

My Journey to Wholeness:  
Cultivating Social Emotional Learning Through the Apache Medicine Wheel

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Indian Country School Counselors Institute Professional Development Program

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Author Note:

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Lastly, I would like to thank God for the gift of wisdom and for letting me through this journey.

Chagashe'ba' (For the Children)

## Context

I am Ma. Zerlina De Lara, a School Counselor in Dishchii'bihoh Community School in Cibecue, Arizona. I was born and raised in the Philippines, an archipelagic country in Southeast Asia, known for its rich cultural heritage, natural beauty, and people with welcoming and genuine smiles.

My journey as a school counselor began when I completed my Bachelor's Degree in Psychology then became a part-time tutor while pursuing a Master's Degree in Educational Psychology. I realized my passion for counseling when I started working as a college counselor in 2003. This led me to shift and finish a Master's Degree in School Counseling, become a licensed guidance counselor in 2012, and obtain units in PhD Clinical Psychology. Currently, I am pursuing Education Specialist in School Psychology to learn more about psychoeducational assessment and hopefully become a certified school psychologist in the future.

I would like to describe my 22 years of experience in guidance and counseling as challenging and very fulfilling. I worked with students (elementary, high school, and college), parents, teachers, community members, and school leaders. I have so learned many things during those years of working as a school counselor...from how to implement a school-wide guidance and counseling program to advocating for my students' well-being. I had a deeper understanding of my students' social and emotional development and was able to hone my counseling skills.

The highlight of my counseling career was in 2019 when I was given the opportunity to work as Head of the Guidance and Counseling Department. My ability to lead and advocate for guidance and counseling in the Department of Education was enriched. I was really inspired and committed to working with school leaders toward strengthening the Guidance and Counseling Program in public schools. On top of my roles, I took an active role in Guidance and Counseling policy making, crafting of Guidance Counselor Competencies, Homeroom Guidance module writing as well as training and development in Career Guidance Program, Psychological First Aid, and Child Protection. These meaningful experiences humbled and shaped me into the person I am today. It has influenced my counseling approach, which is creative, culturally responsive, and empathic.

A new milestone in my career unfolded when I decided to pursue a school counselor position in Dishchii'bihoh Community Schools in Cibecue, Arizona USA. I am working here as a SPED and Elementary School Counselor. Students with exceptional needs have a special place in my heart because I have a son with autism. Being a SPED counselor is a new experience for me, and I gained greater insights about inclusive education. I am also honored to advocate for students with exceptional needs and provide support and interventions which will help them achieve their full potential.

Dishchii'bihoh Community Schools is in the community of Cibecue, on the White Mountain Apache Reservation (or the Fort Apache Indian Reservation). It is a K-12 Tribally Controlled/Grant School and 98% of its population are Native Americans, specifically Apache. It was founded in 1966 to serve the Apache students in Cibecue. Anchored on its mission statement, "For everyone, a way to learn, grow, and succeed," Dishchii'bihoh Community

School is committed to promote and preserve the Apache culture and attributes while providing programs and opportunities for the students to grow holistically, achieve success, serve their tribal community and the larger society as well.

I provide counseling services to K-5 general education and K-12 SPED students. I handle a diverse group of students with unique socio-emotional needs. I collaborate with administrators, SPED/Gen. Ed. teachers, parents, and other professionals in providing support and accommodations to help them thrive in school. Despite their exceptionalities, I see my students as individuals with limitless potential and strengths. I always embrace inclusivity and diversity in my counseling approach to unfold my students' unique talents and empower them to explore their abilities, set goals, and dream big.

My decision to participate in the Indian Country School Counselors Institute (ICSI) shows my strong commitment to grow professionally. I believe that through this professional development program, I will have the opportunity to work with my fellow native-serving school counselors and other professionals and engage in evidence-based counseling practices and innovations. This will also expand my understanding and appreciation of my students' different cultural backgrounds and adapt culturally sensitive counseling interventions and practices.

### ***Cibecue Community***

Our small community is located northwest of Whiteriver (main tribal headquarters) on the Fort Apache Indian Reservation, more commonly referred to as the White Mountain Apache Reservation. The community has a population of about 1,700 enrolled tribal members according to the 2010 Census. Cibecue has few businesses and facilities including commercial center, post office, deli, gas station, and the Cibecue complex which houses many tribal programs. There is also fire station, police sub-station, ambulance, Tribal Offices, Headstart, a few churches, and Housing Authority Office. The Indian Health Services clinic attends to the medical needs of the community while the Apache Behavioral Health Services (ABHS) offers mental, social, and emotional support to community members. One of the highlights of Cibecue is Cibecue Falls which is a good hiking destination.

As a person who prefers the peace of a rural area, the quiet and relaxed atmosphere of Cibecue gave me more sense of community and privacy. I love the calming effects of the mountain scenery and beautiful landscape. The kindness and hospitality of the Apache people gave me a sense of belonging. Living here for almost 2 years gave me a deeper understanding and respect for the Apache culture and traditions. I appreciate how they value family (especially the elders) and their intimate relationship with the environment, which are very evident in their stories and festivities.

The Apache term for Cibecue is *descibiko* (red canyon, standing horizontally), and the people who live here are called *descibiko nde* (people of red canyon, standing horizontally). According to Basso (1970), of all the settlements on the Fort Apache Reservation, Cibecue is regarded as the most conservative. One of the reasons is that during ceremonials, rodeos, or other social events, people from Cibecue prefer to keep to themselves, being reluctant to mix with Apaches

from other settlements. The land is essential to Western Apache language and culture. It connects the people to their history and ancestors, while serving as a moral compass (Basso, 1996).

### ***Ndee Bi'at'e: Apache Way of Life***

In the book *Apacheria: True Stories of Apache Life*, Farmer (2017) mentioned that the term “Apache” encompasses several distinct groups or so-called “bands” with many differences and similarities depending on location. Cibecue is associated with the Western Apache band. Western Apaches mostly lived in brush shelters called wickiups and wore boot-like moccasins that had a leather button and shafts that could be pulled up above their knees.

Apaches are religious and spiritual people (Bennett, 2017). Their spiritual beliefs are strongly connected to the land and nature and were interwoven in their everyday lives. They also believed that there are individuals who were gifted by a supernatural power to cure a particular ailment. They call them *di-yen* (medicine man or woman) who use their powers for the good of the people. And those who use their powers for evil purposes is a witch.

*Dilzih* (respect) is a value in Apache culture which is demonstrated in interactions with the elders and nature. Elders have always played an important part in tribal communities often fulfilling the role of parent, teacher, community leader, and spiritual mentor (Garrett & Garrett, 1997; Harper, 2011), including passing down their languages, traditions, and stories (Sarche & Whitesell, 2012). There is a very special kind of relationship based on mutual respect and caring between native Elders and children as one moves through life, from “being cared for” to “caring for” (Red Horse, 1980, 1997), and many Elders pass on to youth the belief that their own life-force carries the spirits of their ancestors (Hunter & Sawyer, 2006).

*Goyá'* (wisdom) is gained from observing different places (thus to recall them quickly and clearly), learning their Apache names (thus to identify them in spoken discourse and in song), and reflecting on traditional narratives that underscore the virtues of wisdom by showing what can happen when its facilitating conditions are absent (Basso, 1996).

*Á'díi*: Passing on wisdom and knowledge of respect, social responsibility and service to others and all creation

### **Topic**

I have been in the counseling profession for the past 20 years and I would say that counseling indigenous students was a new experience for me. I remember when I had my first counseling session with a high school student, I was nervous because I had no idea what would happen. As time went on, and with the help of my colleagues, I learned how to deal with them.

Working with students who came from different family backgrounds as well as being exposed to different circumstances in life, I saw the need to help them develop essential skills for understanding and managing their emotions, building positive relationships, and navigating challenges related to academics, culture, and identity.

In this practice guide, I will integrate social emotional learning in my individual counseling sessions to selected 3<sup>rd</sup> to 6<sup>th</sup> grade students. I would like to use Apache Medicine Wheel to help students gain a sense of wholeness from a cultural perspective. By exploring the Apache wellness perspectives and practices, students will have a deeper understanding and appreciation of the richness of their own culture.

### ***Social Emotional Learning (SEL)***

The Collaborative for Academic, Social, and Emotional Learning (CASEL) defined social and emotional learning (SEL) as an integral part of education and human development. SEL is the process through which all young people and adults acquire and apply the knowledge, skills, and attitudes to develop healthy identities, manage emotions and achieve personal and collective goals, feel and show empathy for others, establish and maintain supportive relationships, and make responsible and caring decisions (<https://casel.org/fundamentals-of-sel/>, 2025).

CASEL 5 addresses five broad and interrelated areas of competence such as:

1. Self-awareness – ability to identify one’s emotions
2. Self-management – ability to manage one’s emotions
3. Social awareness – ability to understand different perspectives and show concern for others
4. Relationship skills – ability to develop positive relationships
5. Responsible decision-making – ability to make good choices and take responsibility for one’s actions.

Research says that SEL cultivates important protective factors that promote students’ well-being, enhance positive attitude about self and others, strengthen their coping skills, and give them a sense of belongingness.

### ***The Apache Medicine Wheel: Perspectives on Wellness***

“The traditions give the guidance and support that is necessary for on-going healing and change. They convey a core understanding of a spiritual life. Without Spirit, and personal commitment, it is unlikely that any teaching or any strategy, from whichever direction, will help people attain and maintain balance. The Sacred Circle of the Medicine Wheel, and the Sacred Teachings, encapsulate all the spiritual wisdom required to guide the healing journey, sustain healing relationships, and promote positive change.” (Nabigon et al., 2014)

For Indigenous people, the Medicine Wheel symbolizes harmony, peace, balance, and wellness. It is a circle divided into quadrants and depicted in red, black, yellow, and white. The quadrants are associated with different spirit beings, the four directions (North, East, South, and West), different stages of life, different races, and different roles that people play within their communities.

The Medicine Wheel defines wellness as a holistic concept which can be achieved if there is interconnectedness and balance on the four aspects of well-being – spiritual, emotional, physical, and mental.

1. Spiritual is a reminder of one's connection to the divine and the sacred. It refers to one's sense of purpose and ability to overcome hardships.
2. Mental stands for the wisdom needed to help people live good lives. It encourages people to cultivate a healthy and balanced mind.
3. Physical encompasses connection to the Earth and physical bodies. It emphasizes the importance of caring for physical health.
4. Emotional encourages recognition and understanding of one's emotions in order to foster harmonious relationships with oneself and others.

Human beings are described as having a body, mind, soul and spirit. All these faucets (body, mind, soul and spirit) of the human experience are interconnected; therefore, illness affects the mind and spirit as well as the body. Wellness is indicated through the experience of balance and harmony at the physical (body), mental (mind), soul (emotional), and spiritual levels of human existence. Likewise, unwellness or disease is a result of imbalance. Each of us is responsible for our own wellness by keeping ourselves attuned to self, relations, environment, and universe. (Locust, 1988).

Working in Dishchii'bikoh Community Schools allowed me to experience a different approach to multicultural counseling. With my professional background and commitment to a culturally responsive counseling approach, I want to make a difference in the lives of my Apache students. I want to learn more about Apache culture and collaborate with my Apache colleagues and create a counseling practice guide that acknowledges Apache cultural beliefs and practices about wellness.

## **Rationale**

I could say that being in the counseling profession for more than 20 years has exposed me to numerous students with diverse mental health concerns. When I was in the Philippines, I worked mostly with high school students, and through the years of helping them navigate the ups and downs of adolescent life, I gained valuable insights about the importance of providing a safe and caring space for students to explore their thoughts and emotions.

Facilitating SEL activities is one of the things that I love about my job because I get to know my students well and somehow help them develop social emotional skills. Remembering my adolescent days, I am no different from them because I also struggled understanding and expressing my feelings. And I know how hard it is to figure out how to react on certain things, how to manage stress or find ways to cope with my problems in life. That is why I made it a point to find ways to talk to them about their feelings, answer their questions about how to cope with stress, and most importantly, encourage them to be strong in times of adversity.

Given the chance to work in Dishchii'bikoh Community School is a whole new experience for me. Not only that I work in a foreign country but being able to handle elementary and K-12 SPED students for the first time. I would say that it was a bit challenging for me because most of the students that were referred to me have social emotional issues which were deeply rooted in

adverse childhood experiences, family dynamics, traumatic events in life, bullying experiences in school, or as simple as lack of social emotional skills.

As one of the “unfamiliar persons” in the school, I must admit that I am still having a hard time establishing rapport (especially with the high school students) and encouraging them to share their thoughts and feelings. I have observed that most of them are comfortable talking to Apache teachers, which I do understand and respect. That is why I make it a point to consult and collaborate (especially with parents) to have a better understanding of these students.

I participated in the Indian Country School Counselors Institute Professional Development Program to understand more about the Native American students and be able to provide counseling interventions that are within the Apache culture context. I strongly believe that this will help me overcome barriers that prevent me from reaching out to them.

### ***Culture and Social Emotional Learning***

American Indian and Alaska Native (AI/AN) students experience high rates of difficulty and systemic oppression, such as poverty, racism, insufficient access to resources and services, and the long-term consequences of historical trauma and displacements (Krogstad, 2014).

Baez et al. (2022) propose that AI/AN children are more predisposed to adverse childhood experiences that directly impact their thoughts, behaviors, self-esteem, choices in life and emotions. Most teachers appear to care about their student's social and emotional needs; however, educators need to identify the strengths and knowledge Indigenous youth bring to school.

Social-emotional learning programs are critical in students' development; however, the sociocultural experiences of the students need to be served (Garner et al., 2014). In addition, a group of leading SEL researchers observed that current approaches to SEL need to address cultural differences across unique environments, beliefs, and behavioral norms (Taylor et al., 2017).

Social and emotional strategies can be adapted to address cultural differences. Social and emotional skills are developed in complex contexts, interactions, and relationships (Jones & Kahn, 2017). Managing the culture and social-emotional strategies suggests that background and culture matter. Therefore, social and emotional approaches should be modified to address cultural differences. In other words, for AI/AN students, their cultures include principles, traditional stories, and stories that can be utilized in teaching social and emotional skills (Garrett et al., 2014)

### ***Culturally Responsive School Counseling Programs***

Culture is a powerful and pervasive influence on the attitudes and behaviors of students, stakeholders and school counselors. In response to cultural diversification in schools and communities, school counselors must be more globally responsive and culturally sustaining in

the educational and social environment than ever before (ASCA, 2021).

In support of students, school counselors implement “equitable academic, career and social/emotional developmental opportunities for all students” (ASCA Ethical Standards, 2022). It is an “expectation, not the exception” for school counselors to integrate multiculturalism and social justice perspectives into their work as advocates and leaders (Ratts and Greenleaf, 2017, p.8)

In providing counseling services to culturally diverse students, it is important that I acknowledge and align my strategies and interventions to their culture. Awareness and understanding of where my students are coming from will guide me in exploring their social emotional needs and in establishing positive and trusting relationships with them.

Overall, my goal for designing this counseling practice guide is to teach SEL by incorporating the Apache Medicine Wheel. Through this, I will be able to provide a culturally appropriate counseling intervention to my students with social emotional needs and work towards encouraging them to acknowledge and take pride in their cultural identity.

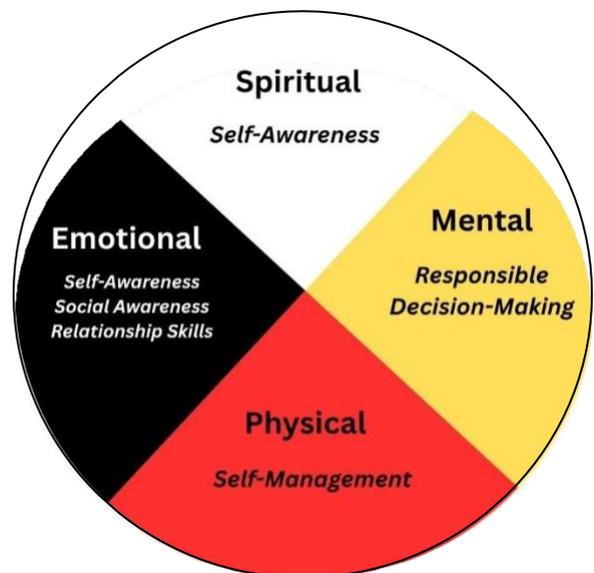
### **Instructional Guide**

My main goal is to design a Social Emotional Learning Journal that will allow students to explore their social emotional needs using Medicine Wheel. I came up with a personal framework that shows how I connected the concept of Medicine Wheel to SEL principles. This will also serve as a basis for the implementation of my counseling practice guide.

Medicine Wheel teachings in general contain much to assist humans in learning the techniques, methods, and practices involved in making decisions, taking risks, maintaining relationships, handling emotions, learning difficult tasks, practicing caring behaviors and taking responsibility for oneself (Shawanda et al., 2023)

Using the Medicine Wheel, the students will be guided in applying the SEL principles:

- Spiritual – identifying personal values and beliefs about wellness, understanding one’s own culture
- Emotional – recognizing emotions, developing empathy, respecting individual differences, identifying community and social support groups
- Physical – practicing traditional self-care strategies and self-expression,
- Mental – learning how to make good choices and understand the consequences of one’s actions



***Summary of Objectives, Strategies, Activities and Assessment Plan***

Below is a chart showing the summary of Counseling Practice Guide plan in alignment with the Arizona School Counseling Association (ASCA) Student Standards: Mindsets and Behaviors for Student Success (ASCA, 2021).

Aspects of Medicine Wheel/SEL Competencies	Specific Objectives: At the end of each session, students will...	ASCA Student Standards (ASCA, 2021)	Counseling Activities	Counseling Strategies
<i>Spiritual Self-Awareness</i>	1. Recognize cultural assets, values and beliefs that will help foster their identity and well-being.	M1. Belief in development of whole self, including a healthy balance of mental, social/emotional and physical well-being  B-SMS 6. Demonstrate ability to identify and overcome barriers  B-SS 10. Demonstrate cultural awareness, sensitivity and responsiveness	Session 1: Pre-Assessment Exploring My Roots  Session 2: My Personal Medicine Wheel  Session 3: The Sacred Animals	Creative Therapy  Discussion  Storytelling
<i>Mental Responsible Decision-Making</i>	2. Make good choices and understand the impact of their actions. 3. Take responsibility for their own actions.	B-LS 1. Demonstrate critical thinking skills to make informed decisions.  B-SMS 1. Responsibility for self and actions	Session 4: Making Smart Choices	WDEP Technique
<i>Emotional Self-Awareness Social Awareness Relationship Skills</i>	4. Name and express different emotions using their native language. 5. Develop empathy and ability to understand other's perspectives.	M2. Sense of acceptance, respect, support and inclusion for self and others in the school environment	Session 5: Dagot'ee (How are you?)_ On Expressing Emotions	Creative Therapy

	6. Appreciate and respect individual differences.	<p>B-SMS 10. Demonstrate ability to manage transitions and adapt to change.</p> <p>B-SS 3. Demonstrate positive, respectful and supportive relationships with students who are similar and different from them</p> <p>B-SS 4. Demonstrate empathy</p> <p>B-SS 10. Demonstrate cultural awareness, sensitivity and responsiveness</p>	Session 6: I Choose to be Kind	
Physical <i>Self- Management</i>	<p>7. Learn emotional regulation.</p> <p>8. Practice traditional ways of self-care and coping with stressful situations.</p> <p>9. Identify community resources and other social groups (i.e., family, friends, teachers) who can provide help when needed</p>	<p>B-SMS 2. Demonstrate self-discipline and self-control</p> <p>B-SMS 7. Demonstrate effective coping skills</p> <p>B-SS 8. Demonstrate advocacy skills for self and others and ability to assert self, when necessary</p> <p>B-SMS 9. Demonstrate personal safety skills</p>	<p>Session 7: My Wellness Toolkit</p> <p>Session 8: Breath and Grow</p> <p>Session 9: My Journey to Wholeness</p> <p>Session 10: Post-Assessment</p>	<p>Grounding Technique</p> <p>Listening to music</p> <p>Creative techniques</p>

### ***Activity Mechanics and Implementation:***

The participants are 3<sup>rd</sup>, 4<sup>th</sup>, and 6<sup>th</sup> Grade students who:

- are eligible for counseling related services as mentioned in the IEP
- were referred to by teachers, administrators and parents due to social emotional needs/concerns and repeated disciplinary reports

My counseling practice guide will be implemented during individual counseling sessions which will run for 15-20 minutes every week. All activity sheets will be compiled into a Social Emotional Learning Journal and the students' final output will be given to them. In addition, I will include short Native American stories for children in each session.

There is a growing understanding that artistic tools (such as music, dance, art, theater, literary arts, and media) can be used to encourage creativity and self-expressiveness and to boost the academic achievements and social-emotional development of children and adolescents (Farrington et al., 2019; Russell & Hutzler, 2007). Cognitive-behavioral therapy helps children and adolescents to learn better ways to manage their anger and solve social problems by increasing emotion-regulation and problem-solving abilities (Kumuyi et al., 2022).

On the other hand, Choice theory helps students understand that they have control over their actions and can choose how to respond to situations, fostering self-awareness, self-management, and responsible decision-making. I will employ creative techniques (such as coloring, drawing, listening to music, watching videos, and storytelling) to make the sessions more enjoyable and interesting, especially for the younger participants. The CBT will also be utilized to address behavior problems and learn coping strategies, while the WDEP technique from the Choice Theory will help in developing their decision-making skills.

### ***Learning Resources***

For storytelling, I will collaborate with the Elementary Apache Language teachers in choosing stories to share through videos. Aside from that, I was also glad that the Apache teachers shared their Apache Language Practice Packet about emotions. This will serve as my guide in teaching students to name different emotions using Apache language. I will also use the available SEL workbooks in my counseling office and probably add more worksheets that are available for public sharing.

### ***Assessment***

I will administer pre and post assessments to monitor progress in the beginning, middle, and end of the sessions. I will give behavior checklists to the teachers and parents as well as do classroom observations to gain insights on students' behavior. Data collection will include checking of disciplinary reports, giving SEL self-assessment to students, and a short test about names of emotions in Apache language. At the end of the sessions, students will be asked to create their own Medicine Wheel which will showcase their overall learnings.

# My Journey to Wholeness

Subject: Social Emotional Learning  
Grade: 3<sup>rd</sup> – 5<sup>th</sup>  
Date: August to October, 2025  
Session 1 – 9

## Objectives

**KFO:** Today, I will...

- Explore and appreciate how my cultural assets, values, and beliefs define who I am.
- Make good choices and take responsibility for my own actions.
- Name and express my emotions using my own native language.
- Develop empathy as well as the ability to understand other's perspectives.
- Accept and respect individual differences.
- Learn and practice effective coping skills.
- Create my personal medicine wheel which will guide me in achieving wellness.

## Activities

*Session 1: Exploring My Roots*

- Video: Native American Apache Tribe You Should Know
- After the pre-assessment, the counselor will present a video about the Apache Tribe. Through drawing and coloring, the student will be asked to identify significant concepts or themes from the story. Then the counselor will process and deepen the activity.
- Processing Questions:
  - Can you share your drawing with me?
  - Why is this significant to you?
  - Can you tell me about some traditions or beliefs you or your family participate in?
- Deepening:
  - The Apache people are known for their resilience and connection to land.
  - A key aspect of their culture was their strong family and extended family structures
- Homework: Apache Word Search

## Materials

- SEL worksheets
- Colored papers
- Art and writing materials

## Terminology

Inde – The People

Cuutz – Buffalo

Shash – Bear

Ba'cho – Wolf

Itsá – Eagle

Dagot'ee – How are you?

Siì násgoh – I am silly

Doo sił gonzòò da – I am sad

Hasiskèè – I am mad

Híyáá – I am tired

Sił gonzòò – I am happy

Sił gosch'íid – I am

irritable Sił nálwod – I am

energetic Siná' sílji – I am

hungry

*Session 2: My Personal Medicine Wheel*

- The counselor will share the Apache Medicine Wheel with the student. Then, the student will create his own Medicine Wheel which will be used in the succeeding sessions.
- Processing Questions:
  - What is medicine wheel?
  - What is your favorite part and why?
  - Why is it important to take care of oneself?
- Deepening:
  - The Medicine Wheel is a sacred symbol used by many Apache people to help them achieve wellness and a balanced life.

*Session 3: The Sacred Animals*

- The counselor will share the Sacred Animals in the Apache Medicine Wheel – bear, eagle, coyote, and buffalo. The counselor will bring out pictures of the said animals and the student will be asked to choose an animal which he can identify with. The student will color, cut, and paste the animal in his/her medicine wheel. Then, he/she will be instructed to write a personal quality/trait that he/she shares with the chosen animal.
- Processing Questions:
  - What animal would you choose to represent yourself in the medicine wheel?
  - What qualities do you share with that animal?
- Deepening:
  - The sacred animals represent specific qualities and characteristics which students can embody to achieve wellness in life.

*Session 4: Making Smart Choices*

- The counselor will give a brief discussion of good and bad choices. Different scenarios in school and at home will be shown and the student will say if it's a good or bad choice and will explain the reason why. Then he/she will be instructed to write down his/her bad and good choices (only 1 for each) at home and school.
- In the medicine wheel, the student will write I make good choices by....
- Processing Questions:
  - What makes a good/bad choice?
  - How did you feel when you made a good/bad choice?
  - How can you make good choices more often?
- Deepening:

Tsèdisyiz – I am scared

Ahíyí'e – Thank you

Gozhoo dabih' – Good morning

Sil n'zhoo – I love you

Timeframe: Each individual session will last for 15-20 minutes.

- The counselor will share some good and bad choices for kids.

*Session 5: Dagoṭ'ee (How Are You?): On Expressing Feelings*

- Video: Dagoṭ'ee (How are you?)\_Dilzhe'e Apache Picture Book on Feelings
- After watching the video, the student will complete a worksheet to see what he/she has learned. On the medicine wheel, the student will write: Dijii (Today, I am) \_\_\_\_\_
- Processing Questions:
  - How are you feeling right now? Why?
  - What do you do when you feel...?
- Deepening:
  - Knowing and understanding one's emotions will help in developing emotion regulation skills and establishing positive relationships with other people.

*Session 6: I Choose to be Kind*

- The counselor will share the story "How Rabbit Lost His Tail." It is a Native American story about kindness. After the processing questions, the student will be asked to write 1 act of kindness in the medicine wheel.
- The counselor will also share polite expressions and kind words in Apache language.
- Processing Questions:
  - What did you learn from the story?
  - How do you show kindness at home and school?
- Deepening:
  - Kindness in Apache culture is demonstrated through respect for elders and teaching good manners in children.

*Session 7: My Wellness Toolkit*

- Using the Feeling Chart, the counselor will ask the student to put a feeling under the I Feel column and put at least 5 ways to deal with such feeling under the I Can column. Then in the medicine wheel, the student will write 1 coping strategy that he/she always uses.
- Processing Questions:
  - How do you cope with your negative feelings?
  - Who do you turn to when you don't feel good?
- Deepening:
  - Watching of Grandma's Breath – a Native American book about coping with anxiety and grief.

*Session 8: Breath and Grow*

- At the start of the session, the counselor will teach the student a simple breathing technique. After that, the counselor will bring the student to the school garden to do some breathing and grounding exercises using the 5 senses.
- Processing Questions:
  - How did you feel while doing the activity?

*Session 9: My Journey to Wholeness*

- For the last session, the counselor will guide the student in finalizing his/her personal medicine wheel. The student will be asked to reflect on his/her most significant learning from the entire sessions. He/she will write it below the medicine wheel.
- Post-assessment will be done by giving the same tool used during the pre-assessment.

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