

Seminar Title: The Politics of Morality

Curriculum Unit Title: Navajo Knowledge as the state of Hozhó and the Foundations of Morality

Cheryl A. Singer

Diné Institute for Navajo Nation Educators (DINÉ)

2018

Author Note:

Cheryl A. Singer is a high school teacher at Monument Valley High School in Kayenta. Correspondence about this curriculum unit can be addressed to Cheryl A. Singer, P.O. Box 337, Kayenta, AZ, 86033. Email contact: dineteachersinstitute@nau.edu

When I was a young child, my maternal grandmother used to tell me stories about the importance of having, Hozhó in your life. At first, I thought that it was a word that only had one meaning (which is something I learned from the westernized world), yet I found out that this term has many translated meanings with stories attached to the meanings. I am a child of the center of this natural world and all elements around me and within me are interconnected to me. I had to live the life of Hozhó from the Navajo perspective to understand the true essence of this term, Hozhó. Growing up, I lived in a hogan (which is a traditional dwelling of the Navajo people) with no modern conveniences, herded and sometimes butchered sheep, attended ceremonial events like a Kinaaldá (Puberty ceremony for a young girl), Nidaa' (Squaw Dance to the westernized world but known as the Navajo Enemy Way ceremony by the Navajo people), and Ye'ii bicheii (A Night Chant which is a healing ceremony). I helped to plant, corn, watermelon, and squash in the spring, cooked and said a prayer over the traditional meals, and helped with the carding of the wool for weaving. The concept of living the Hozhó life to me was embedded in all the daily life skills, chores and ceremonial events that I had to do as a young Navajo girl growing up in the Navajo way of life.

Lorenzo Max, Traditional Scholar of Applied Indigenous Studies and Medicine Man, explained in his own words that Hozhó means “happiness and joy” and that is exactly what daily life skills and events were all about, happiness and joy. Navajo Language instructors might need to go back to the true essence of this Navajo term, Hozhó, to share the awareness and appreciation of this term, and to instill it back into the lives of our Diné youth. Many of the Diné youth on the Navajo reservation yearn for knowledge of the Navajo language and culture. Deborah House, author of the *Language Shift Among the Navajos*, mentions,

It is said that it is important that you understand this natural order so that you can use it as a guide to the decisions and choices you will face in your life. When you are born, you are at the beginning of the Corn Pollen Path of Life. You want to get to 102 – which is the culmination of a long, happy, and fruitful life – in good condition and remain in balance with everything. There are certain things you want to have and achieve in that life. Family, home, livelihood, kinship, community, the Navajo Nation, the world outside – wherever you go, you are to live by this teaching and find good things out there and bring them home. (House, 2002, p. 96)

Context

Kayenta (known in Navajo as T0 Dinéeshzhee', which is translated as “water” for T0 and Dinéeshzhee' is “rivulets or fingers”) is in the northeastern corner of Arizona, just 25 miles south of Monument Valley, one of the natural wonders of the world. According to the Navajo Nation, Monument Valley is a sacred ground (known to Navajos as Ts4 bii' ndziszgaii, translated as Ts4 which is “rock”, bii' means “among” and ndziszgaii is “clearing or stretches of treeless areas”).

There are three public schools under the Kayenta Unified School District: Kayenta Elementary School (kindergarten to 4th grade), Kayenta Middle School (5th to 8th grade), and Monument

Valley High School (9th to 12th grade). The Kayenta Community School is a boarding school serving dorm students and day students (kindergarten to 8th grade) under the Bureau of Indian Education. The population of Kayenta is 5,189 according to the 2010 Census. Kayenta is the only town on the Navajo Nation that has a municipal-style government which is called the Kayenta Township. The township is managed by a five-member elected town board and a township manager. The Kayenta Chapter is represented by elected delegates who belong to the governing body of the Navajo Nation Council. Meetings are held with chapter members to maintain interest in the community planning, it serves as a local government, and it provides events for the community. Kayenta has six fast food restaurants, two restaurants, one grocery store, a hardware store, a movie rental place, three hotels, 10 churches, a bank, an auto parts store, and three gas stations.

Kayenta Unified School District's mission statement is as follows (First written in the Navajo language and then translated into English):

T'11 ho 1j7t'4ego 47 iin1 y1't'44h7g77 n7zhdidool44[. Nits1h1kees, nahat'l, 7hoo'aah, ahilk1'ana'alwo nih1 daniidziin. Halle bee iin1 nididily44[. (It is the individual's responsibility to attain a successful life. Thinking, planning, learning, and working together. This is what we want for you. Through guidance, we will get there together.)

The purpose of our school is to graduate students who are literate, informed individuals capable of making effective decisions about their lives.

At Monument Valley High School, I am the only Foreign Language teacher that teaches the Navajo language 1 and 2 courses. Navajo language courses are offered to the 10th – 12th graders and are required for high school Navajo students applying to the Chief Manuelito Scholarship especially for those who are planning to attend a post-secondary institution after graduation. Monument Valley High School is proud to announce that on July 26, 2018, they had 11 Chief Manuelito Scholarship recipients by the Navajo Nation Scholarship Office, the awards were presented by the Navajo Nation President, Russell Begaye and Vice-President, Jonathan Nez. Each Navajo 1 and 2 course should have a class limit of 25 students but there are usually more. Students can also take French and Spanish on a Rosetta Stone computer program. Monument Valley High School has moved back to a Block Schedule of 95 minutes per class since the 2017-2018 school year. Periods 1-4 are scheduled in the fall school year and Periods 5-8 are scheduled in the spring. For the fall of academic year 2018, the student population is estimated to be about 700 enrolled students.

Rationale

“From political philosophy, morality is the cement of society. The assumption in this thinking is that without shared moral bonds, the Navajo society can weaken and disintegrate. Morality guides human behavior and each society creates its rules of conduct that drive human actions. While well-studied moral concepts such as fairness,

justice, honesty, and mercy guide human actions, arguably Diné principles are capable of deeply influencing the fast changing society.” As emailed by Dr. Eric Otenyo of Northern Arizona University, DINÉ Seminar Leader.

Hozhó is an important concept that structures and confines the well-documented concepts and ideas which form the foundations of morality values and politics. Hozhó crystallizes morality principles with ideas of good life within Navajo society. As mentioned by Dr. Eric Otenyo, “As a morality idea, it is utilitarian in outreach and an integral part of building group cohesion. As a governing principle, Hozhó is also a moral force that guides members of society including children to behave in a manner that reinforces good harmony. So, in that sense Hozhó transcends the dominant moral values that are embedded in legislative codes.”

The purpose for this curriculum is to teach the concept and meaning of Hozhó according to the storytelling by the Navajo elders and by researchers who have studied the term Hozhó from a holistic point of view. In the past most information was passed down through verbal communication yet currently in the modern day it is in the written form provided by researchers and linguists of the Navajo language and culture in books, journals and the internet.

The teachings of Hozhó are imbedded in the H0zh00j7 Nanitin (Diné traditional teachings) given to the Diné by the holy female deity Yoo[gaii ‘Asdz11 (White Shell Woman) and the Diné holy people (sacred spiritual Navajo deities). The Hozhó philosophy offers key elements of the moral and behavioral conduct necessary for a long healthy life, placing an emphasis on the importance of maintaining relationships by developing pride of one’s body, mind, soul, spirit and honoring all life. Hozhó is difficult to convey as it encompasses both a way of living and a state of being. (Kahn-John, 2015)

The Corn stalk is a very sacred plant to the Navajo People and represents the principles of a harmonious life. Using the design of a corn stalk drawing as the Navajo paradigm of the “Corn Stalk model”, I will explain the parts of a corn stalk that will be similar to this unit’s purpose for teaching it to the Navajo youth to empower their Navajo traditional knowledge and teachings through the Corn Stalk paradigm. The following Navajo Terms will be mentioned on the Corn Stalk paradigm in the Power Point example: Sa’2h Naagh17 Bik’eh H0zh00n, Hozhó Principals of Knowledge, K’4, and K’4 bee Na’nitin. The root of the cornstalk represents the Hozhó concept, the stalk is the Principals of Knowledge (the values) known as Hozhó, the leaves represents the 4 types of Principals of Life in Hozhó (these 4 Principals represents the teachings of the 4 cardinal directions which are: East, South, West and North) , while the husk that embraces the corn refers to 1 of the 4 types of Principals of Life that ties in with the K’4 concept, and the one which is mentioned in this unit will be Principal 3: Aha’ana’oonii[(the gathering of family) which is K’4. Inside the husk are the 9 Principals of Life which are the Navajo Values that are tied into the K’4 concept and in this curriculum unit, it is the sharing of this information (the Power Point lessons) which the Navajo students want to be able to understand their self-identity, the importance of their Navajo values and teachings, their contribution to their extended

family members and community, and to show respect to their surroundings (i.e. animals, environment, nature, etc.).

The Corn Stalk model has a teaching about the very tip of the corn stalk plant which is the tassel. In the Navajo language the tassel is referred to as the *tłd7d77n* (where the corn pollen is made from for offering prayers) and it represents the spiritual connection between the five fingered ones (Earth People) and the Holy Beings. When one lives in a Corn Pollen Path of Life (which is another paradigm example besides the corn stalk model), he/she will continue to gain teachings into old age. As quoted by Michelle Kahn-John (2015), “Diné elders are the ideal role models; Diné elders have both received the ancient teachings of *H0zh0* and have had a lifetime of experience in working towards attaining *H0zh0*.”

Another teaching about the corn pollen can best be written by Alfred W. Yazzie (1984) when he said, “Instructions given as planting of life began, was that life will grow to maturity before its pollen can be used for teaching of others. Many Navajos through tradition have been taught not to do certain things until he has reached ‘gray hair’” (p. 39).

The Navajo Philosophy called *Sa’2h Naaghai Bik’eh H-zh==n* can best be explained by Wilson Aronilth (1991), “*Sa’2h Naaghai Bik’eh H-zh==n* is the foundational belief of the Navajo people that embodies the philosophy by which they live their lives. *Sa’2h Naaghai Bik’eh H-zh==n* is the philosophy; it exemplifies values and beliefs, symbolizes wholeness, represents the concept of duality, and serves as a tool for learning” (Aronilth, 1991, 1994; Diné Div. of Educ., 2000).

Imagine being in a cornfield, the various cornstalks in the cornfield would be the representation of the *K’4* values and teachings for the various elements in a Navajo person’s daily life (i.e. livestock, environment, land, air, etc.). The *K’4* concept (from the Principal 3 Values of Knowledge) would apply to many of these various elements. Therefore, teaching about the Nine Values of *K’4* teaches about one’s relationship to everything in his/her daily life of living. The *K’4* concept are the value words inside the ears of corn and the following are these value terms associated to *K’4*: Being generous and kind (*h1 1hwiin7t’9*), acknowledging and respecting kinship/clanship (*k’4zhnidzin*), seeking traditional knowledge (*hane’zhdindzin*), respecting values (*hwi[il9*), respecting the sacred nature of self (*1d1 hozhd7lzin*), being appreciative and thankful (*ah44h jin7zin*), having a balanced perspective and mind (*hanits4kees k’4zdongo 1j0sin*), showing positive feelings toward others (*h1 h0zh-*), having a proper sense of humor (*dloh hodich7 y1’at4h7g77 hazh0’0 bee y1j7[ti’*), and maintaining strong reverence of self (*1di[j7dl9*). In this Curriculum Unit, all of these Nine Values will be shared in Nine Power Point presentations of a bilingual teaching style developed for the *K’4* Concept associated to kinship and clans, which will leave the student with positive self-esteem through knowledge of their own self-identity and self-worth, in having a positive association and connection to other people and family members, and in feeling a sense of pride as a Diné (Navajo) person.

In teaching the *Hozhó* concept of *K’4* values, the hope is that students will reclaim what they have lost due to technology (if used for researching and for educational instruction of the Navajo culture and knowledge, it would be positive but if it’s used to play games or for personal social

media, then it has a negative effect), lack of communication with their elders, no elders in their home life, changes in family life styles, and other personal or family obstacles, that may have caused some of today's youth to turn away from their Navajo teachings.

In today's modern world, Navajo youth have values that are so different in both the westernized world and the Navajo world. Learning to speak Navajo may be seen as an impossible task, instead of a skill that connects youth to their culture. Therefore, Navajo instructors need to empower their students by revitalizing the Navajo language and culture into the lives of the Navajo youth through engaging activities, listening to stories, using a variety of teaching styles, and being extremely creative. This unit can make that connection for the student because it will show through the illustration of the cornstalk and its various parts, the connections between each other. Students' confidence can be rebuilt by sharing meaningful words of "value" and how they apply it to their lives. Building pride and resilience in the Navajo youth will help change their minds about the Navajo language, to value their cultural ties and to provide a positive influence into their identity as being a Diné.

As quoted by Leiona A. Foerster (1985),

Reservation schools should take a bilingual-bicultural approach to education, emphasizing the implementation of culturally relevant materials. It is important that elements such as tribal history and government, language, religion, customs and values are incorporated into the curriculum in a meaningful way. I am convinced that before young people can make an intelligent decision as to where to go and what to do with their lives, they must first establish from where they come, and where they are now.

Content Objectives and Teaching Strategies

In this curriculum unit, students need to have knowledge of the concept of the Diné Philosophy of learning and teachings, which is shaped around the main emphasis of "Sa'ah Naag17 Bik'eh H0zh00n". As told by Herbert John Benally (1994), "But for Navajos, knowledge, learning, and life itself are sacred and interwoven parts of a whole. They are holistic principles that determine the quality of each other" (p. 23).

Many of the teachings are tied in with Navajo Origin Stories and they are to be mentioned only in the winter season because it contains Navajo taboos. Therefore, the Diné Philosophy contains taboos and restrictions.

As translated by Frank Morgan, the following information is about the term Sa'ah Naag17 Bik'eh H0zh00n, "sa' means 'old age'; 2h means 'up to; a long ways to and beyond'. Naa means 'around; cyclical; repetitive'; gh17, 'it walks there'. Bi means 'its'; k'eh, 'according to; in line with; in sync with'. H0 means 'there is; the whole place'; zh00n means 'beauty; balance; harmony; the way; the path of balance or harmony or beauty'. Morgan's free translation of Sa'2h Naagh17 Bik'eh H0zh00n is 'past old age, the one that walks there in ultimate balance

and harmony or on the balanced path'. This is sometimes shortened and referred to as 'long-life happiness'" (House, 2002, p. 94-95).

In the non-Navajo perspective, the Corn Stalk philosophy (Navajo paradigm of the Corn Stalk model) can be looked at like putting a topic together in sequential or logical order. For example, this Unit in the Euro-American learning style would look like the following sequential/chronological order in English:

- I. Sa'2h Naagh17 Bik'eh H0zh00n: "Diné traditional system of values and beliefs that provide teaching and learning of human existence in harmony with the natural world." (Diné Div. of Edu., 2000, p.vi).
 - A. Hozhó concepts (state of happiness)
 1. The four Branches of Knowledge (aligned with peace and harmony)
 - Principle 3 is K'é (clans and kinship) which is a four-part planning and learning process associated with the four cardinal directions of teaching. The process of learning proceeds clockwise from east, south, west and north. Therefore, Principal 1 is Bik'ehgo da'iin1anii (that which guides and directs life) is associated with the east direction, Principal 2 is Nihig11l (sustenance) which is associated with the south direction, followed by Principal 3 which is K'é of the west direction, and Principal 4 is Ha'1y99h d00 hodilzin (rest and reverence for all creatures) associated with the north direction.
 - Referred to as the Branch of Knowledge for Principle 3 of:
Aha'ana'oonii[(the gathering of family)
 - a. K'é Values
 - i. Being generous and kind (h1 1hwiin7t'9)
 - ii. Acknowledging and respecting kinship/clanship (k'4zhnidzin)
 - iii. Seeking traditional knowledge (hane'zhdindzin)
 - iv. Respecting values (hwi[il9)
 - v. Being appreciative and thankful (ah44h jin7zin)
 - vi. Having a balanced perspective and mind (hanits4kees k'4zdongo 1j0sin)
 - vii. Showing positive feelings toward others (h1 h0zh-)
 - viii. Having a proper sense of humor (dloh hodich7 y1'at4h7g77 hazh0'0 bee ylj7[ti')
 - ix. Maintaining strong reverence of self (1di[j7dl9)

The Navajo paradigm of the Corn Stalk model will be used as a pattern to connect Navajo and Western knowledge. The Navajo perspective for this unit gathers knowledge that will draw students closer to a state of happiness, harmony and balance from learning and teaching about the Hozh0 concept. The values of coming to this Hozh0 state can come from many elements as explained previously (air, water, environment, stars, livestock), but discussed in this unit is only one of these four Principles which is the K'é values, using the corn stalk philosophy. It is

Principle 3: Aha'ana'oonii[(which means “the gathering of family”). The corn stalk perspective of teachings begins with the root of the plant (the beginning of a new plant growing). It grows upwards in a sequential or logical order beginning with the root as the base. Then, it continues to grow upward into a cornstalk with ears of corn.

In the lesson plans for the K'é Values there will be nine Power Point formats, they may incorporate the teachings of the cardinal directions according to the Navajo teachings. East means Nits1h1kees, south means Nahat'1, west means Iin1, and north means Sihasin, for some of the lessons, depending on the information or storytelling within that K'4 Values teaching lesson Power Point (of the above Values in: i. – ix). “The intention of *T'11 Sh1 Bi k'ehgo Diné B7 Na'nitin d00 Bi &hoo'aah* is to weave across the content and process of the children's educational programs to help them retain and accelerate their learning by using methods, activities and learning style of the children's family and community.

A four-part planning process is central to traditional Navajo way of knowing: Nits1h1kees (the thinking and conceptualizing), Nahat'1 (the process of planning, inquiring, investigating and conceptualizing), Iin1 (the process of applied learning, accomplishing, producing, performing, and publishing), and Sihasin (the process of making critical affirmative action of thinking, planning, learning, becoming experienced, expert and confident to adapt). It organizes all aspects of learning and teaching for children and adults and reflects the principles for guidance and protection from the imperfections of life: Sa'2h Naagh17 and the principles for the well-being and being a whole person: Bik'eh H0zh00n.” As written from the Diné Cultural Content Standards for Students from the Office of Diné Culture, Language and Community Service. (T'11 Sh1 Bik'ehgo Diné Bi Na'nitin d00 Ihoo'aah, 2000).

Classroom Activities

Ultimate Goal for Principle 3: Each “K'é Value” Power Point Presentations

Each Power Point Presentation will include various activities so that students will be able to identify various information about themselves, and to appreciate their unique values as human beings.

Value #1: Being generous and kind (h1 1hwiin7t'9)

Value #2: Acknowledging and respecting kinship/clanship (k'4zhnidzin)

Value #3: Seeking traditional knowledge (hane'zhdindzin)

Value #4: Respecting values (hwi[il9)

Value #5: Being appreciative and thankful (ah44h jin7zin)

Value #6: Having a balanced perspective and mind (hanits4kees k'4zdongo 1j0sin)

Value #7: Showing positive feelings toward others (h1 h0zh-)

Value #8: Having a proper sense of humor (dloh hodich7 y1'at4h7g77 hazh0'0 bee y1j7[ti')

Value #9: Maintaining strong reverence of self (1di[j7dl9)

Student Assessment Plan

As a self-assessment, students will complete assignments from the Power point for a Portfolio project that practices these Navajo values and teachings. The students will interview and collect information from their elders or local community members (like those in the health field), to read materials about the cultural and historical values of K'é and to place their writings into their Portfolio, and to write reflections or self-evaluations about these K'é values that exist in their lives which can be used as part of the portfolio assessment. The teacher may introduce supplementary texts (speeches, essays, Navajo artwork, songs, Navajo poets, etc.) that reflect the same theme/concept of these K'é values. Classroom discussions and small group work will also allow students time to compare and contrast how the use of the Navajo language reveals different perspectives from various authors and elders or community members. They will realize that there is no single correct answer for the Navajo value system as it adapts to regional differences, different historical perspectives, and biased backgrounds.

This unit will culminate in a student-driven Portfolio project (content-based instruction) that demonstrates the students' own personal understanding of how their perspective is formed by individual biases, historical knowledge, cultural context, regional differences from various areas of the Navajo reservation. They will realize that authors or elders make choices to voice their perspective to achieve a positive outcome for the Navajo youth.

Portfolio contains samples of written work, some artwork or illustrations, homework assignments, anecdotal notes written by the teacher and classmates, and interviews from family members about the Navajo language, Navajo phrases, Navajo history, and the Navajo culture (values, beliefs, and teachings).

Students will explore the well-being of a Navajo person from the Navajo perspective, while using the technology tools of the modern life, supplementary materials, power points, textbooks, articles from the Leading the Way magazines, and the internet will guide students in developing Navajo knowledge and skills enabling them to make responsible decisions, and to demonstrate good leadership skills within their family and community, and to develop a sense of appreciation for all creation. Students that have internalized these Navajo values and teachings will gain a sense of reverence and love for self and others, life and their surroundings.

Alignment with Standards

Arizona World and Native Languages Standards – Foundational concepts including Connections (CON), Comparisons (COMP), and Communities (COM).

- *Connections – Build, reinforce and expand knowledge of other content areas and evaluate information and diverse perspectives while using the target language to develop critical thinking and creative problem solving. The student can: Identify and use familiar vocabulary and phrases in the target language supported by resources (graphs, pictures, etc.) to reinforce prior knowledge and make connections to new knowledge of familiar topics in other content areas (e.g. history, philosophy, etc.).*

- *Comparisons – Use the language to investigate, explain, and reflect on the nature of language and the concept of culture through comparisons of the target language and cultures studied to one’s own. The student can: Identify and compare products and practices (e.g. oral stories).*
- *Communities – Use the target language to participate in the community and in the globalized world, for enjoyment, enrichment, and advancement. The student can: Participate in simple activities and cultural events within the school setting (and beyond).*

Navajo Nation Standards from the Office of Diné Culture, Language and Community Service. T’11 Sh1 Bik’ehgo Diné B7 N1 nitin d00 &hoo’aah.

Standard 1. CULTURE – Nist1h1kees (East)

Students who meet this cultural standard are able to:

SIC E1. Identify him/herself appropriately through Navajo concept of k’4 to his/her clan family members demonstrating an understanding of 1d1hozd7lzin, 1d1n ts1h1kees, k’4zh n7dzin d00 1d1 hozd7lzin d00 jijooba’go ho[‘719.

Content: Navajo Philosophy of Life.

SIC E2. Assume responsibilities for their role in relation to the well-being of the home-community cultural environment which form life-long obligations and increase understanding the Navajo concept of 1d1nts1h1kees d00 1d1nahat’1 d00 iin1 1d1 1j7144h.

Content: Navajo family values and practices.

SIC E6. Reflect through their own actions the critical role that the local heritage language plays in fostering a sense of who are the Navajo people and how do they relate with the world around them to strengthen the understanding of 1dahozd7lzin, 1d47hozd7lzin d00 bee ch1nah j7199d00 beejiin1.

Content: Navajo Philosophy of Living

Standard 2. CULTURE – Nahat’1 (South)

Students who meet this cultural standard are able to:

S2C E1. Identify him/herself appropriately to his/her clan family members through the understanding of the traditional Navajo concept of k’4, a valued reflection of 1di[j7d19 (self-value), ho[‘719 (respect), jijooba’ (care), 1heehjidindzin (being thankful), 1d1 hozhd7lzin, 1daa’1hojily3 (taking care of yourself), d00 t’11ho 1k’injildzil (becoming self sufficient).

Content: Integrate all content areas

S2C E2. Acquire insights from other cultures without diminishing the integrity of their own traditional understanding of 1d44zhdi’n7t3, 1k’izht’77t3 d00 1daa’1hwiindzin, 1daa’akozh

niidz99' (reaching for self-actualization) d00 hoj77y22d, d00 h0zd3 ho[b44h0zin (maturing and matured).

Content: Navajo Way of Living

S2C E3. Make effective use of knowledge, skills and ways of knowing from his/her own cultural traditions to understand the larger world through the Traditional concepts of bee hazhd7t'4 (formed character make up), bee hanaanish h0l= (economically sustainable), bee haghan h0l= (own home) d00 bee jiin1a doo[ee[(self-supporting economically).

Content: science, geography, civics, government, technology

S2C E4. Demonstrate a determination to succeed and obtain a desired goal regardless of terms and conditions as to understand T'11 h0'1j7t'4igo' (implication of self-motivated assertiveness; making appropriate choices; taking the necessary actions, and accomplish desired tasks).

Content: social studies, Navajo Way of Life

Standard 3. CULTURE – Iin1 (West)

Students who meet this cultural standard are able to:

S3C E1. Identify him/herself using the Navajo clan system to relate to his/her clan family members and exemplify the understanding of the traditional Navajo concept of k'4, a reflection of 1di[j7dl0, h0['719 ah44h jidindzin d00 h1'1hwiin7t'99'7, jojooba'/ hwee'ajooba' hol= d00 1d1 hozhd7lzin.

Content: social studies, civics, humanities

S3C E2. Participate in subsistence activities in ways that are appropriate to local cultural traditions (e.g., social events, activities, celebrations, performing arts, crafts, ceremonies).

Content: history, social studies, science, technology, fine arts

S3C E3. Understand the Navajo cultural values in the virtues of proper fitness in sound state of mentality, physical being, spirituality and nutritious health in self-identity and understanding "Sa'2h Naagh17 Bik'eh H0zh00n".

Content: Navajo Philosophy for Healthy Living

S3C E5. Attain a healthy lifestyle through which they are able to maintain their own social, emotional, physical, intellectual and spiritual well-being. !d1nts4kees doolee[, sh1nah nil99 d00 10di[nidl98 doolee[d00 bitah y1'1hoot'4eh doolee[.

Content: history, physical health, Navajo Principles and Values

Standard 4. CULTURE – Sihasin (North)

Students who meet this cultural standard are able to:

S4C E1. Identify him/herself in relation to his/her clan relationship through the understanding of the Navajo traditional concept of k'4, a reflection of 1di[j7dl9, 1d1nahojit'11 d00 d1hozdilzin

d00 1d1nits7j7kees and conceptualization of extending k'4 to the physical and the natural environment.

Content: Navajo Philosophy for Living

S3C E4. Demonstrate an understanding of the relationship between world view and the way knowledge is formed and used; be able to compare the understanding of this relationship with traditional Navajo way of life.

Content: Navajo Principles and Values, science, technology, social studies

Standard 5. COMMUNICATION – Listening and Speaking

Students who meet this cultural standard are able to:

S5C E1. Identify him/herself in relation to his/her clan family relations through the understanding of the traditional concept of k'4, a reflection of 1di[jidl9, 1d1nahat'1, 1d1 hozd7lzin, d00 1d1nits7jikees.

S4C E5. Speak Navajo, using language flexibly for a variety of purposes.

Standard 6. COMMUNICATION – Writing and Reading

Students who meet this cultural standard are able to:

S6C E1. Identify him/herself in relation to his/her clan family relations through the understanding of the traditional Navajo concept of k'4, a reflection of 1di[jidl9, 1d1nahat'1, 1d1 hozd7lzin, d00 1d1nits7jikees.

S6C E10. Use the conventions of written Navajo language with increased accuracy.

Overview of Curriculum Unit

Arizona World and Native Languages Standards – Foundational concepts including Connections (CON), Comparisons (COMP), and Communities (COM).

- Connections – Build, reinforce and expand knowledge of other content areas and evaluate information and diverse perspectives while using the target language to develop critical thinking and creative problem solving. The student can: Identify and use familiar vocabulary and phrases in the target language supported by resources (graphs, pictures, etc.) to reinforce prior knowledge and make connections to new knowledge of familiar topics in other content areas (e.g. history, philosophy, etc.).
- Comparisons – Use the language to investigate, explain, and reflect on the nature of language and the concept of culture through comparisons of the target language and cultures studied to one's own. The student can: Identify and compare products and practices (e.g. oral stories).
- Communities – Use the target language to participate in the community and in the globalized world, for enjoyment, enrichment, and advancement. The student can: Participate in simple activities and cultural events within the school setting (and beyond).

Navajo Nation Standards from the Office of Diné Culture, Language and Community Service.
T'11 sh1 Bik'ehgo Diné B7 N1 d00 &hoo'aah.

According to the Four Cardinal Directions Teachings of: Nits1h1kees, Nahat'1, Iin1 d00 Sihasin. (Thinking/Preparing, Planning, Implementing and Assessing/Reflection – like the 4 elements of what a teacher does in teaching information about a Navajo Cultural Teaching Lesson).

Navajo Cardinal Directions Teaching Style is 'clockwise':

- Nits1h1kees (Thinking/Preparing) – east direction
- Nahat'1 (Planning) – south direction
- Iin1 (Implementing) – west direction
- Sihasin (Assessing or Reflection) – north direction

By using the Navajo Nation's idea of formulating teaching lessons for each of the Topics under the Curriculum Unit of the H0zh=, the Topics would include this teaching style for each of the Power Point lessons, this is the learning style of the Navajo communities. This type of learning style follows the cardinal directions pattern, too. East would be the sunrise concept of learning something new, where you are thinking and preparing, like the beginning of a new day.

A topic example would be about K'4 (kinship, clanship, clans, identity) and how your clans are tied to the Stages of Life from Infancy to Old Age:

- Nits1h1kees (Thinking/Preparing) – *east direction*
 - Child is born with Navajo Clans
 - Self-Identity is Important to a Navajo Child
 - Infancy Life Stage
- Nahat'1 (Planning) – *south direction*
 - Foundation for building personal and academic Success
 - Teen Life Stage
- Iin1 (Implementing) – *west direction*
 - Involved in Community events and activities
 - Adulthood/Parenthood Stage
- Sihasin (Assessing or Reflection) – *north direction*
 - Interacting in the World, being wise and knowledgeable
 - Old Age Stage

Prospectus

This Curriculum Unit is meant to share the Navajo Values and Moralities. It will focus on the following subtopic areas that will be explained to the students by using the Navajo language and English terms, to instill these positive values and moralities of a H0zh= (beauty way of life) to the learner:

1. Self-Identity, K'4 (Navajo Clans)
2. Cardinal Directions According to Navajo Teachings
3. Navajo Philosophy

4. Immediate Family and Extended Families, and
5. Beauty within the Individual

The Navajo concept of H0zh= can be applied to many aspects of a Navajo person's life. Therefore, these Topics have been put into nine short Power Point Presentations on Navajo Values to encourage students to become engaged, participate and learn from these media presentations.

Power Point presentations provide visual images, audio and excellent communication with the audience (the students). Some of the slides that are in these Nine Values of K'4, includes photos from events at Monument Valley High School with staff and students. Through the usage of these Power Point presentations, it will also capture the interests of the students and to become a successful bridge between the teacher and his/her students. The teacher must still include his/her own personal teachings and experiences with the media to make it a worthwhile teaching lesson.

At Monument Valley High School, the building administrators encourage their teachers to teach students using media and technology. Teachers are asked at the beginning of the school year, how they will incorporate technology in their classroom. This curriculum would be a novel idea to include into one's lesson plan ideas on values and moral teachings for secondary level content courses especially in the field of Navajo language and culture, and it could be taught as lessons for sharing about self-esteem and self-identity.

For a closure assessment, Students will be able to keep their work in a Reading/Writing Portfolio which will include the samples of the student's work on the nine Navajo K'4 values from the nine Power point presentations as the student's self-reflection log. Also, included in the portfolio are reading logs and reading response journals from the Leading the Way magazines which have stories about Navajo values and teachings that will benefit the student's learning about Navajo values and teachings using the concept of K'4.

At the high school level including an expository and/or informative writing style to describe events or experiences, to share knowledge and give information, and to share ideas will help the student to realize that writing is not just for the content area of the English department, but it can also be used in other subject areas, as well.

Some types of teacher scoring could include a Rubric for the Reading and/or Writing, to respond to questions or prompts given by the teacher for the students to respond to on values, or to have teachers give feedback to the students about their written paper on a reading selection.

Resources

Benally, H. J. (1994). Navajo Philosophy of Learning and Pedagogy. *Journal of Navajo Education*. Vol. XII, No. 1, pp. 23-31.

Herbert John Benally shares the Navajo teachings and learning outcomes from the Navajo Philosophy of “Sa’2h Naagh17 Bik’eh H0zh00n”. He breaks down the Navajo Philosophy into smaller components for students or adults to understand the breakdown of the term: Sa’2h Naagh17 (male side) and Bik’eh H0zh00n (female side) to attain the knowledge in ways that promote spirituality, reverence, self-actualization, and happiness.

Resources for Educators

Jackson, S., James, I. K., Attakai, M., Attakai, M. N., & Begay, E. F. (2005). *Am1 Sani d00 Achei baahane’/The Office of Diné Culture, Language, and Community Services*. Window Rock, AZ: Office of Diné Culture, Language, and Community Services.

This book serves as a guide to educators, parents and the Diné People about written stories and cultural teachings from interviewed elders, who share the beauty of the cultural heritage and language. Through this heritage culture and language it can instill the sense of self, self-respect, the appreciation of origin, and being a proud descendent of the Diné People.

Curley, L. (2017). Navajo Beautyway Teachings/Dine’ Bi Hozhoji Beh Na’nitin. Retrieved from <https://www.facebook.com/pages/Navajo-Beautyway-Teachings-Dine-Bi-Hozhoji-Beh-Nanitin/193752994000378>

Lea Curley give model examples of the Navajo Philosophy of teachings and shares stories told to her that should be shared with the youth and adults of today. For visual learners, this is an excellent way to share and have the parts of the illustrations labeled, it makes for a clear picture in the mind of the reader. For example: she shares information about the k’4 concept through the hand print.

Diné culture and language curriculum framework. (1996). Window Rock, AZ: Office of Diné Culture, Language & Community Service.

The Diné standards were created by teachers, parents, community members, practitioners and linguists to embrace the philosophies, teachings, values and world views for students and community people to instill into their lives, and to carry the knowledge and wisdom gained into the future.

Foerster, L. (1985). An American Indian Nation at Risk Conference Notes from San Diego, California, April 25, 1984. *Journal of Navajo Education*, 3(1). Retrieved 2018.

House, D. (2002). *Language shift among the Navajos: Identity politics and cultural continuity*. Tucson: University of Arizona Press.

Deborah House in her career as a Professor and Instructor learned from her Navajo colleagues, people of the Tsaile community, and from reading many Navajo dissertations, books, journals, etc. came to realize that in 1980's the proficiency of the Navajo Language was beginning to change and that there was a language shift beginning to happen on the Navajo reservation. She took it as a mission to collect interviews, to research the idea of the 'language shift', and to increase her knowledge of the Navajo Philosophy phrase "Sa'2h Naagh17 Bik'eh H0zh00n" which she writes about from the various instructors she spoke to about 'authentic' Navajo identity.

Kahn-John, M. (2015, July 15). Concept analysis of Diné H=zh=: A Diné wellness philosophy. Retrieved from

<https://arizona.pure.elsevier.com/en/publications/concept-analysis-of-Diné-h0zh0-a-Diné-wellness-philosophy>

Mose, D. (2014). *Navajo Clan Legends Book*. Blanding, UT: San Juan Media Center.

In the spiral-bound book of the "Navajo Clan Legends Book", it tells the story of Changing Woman and the development of the four original clans with the storytelling of these clans. Also accompanying this book is a Clan Legends Poster which shows a colorful explanation of the four original clans.

Navajo Kinship Chart. Retrieved from <http://navajopeople.org/blog/ke-dine-navajo-kinship-system/>

Parsons-Yazzie, E., Speas, M., Ruffenach, J., & Yazzie, B. (2007). *Diné Bizaad B7n1hoo'aah - Rediscovering the Navajo Language: An introduction to the Navajo language*. Flagstaff, AZ: Salina Bookshelf.

Evangeline Parsons-Yazzie and Dr. Margaret Speas published this textbook of cultural lessons and teachings to emphasize the importance of family ties, respect for self and others, and to show the strength of the Navajo People. To continue to carry on these cultural lessons and teachings into the future alongside the Navajo language.

Sorenson, M. (2017, January 1). Peace Making the Navajo Way: How I Fell in Love with the Depth of the Navajo People and the Cultural Values They Have Developed-And How Their System of Peacemaking Could Be a Gift to the World. *Spirituality & Health Magazine*.

In the article, there are 7 Steps to Peace Making, the k'4 concept is tied in with the Peace Making process and in the power point slide for Value 3 of Searching for Traditional Knowledge. Mark's article and the power point created for Value 3 are tied in together to create a cohesive understanding of how K'é plays a strong role in this value system between peace making and searching for knowledge. Mark also shares in the article of how strong and resilient the Navajo people were from their past and present experiences.

References

- Aronilth, W. (1994). *Diné bi bee 0hoo 'aah b1 sill = An introduction to Navajo philosophy*. Tsaile, AZ: Center for Diné Studies, Navajo Community College.
- Benally, H. J. (1994). Navajo Philosophy of Learning and Pedagogy. *Journal of Navajo Education*. Vol. XII, No. 1, pp. 23-31.
- Jackson, S., James, I. K., Attakai, M., Attakai, M. N., & Begay, E. F. (2005). *Am1 Sani d00 Achei baahane' /The Office of Diné Culture, Language, and Community Services*. Window Rock, AZ: Office of Diné Culture, Language, and Community Services.
- Curley, L. (n.d.). Navajo Beautyway Teachings/Dine' Bi Hozhoji Beh Na'nitin. Retrieved from <https://www.facebook.com/pages/Navajo-Beautyway-Teachings-Dine-Bi-Hozhoji-Beh-Nanitin/193752994000378>
- Diné culture and language curriculum framework*. (1996). Window Rock, AZ: Office of Diné Culture, Language & Community Service.
- Diné elder lecture [Guest Speaker by L. Max]. (2018).
- Foerster, L. (1985). An American Indian Nation at Risk Conference Notes from San Diego, California, April 25, 1984. *Journal of Navajo Education*, 3(1). Retrieved 2018.
- Haskie, M. J. (2002). *Preserving a Culture: Practicing the Navajo Principles of H0zh= d00 K'4*. (PhD. diss.). Fielding Graduate Institute, Santa Barbara, CA.
- House, D. (2002). *Language shift among the Navajos: Identity politics and cultural continuity*. Tucson: University of Arizona Press.
- Kahn-John, M. (2015, July 15). Concept analysis of Diné H=zh=: A Diné wellness philosophy. Retrieved from <https://arizona.pure.elsevier.com/en/publications/concept-analysis-of-Diné-h0zh0-a-Diné-wellness-philosophy>
- Mose, D. (2014). *Navajo Clan Legends Book*. Blanding, UT: San Juan Media Center.
- Navajo Kinship Chart. Retrieved from <http://navajopeople.org/blog/ke-dine-navajo-kinship-system/>
- Parsons-Yazzie, E., Speas, M., Ruffenach, J., & Yazzie, B. (2007). *Diné Bizaad B7n1hoo 'aah - Rediscovering the Navajo Language: An introduction to the Navajo language*. Flagstaff, AZ: Salina Bookshelf.

Sorenson, M. (2017, January 1). Peace Making the Navajo Way: How I Fell in Love with the Depth of the Navajo People and the Cultural Values They Have Developed-And How Their System of Peacemaking Could Be a Gift to the World. *Spirituality & Health Magazine*.

Yazzie, Alfred W. (1984). *Navajo Oral Tradition, Volume II*. Rough Rock, AZ: Rough Rock Demonstration School – Navajo Resource Center.