

Seminar Title:
Food and Health

Curriculum Unit Title:
Integrating Situational Navajo with Healthy Foods

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Author Note:

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Synopsis

This curriculum unit is a fourth-grade lesson, which will teach students food and health in a situational Navajo conversational context. The appropriate Navajo words for preparing and eating food teach us the richness of how the Navajo language reminds us of the importance of meals and feasts as a unifying factor. There are numerous cooking and eating verbiages that the Diné people use on a daily basis. It is sad to see that the majority of the younger Navajo students do not speak Navajo proficiently to express their wants and needs towards their parents, grandparents, or adults. When they speak, they lack phrases that have direct object, which is naming the nouns such as the food they are eating or cooking. They need to distinguish which food items fit into the category that each verb stem describes. This unit will be integrated with the Navajo principle of Hózhó (Beauty Way). Elders have built the Navajo concept of *!d7[j7dl9* (Self Respect) around the activity of eating. They remind them of their family of the importance of a peaceful atmosphere at the table. When Navajo men finish eating, they rub their hands on their legs and announce, “Thank you for this meal, I will be happy because of this meal.” Then they rub their moccasins or shoes and say, “I will run fast.” This practice should be a reminder to eat only healthy foods. The situational Navajo strategy will be used to teach verbs on a one-to-one conversation. The Total Physical Response (TPR) will be implemented as an interactive learner-centered process that guides students in understanding and applying information and in conveying messages to others. The assessment given to students ensures that students have been engaged in the Navajo situational conversation.

Context

I was born and raised in a Navajo traditional hogan. I lived with my mother, uncle, grandmother and five siblings. The hogan had no running water and electricity. In the summer time it was nice and cool inside. During the winter months, the heat from the stove and the hard ground dirt floor kept the place warm and cozy. During the spring and summer months, we relocated to south of Kayenta with our sheep and horses. We enjoyed the red cliffs and ravines that surrounded our hogan, summer shack, and sheep corral. In the winter time, we would move with our sheep near the foothills of Black Mesa because it was much warmer near the mesa. The sheep would drink the cold water from the melted snow that ran off from the rocks that had collected in the arroyo. Diné (Navajo) was the primary language spoken in the home. My mother had no formal education, and my grandmother went as far as third grade. We treated everything with respect, which included food and other necessities. We planted corn, squash, watermelon, and cantaloupes in the cornfield. We also gathered *ch'il aw4h4* (tea), *waa'* (spinach), *t[‘ohchin* (wild onions), and *neeshch'77'* (pinons) near the mesa. We butchered horses, sheep, skinned rabbits, and prairie dogs to eat. They were cooked underground. The juicy meat was a treat and delicious when it was seasoned with natural herbs. We were accustomed to eating in the morning and before the sun sets. Food was scarce and we learn how to conserve what is available. As a young man, I learned that food, fire, water, and cooking utensils were treated with respect. I was accustomed to eating *T'áá Bikiinígo* (just enough) and food was sacred and not wasted. During food preparation, cooking time, meal time and after meal time, we spoke in Navajo. Navajo language was innate and beautiful. “Food is the center of our culture, it feeds our spirit” (Cooper, 2018). In September of 1963 I started my *Bilag1ana* education (Westernize Education) at Kayenta Boarding School. One morning I was playing outside behind the hogan by myself at the summer sheep camp. I noticed that my brother was not around and I asked my mother, “*Shínaai lá hááji íiyá?*” (Where’s my older brother?) she replied, “*Ólta’góó íiyá*” (He went to

school) and then I said, Shídó' ólta'góó deesháál (I want to go to school too.) My mom agreed and on that turning point day, she enrolled me at Kayenta Boarding School. During the early 1960's, I observed that there were older beginner (kindergarten) students and the majority of them spoke Navajo. The people that spoke English were the non-Navajo teachers, and the Navajo dorm aides spoke minimal English. I observed that the language shift was occurring in this new environment. It was a culture shock for me.

As a fluent Navajo speaker, I will share my heritage language with fourth grade students. I will teach healthy foods from the Diné (Navajo) and the American food groups. The most common traditional foods such as the blue corn mush (Taa'niil), ground corn baked underground (Nitsidigo'i), goats milk (tł'izí bibe') and carrots (ch22sht'ezhiitsoh) will be integrated in the lessons. Integrating lessons with native cultural teachings is excellent for students and it sends a powerful message for students so they will understand where they come from in terms of living in a community housing unit or the remote traditional sheep camp life style. "If you no longer speak your language and no longer practice your culture, then you have no right to demand aboriginal rights from us, because you are assimilated with the ruling power" (P. Trudeau, 2018).

Demographics

The beautiful community of Kayenta is located on the northeastern part of the state of Arizona on the Navajo reservation. The population is approximately 5,500 (Kayenta Chapter House DATE). It consists of school-aged children and adults who are in the age range of 30's and up. Most teenagers live with their older siblings or relatives in big cities. Few grandparents live at home. They are being cared by their family members. Some of them are in adult care facilities which are located off the reservation. Due to economic situations, many families move to Flagstaff, Phoenix, Albuquerque, Salt Lake City and metropolitan cities to work and support their families. The only jobs that are available in Kayenta and surrounding areas are the two schools, Kayenta Boarding School, and the Kayenta Unified School. Local businesses provide jobs for the community such as Bashes, the three motels, two restaurants, the four fast food places, Chinese food place, Subway, and Pizza's Edge. The Indian Health Service (clinic) and the coal mine on top of Black Mesa also provide jobs for our local community. Navajo tribal departments also provide jobs for the people. Some tribal departments require staff to be Navajo speakers. The Kayenta Township is another place that provide jobs. Diné (Navajo) is the dominant heritage language of this community. It is still spoken at stores, school, and public places. Adults who are in their 40's and older still speak the language, however their children typically speak both English and Navajo.

I teach K-8 Diné Studies at Kayenta Boarding School (KBS). It is one of the 31 federal schools operated by the Bureau of Indian Education (BIE). Kayenta Boarding School was built in the early 1950's on a federal land which was located north of the old Kayenta public health clinic. During the latter 1960's, there was a large enrollment of 700 students. The four dormitories (Papoose Hall, Warrior Hall, Desbah Hall, and Atsa Hall) were filled to capacity. In 1995, KBS became a grant school. During this transition, the school had the day and dorm students operation and it was renamed to Kayenta Community School. The day students were bussed into school and the dorm students resided in the dormitory. In September of 2003 it retroceded back to BIE School and it continues to operate as a community school. When KBS was a grant school, the board members and community representatives had applied for a new facility and it was approved. In 2010 staff members moved into this facility. It is located northeast of the old

campus. I taught Diné Studies at KBS for 13 years and 5 years as an Adult Education teacher for the Family and Child Education (FACE) program. Each year the school has an average student enrollment of 370 students. Approximately 40 staff members operate this school. Our school mantra is, “All moments are teachable”. Currently there are two Diné Studies teachers, Ms. Begay and myself. Each week from Monday to Thursday, we teach all students for 30 minutes day. There are two classes from each grade level. Regular teachers also have a responsibility for teaching Navajo during Navajo block time. Every morning before classes begin, a Navajo word of the day is announced to all the classrooms and the dormitory. The teachers use the Navajo word of the day as a strategy to teach and reinforce the Navajo language in their classroom. On Fridays, Ms. Begay and I meet and plan for the following week. It gives me great pleasure to hear students talk in Navajo. I enjoy teaching Diné Studies.

Rationale

The reason why I am developing this unit is because I want Navajo teachers to speak their native language when they are teaching Navajo students. In doing this, they will help Navajo students learn the Navajo way of life in all of their classes—not just Navajo language or Diné studies courses. It would be awesome if they include the Diné philosophy of Hózhó (Beauty Way) teaching. Also, it’s important to teach children about healthy foods, and to connect these with Diné that teaches us about balance and beauty and in turn, being health conscious. It’s imperative that all students should be actively engaged in activities. Teachers should let students be critical thinkers and set high standards of learning in their curriculum unit. From their observation and assessment, they could see that the rigorous Navajo conversational activities are implemented. If this is implemented using response to intervention (RTI) strategy, students excel in their vocabulary and comprehension development. When students develop oral communication skills with each other, they will understand the Navajo as a vernacular language of the community from the past generation to the present Diné (The People). The non-textual strategy provides students the application and concept of the T’áá Shá Bik’ehgo teaching (Navajo Way of Life Clockwise paradigm).in planning, thinking, implementation and evaluation of learning. When students understand these concepts, they will seek beauty within themselves and their energy of learning will reach out to others.

The issues for students not excelling in their learning is due to the insufficient exposure of their native language. The reasons for not learning is; 1). Code switching of the language, code switching is saying words back and forth from native language to English and vice versa, 2). The Navajo Beauty Way of teaching is not incorporated with the units, 3). Teachers do not provide opportunities for students to participate and be engaged, and 4). Teachers limit their students to learn at a higher level.

On some occasions, it is great to see Navajo teachers implement lessons in their native language, but they don’t speak Navajo throughout the entire lesson. They state that it in order for them to say words and phrases in Navajo, but they have to think back to Navajo first. To facilitate their teaching (and students), they code switch from Navajo to English and English to Navajo. Due to the code switching, students get confused and think it is okay to revert back to English which is familiar and easier for them to speak. They think their heritage language is only used for quick and one-time events. The task of teaching and learning Navajo is considered not to be important.

It is important for teachers to include Hózhó (Navajo Beauty Way) in their units, however some teachers lack the traditional Beauty Way of teaching and because of this, they do not include it in their lessons. It becomes an extra task in their teaching, and it gets in the way of their lesson plan development. The Navajo Beauty Way of teaching instills knowledge of who you are as a Diné person. According to Aronilth, when a person acquires this knowledge, the frame of a mind is clear. Navajo education is *liná* (Life), it has its purpose, goals and directions. Navajo learning is a self-positive understanding and self-positive identity. It is a learning process passed on from generation to generation. This learning of knowledge will never grow old. It is relearned, a continuity that will make our life remain in balance and beautiful (1991). The Hózhó teaching is ambiguous and time consuming. Degroat states, “The underlining reason for the chosen approach is to teach the language. The philosophy reflects a worldview, a set of values, and an orientation toward life like a life cycle of life line. Teaching a clear philosophy from the outset can give a common ground for teachers to work on when providing the language portion (June 2018).

The goal of learning a native language is for students to be able to complete their language activities. It will provide the learners with social, cultural, and linguistic skills to function effectively as contributing members of their community, as well as members of the larger society. In the heritage language learning, students will be able to demonstrate the ability to produce the sounds of the language, initiate greetings, introduction, and leave taking. They will not be able to ask and answer simple questions about food and mealtime activities. They will also express personal needs, preferences and feelings. Learners are expected to point to an item/picture/person, perform an act, gesture and nod, and internalize new language (DeGroat).

Student engagement of learning is important in learning a language. The five-step process of oral language learning is a great example and they are as follow:

1. Set the environment. Create a space for productive language learning. Place learners in a circle, standing, sitting, musical chairs, etc.
2. Introduce the language. The teacher will present the chosen words, or phrases 4 or 5 times, the learner will only listen. Repeat the words until you feel the learner has grasped the sound of the language.
3. Provide visuals for understanding. Show words or phrases using visual aids such as pictures, symbols, drawings, props, etc. Encourage the learner to say the words or phrases with you.
4. Language learning activity. Apply the language learning activity to a game, storytelling, cooking lessons, role playing, or singing. Learners will say the words or phrases with you and to each other. Repeat words or phrases with learners who are struggling with pronunciation.
5. Communicate in the language. Check for the learner’s understanding of the word or phrases and apply it to everyday functions. You should notice and encourage learners to use the language on their own and with each other outside the learning activity.

The five-step process to oral learning is an excellent activity for keeping students engaged and making it fun for them. In the second-language learning, teachers who set high expectations of their students do not stay set in one stage. If they are given the setting, enough daily language exposure, comprehension, and prior knowledge of the topic; a learner’s target linguistic proficiency will naturally flow from lower to high stage language knowledge. For example, if a

speech emergence speaker uses 3 or more words and short phrases with confidence, then he will use complex strategies when he gets into the intermediate fluency stage.

Content

The content objective of this curriculum unit is to integrate Situational Navajo with healthy foods. Students will speak Navajo while they are learning the unit on food (Ch'iyáán). Healthy cultural foods will also be included in this lesson. The following are principles and strategies of native language learning:

Stated In Language Students Understand

In the realm of language learning, it gets us to where we want to go. It is like a road map from point A to point B. The ultimate goal is to provide learners with social, cultural, and linguistic skills to function effectively as contributing members of their immediate community. It is imperative that teachers need to understand the language learning guide. It needs to provide them with a clear idea as to what to teach, when, how much, to whom, and how. As they evaluate the language goal, they will reflect if the language learning guide was useful and effective in meeting the language program goals. They must evaluate that the guide has contributed to attaining the overall language goals. The learning targets will be conducted in Navajo using oral and non-textual language. If the language program is well structured and organized, students will be able to;

- 1). Demonstrate the ability to feel comfortable producing the sounds of the language.
- 2). Initiate greetings, introductions, and leave taking.
- 3). Be able to ask and answer simple questions about food and mealtime activities, family members, location of people and objects, seasons, and weather.

Other considerations are; getting parents involved, advocate and promote more community involvement, keep people motivated from beginning to the end of the language program. Teachers are especially important to the success of implementing the language program goals. To understand language skills and levels, it produces new speakers of any language. We need to understand the skills that people acquire and use in learning a language. This information is from Esther Macias, BIE – Navajo Office regarding levels of engagement and Marzano's Six Step Process of Teaching Academic Vocabulary.

Levels of Engagement

1. Engagement-High Attention-High Commitment: The student associates the task with a result or product that has meaning and value for the student (relevancy). The student will persist in the face of difficulty and will learn at high and profound levels.
2. Strategic Compliance-High Attention-Low Commitment: The task has little interest or direct value to the student (irrelevant), but the student associates it with outcomes or results that do have value to the student (such as grades). Student will abandon work if extrinsic goals are not realized and will not retain what is learned.
3. Ritual-Compliance-Low Attention-Low Commitment: The student is willing to expend whatever effort is needed to avoid negative consequences. The emphasis is on meeting the minimum requirements. The student will learn at low and superficial levels.

4. Retreatism-No Attention-No Commitment: The student is disengaged from the task and does not attempt to comply with its demands, but does not try to disrupt the work or substitute other activities for it. The student does not participate and learns little to nothing from the task.

5. Rebellion-Diverted Attention-No Commitment: The student refuses to do the work, acts in ways to disrupt others, or substitutes tasks and activities to which he or she is committed. Student develops poor work sometimes negative attitudes toward formal education and intellectual tasks.

Marzano's Six Step Process of Teaching Academic Vocabulary

1. Provide a description, explanation, or example of the new term. (Include a non-linguistic representation of the term for ESL kids.). Provide a context for the term. Tell the story that integrates the term. Find or create pictures that explain the term.
2. Ask students to restate the description, explanation, or example in their own words. (Allow students whose primary existing knowledge base is still in their native language to write in it). Monitor and correct misunderstandings, must be student's original ideas, not parroting the teacher.
3. Ask students to construct a picture, symbol, or graphic representing the word. Model, model, model, and dramatize the term using speech bubbles.
4. Engage student periodically in activities that help them add to their knowledge of the terms in their notebooks. Translate the term into another language for second language students, compare similarities and differences.
5. Periodically ask students to discuss the terms with one another. (Allow in native language when appropriate). Think-Pair-Share, explain to each other any new information they have learned (aha's), compare their descriptions of the term.
6. Involve students periodically in games that allow them to play with terms and memory, create a skit, and use charades.

What are the Language Skills?

The language skills include comprehension skills which consist of listening and reading, production skills, speaking and writing. Speaking skills include public performances such as storytelling or ceremonial speaking. The ceremonial speaking is highly valued and vital to our culture. To produce fluent speakers, our goals need to stress as many of these skills possible while keeping in mind the age and levels of speakers. Most importantly, these skills concentrate on real language for real situations, not just vocabulary lists. They do not leave out cultural practices and appropriateness. They strongly emphasize that we must teach both comprehension and production and not concentrate only on listening and understanding if we want to create

Navajo speakers. It is expected that the majority of students will be non-proficient Navajo speakers; therefore teachers should use motions and gestures during the instruction. They can utilize the total physical response (TPR) for repetition and clarity of words and phrases.

Pictures, silhouettes, and real objects can also be used as clues for language learning activity.

Situational Navajo

Situational Navajo teaches students to converse back in forth with a teacher using the Navajo language in various situational settings. In the Situational Navajo instruction, teachers use verbs that are conjugated from first person, second person and third person modes in the singular, dual

and plural pronoun context. The Navajo language verb system uses two different ways of expressing meaning in the verb, namely mode and aspect. They are used to convey specific information about the action or event expressed in the verb. Mode differentiates the manner in which an action or event takes place. Aspect refers to the kind of action expressed. Tense is also part of the verb system, but it will not be introduced because it becomes more complex and difficult to understand for teachers. Natural Navajo speakers understand that when you combine the three-verb system, you develop an adverbial phrase that only a Navajo speaker will understand. It is not necessary, or even expected for the teacher to memorize the modes and aspects, let alone the numerous Navajo verbs that are conjugated within them. In the Situational Navajo activity, I will select a verb form that pertains to eating or cooking setting for students to learn during the week. The lessons will consist of a setting, routine, intent, and reaction. After I provide the introductory statement, I will expect a response from the student. There may be room in some programs for what we are calling "Situational Navajo", at least in the preschool and primary levels. There may be room in higher grades and on up to the college level where we are introducing Navajo as a classroom language for the first time. But we are also concerned that Navajo be made the language of instruction in at least one and possibly several subjects. (cited by McCarty & Zepeda, 2006, p.26). Mackey states, "If language transformation is going to happen, it is up to the society to promote the language through pedagogy for freedom" (1980).

When students are learning about healthy food, I will recognize the positive effects of how it will help them grow and understand their well-being as a healthy person. For example, if they drink milk, the protein from the milk will give them strong bones and healthy teeth. If they eat non-processed fresh fruits and vegetables, it will give them carbohydrates that contain low glycemic index (GI). I will observe that students will learn portion sizes that are relevant for managing their blood glucose and for losing weight, therefore T'áá Bikiinígo (Just Enough) will be encouraged in the lesson. Research shows that both the amount and type of carbohydrate in food affect blood glucose level. Studies also show that the total amount of carbohydrate in food, in general, is a stronger predictor of blood glucose responses than the GI (ADA). From the glycemic index and diabetes article, it states that the GI of a food is different when eaten alone than it is when combined with other foods. When eating a high GI food, you can combine it with other low GI food to balance out the effect on blood glucose levels.

After students learn how to conjugate verbs, they will understand the Navajo concept of T'áá Bikiinígo (Just Enough). Students will be able to identify foods in the six categories of the food pyramid guide. Students will understand which foods are high GI foods, and will recognize which foods they can eat more of to stay healthy, and determine the recommended serving size of each food. They will understand that all foods should be eaten and not wasted.

Total Physical Response

Total Physical Response (TPR) is a method that teaches students to learn their native language through guidance and interaction with a teacher. The process mimics the way that infants learn their first language, and it reduces student's inhibitions and lowers their stress level. The purpose of TPR is to create a brain link between speech and action to boost language and vocabulary meaning. Several Native American teachers and teacher trainers have created TPR lessons to introduce their native language to children who have not learned it at home, and those efforts are usually very successful. They allow learners to indicate comprehension non-verbally, keeping

the affective filter low. TPR is an approach to teaching second language that was developed in the 1970's by James Asher, a professor of psychology at the San Jose State University in California.

I will implement TPR as a means to keep students saying verbs associated with food starting from the first person mode and build up to the second person mode. I will use many repetitions to keep students engaged, while I listen for Navajo fluency and order of speech at the same time. I will use hand gestures and clap out verbs by their syllables. For example, when students say nitsidigo'í yish3 (I am eating kneel-down bread), they will say and clap out each syllable of nitsidigo'í which is in syllable pattern as, ni-tsi-di-go-í (5 syllables). They may also say the whole sentence and clap out each syllable, which is in individual syllable pattern as, ni-tsi-di-go-í yi-sh3 (7 syllables). In my experience, TPR is a fun activity. It is an excellent teaching strategy for students to learn Navajo. It is one of the strategies that will revitalize our Navajo language. Indigenous language and native language symposium conferences around the nation recommend Total Physical Response as a teaching strategy to enhance language maintenance application and if teachers know how to use this method, they will train other teachers.

After Situational Navajo and Total Physical Response strategy is used in my unit, I will ensure that students will be talking in Navajo using verbs forms from first person and second person modes. They will recognize that the Navajo concept of H0zh= (Beauty Way) teaching is crucial in their learning. Second language learners try extra hard to learn a language, whether it is a different language or their native language. To learn your native language, it takes extra effort to read, write and most importantly, speak it with confidence.

Strategies

The teaching strategies that will be incorporated in this unit are from the Student Learning Objective (SLO) instructional strategies. It consists of academic vocabulary and language, direct instruction, and effective questioning, (p.2, 3, and 4). I will assist and monitor student's learning using the DSIOP format. The DSIOP lesson plan format is implemented by the San Juan School District staff in Utah. The features will help me evaluate student's application in the areas of preparation, scaffolding, application, and assessment. I recommend English Language Learner (ELL) teachers to use this strategy because the learning process is integrated with reading, writing, speaking, and listening, but for this particular unit, I will focus on listening and speaking.

The Situational Navajo curriculum was organized as a teacher-child language. Instead of learning Navajo language through commands and directions, students learned more if the teacher gave them opportunities to respond back orally. Teachers and students continuously talk to each other through shaping and expanding the student's responses. The academic vocabulary and language approach is excellent for Situational Navajo because it is used as an academic dialogue between a student and a teacher. Understanding the academic vocabulary and language helps students to grasp oral directions and classroom instructional dialogue and to comprehend texts across learners, academic vocabulary and language must be taught explicitly, particularly to second language learners. Generally, vocabulary is categorized into three tiers; 1). Basic vocabulary or words most children will know, including high frequency words that usually are not multiple meaning words, 2). Less familiar, yet useful vocabulary found in written text and

shared between the teacher and student in conversation and referred to in the common core as general academic words.” There words are more precise or subtle forms of familiar words and include descriptive and multiple meaning words. Instead of saying cook (yist’ees), roasting of a mutton might be more descriptive when cooking meat that is roasted on a grill, 3). The third tier of words is called ‘domain specific” in the common core and refers to words that carry specific concepts of the subject matter or processes taught in schools. Generally, they have low frequency use and are limited to specific knowledge domains In the conversational speech, it relates to more familiar words that students use, such as observer rather than watch. Understanding academic vocabulary and language helps students to understand oral directions and classroom instructional dialogue and to comprehend texts across different content areas, including math, science, and social studies/history. Related strategies in this approach are close reading, SIOP strategies, and word wall. Below is a sample of a routine for drinking milk from an 8 ounce glass.

Setting: Drinking Liquids
Routine: Drinking Milk

Before the Situational Navajo activity starts, I will explain the meaning of setting, routine, intent, reaction, and introductory statement. I will post the food pyramid guide on the wall, Navajo Blessing Way and Protection Way teaching poster, a whiteboard with expo markers will be used for writing, an easel sheet and permanent markers will be used for brainstorming words, and pictures of foods will also be displayed.

The word D77dl99[(you will drink): which is liquids of different kinds within the home will be brainstormed and discussed with students. I will create a four column chart and it will have 1). Name of liquid, 2). Navajo name of liquid, 3). Hot or cold liquid, and 4) Serving size per meal. Students will say each liquid item in Navajo and say, yishdl3 (I drink). Abe’ (milk) will be the first item for this activity. From the brainstorm list of liquids, students will talk about the appropriate serving size liquids. We will use the food pyramid guide for this activity. Students will learn to say, T’11 Bikiin7g0 (just enough) for each liquid item. Students will also brainstorm familiar foods they like to eat and they will be written on the easel sheet. Names of traditional Navajo foods will also be included in this activity.

According to western academia and health educators, we learn that drinking cow’s milk is good for the bones, teeth and growth. In the Navajo cultural teaching, I learned that drinking goat’s milk is also good for the body. We learned that Navajo babies who drank goat’s milk grew taller than those who drank cow’s milk. Milk and dairy products are sources of nutrients and provide energy, high quality protein and essential vitamins and minerals.

Below is an example of a complete Situational Navajo activity for drinking milk.

Intent: To get students to drink milk
Reaction: Student(s) will drink milk
Introductory Statement
Teacher: Abe’ [a’ díídl99[? (You will drink some milk?)
Teacher: Abe’ísh ła’ yínídl33’? (Did you drink some milk?)
Student: Aoo’ abe’ ła’ yishdl33’ (Yes, I drank some milk)
Nidaga’, t’ahdoo abe’ [a’ yishdl32’ da (No, I have not drank some milk)

The Navajo verbs for drinking: d77dl99[, y7n7dl33', yishdl33' Nidaga' doo [1' yishdl32 da will be explained clearly to the students from the teacher asking the student to perform the act and to student's responses. I will model each word for clarity.

There will be at least four to five routines that I will teach. The common routines may be eating fruits and vegetables, putting butter on the bread, cutting meat, making fry bread. (U.S. Department of Agriculture reports that a plate of a fry bread consists of 700 calories and 27 grams of fat), slicing the cheese, stirring the stew, washing dishes and serving food. In each of these routines, I will explain the intent and process of the activity. I will stress the importance of saying the Navajo words correctly; total physical response will be integrated in this activity. I will show pictures, posters or real objects to students. They will say the food items clearly in Navajo. Students will do the syllable pattern clapping of each picture or object. Next I will give the picture, poster or real object to the student. I will say the introductory statement to the student. I will allow time for student to perform the task (Reaction). If real life objects are not available, they will do the task using dramatic play. I will observe student's reaction. After several attempts and if students are comfortable doing this on their own, they will perform the task with a partner, in small groups or large group. We can play games or have a contest using student's gender, seating group or clan names. Students will learn eating and cooking verbs in various conjugations from the first person to second person modes. Pronouns from these modes will be Shi/Shí (I, me, my, mine) to Ni/Ní (you, your). In each routine, I will teach the health effects of the body. For example, if they drink milk, it will make their bones and teeth strong. This activity may take three to four days. In essence, as to how foods and health are connected, they will also learn the Navajo teachings of Ádił Jídlí (Self Respect). In the Navajo teaching, the meaning of self-respect is how you present yourself. I will select two teaching items from the Navajo Blessing Way and Protection Way teaching to teach self-respect. They will select the four items of their choice. When a student learns about the routine of consuming food, they will understand the concept of 'just enough'. They will understand not to waste food because it is sacred. The learning objectives and concepts from the Diné standards will be used to teach food and health. It is crucial for students to think and speak 'in Navajo' and apply the concept of 'Hózh=' (Beauty) when they learn a lesson. If they understand the Blessing Way concept of teaching, then they will speak the 'H0zh= language and practice the Din4 cultural way of life.

In the Total Physical Response (TPR) strategy, students will listen, say, and repeat verbs, nouns, and simple sentences individually with a partner, in small groups, or large groups. They will use the food items and eating/cooking verbs from the Situational Navajo activity.

Student engagement of learning is important in learning a language. The seven-step process of oral language learning is a great example for the TPR strategy and they are as follow:

1. I will set the environment to create a space for productive language learning. Students will be in a line or in a circle; standing, sitting, or use musical chairs.
2. I will introduce the language: I will present the chosen words, or phrases 4 or 5 times, students are expected to listen for low and high tone sounds, pitches and lateral L sounds.
3. I will repeat the words until students have grasped the sound of the language.
4. I will provide visuals for student's understanding: Show words or phrases using visual aids such as pictures, symbols, drawings, props, etc.
5. I will encourage students to say the words or phrases with me. I will use the syllable-pattern method of each word. We will move around and clap out each syllable.

6. Students will apply the language learning activity to a game, storytelling, cooking lesson, role playing, or singing. Students will say the words or phrases with me and to each other. I will repeat words or phrases with learners who are struggling with pronunciation.
7. As we communicate in the language, I will check for the student's understanding of the word or phrases and apply it to everyday functions. I will notice and encourage students to use the language on their own and with each other's outside the learning activity. This will validate their learning (IRLSI Conference packet handout, June 20, 2018).

The seven-step process to oral learning is an excellent activity for students to be engaged and make it fun for them.

I Do, We Do, You Do: I will use the food pyramid guide to teach healthy foods. I will introduce healthy foods that come from the western and Navajo cultural teaching. By activating their prior knowledge, I will ask students to name the healthy foods they eat every day. The students and I will also discuss the positive and negative effects of each food item. Before the I Do, We Do, You Do is implemented, I will encourage students to listen intently because this activity will be conducted in the Navajo language.

I Do: I will model the lesson pertaining to the food that will be introduced. In doing this, I will know that students are observing me and will know what to do.

We Do: As a whole group, the students and I will model the activity as a guided practice. Students' gradual release of learning will be evident at this time.

You Do: As an independent practice, I will randomly call on a student to perform the You Do. Students can perform the You Do using games, dramatic play and music.

Closure: As a closing activity, an exit ticket activity will be used as a summary to assess their knowledge and understanding. Students will be randomly called for this activity.

Classroom Activities

The activities will be performed by students orally in the Navajo language. There will be no audio, paper, pencil or any source of media used by students. Navajo language experts and teachers call this a non-textual strategy. In this activity, I anticipate that most young Navajo students are second language learners of their heritage language (L2). If they speak their language as a means of a 'daily survival language' communication, then it will be a challenging task for them to say the single words or phrases with some difficulty. The teacher needs to be very patient with the student by modeling, saying and repeating the words or phrases. This is done at a slow pace.

Situational Navajo: The Situational Navajo activity will begin with students brainstorming liquids pertaining to foods found in the home. On the easel sheet with four columns, I will write the words on the food item column. After they come up with at least five items, we will write their Navajo names and determine whether they are consumed hot or cold. At the last column, students will look at the food pyramid guide and state how many serving size it has. Students will do this individually or by small groups. For each item, they will chant, T'11 Bikiin7go (just enough). On the second easel sheet, students may brainstorm other foods such as vegetables (carrot, corn, potatoes, and peas) and fruits (apple, banana, orange and grapes), bread (tortilla,

yeast bread, biscuit, toast and fry bread), milk or dairy group (chocolate milk, goat milk, cow milk, butter, cheese), mutton (ribs, ach'íí', sheep head'), stew or soup (dumpling stew), fry bread, kneel-down bread, and corn mush and identify which foods are lower in GI and saturated fats, and so are therefore more healthy for them to eat.

Before students understand how to conjugate verbs, they will practice the Navajo verb tenses for dl3 (drink it), dl99[(will drink), and dl33' (drank it). After practicing these tenses, they will learn to conjugate the verb and state it in a sentence by stating Yishdl33' and Doo Yishdl33 Da in the first person, singular mode. From the brainstorm list, students will select a liquid food item found in the home. The food will be used as an intent; to get students to drink (tea, Navajo tea, milk, juice). The reaction will be for students to drink (liquid item). My introductory statement will be, (liquid item) [a' d77dl99[(you will drink some) They will practice saying each verb in the first singular mode in simple sentences. Conjugating verbs with four food items may take a whole week before students are able to relate food items with the verbs. Cultural foods will be included in this activity. After I state the introductory statement, the student will say the phrases using the Navajo subject-verb sentence structure. Their answers can be both positive and negative beginning with, Aoo' (Yes) or Nidaga' (No) responses. Students will start with two to three sentences a day. I will assist them with guided practice for clarity of the language. Classmates may also interject during this activity. I will reinforce the phrases by clapping out the syllables with the student. If the reaction of the student becomes difficult, then we will all do it slowly as a large class using TPR. During group time, students will work with a partner, or divide in small groups. At the end of Situational Navajo, students will select the four phrases from the Navajo Beauty Way and Protection Way teaching. They will give an example of what the teaching mean and they can share their personal experiences. Pictures and posters will be used for this activity. The Situational Navajo activity will take at least two to three weeks to understand the verb usage and sentence structure. I will enunciate and repeat each word and phrases for clarity. This is important because students need to hear me say it by myself and say it with them using I do, We do, and You do strategy.

Total Physical Response: Students will learn healthy foods using the TPR teaching strategy. This is an excellent activity for students to learn Navajo nouns and verbs. It also allows students to be engaged through speaking; playing games and performing the question-response activity towards the end of the activity.

After the pictures of foods have been gathered, students will move the desk and stand in a large circle. I will show a picture of the food item to the students. After seeing the picture, they will close their eyes and say the food name in Navajo. It is better when they say these words to themselves in Navajo with their eyes close. They are able to say each syllable sound within themselves. After they open their eyes, we will say the word again, and we will clap out each syllable sound for clarity. I will provide guided practice if students have a difficult time saying the food items with words that have /l/, /dl/, /t[/, /t[', /k'/, and, /ts' /ch'/, /zh/ sounds. An example of food items that they may have difficulty saying may be; k'7neeshb7zhii (dumpling stew), [ees'11n (tortilla), taneeshgiizh (corn mush), t['7z7 bibe' (goat milk) and dahdid7ilghaazh (fry bread). I will call on a student to say each word, then I will listen to each syllable sound. There will be repetition of sounds for each word. Next I will lay three or four pictures on the floor inside the circle. I will say the name of the picture in Navajo. They will quickly pick up the picture and say the word again. If they can't say the word right, they will stand in the circle again. One picture will be removed as the game goes on. The last person standing wins the

game. This game will be extended into using verbs but will be taught on a different day. Students will stand in a large circle and pictures of different foods will be laid out in the circle. I will say, “Ashghał” (I am eating mutton or meat), students will say, ‘Ashghał first and quickly stand next to the picture of the meat or mutton. The last person standing wins. Verbs associated with drinking, eating and cooking will also be used for this game. Students may take turns facilitating the activity. For the question-response activity, they will pick a partner. Student A may ask student B, “Da’ naad33’7sh y7n7y33’?” (Did you eat corn?), student B may respond, “Aoo’, naad33’ y7y33’ (yes, I ate corn) or Nidiga’, doo naad33’ yiy32’ da. (No, I did not eat corn). Student A will model and gesture with student B in this activity. Students may switch roles. The TPR activity will be used daily for students to increase their vocabulary and to enhance and reinforce the Navajo nouns and verbs.

I Do, We Do, You Do: In this activity, students will learn Navajo nouns and verbs in a sentence. I will use various pictures of western and Navajo cultural foods. A poster of the food pyramid guide will be used for the I Do, We Do, You Do activity. After I model the I Do, students will state the We Do and You Do. For example, I will show a picture of a nitsidigo’í (kneel down bread) to the students and say. “Sh7 Nitsidigo’7 Ayóo Shi[[ikan” (I really like the taste of kneel down bread). All students will say it as a class. I will listen for each syllable when they say this in a sentence. I will also listen for the falling tones, high tones, and lateral l’s of the words in a sentence. After a few repetitions, I will call on a student to say the sentence. I will also use verbs that are associated with the picture. For example, I will say, “Shi tó yishdl3” (I am drinking water). Students can also name and categorize the foods according to the food pyramid guide. They can also state the serving size of the food.

Assessment

During the assessment of this unit, this is the only time students will use pencils and markers to think, plan, discuss and write.

Effective Questioning: I will use effective questioning to focus on students’ learning goals. I will ask questions (and cues) and require students to respond at high levels, provide adequate wait time after I asked the question and establish an engaging introduction for the lesson. I am using this assessment because effective questioning plays a significant role in focusing my students on unit learning goals or overcoming themes throughout the longer period of study. I will ask questions in Navajo at their learning level. This will be a tremendous task and the related approaches that I am seeking are cues, and activating prior knowledge. It will be interesting to hear their responses.

Spell It Out: This exercise is a game in which the participants working in teams compete against one another to spell out words. It takes approximately 10 to 15 minutes and it is best suited for a group of 15 to 25 participants. I will use this exercise to assess student’s Navajo alphabet sounds, vocabulary and comprehension.

Before students perform this activity, I will use paper plates to make two sets of Navajo letters. The letters will contain words that will spell a food item, verbs or answering a question. Students will make two lines in an unobstructed area without tables or chairs. Each student will get a paper plate with a letter of the alphabet printed on it. As a teacher, I need to know the exact number of participants who will be in the group.

1. I will begin by explaining this exercise to the students, working in teams to spell out words.
2. I will divide the participants into two teams with an equal number of group members on each team. If the group contains an odd number of students, one student may act as a referee.
3. The members of one team are instructed to stand together at one end of the room; while the members of the other team are to gather on the opposite end of the room.
4. Next I will give the teams identical sets of paper plates with letters written on them. Each team member receives one plate. If the group is small, each team member may receive two plates with different letters written on them. I must be certain that both teams have the same set of letters and that the words that are to be spelled out contains those letters.
5. The group leader then explains that both teams will be asked to spell the same word at the same time. When I say a word, the team members who have the letters must run 10 feet out in front of their teams, face their group, and position themselves to spell the word. The first team to spell the word correctly receives one point. If a letter is repeated twice, the team member with that letter must move back and forth between both positions of the letter. If a team member possesses two different letters that are both used in a word, he or she must move back and forth between both positions of the letters.
6. After explaining the rules, I will call out the first word, and the game begins.
7. The game continues until one team has earned five points.

I may add suspense to the game by calling out a sentence, the last word of which is one to be spelled out. For example, Shi ad33d33' naad33' y77y33' (Yesterday I ate corn) The group will work together and spell out the word y77y33' correctly. The group leader may pose questions and the teams must decide upon and then spell out the answers. For example, if the question is, H17 ch'iy11n sh99 daagha[? (Which meat foods are eaten?) The teams might spell Ashghaḷ. Think – Ink – Pair – Share: A large piece of paper and markers will be used for this assessment. Students will be actively engaged by speaking with each other. I will give them time to confirm their understanding of healthy foods. I will give them time to think about an idea or question for their written responses, and share with others for discussion. For example, I may ask them, “Which food item is a cold liquid and how is it consumed?”

Think- After my lesson on healthy food, I will ask students to sit in four small groups. I will ask students to take a few minutes to think about the foods that were introduced.

Ink- I will give markers to students and tell them to tell me more on the healthy food items from the lessons. They will write down their ideas or reflections. They may use real-life experiences, summarization of key concepts, listing of benefits of foods, and a diagram of the process. As they are writing their ideas, I will state, “Think of a time..., Give an example...In your own words...or How does it connect to your learning?”

Pair- I will give time for students to discuss their writing in their group then they will share it with other groups.

Share- Finally, students will return to their seats. Their ideas will be shared with the whole class. After sharing their information, I anticipate that students' thinking have changed after further discussion.

Gallery Walk: The gallery walk activity will provide students to be creative. They plan, discuss, summarize and, elaborate their ideas on paper. They will also learn from other group's thought. The team leader will get an easel sheet and markers for his or her group. After students have

generated ideas on a food topic, they will make a graph, draw, or write what they have learned about healthy foods. They will appoint a 'docent' to stay with their work. Their responses will be displayed on the wall. After all groups are done, students will rotate around examining other team's ideas and ask questions of the docent. Teams will meet together to discuss, add and write their information so the docent also can learn from other teams.

Test- The test that I will develop will be at the fourth-grade level and it will be the final formative assessment. This will not be a timed test and it will be treated like a test session where all students will remain in their seat until they have completed their test. The students' test will cover everything they've learned in class. It will reflect and summarize their knowledge. The test will consist of true or false, fill in the blanks and multiple choice questions and writing. The items on the test will be foods, including cultural foods, Navajo verbs containing first and second person modes, positive character building from the Navajo Blessing Way and Protection Way teaching, and the meaning of T'11 Bikiin7go (Just Enough) plus recommended serving size from the food pyramid guide. A raw score will be used to give students their grade. A scale score will not be determined since this is only a short unit on foods. According to the point system, there will be 20 questions with a total of 100 possible points. For each correct answer, a student will receive five points. The raw score and grades are as follow. A student will be given more points if he/she explains more, provides examples, or draw a table or graph in the writing part. :

90 - 100 = A
80 - 89 = B
70 - 79 = C
60 - 69 = D
59 and below = F

State and Diné Standards

Diné Standards

The T'11 Bikiin7go (Just Enough) concept will be integrated with the traditional knowledge of !di[J7dI9 (Self Respect). The learning objectives and concepts from the Diné Standards will be used to teach food and health. Two concepts from the PreK-3rd Oral Diné Language Standard will be used and they are;

Standard: Utilizing the Navajo language and culture, I will listen, communicate, observe, and understand what I am being taught.

Concept 1 – Nitsáhákees (Thinking). I will listen to and understand the basic Diné oral language;

-!daa !kon7ziiz99': One becomes aware of self

PO1; I will listen to and understand everyday situational speech.

PO2; I will respond accurately to commands and instructions.

PO4; I will identify the vocabulary used in different contexts.

Concept 2-Nahat'á (Planning). I will begin to demonstrate the basic Navajo language by using oral communication.

-!daa !koniiz99'. One becomes aware of self.

PO1; I will ask simple questions about daily routines.

PO2; I will speak using verbs correctly.

PO3; I will answer simple questions about myself.

PO4; I will speak in one word or simple sentences, i.e., noun + verb word order.

State Standards

RL.4.7 Make connection between the text of a story or drama and a visual or oral presentation of the text, identifying where each version reflects specific descriptions and direction of the text.

L4.1.B Form and use the progressive (e.g., I am walking, I will be walking) verb tenses.

Resources

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Mackie, R, Literacy and Revolution; The Pedagogy of Paulo Freire, London: Pluto Press (1980)

American Diabetes Association, (April 19, 2018) Glycemic Index and

Diabetes.<http://www.diabetes.org/food-and-fitness/food/what-can-i-eat/understanding-carbohydrates...>retrieve.

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