

Native Law

Creating Hózhó: I am Hózhó, You are Hózhó, We are Hózhó

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Author Note:

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This unit focuses on Navajo common law, peacemaking (dispute resolution) and school rules. The unit contributes to Navajo culture and language, the common core standards, and maintaining a good learning environment for second graders.

Context:

Community Portrait

Welcome to Tsehootsooi Primary Learning Center, a part of the Window Rock Unified School District. The district has a high school, middle school, intermediate and an immersion school. The school is located on the Navajo Reservation in the town of Fort Defiance, AZ and is a rural area. The nearest town is about 50 miles away.

About 90% of the families in the community are Navajo or come from other Native American Indian groups such as Apache, Arapaho, and Pueblo. The other 10% are White or African American who work in the community as teachers, doctors, and nurses. The students that attend the local school live in multi-family homes and within some families either one parent works or both parents may be unemployed. There are some families that have both parents working at the local hospital, school or with the Navajo Nation.

The local communities that surround the school district have a stable population, because the majority of the families have been born and raised in the communities that they belong to. The families that were raised in the community have attended the local schools, graduated, and had children. Their children went to the same school, and now their children (grandchildren) are attending the school of their parents and grandparents.

The primary learning center is a K-3 school. This elementary school serves the following communities in Arizona: Fort Defiance, Window Rock, Sawmill, White Clay, Oaksprings, Hunters Point and St. Michaels. The school also has a preschool and serves students that are a part of the Exceptional Student Services, Life Skills and English Language Learners. The core academic classes are ELA Reading, Math, Social Studies, Science and the following classes also are offered: music, P.E., computers, and Navajo language/culture. In the upcoming school year only Navajo language/culture, Physical Education and computer classes will be offered. This will be the first time in a while that our students will have a computer teacher because currently regular education teachers teach this class themselves. There are approximately 420 students with most of the students being Navajo with the rest being non-Native students.

In our elementary school, the following assessment are given throughout the school year; Galileo (Math, ELA and writing), Dibels (Beginning, Middle, End), Arizona-Merit, the Journeys Reading program (weekly Reading test and spelling test), Go Math (end of chapter test) and other teacher assessments such as observations (class projects, discussion questions, oral reading fluency, journal writing, etc.). The third graders are given the Arizona-Merit which consists of reading, math, writing and science. This test is given in April and administered as a paper test. Our district is not yet equipped to administer the Arizona-Merit via computer-based testing. When a student has an Individual Educational Plan (IEP) there are modifications that are implemented, or the

student is exempt from taking the test. The kindergarten class does not participate in the Galileo test but takes the Dibels test.

The students that attend the local school district mainly speak English and don't know their Navajo language because it is not being taught at home, and at school they only get about forty-five minutes a day of a Navajo language/culture class. As an educator I have noticed that the Navajo people are becoming more immersed in the western society and are losing their connection to their culture, language, values and way of life (e.g., teaching of the fireplace/grass root teachings). According to Notah (2017, n. p.) the students aren't fluent in their Navajo language; he states that "Wayne Holm, a researcher of Navajo language revitalization, has documented how the number of speakers began to decline starting in the 1970's and 1980's" (Notah,2017, n. p.) and currently "the Department of Dine Education's Office of Educational Research and Statistics, mention that public schools and Bureau of Indian Education schools encounter only one or two fluent Navajo students per every thousand students enrolled" (Notah, 2017, n. p).

In my second-grade class, I have 17 students: 7 girls and 10 boys. I have the same students from first grade, except the ESS student and another regular education student who both came from another first-grade class from the previous school year.

I have five students that are high functioning in my class. They will participate in open class discussions, they will help their peers with assignments, they are vocal in feedback and answering questions, they show leadership skills, and they have a high quality of showing respect for the school rules.

I have a few that need to be paired with a student with higher academic skills to guide them in their work whether it is helping to spell a word or how to do a math problem. These students often work well with peer guidance and learn when it is their peer explaining a concept to them. They tend to start taking ownership for their academics. Since school has begun, I have not encountered any behavioral problems in my class, but I had to teach a new student our procedures and class expectations.

In the years prior to the pandemics this is how I would arrange my classroom desks: I use what I know about my students in grouping them with other students that they get along with so that they do not have personality clashes. I know what student will play around and not get their work done, I know which students will work well together, and I know students who need to be in closer proximity to me. If a student doesn't want to be a part of the group, then I will momentarily separate him/her from the group.

Due to the Covid 19 pandemic the classroom set-up is different. The students attend class through Zoom. I have less than half of my students log on to Zoom daily, while the other students have paper packets. The lessons that are taught are ELA Reading, Math, Writing, Social Studies and Science. They spend 2 hours on reading and writing (each area is given 1 hour), 1 hour on math and 1 hour on intervention which is for students that are struggling in school. The lessons for Social Studies and Science the students are assigned in the Studies Weekly, which is a learning pamphlet that cover areas pertaining to Science (Life Science), for example. how

plants and animals grow, and the life cycle of plants and animals. In the pamphlet for Social Studies, it covers Civics and Government with lessons such as Democratic Principles and the three branches of the United States governments. The students read the pamphlet with their parents and complete the questions or activities at the end of the reading. Science and Social Studies are done independently at home. The challenges that our students are faced with are lack of technology equipment, having internet connection problems, and the inability of families to purchase internet services for Wi-Fi connection because they lack the finances to pay for the services. The students don't participate in Physical Education class or Navajo Language/Culture class this school year.

When we are in person the layout of my classroom is set up for the benefit and safety of my students. As part of my class management, I have the students develop and have input in the class rules known as a "Social Contract". When the students develop their own rules, they take ownership for their behaviors in the classroom and are accountable for their actions. The appearance of the virtual classroom is different because I work either from home or the classroom. I work from home when reassigned due to community increases of Covid and safety concerns for the staff. At the start of using the Zoom platform to teach, I went over rules and expectations for learning while attending class through Zoom. The parents are informed of the rules and expectations that their child must follow while participating in the Zoom class. The students sign into Zoom using their names and must wait in the Zoom waiting room until I let them into the Zoom class. If I don't recognize the students then I don't let them join. The parents are given the Zoom link and password to access Zoom. These are safety measures that I use for my Zoom class.

In the classroom the students need to comprehend the class rules, their expected behaviors, and know how to problem solve when it pertains to their behaviors. In the Diné teaching we are told that in the "glittering world it encompasses both beauty and difficulty" (Iverson, 2002, p. 11). It teaches that there are "consequences of improper behavior and a person can learn about the difficulties that may come from being careless or thoughtless. The people learned to make plans on how to plant food during planting season planting, to raise livestock in the terrain they lived and preparing for the winter season, they also learned to be resourceful in order for them to survive" (Iverson, 2002, p. 11). As an educator, I can connect the teachings to Character Counts and to being a responsible person using the Diné Hózhó and K'é teachings. Character Counts is a program used to teach students values for good behaviors. "Character Counts is an ethics and character-building curriculum program designed for students ages 4-19. The program is intended to teach and develop a consensus regarding a set of ethical values that transcend race, creed, politics, gender, and wealth" (Peterson, O'Conner, & Fluke, 2014, p. 1). The students can be taught through the Diné story of the fourth world known as the glittering world, that a person needs to plan and use their resources to survive in their everyday life.

This unit will focus on teaching students how to make connections to their cultural teachings through the teaching of conflict resolution by learning about peacemaking. I believe that it is important that students are taught how to resolve conflicts/disagreements at an early age and know that as Diné people our values and teachings were instilled within us as young children by our elders, parents, and relatives. The teachings come from, "The stories (that) tell of the first Hogan being constructed, the first sweat bath being taken, the four seasons being established,

day and night being created, the stars being placed in the sky, and the sun and moon coming into existence” (Iverson, 2002, p. 11). These stories have valuable teachings such as how a person should conduct themselves and how nature is a part of life. It is quite sad that in today’s world that many of our children are not being taught their cultural way of life. There was once a time that we were taught many values that made us a better person and how to be respectful to everything in our world from the environment (animals, plants) to people from different ethnic groups. We were taught to be responsible, such as learning to plant, chopping wood, taking care of our homestead, cooking, raising livestock, and many other things.

This unit incorporates the Arizona common core and is linked to the Diné standards because the lessons that are taught include Diné teachings. I will use strategies that make learning productive and engaging. Also, the activities that are part of the lesson will be hands-on, use visuals, and be student orientated.

Rationale:

In our society today it is important that students know who they are, and understand the values that help define their behaviors, like learning about responsibility, following rules, and getting along with their peers. The unit will incorporate the teachings and values of Diné identity, K’é, and Hózhó, all of which will enable a person to become responsible, compassionate, respectful and know the importance of their clans. Their clans are part of family relationships so that people need to know who they are related to in terms of clan relatives.

The students will also learn the importance of rules that relate to the classroom and the environment around us. The students must adhere to rules in the classroom and throughout the school building; if they neglect to obey rules that lead to a minor or a severe infraction then there may be consequences. We live in a society that has laws and rules that all citizens must obey and when the law is broken there are consequences. Laws and rules have a connection to customary law/peacemaking which is a part of our way of life. The students need to have a basic understanding of the process of peacemaking to resolve conflicts. This will teach them how to solve problems in a civil manner by talking things out.

This unit will consist of K’é teachings, which teach how a person can be responsible using the concept of Hózhó that relates to their culture and home/community environment. It will also incorporate Native Law, based on Diné teachings and values. This unit will span over several weeks, taking about 4 weeks to teach, and it could be taught with the social studies unit for the grade level. The unit is created to be teacher friendly and easy to implement in a diverse classroom; it will also meet the Arizona common core standards and Diné standards. It includes links to help teachers that are not familiar with the Diné way of life to help educate them. Also, if there is book or video that is used in the lesson, a link to YouTube is inserted so that the teacher can use the link as a resource for the lesson.

Content Objectives

Diné Cultural Principles

In this unit the students will gain understanding about what Hózhó is and how it impacts their way of daily living. Raymond Austin (2009, p. 54) described Hózhó as “perfection, a central guiding force that Navajos strive toward during their lifetime.” In reflecting on the meaning of Hózhó, this unit will instill in my students the teaching of Hózhó through Character Counts, social interaction, student behavior and classroom rules, and how there is a connection to K’é. Chief Justice Robert Yazzie explained K’é by stating that “K’é is a Navajo word which translates as “respect,” “friendship,” “reciprocal relations,” “solidarity,” and even “love.” K’é is related to Hózhó, or the “perfect state” (quoted in Zion, 1999, n. p). The one word that stood out to me was the way he describes K’é as “love,” because for me “love” over arches everything in life that pertains to goodness or perfection. This is an important concept that the students need to know because some lack love in their lives. I know of students that come from single parent homes or multi-family homes where they live with other relatives. I have heard stories from students that they don’t feel loved at home because their parent focuses more attention on their other siblings or because their parent is addicted to alcohol and doesn’t spend quality time with them. Some students witness abuse, or they are the victim of domestic violence in the home, therefore, learning the negative way of life and often feeling unloved.

As a Diné person, we are instilled with teachings by our grandparents. They taught us to live life in accordance with Hózhó in the following areas of our life: home, work, school and everywhere we may travel. The Hózhó way “organizes and guides one’s thinking, speaking, behavior, and interactions with people and the natural world on a daily basis” (Austin, 2009, p. 55). Growing up I learned that I had to respect my elders by helping them and listening to their teachings about how to properly behave as a young lady. The teaching that my grandparents and parents instilled in me have taught me to work hard for the things I acquired in life and plan for the future, not only for myself but for generations to follow.

Diné Cultural Principles in the Lessons:

The unit “Creating Hózhó: I am Hózhó, You are Hózhó, We are Hózhó” will focus on values of Character Counts using the seven pillars: trustworthiness, respect, responsibility, fairness, caring, citizenship and personal honesty, and knowing the importance of clan and how they relates to K’é. Knowing your clan is not only about who you’re related to, but it gives you understanding of your identity as a Diné person. In our society today it is important that students know who they are (identity), know how our cultural values/teachings help define their behaviors, and learn about responsibility, following rules, and getting along with their peers, just to name a few. The unit will incorporate a lesson and role play of peacemaking to teach them how to fix a problem that may occur such as bullying or stealing in the classroom.

The beginning of the unit will start with the teaching of K’é because it is vital that students know their clans and the history of how the clan system came about. In the Diné teachings it is said that “Changing Woman is also important for her role in creating the first Navajo clans” (Iverson, 2002, p. 11). There are four main clans of the Diné People and another sixty clans that came into existence because of the first four clans. It is told in our Diné teaching that Changing Woman (Asdzáá Nádleehí) “rubbed the skin from her breast, her back, and from under her arms to create Kiiyaa’áannii (Towering House), Honágháhnii (One Walks Around You), Tódich’ii’níí (Bitter Water), and Hasht’ishnii (Mud) clans” (Iverson, 2002, pp. 11, 12).

A person's first clan comes from their mother since our Nation is based on a matrilineal system because of "Changing Woman's gift of a mother's instinct and affection" (Iverson, 2002, p. 12). When we are born, we have four clans that identify us; first is our mother's, next our father's and then the last two belong to our grandparents (nali and cheíí/masaní) from both our mother and father. Iverson states that "A Navajo belongs to the clan of his or her mother, but is said to be "born for" the clan of the father; and all members of the father's clan are relatives" (Johnson, 1973, p. xx).

Based on the clan system, a Diné person has many relatives and they do not hesitate to reach out if they need assistance with things such as branding cattle or even building a home. This is done because "Navajos will make great efforts to do favors for, or assist, clan relatives" (Johnson, 1973, p. xix). I remember the stories my grandmother used to tell me about how, when it was planting and harvesting season, her clan relatives would help her. One story that I recall is when my grandmother built a Hogan, there was a clan neighbor that helped her cut down the trees, hauled the wood to her homestead and built the Hogan. The Hogan that was built is still on the family land and is a consistent reminder that clan relatives are an important part of our lives.

The teachings of K'é teach the clan relationship of people and how respect is developed because of it. For example, if someone is recognized as your auntie, uncle, mother, father or even grandparent, you have enormous respect for that individual and don't disrespect them if they discipline you, redirect you when your behavior interferes with others, or tell you to do your chores. If you are given advice or discipline whether in a positive or negative manner, you show respect for the elder speaking to you. There are certain ways to show respect; for instance, if someone like an elder is talking to you, you would sit still and listen. Also, you would not use negative words to talk back to them. The lesson on K'é will consist of role playing and a hands-on approach. In learning the significance of K'é, the students will learn their four clans. They will say their clans in their Native language and who they are related to in class. This would build respect for one another.

Other lessons that can be created to go hand in hand with conflict resolution using Hózhó, tie into the student's behavior as well as respect, and fairness towards one another in the classroom. The lessons for conflict resolution could be incorporated with the **Classroom Rules** which connect to K'é, and Hózhó. The teacher's classroom management skills will help the students adhere to the classroom rules. As an educator it's important to know how to guide and direct students in a positive manner, how to resolve conflicts in an unbiased way, how to arrange the classroom dynamics to fit the learning needs of the students, and how to effectively communicate with the students using positivity. These skills will increase student attentiveness, productivity, and academic achievement. They will also foster student accountability and taking responsibility for their actions. They will know that breaking rules has consequences.

The Character Counts lessons have activities that are created to teach the students about the seven pillars. An activity can be created for each area and some would overlap. It is important that students learn about each character pillar to become a better person. The lessons are based on the Diné teachings that instill part of their culture such as being responsible, respectful, having reverence for things, and having listening skills acquired by hearing oral stories and having daily conversations with family. Responsibility is taught through various chores that include taking care of the livestock, helping grandparents during planting season and harvesting,

doing chores around the house like washing the dishes, and planning for the next day by, for instance, getting things needed for school ready such as clothes, school supplies and homework. Growing up, the elders teach their children and grandchild to be respectful to everything in a person's surroundings and to take care of the environment. When an elder is speaking, the role of the child or adult is to listen to the teachings and if the elder is disciplining a child, they are expected not to react with a negative attitude. The discipline that the elder imposes is to teach that if you mistreat someone it can create a disharmony; therefore, you shouldn't mistreat people. These teaching become a part of a person's life, values, and character.

A lesson could be created using a Diné book that focuses on a character pillar like "responsibility" and use the peacemaking lessons in the book. Additionally, peacemaking can be used for conflict resolution when students have a disagreement and can't fix it. The teacher can have the students sit down and talk things out and resolve the problem.

As well, conflict resolution can be taught using role plays. The students would have to be taught the meaning and process of peacemaking, also where it is derived from. In the Diné teachings there is a story of Monster Slayer and Born for Water, the sons of Changing Woman. They go to their father the Sun and ask for his help to obtain weapons to kill the monsters that roam the earth. It is said that Monster Slayer and Born for Water are respectively "restorative and traditional Indian justice" (Zion, 1999, n. p.) because Monster Slayer was the one who came up with "ways to more forcefully deal with the 'monsters' of adjudication" which is seen as aggressive western justice. In traditional Indian justice, Born for Water is "about the intuitive and relational aspect of justice" (Zion, 1999, n. p.).

According to the Honorable Robert Yazzie (1998, n. p.), "Navajo Peacemaking works on principles of justice that take into account the needs of all involved in a dispute or harm situation"; therefore, peacemaking is used in conflict resolution to find solutions that are suitable to all parties involved. It is also known in Diné as "Hozhooji Naat'aanii." It is restorative justice but not 'mediation' (Yazzie, 1998, n. p.). In restorative justice the people in the community come together to solve the conflict between people and in the process they "find a way to set wrong doing right by repairing the harm done" (Terpstra, 2013, n. p.) When the Diné conduct peacemaking, they don't use mediation to resolve conflicts, because "mediation is a process where a person takes a neutral position works with parties to get them to reach an agreement" (Yazzie, 1998, n. p.).

In the court systems, Diné peacemaking is "one of the most renowned restorative justice programs in the world" (Terpstra, 2013, n. p.). In the process of peacemaking all the people involved are treated with equality and the main purpose is to solve the conflict by preserving the relationship between the parties involved.

When the peacemaking starts it is usually opened with a traditional prayer. This is done to seek the guidance of the deities of the people and that the peacemaking will be done in harmony. In peacemaking "the peacemaker explains the traditions from which the process emerged and the ancient teaching. There are four main questions to be posed in the Navajo peacemaking process: 1. What happened? 2. Why did it happen? 3. How do we go about a better way? 4. How do we

heal. The peacemaker leads the group in developing recommendations and agreements if possible however sometimes no ‘solution’ or ‘resolution’” [sic] (Terpstra, 2013, n. p.).

Teaching Strategies

The curriculum unit will include strategies that will assist the students to achieve their academic learning outcomes. It will promote positive interaction, participation and self-regulation of learning by the students. The strategies will include modifications and accommodations for students who have specific learning disabilities and life skills. I will take into consideration the cultural background of the students.

When using strategies in teaching a lesson it must meet the needs of the students. Students aren’t one-size-fits-all; therefore, different strategies need to be incorporated to support the learning needs of each student. The strategies help in keeping the students engaged, focused, productive and learning. In the past, our Diné people learned through visual artifacts (visual learning); hands-on, real life situations (physical or kinesthetic learning); and stories (verbal learning) that taught them values such as being attentive and respectful to an elder when being taught. Our traditional cultural life is enriched with strategies that can be used in academic learning. From the western culture, the strategies that can be used are: partners (think, share, pair; turn to your partner), modeling (I do, you do, we do), group work/collaboration, visual aids, props, demonstrations, various graphic organizers, projects, role plays and checks for understanding (show me, targeted questioning).

Visual Aids

When teaching the lessons, I use a variety of children’s books that are from the Diné culture. The books have colorful illustrations and are written in both Diné and English. As a Diné teacher, the story can be read to the students in their language. I use the videos from YouTube that are orientated to the students’ grade level and help the students understand the meanings of self-control and being responsible.

Real-life Situations (Physical or Kinesthetic)/Role Play

In the lessons the students will write about and illustrate a situation that they can relate to in their real life. In the writing, they will draw pictures that show physical actions of being a responsible person and write a caption for the picture they drew. In another lesson on peacemaking, they role play a naat’aanii (peacemaker) and the other people involved in the dispute, and the peacemaking process. They will physically act out the roles in a mock setting.

Story Telling

A storyteller from the community will tell the story of the Diné clan system telling the story in the Diné language then translate it to English. In using this strategy, the students are using auditory skills and learn how to respect an elder by being attentive.

Modeling “I do, we do, you do”

The teacher will model the role play and the ‘What if’ questions. The ‘What if’ are questions that help the student make the right choices in situations, for example: “You are waiting in line at lunch time and it’s taking a long time. You look at the student that is standing in front of you and think it would be fun to poke him/her in the back. (What if I poke the student? Will they get upset, try to poke me back, or start arguing with me, or I should count the number of students wearing blue shirts or play I Spy with the person in front of me?). This modelling allows the students to see the process, and then with the teacher they do the process together. Lastly, they independently do the process.

Check for Understanding

This will be done by asking the “What if” questions and listening to how the students respond, which demonstrates comprehension.

Presentation/Demonstration/Project

The students will present their clan tree and share their clans with the class using the poster they created. The clan poster will have pictures of their family members. The clans and family member’s titles will be written in Diné and English.

Classroom Activities

Lessons

Each of the lessons will build upon the Character Counts pillars of self-control and responsibility. After covering the lessons, the final lesson will be a peacemaking role play from a scenario created by the students.

Lesson one will cover identity though clan and clan relationship. I will start out with this lesson on clans because knowing who is related to you through clan shows you how to address other Diné people and is useful during peacemaking courts or other disagreements people may encounter. It also can be used to ask people for help or advice. “If a person has a respected relative that tells them that it isn’t ‘traditional’ to beat a person and that such conduct is wrong, the person is more likely to listen” to the clan relative because of the respect they have for them and change their behavior (Yazzie, 1998, n. p.). The student friendly objective that will be shared with the students at the beginning of the lesson is: I will use appropriate kinship terms from the Diné Education Standard.

I will invite an elder from the community who will talk to the class about how the clans were created for the Diné people and their purpose. I will read “Dibé lizhíni Jilijigo Bee Shánáhidli – Proud to Be a Blacksheep” written by Roberta John. This story is about a girl who attends a school off the reservation and has difficulties because she is the only Diné student at the school. She must retain her culture in a non-Native school. In the story she learns about her clans and that they are an important part of her identity. The students will complete a project at home with their family. The students will create a clan chart using visuals of family members. Using a

poster board, students will make a family tree, label the family members (father, mother, maternal and paternal grandparents, sibling, aunts, and uncles) in English and Diné, and draw visual pictures of family members.

This will be used for a class presentation. The introduction of the presentation will start with the student greeting their peers in Diné and by their four clans. After the introduction and presentation of their family clan tree, the class will determine who is clan related to them by creating a chart showing who and how the students are related by clan. The format below can be used as an outline of a traditional Diné greeting (Salina Bookshelf “Navajo Clans”). The format that I am using in this curriculum was shared by Mrs. Patricia Johnson who is the Diné Language and Culture teacher at Tsehootsooi Primary Learning Center. At beginning of the school year, she gave me this outline to give to my students. She uses this with the elementary students to gather information on the students’ clans.

Yá’át’ééhshí éí (_____ your name _____) yíníshyé’.

(_____ Your mother’s clan _____) nishlǫ́.

(_____ Your father’s clan _____) ’éí bá shíshchíín.

(_____ Your maternal grandfather’s clan _____) ’éí dashicheii.

(_____ Your paternal grandfather’s clan _____) ’éí dashináíí.

Another format that could be used for an outline of introductions is the one provided. This format is from the Chinle Unified School District found in their High School Diné Culture and Language Units: Navajo I Resources which has other resources with lesson plans. Although I found it under the High School section the format can be used for elementary students. The outline also has the English meaning of the Navajo words. This is helpful to non-Navajo speakers because it translates the Navajo words and helps the teacher understand what the student is saying in the introduction (ChinleUSD, 2020).

NAV 1-Format for Beginning Diné Introduction

Please see Appendix 1 for the text in Navajo for this exercise.

Lesson two. This will cover self-control and being responsible. The lesson will start with the student-friendly objectives read aloud with the students. The students will recite “I can show what responsibility means by my actions”, and “I can express my needs, wants and feelings in a healthy way”. When someone loses self-control and does not take responsibility for their actions then a peacemaker will have to intervene in the dispute. In the Diné peacemaking system the peacemaker is called a naat’aanii and oversees the peacemaking process. In Diné, the peace chiefs “were civil leaders, and the word naat’aanii refers to a person who speaks strongly, wisely, and well. The peace chiefs are leaders known for their ability to guide others, plan for community solidarity and survival” (Bluehouse & Zion, 1993, p. 330).

In the classroom setting the students have a set of rules and expectations to follow to create a positive environment. I will set the stage of the lesson by introducing the seven pillars of Character Counts. This lesson will focus on responsibility and self-control. Although self-control

isn't a part of Character Counts, it can be integrated with being respectful, caring and citizenship. I will define responsibility and self-control, and show visual examples from a YouTube video of Cookie Monster demonstrating what self-control is, using the following link: https://www.youtube.com/watch?v=j0YDE8_jsHk. The title of the video is "Cookie Monster Practices Self-Regulation."

For responsibility, I will use the following YouTube link titled "Being Responsible/Little Mandy Manners": https://www.youtube.com/watch?v=IzEYos5En_k. It talks about how to be responsible by taking care of your pets, and cleaning your room without being told.

After the video, the students will sit in a talking circle. "Talking circles, peacemaking circles, or healing circles, as they are variously called, are deeply rooted in the traditional practices of indigenous people. The people sit in a circle to consider a problem or a question. The circle starts with a prayer, usually by the person convening the circle, or by an elder, when an elder is involved. A talking stick is held by the person who speaks (other sacred objects may also be used, including eagle feathers and fans). When that person is finished speaking, the talking stick is passed to the left (clockwise around the circle). Only the person holding the stick may speak. All others remain quiet. The circle is complete when the stick passes around the circle one complete time without anyone speaking out of turn. The talking circle prevents reactive communication and directly responsive communication, and it fosters deeper listening and reflection in conversation" (Mehl-Madrona, 2014, p. 1).

I will ask "What if" questions and explain that "What if" questions can help children to pause before they act or speak and think about the consequences of their behavior. It also helps with self-control because a person's actions can impact their behavior and help them stay out of trouble. An example of "What if" is: A student didn't like his friend's new shoes and said something mean like 'your shoes look ugly.' Asking themselves, "What if...someone said this to me?" could have helped the student to be nicer and say something like, "I like your shoes". By using the "What if", it teaches students that treating others with respect shows that they care about the friend's feeling and to think before they act.

After the circle discussion I will read the story "Bidii" by Marjorie W. Thomas; the story is about a little boy that does things without thinking and his wrong actions have consequences. This story is written in Diné and English. After the reading, the students will role play and demonstrate scenarios showing how to be responsible in the classroom and at home. Then the students will write and illustrate in their journals about a time they were responsible.

Lesson three. This will focus on honesty. Honesty is an important character trait to be taught at an early age because it is important the children don't lie about issues. In the Diné values a person is expected to be honest in everything they do and kept their life in balance. In this lesson I will start by reading the book "A Pair of Red Clogs" by Masako Matsung. The story is about a little Japanese girl who gets a new pair of shoes and cracks a shoe while playing a game. The little girl then tries to get her mother to buy a new pair by lying about what happened to the shoe and realizes that it is not honest to lie. This book also teaches about people from another culture.

After the students listen to the story, I will write on the board "What is honesty?", and then the students will turn to their partner and discuss what honesty is. I will call on the students for their

definitions of what honesty is and write the answers on the board (i.e., not lying or being truthful). We will play a game by sitting in a circle and rolling the ball to someone and share what has tempted them to tell a lie, or how you would feel if someone wasn't honest with you and lied to you.

Another game that can be played is The Gossip Game to see if a story changes from one person to another. In this game the teacher whispers a story to a student, and then the student will whisper to the next person, and so on, trying to repeat the same story. After the game, the students will find out that the story changes. It teaches that being dishonest can hurt people and stories can be changed to be far from the truth.

Lesson four. This will focus on the process of peacemaking. The students will role play a conflict and act out the process of how to resolve the conflict by using peacemaking. The teacher will write a list of characters: a naat'aanii (peacemaker), a person who is causing the conflict or trouble, a neighbor, a friend, and the victim. A scenario will be presented, and the students need to resolve the conflict in a peaceful manner.

In this lesson, I ask the students: What does peace look like in action? I have the students quietly think about what peace would look like in school, the community they live in, and in the world. After the students think about what peace looks like in these different areas, I list their responses on the T-Chart: "Peace Anchor Chart"; on one side I would list the peaceful actions and on the other, not peaceful actions. "A T-Chart is a graphic organizer that examines two facets of a topic, like the pros and cons associated with it, its advantages and disadvantages, facts vs. opinions, etc. By listing the topics as headings for the 2 columns, and writing down several facets that are valid for both options, it's easy to make a comparison. In one form, it can be a list of positive and negative attributes surrounding a particular choice that ensures that both the positive and negative aspects of each direction or decision will be taken into account. Once you complete the overview, you will see you can come up with a solution to your problem. And this is important to make the final decision" (Visual Paradigm, 2020, n. p.).

In an academic setting a T-Chart can be used by a student to "help graphically organize thoughts" so that students can "record information about any two characteristics of a topic, evaluating the pros and cons of a topic, making a decision by comparing the resulting advantages and disadvantages and enumerating the problems and solutions associated with an action..." (Visual Paradigm, 2020, n. p.)

I will divide the students into five groups and each group will have four students per group. I will give each group a paper with a scenario that has a conflict to solve. The students talk about how they would solve the conflict. The scenarios that I will give are:

Scenario 1: "You and a friend are waiting in line to go up the ladder and go down the slide on the playground. Another child runs over and cuts in front of both of you in line. What do you do?"

Scenario 2: "There is a child in your neighborhood who often calls you names, and it hurts your feelings. You think maybe this other child could be jealous of you. What do you do?"

Scenario 3: “You accidentally bump another student on the playground, and they fall down and begin to cry. What do you do?”

Scenario 4: “Two students reach for the playground ball at the exact same time. They each say that they touched it first. What do you do?”

Scenario 5: “At story time, one student keeps interrupting, and making noises. It is hard to hear the story. What do you do?” (all scenarios from Jones, Koch, Morris, & Collins. 2019. p. 34)

Each group will discuss each scenario and come up with ways to solve the conflict peacefully. Another way to do the peace role play is to have the students demonstrate each scenario outside on the playground.

After the students do the role play, I will have a group reflection and ask: “What was it like solving the conflict?” “How did it feel to be a peacemaker?” and “What did you learn for the peace role play?” (Jones, Koch, Morris, & Collins, 2019, p. 34).

Student Assessment Plan:

In the beginning of the school year, I gather information on my students. The information that I gather are their learning styles, characteristics, and test taking style. I give a teacher made pre-assessment to determine what skills my students have in reading, writing, and math. This pre-assessment is a snapshot of where my students are in their grade level.

The students take the Northwest Evaluation Association (NWEA) three times in the school year, at the beginning, middle, and end of the year. This test is a measurement of the students’ skills in reading, reading fluency, math and science. The NWEA assessment is taken on the computer.

I give my students a weekly assessment in reading that covers the lesson taught during the week. This test includes areas such as comprehension, vocabulary, and high-frequency words. The test has multiple choice questions. The assessment for math is given at the end of the chapter and the format of the test is multiple choice.

The assessments that I will use for the curriculum unit are: In lesson one; I will assess the students by having them do a presentation of their clan chart and I will use a teacher created rubric to assess their presentation. In lesson two, I will assess the students through the observation of their think-share-pair and strategic questioning during the talking circle. After the students listen to the reading of the story, I will observe them acting out a scenario to check for understanding and then I will analyze their journal writing on being responsible. The students’ short response and illustrations will allow me to know that they comprehended the lesson. In lesson three, I will assess the students by using a Round Robin while discussing the topic of honesty and playing a game about how the truth can become distorted. Both of these activities are assessed by teacher observation and checking for understanding. In lesson four; the assessment will be done by observing the students’ role play and how they respond to the scene they act out, and through the use of an exit ticket.

Alignment with Standards

This unit will include the Arizona Common Core standards and the Diné Education standards that align with the lesson being taught. The lessons are guided by the standards and show what the students are learning. This curriculum unit will cover Character Counts, building relationships with other students in a positive manner, following rules and how to resolve conflicts through the process of peacemaking. The important aspects to building relationships with peers are honesty, respect, responsibility, and working out conflicts.

In the lessons I will use student friendly objectives that are a part of the Arizona State Standards and Diné Education Standards. The student friendly objectives are written in a context that allows the students to comprehend what they are learning from the lesson. The objectives are found in the lessons and will be posted in the classroom prior to the lesson. I will introduce the objectives to the students and have them recite the objectives. When the students know what they are learning it helps to them to stay focus and understand what they are being taught.

The unit will consist of the following Social Studies and Health standards that are part of the Arizona State Common Core Standards and support the objectives that will be taught in the lesson: The three standards that will be used in teaching this unit are:

Apply values of respect, responsibility, equality, and fairness as a member of a community (1.C1.1);

Follow agreed upon rules for discussions when responding to others and making decisions (1.C.1.2); and

Use of Interpersonal Communication Skills to Enhance Health -- (4.PO 1): Demonstrate healthy ways to express needs, wants, and feelings.

I also include the Arizona State Common Core Standards because the lessons that are being taught are teaching the students about how a person should conduct themselves and how they use values to guide their behavior, and helps to guide the lesson. The standards also incorporate how rules need to be followed in the school environment and how students need to use healthy ways to get along with their peers and family members.

The unit will also include the Department of Diné Education Standards that complement the social studies and health standards found in the Arizona state standards. The lessons will include the following standards:

Standard

K' hwiindzin dóó ádáhozdílzín bee hadínisht'ée dooleełgíí bóhwiidessh'áál translates as: I will develop and apply critical thinking to establish relationships with the environment. The concept that I will use under this standard is Concept 3 – Ádilnishdlį́ dooleeł which is translated in English as I will have self-respect. In this Standard and Concept 3 I will use PO 1 and PO 3:

PO 1 is Saad yá'ádaat'éhígíí shį́ł bééhózin dooleeł, which means I will identify respectful terms.

PO 3 is Shá' áhwiinít'jì dooleel which means I will demonstrate and express kindness.

Standard

K'é dóo nitsákees dóo nahat'á náásgóó iiná bee siih hasingo ádoolnííł, which means I will develop an understanding of the Diné way of life. The concept for this standard is Concept 2 - Nahat'á: Nahat'á bik'ehgo ánisht'ée dooleel which means I will apply and practice the Diné way of life through planning. The PO that I would use under this standard and concept is PO 2.

PO 2 is K'é nisdizingo naasháa dooleel, this means I will use appropriate kinship terms.

I included the Diné education standards mentioned above because in the cultural teachings of the Diné people, they are taught the importance of respect and kinship. Having self-respect conveys how you treat other people around you. When an individual has self-respect, it is shown by their actions and words toward others and they also take care of the environment around them. Diné identify themselves using the clan system. They also identify their cousins as brother or sister, uncles as dad and aunts as mom. In using this type of identification with cousins, uncles, and aunts, it shows respect in family relationships. People rely on the relationship of the clans for help or guidance. People who are considered as distant clan relatives “offer ties for Navajos who have no blood relationship” (Johnson, 1973, n. p.). Distant clan relatives are considered as family and can be greeted with respectful terms of kinship that carry respect. The distant clan relatives can be relied upon for help. When a person uses K'é as part of their identification towards one another, it allows for them to make compromises when issues arise such as during peacemaking or when they need assistance from the clan relative. The clan system builds responsibility, for instance, when person helps someone build a sheep corral. The person is showing responsibility by completing a task. The K'é maintains a close relationship that is built on respect.

An educator can use the Diné standards in the lesson when teaching Diné students to explain the importance of having self-respect, using respectful words, and addressing their peers using their clans because knowing the clan relation allows the person to show respect based on what clan their peer is in. For instance, if their clan is related to you as a grandparent (cheii, masaní, nali) or parent (shima, shizhé'é) they will show honor and respect. I am sure that these concepts can be adapted for students of different ethnic groups in a school setting.

Resources

Arizona Department of Education. (no date). AZ standards health. Retrieved from <https://www.azed.gov/standards-practices/standardshealth/> Nov. 1, 2020.

This is a teacher resource that gives information on the health standards that align to the state of Arizona. The standards outline what the students are expected to learn in their grade and subject area. For the teacher they are a guide for lesson planning what they teach and focus on what skills the students need to learn for standardized tests.

Arizona Department of Education. (no date). AZ standards social studies. Retrieved from <https://www.azed.gov/standards-practices/k-12standards/standards-social-studies/> Nov. 1, 2020.

The standards outline what the students are expected to learn in their grade and subject area. For the teacher they are a guide for lesson planning what they teach and focus on what skills the students need to learn for standardized test.

Bluehouse, P. & Zion, J. W. (1993). Hozhooji naat'aanii: The Navajo justice and harmony ceremony. *Mediation Quarterly*, 10 (4) 327-337.

This article focuses on the peacemaking process of the Diné, informs that the Diné's legal system is horizontal and based on clan relationships. It speaks of the importance of the naat'aanii in conducting the peacemaking session for the people.

Chinle Unified School District # 24. (No date). Navajo II resources. Retrieved from https://www.chinleusd.k12.az.us/m/pages/index.jsp?uREC_ID=445990&type=d Dec. 23, 2020.

This is a good teacher resource to find teacher lesson plans, Diné resources on clan introduction outlines, and how to pronounce Diné words. The resources are meant for high school students but can be modified to the elementary level.

Iverson, P. (2002). *Diné: A history of the Navajos*. University of New Mexico Press.

This article covers the history of the Diné people including the Emergence, the Navajo and the Spaniards, and how the Spaniards influenced the Navajo on the art of silversmithing. In the Emergence the author talks how the Navajo people emerged through the first to fourth world and the stories of the animals during the emergence. During the emergence in the Glittering World, Changing Woman was born, later had the twin sons, and was the creator of the Navajo clans.

John, R. (2006) *Dibé tizhíni Jilijigo Bee Shánáhidli – Proud to Be a Blacksheep*. Salina Bookshelf.

This story is about a girl who attends a school off the reservation and has difficulties because she is the only Diné student at the school. She must retain her culture in a non-Native school.

Johnson, B. H. (1973). Navajo Kinship. *Navajo Stories of the Long Walk Period*. Navajo Community College Press.

This chapter is about the Navajo kinship; it talks about the clan relationship of the people and how they use clan to help each other because they are related. It also tells how Navajos identifies themselves with their mother's clan.

Jones, E., Koch, S., Morris, J. & Collins, M. (2019). Take action for peace: First and second grade lesson plans. <http://neafoundation.org/wp-content/uploads/2019/12/NEAF-First-Second-Grade-Lesson-Plans.pdf>

This is a good resource for teachers. It has a series of lesson plans about the concept of peace, advocating for peace, and making the world a better place to live. It also has formative and summative assessments for the lessons that the teacher could use and activities that the teachers could teach.

Matsung, Masako. (2002). *A pair of red clogs*. Purple House Press.

This is a wonderful story about a Japanese girl who gets a beautiful new pair of shoes painted with red lacquer. While playing a game she damages her new shoes. The little girl then tries to get her mother to buy a new pair by lying about what happened to the shoes. The first publication of this book was in 1960.

Mehl-Madrona, L. (2014). Introducing healing circles and talking circles into primary care. *The Permanente Journal*, 18 (2), 4-9.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4022550/>

This reading provides helpful information on what a talking circle is, how it is implemented, and about how American Indians use it to discuss problems using the traditional ways.

Navajo Nation Department of Diné Education. (No date). Diné culture standards. Retrieved from http://navajonationdode.org/uploads/FileLinks/0af6457a581b4ac6a25fd65b2c014e7b/Pre_K_3rd_Dine_Culture_Standards_4.pdf Nov. 1, 2020.

This is a teacher resource that is aligned to the English common core and created to support the Diné culture. The standards are written in Diné and have the English translation.

Navajo Nation Department of Diné Education. (No date). Character building standards. Retrieved from

http://navajonationdode.org/uploads/FileLinks/0af6457a581b4ac6a25fd65b2c014e7b/K_3DineCharacterBui.expert_8.11.12_2.pdf Nov. 1, 2020.

This is a teacher resource that is aligned to the English common core and created to support the Diné culture. The standards are written in Diné and have the English translation. These character-building standards focus on the teaching of Diné values.

Notah, Taylor. (May 2017). Navajo school immerses tribal youth in Diné language and culture. <https://www.nhnews.com/news/2017/may/30/navajo-school-immerses-tribal-youth-dine-language/>

This article talks about how Navajo schools use the teaching of the Diné language and culture so the students will be able to learn and retain their language and culture. It also talks about how the language is diminishing and about parents not wanting their child/children to learn the language.

Peterson, R. L., O'Connor, A., & Fluke, S. (2014, October). Character Counts! Program brief. Student Engagement Project, University of Nebraska-Lincoln and the Nebraska Department of Education. <http://k12engagement.unl.edu/character-counts>

This article talks about what the Character Counts program is, the six pillars of the program, how to implement the program at school, and how to use this program to build student engagement.

Terpstra, J. (2013). Models of restorative justice from the Navajo Nation to the European Union. https://www.academia.edu/27621811/MODELS_OF_RESTORATIVE_JUSTICE_FROM_THE_NAVAJO_NATION_TO_THE_EUROPEAN_UNION.

This is a short article that talks about the peacemaking process, how the peacemaking starts with an opening prayer, and the end result. The peacemaker facilitates the proceeding and helps to develop recommendations and agreements, and helps the parties involved come up with a resolution.

Thomas, M. (2000). *Bidii*. Salina Bookshelf.

This is a story about a little Diné boy who does things without thinking and his wrong actions have consequences. This is written in the Diné and English language.

Visual Paradigm online. (no date). Retrieved from

<https://online.visual-paradigm.com/knowledge/brainstorming/what-is-t-chart/> . Dec. 23, 2020.

This is a good resource for first time teachers. It gives additional information on what a t-chart is and how to use it in lessons.

Website for clan format. Retrieved from

<https://www.salinabookshelf.com/uncategorized/navajo-clans/> . Oct. 7, 2020.

This is resource that is helpful for teachers when they need to create a clan introduction for students.

Yazzie, R. (1998). Navajo Peacemaking: Implications for adjudication-based systems of justice. *Contemporary Justice Review*, 1 (1), 123-131.

The article is about peacemaking, the use of the clan system – how clan relatives are support systems during the time of need, and how the peacemaker is a person that intervenes in family disputes using the Diné way of life to help find a solution for problems.

Zion, J. W. (1999). Monster Slayer and Born for Water: The intersection of restorative and Indigenous justice. *Contemporary Justice Review*, 2 (4), 359-82.

<http://libprox.nau.edu/login?url=http://search.ebscohost.com/asp?direct=true&db=cja&AN=4012844&site=ehost-live&scope=site>

This article covers how Diné justice is viewed as a horizontal institution, how the concept of Ké is related to the concept of Hozhó, how the Diné as a community rely on the clan system, and how the Diné courts use the peacemaking process to resolve disputes.

Appendix 1: Navajo Text for Lesson One