

Seminar Title: The Politics of Morality

Curriculum Unit Title: Intertwining Self-Identity with the Western Culture

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Synopsis

This curriculum unit will focus on how to intertwine self-identity of being Diné with the Western culture. It will give an insight on what Diné children deal with in being a part of the Diné and Western society and how our young students struggle with it. This curriculum gives a personal story about how I deal with self-identity and how I intertwine the two societies that I live in. This curriculum unit will give the history of how the Diné people were given their clans, what its purpose is and how the people created their own self-identity. The curriculum is comprised of objectives, standards, activities, and assessments. The result of this curriculum will be for the Diné students to know they are in charge of their own self-identity and to be able to acknowledge their Diné identity.

Context

Introduction

When I was growing up, I was taught my four Diné clans. My maternal and paternal grandparents were so proud of me when I would recite them and introduce myself. They would tell me this is who you are and you represent us. At a young age, I knew these clans had a purpose and it meant something special to my elders. However, I did not know what each clan represented or from whom it came. As I moved up in the elementary grades and attended a school that taught the Diné language and culture, I found that the clanship was very important, but still no one addressed one of the main questions I had, “What does each clan represent?”

As I moved through the education system, I began to get mocked for my maternal and paternal clan of my mother and father. I did not know why and it made me not want to introduce myself anymore. What was I saying? What did these clans mean that I did not know about that made my peers mock me? As I grew into the middle school and as I would say my clans, my elders looked at me weird or would whisper to each other. I still did not know what I was doing and it made me shy more away from identifying myself.

I came home and told my parents, but they would not explain it to me. Finally one day when my maternal grandfather was having a traditional Diné ceremony done and I was asked to help him, he informed his friends I was born of the same clan. My parents were both of the same clan. Both their mothers were of the same clan and their children had that same clan. This meant through the clans my maternal and paternal grandmothers were sisters and it also made my mother and father brother and sister. Having the same clans was forbidden due to causing birth defects, and mental or physical health issues to the child. I finally realized why people looked at me weird and why my peers mocked me. I asked my maternal grandfather, why he had hidden this from me? I also explained what had been happening all this time in school. He replied, “Granddaughter, even though you are of the same clan, you represent us and we have taught you many great values of being kind, generous, and strong. These clans are from strong, kind, generous women. If you are ever treated and feel as though people are judging you, you yourself know how to conduct yourself and have it in you to let these people know that just because these clans are alike, it doesn’t change your character.”

After this conversation with my grandfather, I finally was able to embrace my clans. I've become proud of who I am and make that realization that I represent my grandparents and who they were. When I introduce myself, I am no longer ashamed. Even though my clans are alike, that doesn't make me what society is trying to make me out to be with their taboos and I will make sure I conduct myself in ways where I represent my grandparents well.

Demographic Information

Chinle, Arizona is located in the central part of the Navajo Nation. Its estimated population is 4518 people. Chinle is a small town that is located near Canyon DeChelly National Park. The small town is considered a tourist town. On a daily basis, tourists come to this small town. Chinle has businesses and community services such as hotels, restaurants, convenience stores with gas stations, a grocery store, a bank, a police station, a hospital, housing apartments, the Arizona Department of Transportation, and the local public schools.

In Chinle, there are five schools that are state public schools. There are also two bordering communities that Chinle Unified School District oversees, which are also public state schools. The elementary schools are Mesa View Elementary, Chinle Elementary, and Canyon DeChelly Elementary school. In Chinle there is one junior high school and one high school. In Many Farms, the school educates kindergarten to eighth grade. In Tsaile, the school also educates kindergarten to eighth grade. Each school population has students of different nationalities estimating 3,600 students, with a majority of them being Navajo. Students attend Chinle Unified School District from neighboring communities like Many Farms, Tsaile, Lukachukai, Wheatfields, Nazlini, Cottonwood, and Blue Gap. We have students who get up as early as five o'clock to come to school and are there until six in the evening due to being in sports or afterschool programs. School buses travel over 6,200 miles each day on their routes to pick up and deliver students safely to and from schools.

The district would like to become an A grade district. In becoming an A district, it would mean that despite challenges that reservation schools face, we were able to overcome them and our students are getting the best education there is to be successful in their future. Some of the schools are close to meeting that goal. Through the data we were shown from the Federal Programs Department of Chinle Unified School District, in 2015, Chinle Unified School District was a low performing district on the reservation, including both bordering school and state schools. In 2018, the data shows that Chinle is now one of the top schools on the reservation, and it exceeds or ties with bordering towns and is on its way to meeting state expectations.

I teach at Canyon DeChelly Elementary School. When I began teaching at this school, we were a low grade school and within five years, the school has become a B grade school. They have worked on every guidelines of the Adequate Yearly Progress (AYP) assessed as part of the No Child Left Behind Act (NCLB). In 2002, the national government mandated all public schools to make "adequate yearly progress" and take steps to achieve 100 percentage of students proficient in reading, science, and math.

Canyon DeChelly Elementary School has gone through principal turnovers and new academic curriculum material changes. In 2017, the school finally earned a B grade. Canyon DeChelly

Elementary has an estimated population of 320 students. Some of these students come from different communities and also include seasonal students. Seasonal students are students who transfer in and out of the school to off reservation schools due to parents getting jobs off the reservation. Students that go to Canyon DeChelly Elementary School deal with different home situations. Some of our students have academic support from their family while others do not. The mission statement of Canyon DeChelly Elementary School is, “We are committed to working together with all stakeholders. We will provide clear expectations, promote respect, and set high academic, social, and cultural standards.” The vision statement of the school is, “We, at Canyon DeChelly Elementary School will collectively create a safe environment and rigorous education for success.”

Canyon DeChelly Elementary school educates students from pre-kindergarten to sixth grade. We have twenty teachers, three elective/specialty teachers, two extended school services teachers for lower grades and upper grades, and we also have instructional aides that help the self-contained teachers and the extended school services teachers. At Canyon DeChelly, estimated numbers per class range from eighteen to twenty-five.

Due to the demands of the state of Arizona for education, the Pre-Kindergarten to sixth grade teachers have several new programs to implement. They have their grade level reading and math curricula to teach, their intervention program which is their reteach and enrichment program, reading programs like the 100 Book Challenge or Achieve 3000, and their data/assessment programs. With everything that the teachers have to do, they are on a tight schedule throughout the day in their classrooms. Each teacher has a set block of time to do these different types of programs.

As a specials/elective teacher, I am given thirty-five minutes with each class a day. While I am teaching my curriculum, the classroom teachers are in meetings to discuss their lesson plans, data, assessments, and planning.

Rationale

This curriculum unit bridges the Navajo kinship with the Western culture and creates a self-identity for oneself. The curriculum will focus on 4th grade. Some Diné children today are not aware of their Diné kinship and are not able to identify themselves and their clans. They are being brought up using the Western culture of identity and leaving their Diné kinship behind. Diné students need to be made aware that these two cultures can be combined and their Diné self-identity does not need to be pushed aside. Although it would be easy to frame and internalize the previous statement as a commentary on Navajo society and as an aspect of the marginalization narrative, this condition needs to be qualified. The teachings of values within the context of a Navajo moral economy are a realizable ideal. Diné students need to be made aware that these two cultures can be combined and their Diné self-identity does not need to be pushed aside. Diné self-identity reinforces self-respect and offers the youth an opportunity to make a moral statement and grow up knowing they have equal status with all the children in the world.

As we know, morality policies have an instrumental purpose and are frequently controversial. In addition, morality questions often involve issues of status and, especially one's identity. A

person's values stem from their identity. In most cases, the battles over identity and other issues of status are fought within school settings. It is the education policy, especially at the core curriculum, where future citizens first learn about their values and status in society. We know from social sciences that a person's principle values stem from their identity. Identity is, in most cases, an easy and non-technical issue. Tatalovich, Smith & Bobic (1994), among others, argue that how one defines themselves determines their place in society. The ability to understand one's cultural identity at an early age is important for at least one reason: survival of Indigenous cultures.

Among Navajo people, own values stem from own clan identities as members of an extended family unit. And because of the growing forces of globalization and assimilation, and attendant national cultural shifts, it is easy to see how children might be confused by the threats to identity and how non-native Americans codify their status. The clan system is very important for fostering family bonds, building self-esteem, and sustaining cultural values (Lynch, et al., 1987). If a person's clan identity changes, then their values also change and the youth have to relearn their principle values. Teachers have a unique role to share with their students this important basis of their cultural expressions and values.

In reinforcing the importance of clanship, we have to rely on the centrality of the K'é system which experts agree holds together the Diné language and culture. K'é in the Navajo society is described as an, "affective action and solidarity, such as love, compassion, kindness, friendliness, generosity and peacefulness. It is a matrilineal descent traced from one's mother. This K'é starts with family. When the Navajo people greet each other, it is appropriate to introduce themselves using their clans." (Carey Jr., Harold. navajopeople.org. 2013). For example, "Hello. I am Jennifer Tsosie of the Coyote Pass, Jemez Pueblo clan, born for the Salt People Clan. My maternal grandfathers are the Many Hogan Clan and my paternal grandfathers are the Yucca Fruit Clan. Y1'1t'44h. Sh7 47 Jennifer Tsosie yinishy4. Ma'ii Deeshgiizhnii nish[9. !sh88h7 b1sh7shch77n. Hooghan {1n7 dah shicheii. Hashk'aan Hadzoo'7 dah shin117."

My goal in sharing this piece of information with students is to get them to know that through K'é, they will be able to address their peers with kinship and will learn that when addressing that person, they will be expected to treat that person with respect, just as they are expected to treat their own relatives. In an activity for this piece of the lesson, students will identify kinship and address their peers according to those relationships in a manner of respect. In the school district, at the beginning of the school year, we create a social contract with students. This social contract is a contract that helps our students create rules that the students must oblige. In the conversations students have about the social contract there will be no bullying. In getting introduced to the creation of clans, students will be able to acknowledge that there is a reason why clans were created and that it is important to know and use to have a mutual respect with each other.

We often have students who leave the reservation and then return back to the reservation. When this happens, students lose part of their Diné identity. They are not being taught about their culture and language in the new off reservation school. This then causes students to forget how to speak the language, which causes a barrier. The majority of the parents are also presently modernized, and they speak more of the English language. In the past, children were told to

speak their language so they could translate for their grandparents, but as time has passed, the grandparents are now speaking the English language to communicate with their grandchildren. This results in an over powering the Diné language.

In a survey that was conducted by the Diné Culture and Language teachers in our district, it was found that the Diné language was being spoken by the grandparents more than the parents (Chinle Unified School Navajo Culture Teachers, 2017). This survey was conducted at the beginning of the school year 2017. The survey was given to the students of Chinle Unified School District from grade level fourth to twelfth in four schools. One of the questions that was asked was whether students valued the Navajo language, and 92% of the students said they did. Of the students, 73% felt that the Navajo language is important to learn and use, and 73% thought the Navajo language is worth saving. In this survey students were also asked, that if they were asked to name their clans, would they be able to, and 89% said yes while 11% said no. Another question students were asked was which one of their clans they knew and 89% knew their mother's clan, 86% knew their father's clan, 82% knew their maternal grandfather's clan, 78% knew their maternal grandfather's clan, and 21% knew their extended related clans. Some of the comments students made when asked why and how they should learn Navajo were, "I think it would help me by talking to my parents and grandma whenever I want. The best way to learn Navajo is to practice with your family. Help me continue the Navajo Culture." More comments about what they think might happen if we don't learn the Navajo language were, "I would not understand. I think we could not speak to our grandparents and other people that know Navajo." This survey was an eye opener as to how we can better serve our students in the Diné language and culture. We sat as a team and discussed how we could make our lesson plans, activities and materials, to continue to help our students value the language.

History of the Clans

Historical records show that there are approximately thirty Navajo clans. These emerged from four original clans. The Clan system, K'é, is a system that helps a Diné identify who they come from and how to respectfully conduct themselves to their relatives. In knowing your Diné clans, one is able to have kinship and to greet their peers in a more personal and family orientated way.

According to the Diné oral stories (which will be part of the introduction of the lesson to the students), the clans were created to stop animosity that was happening between the First people. The people could not get along and their solution was to separate. The separation of the people caused more chaos. The people realized what they caused and began praying to Holy people asking for a solution. In the midst of all this, White Shell woman was born. She became the answer for the problem the people were facing. White Shell woman grew up in twelve days and a *Kinaalda*, a puberty ceremony, was conducted. As time went on, she gave birth to twins. As these twin boys began to grow they grew up, they began to question who their father was. The boys were very persistent and were told Sun Bearer was their father. The boys then made their journey to their father and said they would ask for weapons to destroy the monsters that were created. After different challenges the boys faced, they met their father. They were accepted by their father and were given weapons to destroy the monsters. When the boys returned to their people, they did as they said they would do and recreated the peace. The people no longer had to hide and be afraid of the creatures. White Shell Woman was then sent away from her people for

having committed adultery with Sun Bearer. Everything seemed to be back to normal but the people began to feel the animosity again. The Twins feared the monsters would be recreated and so they went back to their mother to ask for her help. The Twins' mother created four groups of clans and told the Twins, "These people that I created will teach the people how to treat one another. They will show the people how to greet one another. They will show you what K'é is and how to stop the animosity." This story of how the clans originated is actually part of a longer version and does have more information about the journey of clanship but at the time it will be taught, it is not an appropriate season to address the longer version. This short version of how the clans came about will be used during the lesson.

Content objectives

Students will be able to develop and apply critical thinking to create a relationship with their peers, teachers, staff and family. Students will recognize and apply the Diné teaching of self-respect. Students will utilize the teachings to respect, use respectful terms, and demonstrate and express kindness to their peers teachers, staff and their family members. Students will understand and explain the historical origins and events of their maternal and paternal clan family and how it makes them who they are. Students will research, read and write about the information they obtain. They will use graphic organizers and use the six traits to create a research paper on their clans. Students will be able to verbally express their clans and kinship in the targeted Diné language.

Another important objective is that students will be able to share their culture with non-Indigenous students. One important aspect of reflecting on cultural identities is that different communities learn to see how similar they are as members of the human family. Lloyd Lee (2006) articulates this point by observing that Navajo cultural identity is rich and an important piece of the American Indian Identity. Lee (2006, p. 80) contends that identity is a "hotbed" issue at the national level. This is not surprising, as I have learned from morality politics and policy discourses. The implications of knowing about membership in clans and other cleavages goes beyond the solidarity among members but is also a lesson on how different groups have adapted to changing physical and social environmental situations. Lee (2006, p. 80) sees the need for society to learn about the intrusion on the Navajo way of life.

The importance of teaching children about their root identity (i.e., their clans) is a first step to understand the self-definitions of Americans as a society. Children learn from an early age how to analyze their identity and constructed statuses. As they self-identify through clans, the children get to deconstruct paternalistic writings from non-community members, which can contribute to children experiencing self-doubt and low esteem. When others define the children, there is a chance that the balance and harmony of their relationships is disrupted.

Teaching strategies

In developing effective strategies, I am aware that one of the most cited reasons for poor performance among Native American children is low self-esteem (Gilliland, 1999). Another challenge has to do with institutionalized racism, which marginalizes Native Americans and places them at a lower social status (Cleary & Peacock, 1998). Still, the need for educators to be

culturally responsive and to affirm the strengths of the Navajo teachings is not lost to me. Consistent with Gollnick & Chinn (2009), and as a Diné person, I will continue to emphasize the strengths of the local Native American culture.

My teaching strategies, therefore, reflect this reality and allow me to be creative in enabling the children to competently walk in two different worlds. At the core of the strategy is the effort to expose children to their culture and make them appreciate themselves as valuable members of their community.

The strategies I implement that are effective in my classroom are from Robert Marzano's Nine Effective Instructional Strategies (2001). No matter the situation of a school, what type of socioeconomics students come from, or the type of rated school, Marzano and his team have researched that it is the effectiveness of the teacher that makes the learning happen for students. For this reason, I use these 9 effective instructional strategies in all my lessons.

The nine instructional strategies meet requirements I will implement during my instruction. They will be used in the following way.

- In the strategy of compare and contrast, students will classify their related clans and analyze them. Using the strategy of summarize and note taking, students will summarize and take notes of their research.
- In the strategy of reinforcing effort & providing recognition, students will identify a matriarchal family member that is a role model for them.
- In the strategy of homework and practice, students will research and ask their family members for information about their family.
- In the strategy of nonlinguistic representations, students will create projects about their clans.
- In the strategy of cooperative learning, students will work in small groups of their clans and identify how they are related to each other. Using the strategy of setting objectives and providing feedback, I will post the objectives and give feedback to students of their learning.
- In the strategy of generating and testing hypotheses, students will analyze how knowing their clans and relationships benefit them on a social level. In the strategy of cues, questions and advance organizers, students will create questions about their clans and how it benefits their social interactions.

In the Native American setting of education, most students are being taught by teachers who have been taught by Anglo middle class culture and were taught to instruct the European model of education. Understanding the students' home culture in and out of the classroom, along with the language reflect behaviors. It is important to know the type of culture you work in and know what types of behaviors are acceptable of the culture. If there are differences of the teacher and students' culture, it will cause conflicts and misunderstanding. Cooperative learning results in higher learning experiences, high level of self-esteem, healthier processes of deriving conclusions and self-worth. Cooperative learning is appropriate for Native American children because they learn best by using their senses which cooperative learning emphasizes (Hirst & Slavik, 1989). Cooperative learning and engagement in the classroom I implement is the Kagan strategies. The Kagan strategies help in building interaction among the students where they can

learn from each other. It gives them social skills, character virtues and emotional intelligence. With the different strategies, students will share in the different types of grouping of their clans, the history of the clan, who they attained the clan from and why it is important to them. They will introduce themselves and they will figure out relations in these groups. Students will learn from each other how to greet relatives and enact that greeting with each other.

Classroom Activities

Students will be reading a book called, “Proud to be Blacksheep.” The book addresses how a young Diné girl tries to impress her peers at a Western society school she attends and gets mocked for introducing herself in her cultural kinship. The young Diné girl tries to do dangerous adventures to impress her peers when she gets back to school but her grandfather reminds her that she needs to be herself and be proud that she is of the Blacksheep clan and how that clan makes her a unique individual.

Before reading the book to the students, I will explain to the students the importance of our clans; and when, why, and who clans should be used when addressing one another. Students will compare how they greet each other on a daily basis. They will compare and contrast greetings and make their own opinion on which is better and why. Before they give their opinion, students will read the selected reading. After the selected reading, students will have a discussion about the character’s actions and why she did what she did. Students will then formulate their opinion on why clans are important.

Through this introduction of the story of how one should not push aside their Diné self-identity to please another culture educates, the young Diné students need to know they can use their Diné self-identity in the Western society and that it makes them unique. In this activity students will be comparing and contrasting a western introduction to a Diné traditional introduction. They will use a Venn diagram and they will make their own clarifications on which introduction is more appropriate and has more meaning in a given situation.

Student Assessment

Students will write a short paragraph about their clan for their first assessment. They will tell the history of their clan in how it was named, which of their family member they received this clan from, and why it is important to them. This assessment will be graded based on a rubric. The rubric will have a point system grading to see if the author stays on topic, has a structure, use their personal knowledge to personalize their writing, use relevant, quality and important information.

Students will answer questions about the story, “Proud to be Blacksheep,” and give their opinions and solutions about the actions of the character. Students will write the summary of story and fill in a graphic organizer about causes and effects of the story. In addition to this, students will write an opinion letter to the character on how she could have handled her situation in the story. The writing pieces will be graded using the same rubric system from their clan writing history.

The second and third activity will have a combined assessment where students will show how to properly introduce themselves using their clans and then identifying who is related to their clan. They will get a chart with their peers' names on the chart and create a family tree of how their peers are related to them. This will be graded using a rubric.

Standards

The standards are from the Arizona state standards of the World and Native language categories. In addition to these standards, the Navajo Nation Standards will also be used. The culture and language teachers decided to align the standards together and tie them to the lessons that have been created. Each of these standards in the lesson plan touches on communication and cultural competencies of the target language.

Navajo Nation Department of Education Standards

Standard: I will develop and apply critical thinking to establish relationships with the environment.

Concept 1: I will express critical thinking to establish relationships with the environment.

PO 1. I will develop personal goals to express relationships.

PO 2. I will demonstrate respect and value of my immediate family.

PO 3. I will demonstrate appropriate generosity.

Concept 2: I will maintain the sacredness of self-identity.

PO 1. I will listen to and apply Diné teachings.

PO 2. I will develop wise things in my personal life.

PO 3. I will display and safeguard my thoughts.

PO 4. I will explain good judgments that I use to guide me.

Concept 3: I will have self-respect.

PO 1. I will speak words that reflect my good character.

PO 2. I will show respect to my peers.

PO 3. I will cooperate with my peers.

PO 4. I will refrain from bullying.

Concept 4: I will express gratitude in everything.

PO 1. I will demonstrate thankfulness for my extended family.

PO 2. I will show thankfulness for my relatives' values.

PO 3. I will express appreciation for the teachings from my relatives.

PO 4. I will practice life skills from my relatives.

Standard: I will understand and apply the Diné Nation Laws (Traditional Law, Customary Law, Natural Law and Common Law).

Concept 2: I will sustain myself through Diné teachings.

PO 4: I will recognize social relationships.

Standard: I will understand historical/factual events, people and symbols that influence my family.

Concept 1: I will explore and explain how Diné people and historical events have influenced the development of my community.

PO 1: I will explain my maternal clan family and its historical origin.

Concept 2: I will understand connections between my culture, sacred sites and historical events.

PO 4: I will establish kinship with my peers.

Standard: Utilizing the Diné language and culture, I will listen, communicate, observe, and understand appropriately.

Concept 4: Siihasin – I will appropriately express my interpersonal communication by relating to cultural experiences.

PO 3: I will introduce myself and my extended family.

AZ State World & Native Languages Standards

Communication

Interpersonal Communication

1. Participate in conversations on familiar topics by using simple sentences.
2. Carry out short social interactions in everyday situations by asking and answering simple questions.

Interpretive Listening

1. Understand the main idea in short, simple messages, presentations, and overheard conversations on familiar topics.

Interpretive Reading

1. Understand the main idea of short and simple texts when the topic is familiar.

Presentational Speaking

1. Present information on familiar topics by using a series of simple sentences.

Presentational Writing

1. Write and share short messages about familiar topics using a series of simple sentences.

Cultural Competencies

Cultures

1. Recognize basic practices, products, and perspectives of cultures where the target language is spoken (e.g., greetings, holiday celebrations, body language, gestures, traditions).
2. Participate in age-appropriate and culturally authentic activities such as celebrations, songs, games, and dances; recognize products of culture (e.g., food, shelter, clothing, transportation, toys).

Connections

1. Identify and use familiar vocabulary and phrases in the target language supported by resources (e.g., maps, graphs, visuals, audio, digital media) to reinforce prior knowledge and make connections to new knowledge of familiar topics in other content areas (e.g., geography, history, arts, math, science).

Comparisons

1. Recognize and compare words, true and false cognates, sound patterns, and basic grammatical structures of the target language with his/her own language (as applicable).
2. Identify and compare products and practices (e.g., celebrations, dances, oral stories, food) typical of the target culture with his/her own culture (as applicable).

Communities

1. Communicate using key words and phrases in the target language within the school setting (and beyond, as applicable).
2. Participate in simple activities and cultural events within the school setting (and beyond, as applicable).

Reading

4.R.RI.06 The Highly Proficient student can compare and contrast, then analyze, a firsthand and secondhand account of the same event or topic, including the difference in the focus and information provided.

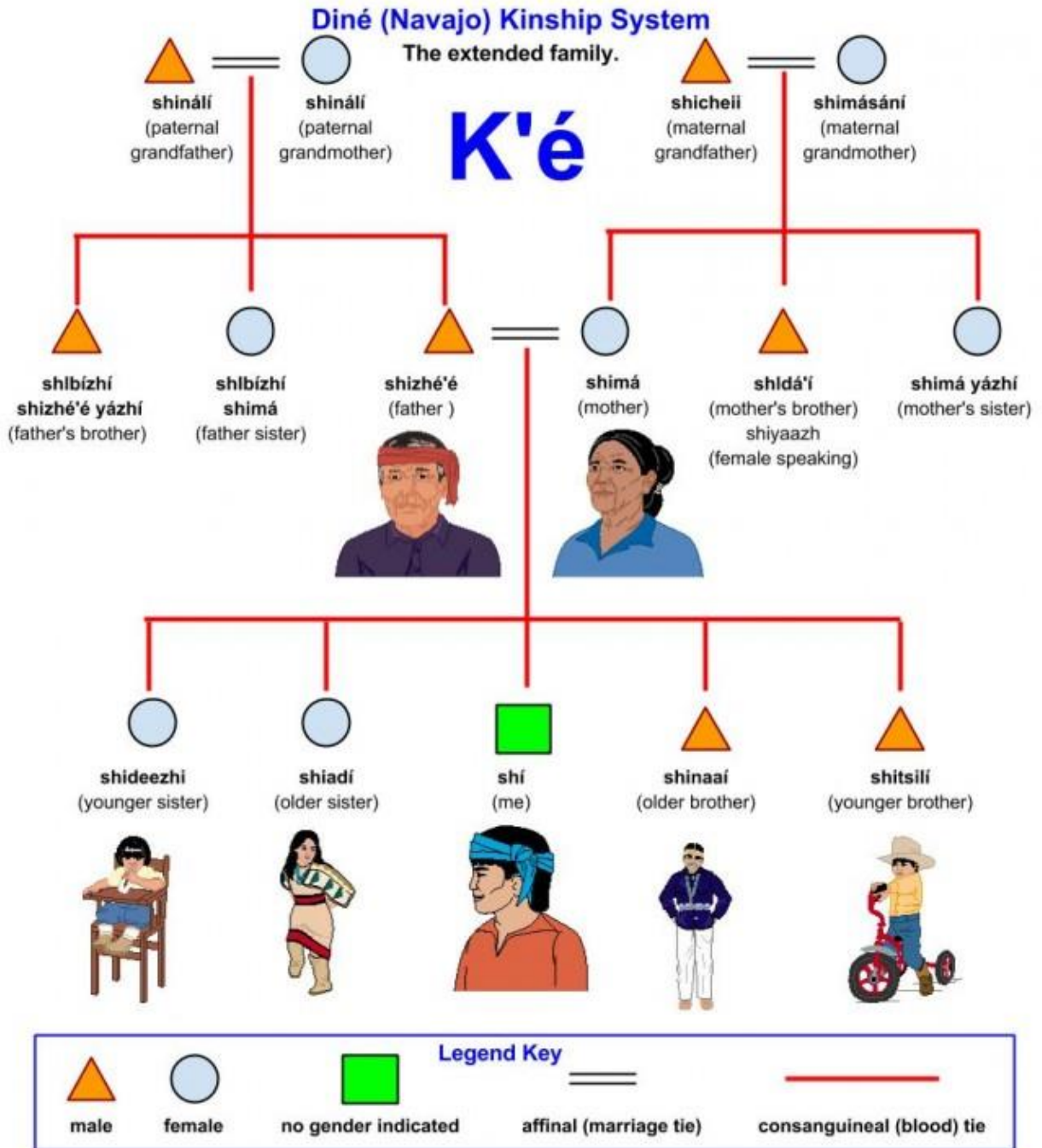
Writing

4.W.03abcde The Highly Proficient student can write narratives to develop real or imagined experiences or events using highly effective technique, descriptive details, and clear event sequences.

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Appendix




Source: Long C, Navajo Language Curriculum Designer and Bilingual Ed. Director, San Juan School District and Carey, H. Jr. (2013). K'é-Diné (Navajo) Kinship System: Culture & History. <http://navajopeople.org/blog/ke-dine-navajo-kinship-system/> Malad City, Idaho.

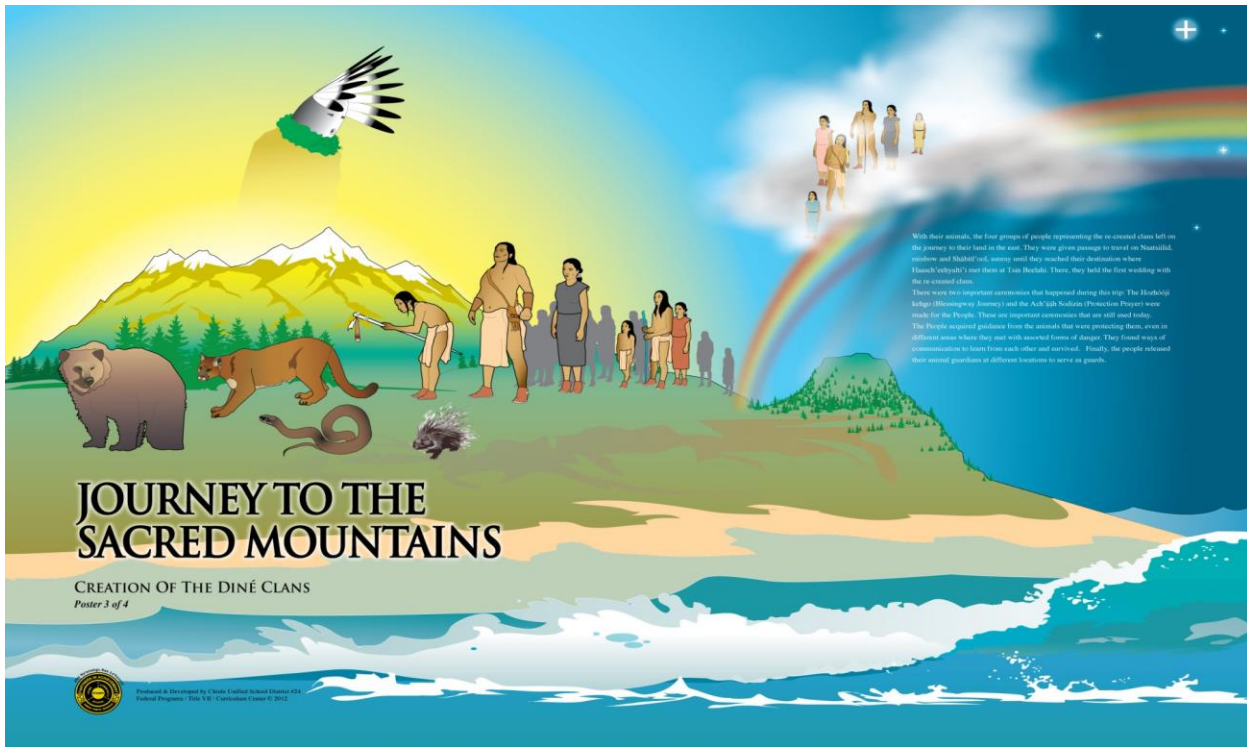
THE BIRTH OF WHITE SHELL WOMAN

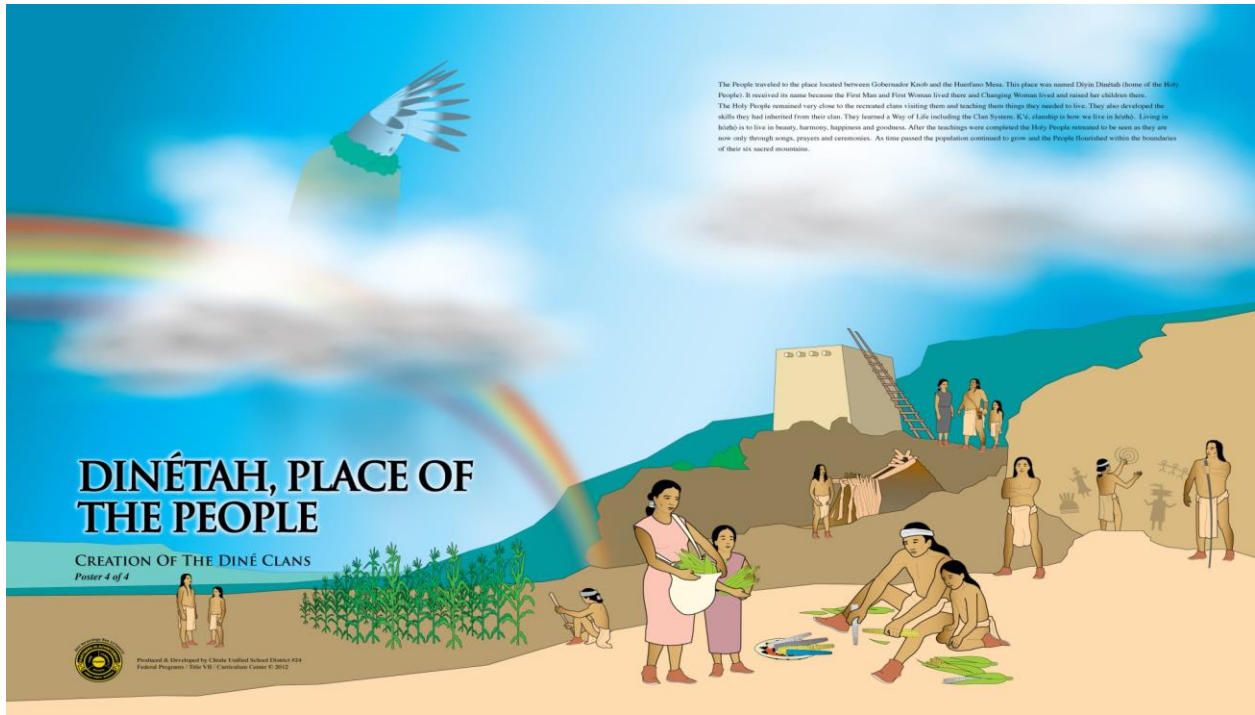
CREATION OF THE DINÉ CLANS

Poster 1 of 4

In the fourth world, there was much turmoil and conflict among the people and inhabitants. This was at least partly because they were living in a way that was not respectful to each other, and there was not a system to create order and harmony. To relieve this situation a special baby girl, born of Hayaohkai, Dawn and Chahahel, Darkness was found by an Country Divinity, Haa'ach'ee'ya'ah'ee' (one of the Holy People) on Ch'ooli', Gobernador Knob. First Man and First Woman (also Holy People) lived at Haa'efani Mountain, where they became the foster parents of the baby who was later known as White Shell Woman and then as Changing Woman. They resided on Daa' Na'oodi', Haa'efani Mesa. They needed her under the guidance of Holy People, such as Haa'ach'ee'ya'ah'ee' (Country Divinity). Haa'ach'ee'ya'ah'ee' showed the people how to build the first female Hogan. After emerging from the 3rd World where they had corrupted their own way of life, the people knew that they had to make changes and restore harmony, both to their living. The male Hagan (shown here) was made initially for sweat bathing and purification. The female Hagan was built successfully and later to serve as a living space where all activities could occur including spiritual and ceremonial gatherings. The Hero Twins were the sons of Changing Woman and Sun Beizer, and they were raised and protected by Changing Woman. Their names were Monster Slayer, Na'ayee' Ne'etighani and Child Born of Water, To' Biinghahelini. As children, the Twins prepared themselves with the Haa'ach'ee'ya'ah'ee' (Country Divinity)'s teaching and various trainings to later visit their father to get more powerful weapons. When they became old enough they journeyed to the Sun to meet their father and to request his help in arming them to be able to hunt and slay the monsters that were making the world unsuitable for people to live. While they were there he agreed to loan them the weapons of bows and arrows made of thunder and lightning that would help them in destroying the monsters. After this, they did hunt and eradicate the monsters, and the world was made fitting for the people (and Clans and system of K'e) that Changing Woman would later create.


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