Earth respect themes)
<https://www.youtube.com/watch?v=fpZxGBvjMfE>

Sample Rubric

Key Element	4 points	2-3points	0-1 point
Comprehension	Written response demonstrates clear understanding of reading.	Written response demonstrates a general understanding of reading.	Written response is vague and unclear.
Application of Read-Aloud and instructions	Consistently applies concepts of read-aloud and instructions	Usually applies concepts of read-aloud and instruction	Unable to apply concepts of read-aloud and instructions
Completeness	Journal is consistently done and turned on time. Always includes date, book title and author	Journal is usually one and turns in time. Usually include date, book title and author.	Journal turned in on time. Rarely or never complete

Personal Response	Personally reacts to and responds to texts	Some personal responses and reactions	Little or no personal responses or reactions
Writing Conventions	Demonstrate proper conventions, neat and legible	Demonstrates some writing conventions; readable	Inconsistent use of writing conventions; illegible

ACTIVITY 2

LESSON PLAN:

LESSON PLAN: Field Trip – Apache Tribe: Land and Lifeways After the War
Grade Level: 3rd grade, Self-contained K-12

Duration: 1 full day (field trip), with pre- and post-activities

Location: Rodeo Fairground, White River Arizona

Arizona Standard Global interconnections and spatial patterns are a necessary part of geographical reasoning.

3.G3.1 Describe the movement of people in and out of Arizona over time. •

- Key concepts include but are not limited to factors contributing to settlement, economic development, growth of major cities, major economic activities, and land use patterns

3.G4.1 Describe how Arizona has changed over time.

Key concepts include but are not limited to Paleo-Indians, explorers, settlers, farmers, immigrants, migrants, the 22 Arizona Indian Nations, plants, land use, and animal

- Accommodations aligned with IDEA and Universal Design for Learning (UDL) principles

I. Learning Objectives

Students will be able to:

1. Identify key features of Apache lifeways after the war (housing, food, traditions, land use).
2. Describe how land and lifestyle changed for the Apache after conflicts with settlers and the U.S. military.
3. Respectfully engage with cultural traditions and perspectives through observation and guided discussion.
4. Demonstrate understanding through drawing, writing, or oral storytelling.

Pre-Trip Activities (1–2 days prior)

Activity	Description	Modifications/Accommodations
Intro to Apache History	Read a short story or watch a kid-friendly video about the Apache Tribe	Use visuals, simplified texts, or audio versions

Activity	Description	Modifications/Accommodations
Apache Culture Wheel	Make a poster of Apache culture: food, homes, clothing, values	Provide printed images or sentence starters
Vocabulary Building	Terms: “reservation,” “war,” “lifeways,” “tradition,” “resilience”	Use flashcards, pictures, or AAC devices

Field Trip Itinerary

Time	Activity
8:00 AM	Depart school
9:00 AM	Arrive at site – White River Fairground
9:15 AM	Welcome + Orientation by local Apache educator or guide
10:00 AM	Activities
11:30 AM	Lunch (White River)
12:45 PM	Depart for school
2:00 PM	Reflection time – students sketch, write, or record thoughts

Post-Trip Activities

Activity	Description	Modifications
Apache Life Poster	Students create a poster or diorama showing Apache life after the war	Use templates, sentence frames, digital tools
Journaling	Write or dictate a reflection about what they learned or felt	Allow video, voice notes, scribe support
Group Discussion	Talk about what surprised them, what they admire, and why land is important	Visual supports, talking sticks, think-pair-share

SPED Accommodations (Examples)

- Sensory tools: Fidget items, noise-canceling headphones
- Behavioral support: Visual schedule of trip, social stories
- Communication aids: PECS, AAC devices, sentence frames
- Mobility/accessibility: Ensure venue is ADA-compliant, provide rest breaks
- Instructional supports: Pair with peer buddy, simplify instructions, use visuals and repetition

II. Materials Needed

- Apache culture visuals
- Clipboards, pencils, coloring materials
- Journals or graphic organizers
- Simplified reading materials
- Promethean board

Assessment

Type	Description
Formative	Observation, participation during trip
Summative	Poster, journal entry, oral presentation
Alternative	Drawing, video recording, storytelling with support

ACTIVITY 3

LESSON PLAN: Harvest Plants and Apache Medicinal Plants

Grade Level: 3rd Grade & SPED

Duration: 1–2 class periods (50 minutes each)

Subject Areas: Science, Social Studies, ELA (cross-curricular)

Theme: Indigenous Knowledge – Harvest plants, Apache Use of Medicinal Plants

Location Context: Arizona – People’s Farm, Canyon Day, Az

Standards Alignment (Arizona Academic Standards)

Science (AZ Science Standards – 3rd Grade):

- 3.L2U1.5 – Construct an explanation about the relationships between living organisms and their environment.

Social Studies (AZ History and Social Science Standards):

3.G2.1 Explain how people modify and adapt to the Arizona environment.

3.G4.1 Describe how Arizona has changed over time. • Key concepts include but are not limited to Paleo-Indians, explorers, settlers, farmers, immigrants, migrants, the 22 Arizona Indian Nations, plants, land use, and animals

ELA (AZ ELA Standards – 3rd Grade):

- RI.3.1 – Ask and answer questions to demonstrate understanding of a text.
- SL.3.1 – Engage effectively in a range of collaborative discussions.

SPED Considerations:

Aligned with IEP goals, focusing on communication, comprehension, motor skills (if applicable), and sensory learning.

I. Learning Objectives

Students will be able to:

1. Identify at least one medicinal plant used by the Apache people.
2. Explain how the Apache people use the desert environment to meet their needs.
3. Participate in a sensory activity and express what they observe or feel.
4. Respectfully describe a traditional cultural practice.

II. Materials Needed

- Visuals/photos of desert medicinal plants (e.g., yucca, sage, creosote bush)
- Real or artificial plant samples (for sensory activity)

- Short video or story (Apache elder/tribal member speaking about plant use, if available)
- Chart paper and markers
- My Plant Observation” worksheet (with visuals)
- Sentence starters and word bank (for SPED)
- Arizona map (to show Apache territory)
- Optional: Dried creosote or sage for scent-based sensory station

III. Procedure

1. Engage (10 min) – Activate Prior Knowledge

- Ask: “How do you use plants in your life?”
- Show a map of Arizona and point to areas where Apache tribes live.
- Ask students if they know what “medicine” means. Introduce the idea that plants are used as medicine.

SPED Strategy: Use visuals and real plant items to help understanding.

2. Explore (15 min) – Apache Plant Use

- Show real plant or photos and describe 2–3 desert medicinal plants:
 - Creosote bush (greasewood) – Used for colds and cuts.
 - Yucca – Used for soap and hair washing.
 - Sage – Used in ceremonies and for healing.
- Play a short video or read a story from an Apache perspective (look for culturally approved resources).

SPED Strategy: Use simple language, repeat key ideas, and provide sentence frames.

3. Explain (15mins) – Guided Discussion

- Discuss: “Why do you think the Apache used these plants for medicine?”
- Create a class chart:

Plant	Use	Why it helps
Sage	Healing, ceremonies	Calms people down
Yucca	Hair washing	Makes soap

SPED Strategy: Use visuals on chart, provide choices (e.g., “Is sage used for food or healing?”)

4. Elaborate (10 min) – Sensory Exploration & Worksheet

- Students visit a station with real plant samples (touch/smell/look only).
- Fill out “My Plant Observation” worksheet with supports:
 - “I see ____”
 - “I smell ____”
 - “I think this plant helps with ____.”

SPED Strategy: Provide a simplified version of the worksheet with images and checkboxes.

5. Evaluate (Optional Exit Ticket or Next Day Review)

- Have students draw a picture of one plant and write 1–2 sentences about how the Apache use it.
- Oral assessment option: Ask SPED students to verbally explain with prompt.

Differentiation & Accommodations

Need	Support
Reading Comprehension	Use visuals, simplified text, read-aloud
Fine Motor Skills	Allow verbal or tech-based responses
ELL/SPED	Word banks, sentence frames, visuals
Sensory Needs	Optional handling of plants, scent warnings

Cultural Sensitivity Reminder

- Remind students: These traditions belong to the Apache people.
- Emphasize respect: We are learning, not copying.
- Avoid generalizing Native American cultures—focus on Apache-specific knowledge.

ACTIVITY 4

LESSON PLAN: Introduction to Pottery – Creating Pinch Pots

Grade Level: K – 5th Grade (with SPED accommodations)

Subject: Visual Arts / Ceramics

Duration: 2–3 class periods (45 minutes each)

I. Learning Objectives

Students will be able to:

1. Understand basic pottery techniques (pinch pot formation).
2. Create a simple clay vessel using the pinch pot method.
3. Describe the process of working with clay using appropriate art vocabulary (e.g., clay, texture, kiln, glaze).
4. Demonstrate care, patience, and focus while completing an art project.

SPED Objectives (as appropriate):

- Follow a multi-step process with visual and verbal guidance.
- Use fine motor skills to manipulate clay successfully.
- Express creativity and choice through tactile exploration.

II. Materials

- Air-dry or kiln-fired clay
- Aprons
- Water cups and sponges
- Wooden modeling tools or plastic utensils
- Texture tools (e.g., shells, lace, buttons)
- Paints or glaze
- Visual instruction cards (step-by-step images)
- Adaptive tools (e.g., larger handles, rolling pins for limited hand strength)
- Clean-up materials (wet wipes, towels)

IV. Procedures

A. Introduction (10–15 min)

1. Show examples of pottery from different cultures (photos or actual pieces).
2. Discuss how people have used pottery throughout history.
3. Demonstrate how to make a pinch pot step-by-step while narrating:
 - Roll clay into a ball
 - Push thumb into the center
 - Pinch around evenly to form a bowl shape
 - Smooth cracks with a little water

SPED Accommodation:

- Provide a visual step chart with numbered images.
- Allow extra time for tactile exploration of clay.
- Offer hands-on guidance (teacher or aide may model hand-over-hand for some steps).

B. Guided Practice (20–25 min)

1. Students begin shaping their pinch pots.
2. Teacher circulates, providing assistance and feedback.
3. Encourage students to add textures with tools or found objects.

SPED Accommodation:

- Provide simplified instructions one step at a time.
- Allow peer partners or aids to assist.
- Use adaptive tools for students with fine motor challenges.
- Give positive reinforcement for effort and engagement, not just outcome.

C. Closing (10 min)

1. Have students share their pots and describe how they made them.
2. Discuss what they find easy or challenging.
3. Place pots on drying rack or shelf.

SPED Accommodation:

- Offer sentence starters for sharing (e.g., “My pot feels...,” “I made my pot look like...”).
- Allow alternative sharing methods (pointing, showing, or using a communication device).

STUDENT ASSESSMENT PLAN

TYPE	PURPOSE	DESCRIPTION
DIAGNOSTIC (PRE-ASSESSMENT)	To gauge prior knowledge and misconceptions	<ul style="list-style-type: none">- Quick-write or KWL chart (“What I Know, Want to Know, Learned”) about the Apache and their connection to the land.- Small group discussion: “How do wars or displacement affect people’s relationship to their environment?”

<p>FORMATIVE ASSESSMENTS</p> <p>(DURING LEARNING)</p>	<p>To monitor progress and deepen understanding</p>	<ul style="list-style-type: none"> - Source Analysis: Students examine primary sources (photos, or historical maps) showing Apache land use before and after relocation. - Reflection Journal: Students record insights on how Apache environmental practices have adapted over time. - Discussion Circle: Students discuss traditional ecological knowledge (TEK) and modern Apache environmental efforts (e.g., conservation, ranching, tourism).
<p>SUMMATIVE ASSESSMENT</p> <p>(END OF UNIT)</p>	<p>To demonstrate learning mastery</p>	<p>Research Project / Presentation: Students research a modern Apache community initiative (e.g., environmental restoration, sacred site protection, or sustainable agriculture) and present findings connecting history to the present.</p>
<p>REFLECTIVE / SELF-ASSESSMENT</p>	<p>To encourage metacognition and personal connection</p>	<ul style="list-style-type: none"> - Student reflection: “How has my understanding of land and environment changed after learning about the Apache experience?” - Peer feedback session on presentations or projects.

STUDENT WITH SPECIAL NEEDS ASSESSMENT PLAN

TYPE	PURPOSE	ADAPTATIONS FOR STUDENTS WITH SPECIAL NEEDS
Pre-Assessment / Diagnostic	Activate prior knowledge	<ul style="list-style-type: none"> - Use a picture-based KWL chart or word bank for students with language or writing difficulties. - Provide guided prompts or sentence

		<p>starters: “Before the war, the Apache people lived...”</p> <p>- Allow oral responses or use speech-to-text tools for those with fine motor challenges.</p>
Formative Assessments	Check understanding throughout the unit	<p>- Modified Source Analysis: Instead of lengthy texts, use visual sources (maps, photos, short quotes) with simplified guiding questions.</p> <p>- Learning Journals: Students may draw, use symbols, or dictate responses instead of writing full paragraphs.</p> <p>- Collaborative Discussions: Use structured turn-taking, visual aids, or AAC (augmentative and alternative communication) supports.</p>
Summative Assessment	Demonstrate learning at the end of the unit	<p>Provide Choice and Flexibility:</p> <ul style="list-style-type: none"> • Visual Project: Create a poster or collage showing “Then and Now” Apache relationship to land. • Oral Presentation or Interview <p>Format: Students will report in front what they have learned</p>
Reflective / Self-Assessment	Build self-awareness and pride in learning	<p>- Use emoji scales or visual checklists (“I can describe how the Apache care for the land today”).</p> <p>- Guided reflection: “One thing I learned about the Apache is...” (spoken or written).</p>

Conclusion

The story of the Apache people after the war is one of resilience, adaptation, and continuity. Despite the loss of ancestral lands and the pressures of modernization, the Apache have maintained a deep spiritual and practical connection to the environment. Today, Apache communities balance traditional ecological knowledge with modern environmental practices to protect their land, water, and sacred sites. Their efforts to restore ecosystems, practice sustainable resource management, and teach younger generations about traditional lifeways demonstrate that the Apache relationship with the land is not a thing of the past—it continues to evolve and thrive.

Through understanding this ongoing relationship, we can appreciate how the Apache worldview honors the balance between people and nature, reminding all of us of the importance of stewardship, respect, and renewal.

By means of cultural renewal, environmental education, and community projects, the Apache people reaffirm their responsibility to the planet. Their traditional ecological knowledge still serves as a guide for sustainable practices, reminding us that protecting the land is an expression of identity, legacy, and duty to future generations in addition to being a matter of survival. The Apache experience in the present is proof of the enduring connection between people and their homeland—and the ability of cultural resilience to maintain that connection in the face of historical disruption.

References

- Arizona Department of Education. (2018). Academic Standards.
<https://www.azed.gov/standards-practices>
- Basso, K. (1996). Wisdom sits in places: Landscape and language among the Western Apache.
- Findlay, Michael Shaw (2023). Apache Wars. <https://www.ebsco.com/research-starters/military-history-and-science/apache-wars#:~:text=The%20Apache%20Wars%20were%20a, his%20final%20surrender%20in%201886>.
- Main, P. (2021). Multisensory learning in the classroom: A teacher's guide.
<https://www.structural-learning.com/post/multisensory-learning-in-the-classroom-a-teachers-guide>
- Molina, A. (2021). Why Oak Flat in Arizona is a sacred space for the Apache and other Native Americans. <https://www.ncronline.org/earthbeat/justice/why-oak-flat-arizona-sacred-space-apache-and-other-native-americans>
- Myskow, W. (2025). US District Court ruling keeps fight against mining of site sacred to Western Apache alive. <https://insideclimatenews.org/news/10062025/court-ruling-keeps-fight-against-mining-oak-flat-alive/#:~:text=The%20federal%20government's%20initial%20environmental,for%20exempted%20uses%20like%20mines>.
- Native peoples of the Sonoran Desert: The Nde. (2024)
<https://www.nps.gov/articles/apache.htm>
- Poof (2023). A comprehensive Apache history.
<https://peopleofonefire.com/a-comprehensive-apache-history/>
- Poof. (2023). Uncovering the legacy of the Apache People.
<https://peopleofonefire.com/uncovering-the-legacy-of-the-apache-people/>
- Ragsdale, J. W., Jr. (2005). The Chiricahua Apaches and the assimilation movement, 1865-1886: A historical examination. *American Indian Law Review*, 30 (2), 291–363
- Salars, R. (2025). Natural Resource Management in Apache Culture.
https://medium.com/@salars_3406/natural-resource-management-in-apache-culture-a-timeless-wisdom-for-our-environment-8d509b036ce3
- Salars, R. (2024). The resilient spirit of the Apache: A cultural legacy that endures.
https://medium.com/@salars_3406/the-resilient-spirit-of-the-apache-a-cultural-legacy-that-endures-bdc8632e8b81
- Wolf, J. et.al. (2024). Frontiers in ecology and the environment. <https://doi.org/10.1002/fee.2776>

Yavapai and Tonto Apache (2025). Yavapai and Tonto Apaches.

https://www.nps.gov/tont/learn/historyculture/yavapai_and_apache.htm#:~:text=Forced%20Relocation,some%20of%20these%20Tonto%20Apaches.

VIDEOS:

The history of America's Indian boarding schools: Ep 12 of Crash Course Native American History. <https://www.youtube.com/watch?v=icqSBkFJNGU>

The Apaches: One of America's toughest and fiercest tribe until today
<https://www.youtube.com/watch?v=E6qPEEgF9vA&t=549s>

Children of the earth, Remember
<https://www.youtube.com/watch?v=fpZxGBvjMfE>

Apache sacred land threatened by mining in Arizona
https://www.youtube.com/watch?v=Zh68xOn0B_8

Appendix A



DISHCHII'BIKOH COMMUNITY SCHOOL

PHOTOGRAPH CONSENT AND RELEASE FORM

Dear parents / guardians,

Greetings of peace!

I am currently a part of the Teacher Leadership Shilgozhóó Institute (TLSI) professional development program at the Northern Arizona University (NAU) which focused on growing teachers' content knowledge, and to have the ability to write culturally responsive curriculum, and leadership skills.

For this year, I would like to come up with an instructional methodologies and student engagement for my students in SpEd Self-contained K – 12 and 3rd Grade with respect to the *The Complexities of Apache History: Western Apachean Peoples After the "Apache Wars"*.

The title of my study is *Land and Lifeways after the war : Modern Apache relationship to the environment*.

With that, I would like to ask your permission to photograph and video your child while executing the curriculum and applying the learning materials in our classroom.

By signing this consent, you will allow me to conduct my research, photograph and record your child's image during class discussion, activities and field trips to be used for my presentation to the NAU.

In this form, you will also waive any claim for compensation of any kind for the use or publication of the images or depictions of your child, as well as any claim for damages of any kind including, but not limited to, invasion of privacy or misappropriation, arising out of the use or publication of such images or depictions of your child in this study. In addition, you will agree that any intellectual property rights associated with such images or depictions of your child are the sole property of the researcher.

I appreciate your support and cooperation to conduct this curriculum in the classroom and for the success of this study.

Chagashe'ba',

Novie Luz B. Minguez

Research Fellow TLSI

Dishchii'bihoh Community School

Tel. # : 928.3322.444 Ext.1424

For Everyone, A way to learn, grow and succeed

Approved By:

Mr.David Nikolaus

SpEd Director

Dishchii'bihoh Community School



DISHCHII'BIKOH COMMUNITY SCHOOL
Special Education Self-Contained

PHOTOGRAPH CONSENT AND RELEASE FORM

Photo and Video Consent Form

Research Title: Land and Lifeways after the war : Modern Apache relationship to the environment

Date: _____

Child's name: _____

Location: Dishchii'bikoh Community School & Northern Arizona University

Organizer / Research Fellow: Novie Luz B. Miguez

Consent Statement:

I, the undersigned, hereby grant permission to take photographs and/or video recordings of my child during the research described in the letter. I understand that these images may be used for research and presentation purposes at Dishchii'bikoh and Northern Arizona University, Teacher Leadership Shilgozhóó Institute (TLSI).

Options:

- ☐ I consent to the use of my child's image and voice in this study.
- ☐ I do not consent to the use of my child's image and voice.

Name _____

Signature: _____

Appendix B



DISHCHI'BIKOH COMMUNITY SCHOOL
Special Education Department
Self-Contained 2024-25

August 12, 2025

We're going on a RODEO FIELD TRIP!

Dear Parents,

Exciting news! Grade School Students that are getting services in Special Education will be having an outside school experience this **August 25, 2025**, Monday at **Whiteriver Faiground, Whiteriver, AZ**. We attached a parental permission for this activity for your approval and signature If you are allowing your child to join this trip.

Below are the details:

Departure: before 7:30 am of August 25, Monday.

Students will take their breakfast in the Cafeteria.

Lunch: Burger King, Whiteriver

Expected Arrival: before 2:00 pm

Reminders:

- Parental Permission form is due on or before August 22.
This is important, so that your child can join in the fun.
- They are encouraged (but not required) to wear *Rodeo Attire*
- Let your child bring water, extra shirt and pants (diaper if needed).



Thank you for your support and cooperation in this activity.

Best regards,

Ms.Novie, Ms.Tasha & Ms.Diane



DISHCHII'BIKOH COMMUNITY SCHOOL

318 S. Elm Drive

P.O Box 80068

Cibecue, Arizona 85911

Special Education Department

Field Trip 2025

PARENTAL PERMISSION FOR WHITERIVER FAIRGROUND

I give Dishchii'Bikoh Community School permission for my child _____

to participate in a school sponsored activity, **Exceptional Kids Rodeo, Whiteriver Fairground**

Date of the school activity: **August 25, 2025**

Departure: before 7:30 AM

Arrival: before 2:00 PM

In case of emergency, please write a contact person's name and phone number where they can be contacted:

_____.

I understand that this is a school sponsored field trip and that school rules, procedures and guidelines must be followed by my child. Any violation of school rules during the field trip may result in consequences as outlined by school policy and/or the Parent and Student Handbook.

Parent/ Guardian Signature

Date

Sponsor/ Administrator Signature

Date

Appendix C



DISHCHII'BIKOH COMMUNITY SCHOOL

Special Education Department

SPED Self-Contained 2025

25 August 2025

Mr. David Nikolaus
Dishchii'BIKOH Community School
SpEd Director

Good day Mr. Nikolaus,

I hope this message finds you well. I am writing to propose a field trip this September for students in SpEd Self-Contained K-12 to support and enhance their educational experience through hands-on, real-life learning.

The learning objectives for this field trip are as follows:

- 1) To learn about the customs, beliefs, and heritage of the Apache Nation through firsthand observation of traditional dances, music, food, crafts, and ceremonies.
- 2) To foster respect for Indigenous cultures and encourage an appreciation for cultural diversity.
- 3) Their experience can increase interest and gain more positive feelings towards the lectures and school activities.

For your approval, below are the details of the educational trip:

Event : Apache Harvest Festival, Ndee Bikiyaa, The People Farm,

Address : Canyon Day, AZ

Phone : (928) 338.4271

Date : September 12, 2025, Friday

Time : Departure Time 8:30 am (we must be at the destination before 10:00 am)

Return Time : before 2:00 pm

Participants : 7 students, 2 teachers, 2 paraprofessionals, 1 driver

Lunch : Greggo's

Address : 710 S Chief Ave., Whiteriver, AZ 85941

Phone : (928) 338.4118

Attached are the documents needed for your approval.

Thank you for your time and support for the SpEd Self-Contained Group

Respectfully,

Novie Luz Minguez

SpEd Self-Contained K-12

Dishchii'BIKOH Community School

For Everyone, A way to learn, grow and succeed

Chagash'e'ba'



DISHCHII'BIKOH COMMUNITY SCHOOL
Special Education Department
Self-Contained 2025-26

September 05, 2025

We're going at the Peoples Farm!

Dear Parents,

Exciting news! SpEd Self-Contained will be having an outside school experience this **September 12, Friday** for the Apache Harvest Festival, Ndee Bikiya, The Peoples Farm, at Canyon Day, AZ. The main objective for this trip is to learn about the land, customs, beliefs, and heritage of the Apache Nation through firsthand observation of traditional dances, music, food, crafts, and ceremonies.

We attached parental permission for your approval and signature if you are allowing your child to join this trip.

Below are the details:

Departure Time: before 8:30 am

Students will have their breakfast in the cafeteria.

Lunch: Greggo's, Whiteriver

Expected Arrival: before 2:00 pm

Reminders:

- Parental Permission form due on or before September 9
This is important, so that your child can join in the fun.
- Please wear comfortable clothes and shoes.
- Let your child bring water, extra shirt and pants (diaper if needed).

Thank you for your support and cooperation in this activity.

Best regards,

Ms. Novie, Ms. Tasha & Ms. Diane





DISHCHII'BIKOH COMMUNITY SCHOOL

318 S. Elm Drive

P.O Box 80068

Cibecue, Arizona 85911

Special Education Department

Field Trip 2025

PARENTAL PERMISSION FOR PEOPLES FARM, CANYON DAY

I give Dishchii'Bikoh Community School permission for my child

_____ to participate in a school sponsored activity, The Peoples Farm, Canyon Day
& Greggo's, Whiteriver

Date of the school activity: **September 12, 2025**

Departure: before 8:30 AM

Arrival: before 2:00 PM

In case of emergency, please write a contact person's name and phone number where they can be contacted:

_____.

I understand that this is a school sponsored field trip and that school rules, procedures and guidelines must be followed by my child. Any violation of school rules during the field trip may result in consequences as outlined by school policy and/or the Parent and Student Handbook.

Parent/ Guardian Signature

Date

Sponsor/ Administrator Signature

Date

Appendix D



DISHCHII'BIKOH COMMUNITY SCHOOL
Special Education Department
SPED Self-Contained 2025

02 September 2025

Mr. David Nikolaus
Dishchii'bihoh Community School
SpEd Director

Good day Mr. Nikolaus,

Apart from the classroom lectures and activities, we would like to arrange an outside school learning experience for our students in SpEd K-11 Self-Contained.

This trip will give students the opportunity to learn about the fall harvest, explore the pumpkin patch, and participate in fun and educational activities.

The learning objectives for this field trip are as follows:

- 1) The students will explore the life cycle of pumpkins, observe seasonal changes, and develop an appreciation for agriculture and farm life.
- 2) They will have an exposure and they will experience the Life in the farm;
- 3) The trip also promotes social interaction, teamwork, and curiosity through outdoor exploration and interactive activities.

For your approval, below are the details of the educational trip :

Event : Pumpkin Patch

Activities : Pumpkins and Agrifact Maze

Place : The Willis Farm

Address : 381 South, 1st St E, Snowflake, AZ 85937

Phone : (928) 243-8791

Date : October 9, 2025, Thursday

Time : Departure Time 7:30 am (we must be at the destination before 9:00 am)

Participants : 7 students, 1 teacher, 2 paraprofessional, 1 chaperones, 1 driver

Breakfast : McDonald's at 380 Main St., Snowflake AZ 85937

Phone : (928) 536-5306

Lunch : The House at 1191 Hall E, Show Low, AZ 85901

Phone : (928) 537-9273

Attached are the documents needed for your approval.

Thank you for your time and support for the SpEd Self-Contained Group

Respectfully,

Novie Luz Minguez

SpEd Self-Contained K-12

Dishchii'bihoh Community School

For Everyone, A way to learn, grow and succeed

Chagashe'ba' (For the Children)



DISHCHII'BIKOH COMMUNITY SCHOOL

318 S. Elm Drive

P.O Box 80068

Cibecue, Arizona 85911

Special Education Department

Field Trip 2025

PARENTAL PERMISSION FOR PUMPKIN PATCH TRIP

I give Dishchii'Bikoh Community School permission for my child _____

to participate in a school sponsored activity, **The Willis Farm, Snowflake AZ**

Date of the school activity : **October 9, 2025**

Departure: before 7:30 AM

Arrival: before 2:00 PM

In case of emergency, please write a contact person's name and phone number where they can be contacted:

_____.

I understand that this is a school sponsored field trip and that school rules, procedures and guidelines must be followed by my child. Any violation of school rules during the field trip may result in consequences as outlined by school policy and/or the Parent and Student Handbook.

Parent/ Guardian Signature

Date

Sponsor/ Administrator Signature

Date