

Peacemaking with K'e and Hozho

Native Law Seminar

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Diné Institute for Navajo Nation Educators (DINÉ)

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Author Note:

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Introduction:

This unit is about the use of Navajo values and culture in teaching peacemaking in the classroom for the 7th to 8th grades. The unit focuses on teaching about clans, Navajo morals, and dispute resolution.

Context:

The Mount Elden Middle School (MEMS) is part of the Flagstaff Unified School District. The school has about 860 students of which about 60% are from diverse groups, mainly Hispanics, Native Americans and African Americans, that go to school from 6th grade to 8th grade. American Indian students make up about 27%. The school has about 50 teachers, plus para-professional (teacher's aides), administrators, cooks, and janitors. The students-teacher ratio is about 18-1 (<https://www.schooldigger.com/go/AZ/schools/0286000214/school.aspx>). The students take core classes with some elective classes.

Among the elective classes, the Navajo Language class has been reintroduced to the school after a three-year absence, due to the Navajo program moving to Sinagua Middle School. The other language class that students took prior to the reintroduction of Navajo was Spanish. Navajo students along with the student council made efforts to bring back the Navajo language to the school. For the school year 2019-2020, Navajo classes were offered and for the first time in three years, teachers, administrators, and students were able to hear the Navajo language being spoken again.

Even though Navajo language was being taught in the past, the students who are new to the language have struggled. The students did not learn because of the way the teacher presented the lessons. Students in the Navajo classes knew the very basic meanings and two-word conversations. Another factor to their struggles was that they came from elementary schools within the school district where they were taught only simple, basic Navajo language words and phrases dealing with animals and numbers, and basic questions and answers: they were not taught writing or reading the language. Students had been given a mix of basic Navajo words from kindergarten to high school, and the results were that among the students only about 30% were able to understand the words, according to my personal observations. Navajo culture was taught in the English language, but just the basic Navajo language was taught.

The students taking Navajo are in one of two classes. Sixth and seventh graders are in the 'Introduction to Navajo' class, while the eighth graders are in 'Navajo 1'. Since these classes was new to both the teacher and the students, both classes originally were taught using the same lessons. When a Navajo language assessment was given, the students did not perform well. Ninety-nine percent could read the story given to them, but there were two accompanying results: 1) students were mono-tonal, meaning students could not hit the nasal or the high tones that Navajo words require, and 2) students could read the words but had no comprehension as to what was read.

From the teacher's stand point, after seeing the results of the assessment, there were lots of modifications that needed to be made to help the students learn. These modifications included

reteaching the phonetics of Navajo sounds, relearning Navajo alphabets and numbers, and learning basic Navajo conversation using verb placement that did not follow the English subject-verb agreement. For example, students had to learn about the points of view when using verbs in a sentence. The main focus, however, was that the students had to hear the language 95% of the time while the remaining 5% of the time was spent on translating it back into English. This was not an easy task.

The administration and other teachers were and are excited that the Navajo language, culture, and traditions have been revived back at the school. Since the class began in fall 2019, there has been a difference in the students' behavior and attitude. A sense of pride and positive behavior have been seen with the Native American students, not only because the Navajo language can be heard throughout the hallways again, but because their language teacher is one of two Native Americans employed at the school. There also has been a sense of control or order so that students are reminded of the impact of their actions.

Rationale:

In this unit I will be teaching the students in the Navajo classes about using the Navajo teaching morals to reinforce peacekeeping, also called peacemaking (see Nielsen and Zion, 2005), which can lead to conflict resolution between student and student, or student and teacher. This will be used as an alternative to normal school procedures. For example, usually once a student acts up or becomes uncooperative because of an action triggered by something in or out of school, the student is sent to a detention office and stays there until the end of the school day or until the next class period. Sometimes problems may get resolved there, but the tension may remain between the student and the class. Students come with problems that may have started at home, or with friends teasing them, or with relationship problems, and they hold onto their feelings until they're no longer controlled and they take them out on someone. Peacemaking has the potential to more effectively resolve the resulting conflict and the classroom tension.

Content Objectives:

Navajo Law:

The Navajo teachings include the concepts of clans and k'e. The teachings start with the basics of self-awareness beginning with k'e or the kinship of the immediate family and the extended family. The teachings of k'e or kinship are important because that is how you show respect to people and they in return will respect you (Austin 2009); however, if a child misbehaves, the family is then ridiculed by the elders, a harsh lesson in respect for the family to learn.

Peacemaking Using Navajo Moral Teachings:

The Navajo teachings have many titles or names, and are used for many different purposes in many different settings or establishments. Since we are dealing with Indigenous and non-Indigenous adolescents, there are two and maybe three places, depending on the home situation of the individual or individuals, where the students could learn about the teachings about self-determination and self-discipline. Those places are the home, the school, and the court system.

This unit uses the Navajo moral teachings to teach about self-discipline and conflict resolution as needed in schools.

This peacemaking unit will be taught for the first month of the school year. Using the student handbook, the 7th and 8th grade Navajo Nation Standards on Character Building and Government, and the 24 Navajo Morals and life teaching phrases, students first will be taught about the Navajo teachings and then to problem-solve conflicts.

Students will be taught the meanings of the Navajo morals and life teaching phrases, combined with the other three—the handbook, the Navajo Nation Standards on Character, and the Navajo Nation Standards on Government. Even though this is a Navajo language class, the lessons will be translated back into English. Students will also read some stories to analyze the peacemaking ways presented in the stories. Students will repeat this lesson during the winter time, when they review the Coyote stories and other winter stories. They will research where in these stories the moral / life teachings are communicated.

In addition to their research, they will (with the detention teacher's permission) volunteer to be a peacemaker to one of the students who has been sent to detention. Students will also have guest talks about peacemaking from the detention teacher, administrators, district administrators, tribal officials, and judicial officials, to name a few. This unit may be taught at the beginning of the school year but this part of it will be a year-long activity.

Navajo Moral Teachings:

In the Navajo teachings, there are two main teachings, the Female Way or Beauty Way (Hozhooji) which is more of a gentle way of doing things, and the Male Way or Discipline Way (Hashkééjį) that mold an individual's upbringing. These are the Holy Ones' teachings that were created during the times when the Holy Ones were traveling through the four worlds. The moral teachings are a combination of the Beauty Way Teachings and the Male Way Teachings. The teachings include examples of the Coyote's actions of what not to do or how not to act. Both the female and the male teachings provide the tools needed to make the right decisions or problem solve, when faced with barriers or situations. These are the teachings that have been taught within Navajo families for generations to teach an individual self-discipline (Begay 2007).

Family members all have a role in doing their part to teach the child or the children of the family. The teaching starts from a young age and it is expected that the child will learn them. The child or children will encounter incidents that will become the lessons learned, and those will become part of their teachings to siblings or their own children.

Before any type of action is carried out within Navajo peacemaking, the individuals involved must establish some sort of relationship between each other so a mutual respect is created. The clan system is an important part of the Navajo teachings because it defines how to address the other person and what point of view is to be taken when dealing with a situation. Through this, a positive and well-maintained relationship happens where no one becomes the dominant person over the other. This also establishes a kinship system about how to address the person as a family

member (Austin, 2009). Even so, for a person with no relations according to the clan system, there is still respect, and responsibilities and accountabilities are determined.

Teaching Strategies:

This unit will consist of many teaching strategies that will help both the teacher and the students. Modifications will be made as the instruction proceeds. There will be student engagement because the lesson will require students to interact with each other. Students will also be doing research for their personal project / presentation.

My unit will start with stories from my grandfather about peacemaking when there were family disputes and how the teachings of the Navajo philosophy are important. My paternal grandfather began teaching me these lessons when I reached an age of understanding right and wrong. He also talked about these teachings when I used to herd sheep with him. At first, I used to sit behind him on horseback when we herded sheep on weekends or during the holidays. I often wondered about our conversations and many times I have been reminded of the teachings when I misbehaved. There were also my mother's nurturing words and then her disciplinary words as well as my father's. The same could be said about my uncles and aunts. These teachings became more evident during the summers when my relatives would visit my grandparents. I saw how my cousins would act and how my grandfather would be irritated by their behavior. I think that's why most of my cousins didn't want to stay for the week or summer, even the weekends.

The teachings have followed me to school because we had elders in school who were the cultural teachers and who taught these same lessons that my parents and grandparents were telling me. The main teachings that stood out were: "t'aani (it's up to you), k'e (kinship), naasdi (the future), ako hwiidzin (awareness), and most of all, live in harmony.

There were times when I stepped out of line because I was also learning the "whiteman's rules", but my family always had a way of explaining to me about things and why they're taught that way. One example is when a person is talking to you; in non-Native culture, you look at their eyes while listening, but our teachings say that is disrespectful. Teachers who are new to Navajo culture have a hard time adjusting to our school or community and have to learn our cultural teachings to understand about our ways.

When I was young, there were times when my friends and I would "horse around" and an elder would tell us to act our age. If any of my friends talked back, they would get a visit by the same elder at their homes in the evening and he or she would have a discussion with their parents. If any children got in a fight at school, they were disciplined and at the same time would make peace, before any suspensions were given. Again, the elders were handling this in partnership with the administrators and parents. These disciplinary actions were not "physical punishments" but students were given "duty sentences" like helping out at the cafeteria, or helping the janitors, or being a "gopher" for teachers after school. Today, such disciplinary actions might be considered "child abuse", so that achieving the balance between k'e and hozho has been replaced with suspensions or expulsions.

Years later when I got into teaching, the Navajo philosophy of learning became my main teaching tools before any lessons started. I shared my experiences, and gave examples such as the stories above to my students. At times, some of my students experienced the lessons on their own and made changes to their personal lives. Some told me that they now understand why their parents or grandparents told them the teachings. For some, more togetherness was brought to the family.

Examples of additional strategies include:

Teacher Modelling

The teacher will model clan introductions through “I do, We do, You do (group or class), You do (with a partner)”. The teacher will explain the lesson in parts so that students will get enough information to do their assignments. The teacher will model each of the four parts which will be: 1) knowing what your clans are; 2) establishing k’*e* and kinship and what your role is within the kinship system; 3) understanding the Navajo teachings of the Beauty Way and Male Way; and 4) using the Navajo teachings to problem-solve social conflicts and how to maintain peace keeping through a positive mindset.

(I do): The teacher will model this by introducing themselves with their name and clans. In the Navajo society, it is important to know your clans so that other Navajos can establish kinship with you. People will address you as a family member through the clan system. This is to show you respect.

(We do): It will be the students turn to say their introductions to the teacher.

(You do): the students will introduce themselves to their class.

(You do): the students will introduce themselves to a partner.

At the same time, the teacher and students will be writing down each other’s clans.

Role Playing:

The teacher will introduce the lesson on the Navajo teachings using role playing. By using different tonal expressions, the teacher will go over each of the moral saying of dos and don’ts. By the teacher doing this the students will realize why grandparents and parents use different expressions and for what purposes. Again, the students will copy what the teacher has been doing to play the appropriate roles.

Visual Aids or Media:

Students will be given handouts for their lesson that will help them when doing their assignments. They will also watch some videos that pertain to the lessons / assignments. The same handouts will be made into a poster size so students can see the progression of the lesson.

Use of Technology:

Students will be using technology to create a profile using various apps and also for their presentation.

Classroom Activities:

An activity that will be combined with all the lessons is the use of the cornstalk teachings. I have a poster of a cornstalk with 24 Navajo moral/life teaching words on it. There are many but these 24 are the basic teachings. These will be combined with the student handbook that each student abides by. The handbook is a lengthy document that students read and sign.

In the end, students will have knowledge of both the Beauty Way and the Male Way as found in the cornstalk teachings (see the table). They will understand to a certain point what the words hózhóǵǵí and Naayéé'ǵǵí or hashkééǵǵí, mean in peacemaking, and will incorporate kinship and k'é. They will have a sense of belonging and self-discipline and most of all, self-respect.

In the figure below are examples of the teachings taken from the cornstalk teachings published by the Navajo Nation Peacemaking program of the Navajo Nation courts (<http://www.navajocourts.org/Peacemaking/cornstext.pdf>).

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Empowering Values of the Diné Individual

Hózhójíik'ehgo Na'nitin

(Blessing Way Teachings)

Há'áhwíinít'í

Be generous and kind.

K'ézhnidzin

Acknowledging and respecting kinship and clanship.

Hane'zhdindzin

Seek traditional knowledge and traditional teachings

Hoł ilí

Respecting values

Ádá hozhdílin

Respecting the sacred nature of self.

Hazaad baa'áhojilyá

Having reverence and care of speech

Ahéshdindzin

Being appreciative and thankful

Hanitsékees k'ézdongo ázht'ólzin

Having a balanced perspective and mind

Há hózhó

Showing compassion and positive feelings towards others

Dlohodichí yá'át'éhégií hazhó'ó bee yájiłti'

Expression of appropriateness and sense of humor

Ádiłjidlí

Maintaining strong reverence of self

Hanaanish ájił'inií bízhneedlí

Maintaining enthusiasm and motivation for one's work

Hanaanish baa hááhjinízin

Protect and care for one's work

Ádééhozhdílin

Self identity

Ádá nitsíjikees

Think for your self

Naayéé'eek'ehgo Na'nitin

(Protection Way Blessing)

Doo hoł hóyéé'da.

Never be lazy.

Doo ádahozhdeeláada.

Never be selfish and impatient.

Doo t'áadoolé'é bich'í' ni'jilíida.

Do not be hesitant.

Doo ahání jiz'áada.

Retain self from easily hurt

Doo ak'e'jidlíida.

Never be overly emotional

Doo ni' na'ázhdíilt'e'da.

Do not be overly reluctant.

Dadilzinií jidisin

Respect the sacred.

Doo t'áadoolé'é áde'ájilnéehda

Do not overburden self

Ázhdíltí'is

Having self discipline and prepared for challenges

Na'ádízhnítaah

Asserting potentials

Doo yázhnizinda

Do not be shy.

Doo nijichxó'da

Do not pout

Doo ách'í' ni'jódliida

Do not carry expectations
/ anticipations of negative nature and
circumstances

Doo adááh yájiłti'da

Do not sass or backtalk

Ádéézh't'eetjìh
Finding your true being

Ádaa'áhozhniidzjì'
Becoming self aware

Hoł hojooba'
Caring for others

Ádaa'ákozhnidzin
To have awareness of self

Ayóó'óó'ni bee ntsíjikees, bee ájít'é
Being compassionate through love

Ádiihojii'níit
Developing self discipline

Yíní dilyin bee hoł hahodit'é
Characterizing self through humility

Há'áhwiint'í
Possessing kindness; generous behavior / attitude

Hoł ahojoobá'í / Ádaahojijoolbá'í
Pity others as well as yourself

Yíní dilyinee jiiná
Being humble

Ha'át'e' baa'ákoznízín
Know your boundaries; limitations

Hasht'e' ázht'ólzin
Be well dressed

Hanaa áhoot'éhégíí baa'ákoznízín
Aware of your surroundings

Hazaahahóózhqòd
Express happiness towards other

Ádééjìlniih
To always acknowledge yourself

Diyin Dine'é Bich'í'go Yódí Ałtaas'éí Bee
ádééhojilzin

Do ák'e'jidliida
Avoid feeling sorry for self

Doo ni' na'áhozhdiidláada
Avoid hindrance

Doo ayóo saad bee aghá'ázhdool'áada
Avoid being outspoken and talkative

Ádaa'ákozhnidzin
To have awareness of self

Doo t'áadoolé'é áde'ájílnéehda
Avoid overburdening self

Ádiihojii'níit
Developing self discipline

Doo ájít'íjda
Prohibiting self from negative doings

Doo ájiniida
Prohibiting self from negative oral
expressions and aggressiveness

Doo aajoodlohda
Do not make fun of others

Doo hwee adaahodzóli'da
Do not show off

Doo ayóo ha'jisiida / Doo ayóo
jidéez'í'í'da
Do not be too observant / Do not Stare

Té'é'í doo bá ashja'jósinda
Do not welcome poverty

Doo ayóo honáhashch'ii'da
Limit personal animosity towards others

Doo ayóo aji'íjda
Do not be picky and particular

Doo ayóo ádanahojilt'i'da
Do not mock self

Here are examples of three lesson plans and their classroom activities.

Lesson 1: Doone'e: Find my clan relatives

Objective: Students will explore and introduce their clans and establish k'e.

Procedure: The teacher will distribute three sheets to the students: a clan sheet, a kinship sheet, and a blank students' clans sheet.

The teacher will begin the lesson with introducing himself or herself by saying their four clans and each time the teacher says a clan, the teacher will ask the students if they could find the clan name in the clan groupings on the clans sheet. Then it will be the students turn to identify themselves by saying their four clans and use the clans sheet to see if he or she is related to the teacher. The clan sheet is color-coded for students to see if any colors match between the teacher and the student. The next part of the activity is to get all of their classmates' clans. The students should also color code their classmates' clans. If the student is non-Navajo or non-Native, then they are greeted as a friend.

Using the kinship sheet, the teacher will select a student as an example about how this student and the teacher are related to one another. This way students will see the meaning of being related to each other.

Person 1	Kinship	Person 2
First Clan		First Clan
Second Clan		Second Clan
Third Clan		Third Clan
Fourth Clan		Fourth Clan

Clans and kinship indicate how the student and the other person greet each other with the appropriate title. Any time the colors match, then the two persons are related. If no colors match then the two are not related.

Activity: The students will fill out the clans and kinship forms and make introductions by clan. Two materials are needed for the introduction lesson. The first is a list of grouped clans that is color-coded so students can easily see the clan groupings. The second material is the kinship page, the page that explains the proper ways to address the other person. The third page is a blank sheet on which the students fill in their classmate's clans: the first box is the student's name, the next four boxes are the student's clans, and the sixth box is their kinship to the student.

See Appendix A and B for blank clan sheet needed for Activity 1; See Appendix D, E, F, and G for charts of clan relations; See Appendix H for a blank kinship sheet (Nizhi).

Lesson 2: School rules and Navajo teachings:

Objective: Students will compare and contrast, and interpret the school rules and the Navajo Teachings, to learn what their role as an individual and as a member of the community is.

Procedure: The teacher will select some students to role play imaginary parts on the topic of school rules. One student will be late to class, one student will be loud, and one student will be instigating things so that the other students become annoyed.

When class begins all of these situations will be happening. The teacher will handle the situations by using voice, positive reinforcements, and working with the students one on one. There will a delay before the teacher starts the lesson, but the teacher will introduce the lesson by the end of the role play. Students will be asked about how they felt and what they should have done. The peacemaking lesson will be introduced.

The teacher will distribute the sheet on the Navajo Teachings. The teacher will explain the meaning of each teaching and give examples. The teacher will then say that it's time to go over the school rules about the different incidents that happened. The teacher will then ask students about their roles at school and at home. Then they will be asked about the roles of leaders and how they conduct themselves when in public and on social media.

Students will be asked to go over the school rules and compare them with any of the Navajo teachings. They will be asked which form of teaching it represents, the Beauty way or the Male way, and give their reasons why.

Students will be instructed to watch some videos based on similar behaviors and an explanation of rules. They will be asked to watch another video based on the Navajo teachings where they will compare it with what they have learn about the modern rules.

Activity: The students will choose a leader to do background research on. They will then figure out what teachings the leader abides by and do a short presentation about the leader.

The Navajo teaching philosophy can be found in Appendix C.

Lesson 3: WOOP

Objective: The students will practice achieving desired outcomes by giving back to their fellow students and the school.

Procedure: I borrowed this lesson from the Character Strong organization (<https://characterstrong.com/>) which teaches students about the eight essentials life skills including peacemaking and self-awareness. I have used this lesson in my class and part of the

after school “detention” program. This lesson made a big difference with the students I have worked with, and within the school setting.

“WOOP” stands for the following:

- **Wish:** What do you want to achieve?
- **Outcome:** What would happen if you achieved your outcome?
- **Obstacle:** What obstacles might be in the way of achieving your desired outcome?
- **Plan:** Simple ‘If...then...’ plan that focuses on overcoming the obstacles identified as they emerge.

The teacher shares a few examples with students of what other students have actually done at other schools by following WOOP:

- Greet students at the front door of the school for a day, a week, a month, or even the entire year.
- Stay after school to help the custodian(s) empty the trash or complete other chores.
- Identify a certain number of people in the school (staff or student) that you feel do not get recognized enough – write them a handwritten note and deliver it.
- Organize a lunchroom clean up and or chair stacking project (if you have chairs) to help your school custodian.
- Leave a certain number of random positive and encouraging sticky notes around the school for someone to find.
- Organize a group of students to stay after school and clean classroom desks and/ or whiteboards for teachers.
- Intentionally learn all the names of the school secretaries, bookkeepers, support staff, custodians, food service workers, etc.
- Introduce yourself to at least one new person a day for a week.
- Show up early or stay late to wave hello and/or good-bye to the buses.
- Collect lightly used pencils and create a “take one” tub for students who need one.
- Volunteer to clean-up the locker room, lunchroom, classrooms or pick-up garbage around campus.

Next, the teacher says, “Turn and share with a partner the need you have identified for the school, and then share ideas with each other on how you might do something to meet that need.”

The teacher then says, “Now write down on your piece of paper something that you could do to meet the need you have identified for your school.”

Finally, the teacher tells the students that” **This is going to be your “Mini School Service Project.”**

Activity: Each student follows the above steps and then carries out their WOOP plan.

Student Assessment Plan:

For each lesson, the student will be given three options for their assessment. Each option will have guidelines for doing the project. Each option will require writing and readings and

speaking. Since my class is a language class, I will make an exception and allow the students to use English. Along with the guidelines there will be a rubric that the teacher and students will have to follow. The final assessment will be conducted at the end of the lesson.

Option 1: Oral presentation poster

Each student will create a poster about who they are and their clans. The poster will be made like a graphic organizer just like the KWL (Know, Want and Learned charts) but using the WOOP model.

Students will be instructed to choose a school rule and a Navajo Teachings and use them to create a WOOP poster. Students will then make an oral presentation on their poster. The teacher and the class will use the rubric to assess the presentation. The students then will have a given time within which to actually carry out their WOOP in a school setting.

Option 2: Creating a Presentation Using Presentation App or Website

Each student will create a presentation slides and /or display, about who they are and their clans. The students will add images and sound to their presentation. The student will not be speaking because the presentation will speak for the student. The WOOP model will be used. The students will be instructed to choose a school rule and a Navajo Teachings to create a WOOP presentation. The teacher and the class will use the rubric to assess the presentation. The students then will have a given time within which to actually carry out their WOOP in a school setting.

Option 3: Role Play

Each student will create a dialogue about who they are and their clans. The dialogue will be made into a script. Students will role play their presentation with characters and a scene.

The student will be instructed to choose a school rule and a Navajo Teaching to create a WOOP role play. The students will then do their presentation. The teacher and the class will use the rubric to assess the presentation. The students then will have a given time in which to actually carry out their WOOP in a school setting.

Alignment with Standards:

The Navajo Nation (DODE) standards that are most relevant to my unit are listed below. It may seem a lot but I have managed to “chunk” some of the standards together for the unit. These standards do connect with the other standards.

The Diné standards that will be used are:

The **Character-Building** standards indicate how students should present themselves after being taught the standards. The standards talk about the student learning about self-awareness, self-discipline, and self-respect. The standards are viewed from the Navajo teachings point of view.

I chose to use all of the standards because by now the student should have some basic understanding about having a role in the Navajo teachings.

Character Building, Concept 1, 2, 3, 4 and the POs 1, 2, 3, 4.

The **Navajo Nation Government** standards refer to Navajo history and give ideas of how students should do research about how the Navajo teachings have shaped the Navajo government.

Navajo Government standards, Concept 1, 2, 3, 4 and POs 1, 2, 3, 4.

The **Diné Culture** standards asks the learner to explore where the individual stands in the fourth world as a Diné person. This standard also teaches about the roles that individuals have as a Diné male or Diné female, what these roles means and how to abide by them. The Navajo teachings are strongly emphasized.

Diné Culture, Concept 1, 2, 3, 4 and POs 1, 2, 3, 4.

The **Diné History** standards emphasize a historical view based on the Diné oral history of the emergence stories; and the Hero Twins to traveling through the worlds to find peace and harmony, and at the same time how to problem solve. Again, this standard also require students to research the meaning of problem solving using Navajo teachings.

Diné History, Concept 4 POs 1, 2, 3, 4

Resources:

Teacher Background Reading:

Arthur, C., Bingham, S. & Bingham, J. (1982). *Between sacred mountains: Navajo stories and lessons from the land*. Rock Point School.

Austin, R.D. (2009). *Navajo Nation courts and Navajo common law: A tradition of tribal self-governance*. University of Minnesota Press.

Baldwin, J. A., Brown, B.G., Wayment, H. A., Nez, R. Antone, Brelsford, K. M. (2011) Culture and context: Buffering the relationship between stressful life events and risky behaviors in American Indian youth. *Substance Use & Misuse*, 46(11), 1380-94

Beeshligai, Hastiin. (2014, March). The creation of the hogan. *Leading the Way*, 12(3), 2-4.

Begay, R. (2007). *The cornstalk philosophy of learning*. Judicial Branch of the Navajo Nation, Peacemaking Program. <http://www.navajocourts.org/Peacemaking/corntext.pdf>

Claw, Shawna A. (2018, December). Diné parenting: Conception to cradleboard. *Leading the Way*, 16(12), 10-13.

Kien, Quentin. (2014, July). Be proud of who you are. *Leading the Way*, 12(7), 31-31.

Nelson, L. L., Van Slyck, M. R., & Cardella, L. A. (1999) Curricula for teaching adolescents about peace and conflict. *Peace and Conflict: Journal of Peace Psychology*, 5(2), 169-174.

Nielsen, M.O. and Zion, J.W. (2005). *Navajo Nation peacemaking: Living traditional justice*. University of Arizona Press.

Perry, C. (2019, January). Achieving closeness. *Leading the Way*, 17(1), 13–13.

Totsohnii, H. (2019, January). Why listening is important. *Leading the Way*, 17(1), 17–17.

Student Reading List:

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Materials for Classroom Use:

San Juan Bilingual Curriculum Center, (Blanding, Utah). Various Materials.

Native American Material Curriculum Center, (Albuquerque, NM)

The source provides reading, writing and listening materials for Navajo language teachers who teach from kindergarten to middle school age students. (The center has not updated their site).

Alternate site is:

Native American Materials Development Center (NAMDC)

Telephone: (505) 775-3608/4190 Fax: (505) 775-3766

Richard Begay, Manager: NAMDC@rnsb.k12.nm.us

Navajo Nation Dept of Dine Education: <http://www.navajonationdode.org/resources.aspx>
This is the site where the Navajo Nation Standards are located.

Dóone'é Dahnaazhjaa'ígíí Bóhoo'aah

Dóone'é Naashch'aa'	Dóone'é Diné k'ehjí	Dóone'é Bilagáana k'ehjí
ł i g a i	Áshííhí Ma'ii Deeshgiizhnii Dibé Łizhini Tsé Níjikiní Kin Łitsohnii Dził Ná'ooditnii	The Salt Clan The Coyote Pass Clan The Black Sheep Clan The Cliff Dweller Yellow House Clan The Turning Mountain People Clan
Y á g o D o o tł i zh	Tábaqáí Tó Dích'íinii Tó Dík'ózhí Naasht'ézhí Dine'é Haltsooi Dine'é Bijh Bitoo'nii Tł'ogí Yoo'í Tsin Sikaadnii Tó Baazhní'ázhí Biih Yáázh Dine'é Tseiikeehé	The Water Edge Clan The Bitter Water Clan The Salt Water Clan The Zuni Clan The Meadow Clan The Deer Water Clan Hairy-Ones or Weaver-Zia Clan The Bead People Clan The Clamp Tree Clan Two Who Came to the Water Clan Little Deer People Clan Two Rocks Sit Together Clan
D i b é t ch í í	Kin Yaa'áanii Bit'ahnii Hooghan Łání Lók'aa' Dine'é Tó Tsohnii Tsé Deeshgizhnii Hashtł'ishnii	The Towering House Clan Under-his-cover Clan The Many Hogans Clan The Reed Clan The Big Water Clan Rock Gap Clan Mud People Clan
ł i t s x o	Tó 'aheedł'íinii Naakaii Dine'é Nóóda'í Dine'é Keha'atiinii	The Water Flow Together Clan The Mexican Clan The Ute Clan The Foot Trains People Clan
ł i ch í í	Kin Łich'íinii Tł'ízí Łání Tł'ááshch'íí Tsi' Naajinii Deeshchii'nii Tsé Nahabitnii Shash Dine'é Tiischebáanii	The Red House Clan The Many Goats Clan The Red Bottom Clan The Black Streak Wood Clan The Start of the Red Streak Clan The Sleep Rock Clan Bear Clan Gray Cottonwood Extending Out Clan

<p>ł i ts o</p>	<p>Hashk'aa Hadzohó Ta'neezahnii Tó'áhaní Honágháahnii Nihoobáanii Dzitt'ahnii Ts'ah Yisk'idnii</p>	<p>The Yucca Fruit Clan The Tangle Clan The Near the Water Clan The One Who Walks Around Clan Gray Streaked Clan The Mountain Cove Clan Sage Brush Hill</p>
<p>T á t' i d g o D o o t' i zh</p>	<p>Táchiinii Nitt'iz Dine'é -Nát'oh Dine'é Naada'álgai Dine'é -Yé'ii Dine'é -Bijh Dine'é -Gah Dine'é -Naaneesht'ézhí -Nóoda'i Dine'é -Dólii Naasht'ézhí Dine'é Ozéé' Dine'é Yoo'í Dine'é (after each clan add Tachiinii)</p>	<p>The Red Running into the Water Clan Materialistic Hard Goods The Tobacco White Corn People Clan Giant People Clan Deer People Clan Rabbit People Clan Charcoal Streaked Division Clan The Ute People Division Clan Blue Bird People Clan The Zuni Clan Tewa People Clan Bead People</p>
<p>D i n i l ch í í'</p>	<p>Bikágí a'aa'át'éhígíí Bilagáana Naakai Béésh Bich'ahhii Zhinii</p>	<p>Non-Natives Anglo Mexican / Spanish German African American</p>
<p>ł i b á</p>	<p>Bitsj' Yishtłizhii Dzitghá'í Naatání Naashgalí Oozéí Kiis'áanii 'Ats'os Dine'é Chíshí Dine'é</p>	<p>Other Tibes Apache Plains Indians Mescalero Apache Hopi/ Pueblo Feather People Chiricahua Apache</p>

Navajo Philosophy of Learning:
Nitsahakees - Thinking Nahat'a -Planning Iina - Life Sihasin - Happiness

Diné Áyisíí Bi Bee Na'nitin

Ha'íinlani – Be strong minded
K'é nínídzin – Value kinship
Honíyá – Act your age
Hodínisin – Have reverence, be respectful
Nił ílį – Have value
T'áá ni ánit'éego – It's up to you
Náásgóó ádá nitsánákees – Think about your future
Biniyé ánit'íinii ádá ánílééh – Doing things to help you, your purpose
Na'ádínítaah – Challenge yourself
T'áá ni ádá ánit'į – You have to do it
Ádił nídlį – Value yourself, self-respect
Ádééhoníłzin – Know yourself
Ákonínizin – Be positive
Nizhónigo 'í'į'į – Doing things nice
Ná'áhwiinít'į – Be nice
Áká anáníłwo' – Be helpful
Atah Hodíłzééh – Prepare yourself, practice
Nił chohoo'į – Have faith
T'áadoo ádił honídlání – Don't overwhelm yourself
T'áá Ádaa Nánít'į – Have manners
T'áadoo Ádaa Nánít'íni – Don't be shy
Ayóó'ó'óóni' nee hóló – Have compassion
T'áadoo niłhóyé'é – Don't be lazy
Doo hayooch'íid da – Don't lie
Bee na'nitin – You are the teacher

Diagram 1: Person One and Person Two share the same first clans

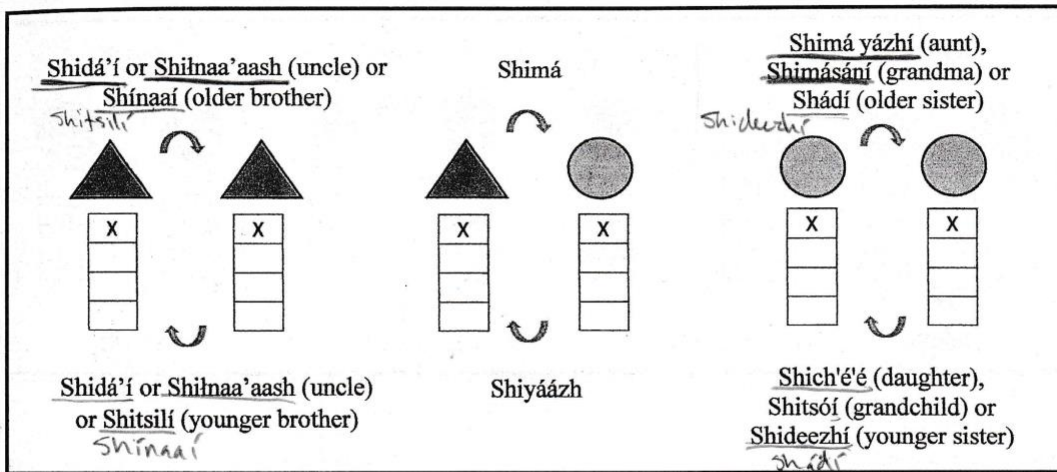


Diagram 2: Person One and Person Two share the same first and second clans

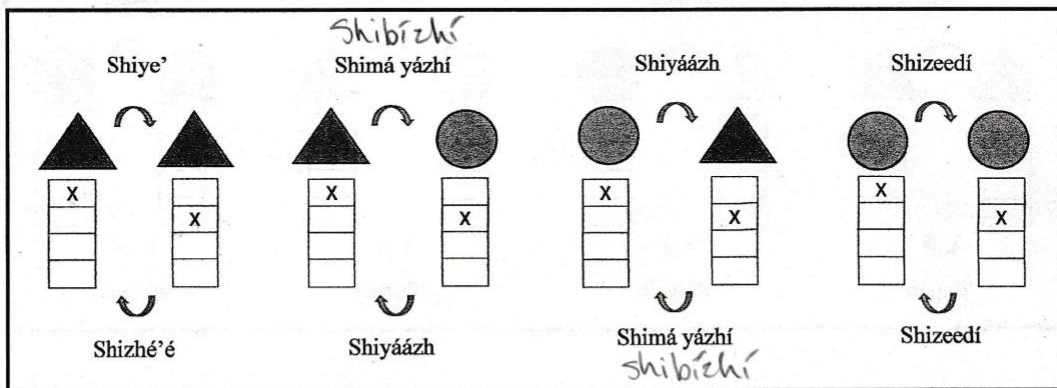


Diagram 3: Person One and Person Two share the same first and third clans

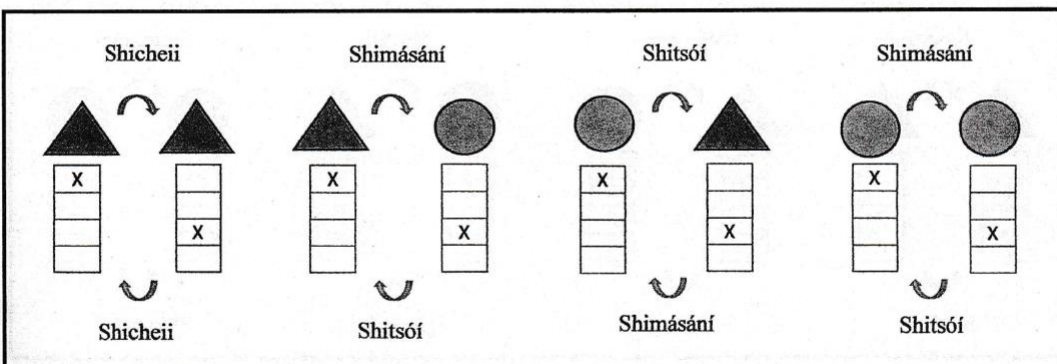


Diagram 4: Person One and Person Two share the same first and fourth clans

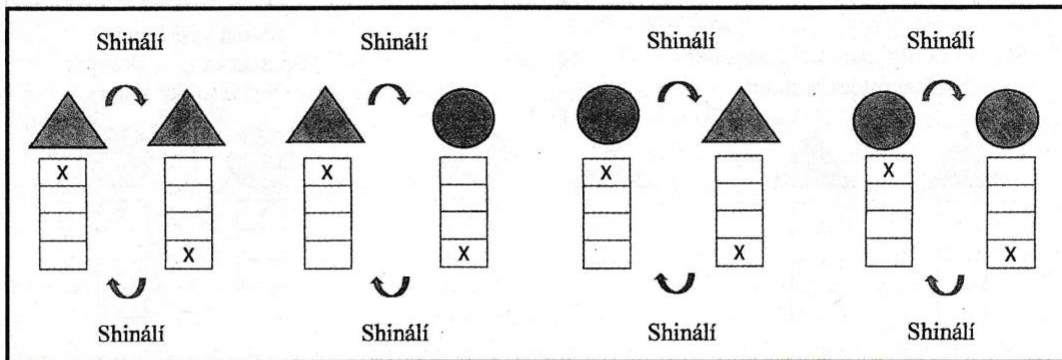


Diagram 5: Person One and Person Two share the same second and second clans

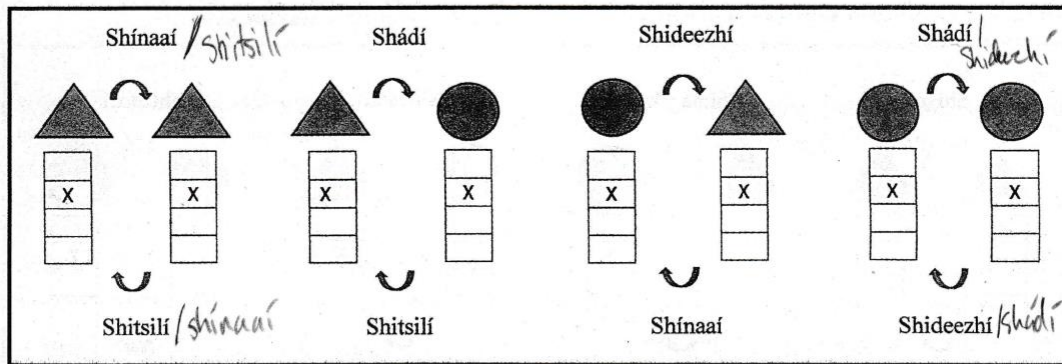


Diagram 6: Person One and Person Two share the same second and third clans

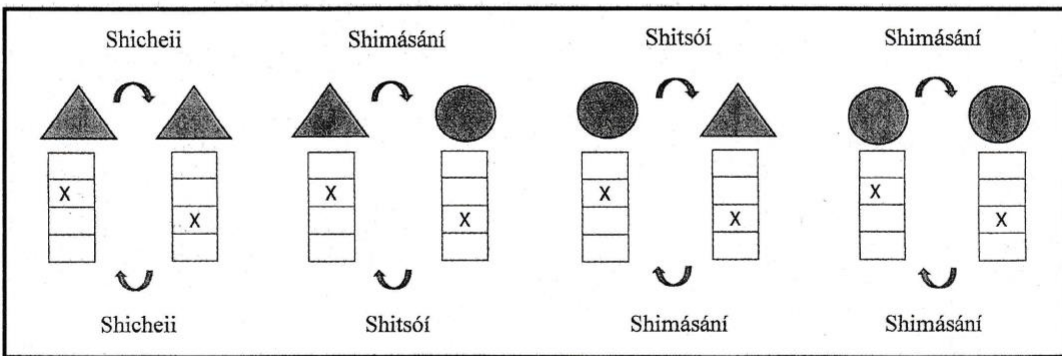


Diagram 7: Person One and Person Two share the same second and fourth clans

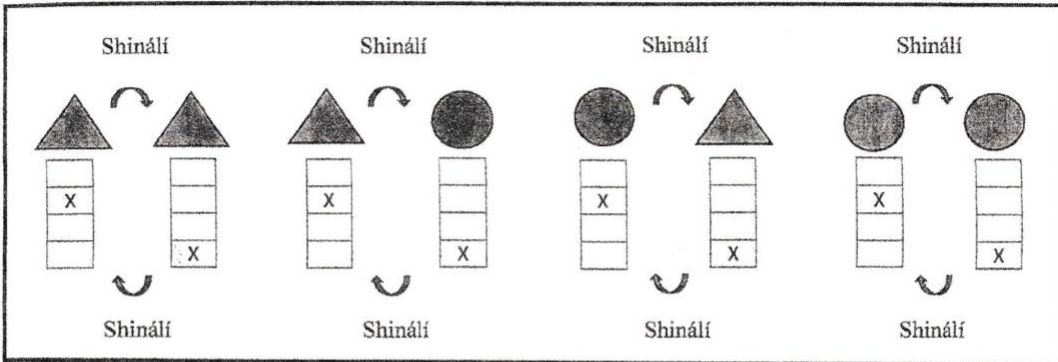


Diagram 8: Person One and Person Two share the same third

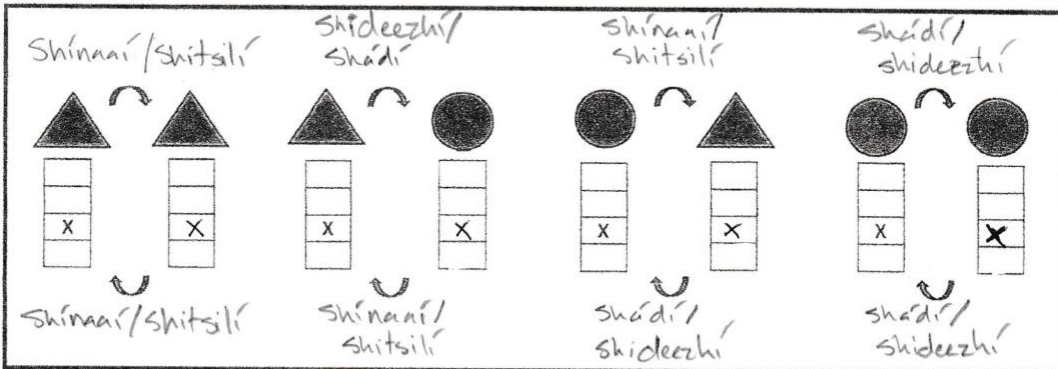


Diagram 9: Person One and Person Two share the same third and fourth clans

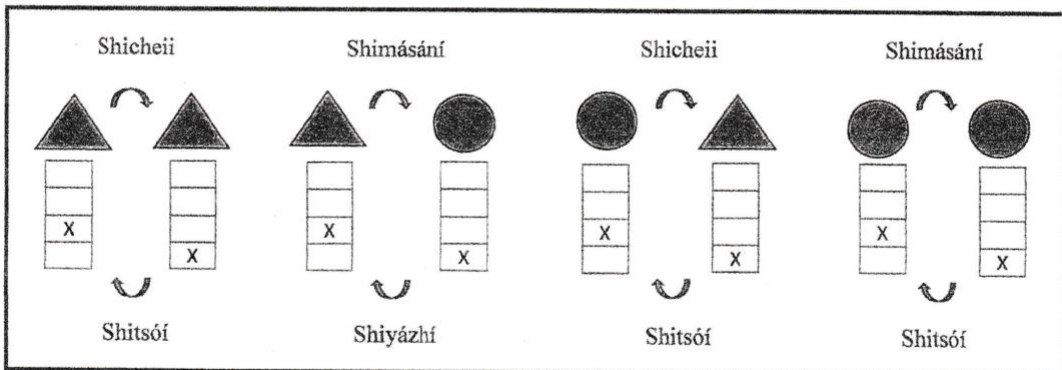
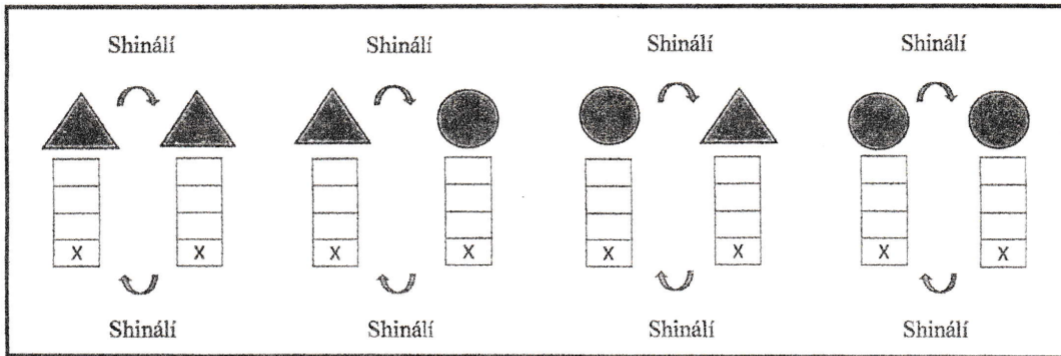


Diagram 9: Person One and Person Two share the same fourth and fourth clans



Nizhi:

Yookkaát:

Nílinígíí:
Báshinlchíín:
Danicheii:
Danináli:

Nílinígíí yíł dashijaa'ígíí:	Báshinlchíín yíł dashijaa'ígíí:
Danicheii yíł dashijaa'ígíí:	Danináli yíł dashijaa'ígíí: