The background features a large, faded circular seal of the Navajo Nation. The seal contains a central sun with rays, a mountain range, and a green wreath. The words "GREAT SEAL OF THE NAVAJO NATION" are visible around the inner edge of the seal.

Curriculum Unit Social Justice

A Navajo Nation “The People”

Developed By: Laura Bennion
USU 4050

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Overview and Rationale

A deciding factor to the topic of this unit came from a personal experience. Earlier this month I went down to Mexican Hat, Utah for the first time in my life. Mexican Hat is part of the Navajo reservation in the four corners region. While I was there for three days, I was astonished and bewildered at what I saw. I saw homes that did not have electricity or running water, I worked with students who had to travel more than an hour everyday to get to school on time, and the nearest grocery store was also an hour away. During my twenty-two years of life I have never connected the past of the Native Americans to how they live today in the twenty-first century, until this moment. I learned that the Navajo culture is beautiful and very complex in beliefs and traditions. Although I and twenty-five other teachers were the only Anglo-Americans at the Mexican Hat Elementary school, I found there to be no bias or racial segregation towards our group. We were seen and treated as who we were, rather than what we looked like.

It is very important for students to not only learn about the past but to realize the effects that the past has on the history of a group of people. Most likely the students who will be taught this unit on the Navajo Nation will not be of Native descent. Therefore, many students will have a hard time connecting the past of a foreign ethnic group to their present day society and culture. Students must find that connection, or what becomes the purpose of teaching about the past if you cannot see, nor understand the results that it has on the present and towards the future of the different societies of people? When learning, students should be able to develop their own opinion about what is right or wrong within history. It is wise to teach students that there are two sides to every story, and that it is important to have an opened mind and to study different sources when learning about the past. By having an opened mind and learning from various sources, students will be able to make a more genuine and accurate connection to other cultures.

During this four-week social justice unit, the learning activities will follow the *National Council for the Social Studies* curriculum standards, and the Utah Core Objectives for fifth grade. During the first eight days of the unit, students will learn about the different dimensions of the Navajo culture. Besides briefly covering the surface culture of the types of homes, food, and clothing, this unit will also dive deeper below the surface. Different topics such as, traditions, ceremonies, religion, and the symbolism that is found in everything from the blankets they wove, to the particular colors that are found in the Great Seal of the Navajo Nation. Throughout these eight days students will learn ways in which Navajo language, folktales, and artistic creations serve as expressions of their culture and influence their behavior (NCSS 1c). As the unit moves into the next seven days various issues and events will be addressed which depict the complex relationship between Navajos and government forces over the wants and needs of each group (NCSS 6h). The moral issues students should be questioning at this point are; fairness, equity and justice, as the expansion of the New World creates a change on the Navajos land, lifestyle and role (Utah 2.2, 4.1). The duration of the unit will consist of taking a look into the life of a Navajo in the twenty-first century. Students will make that final connection among the past to the present as they hold a potlatch for their families. During this traditional event, students will share their opinions and teach and perform various aspects of the Navajo culture by using a variety of sources that have been accumulated over the past four weeks (NCSS 2d).

Teacher Background Information

In order to carry out this unit the teacher will need to know extensive information concerning the history of the Navajo Tribe. The basis of this knowledge should be grounded on Navajo beliefs, customs, and traditions. When studying the intricacies of the Navajo culture, the history about the struggle for land and equality then become easier to understand. Having this awareness is very important before embarking on teaching this unit. In order for the students to learn the full importance of this unique culture and feel the injustice that they experienced, the teacher must have a solid appreciation and understanding for this topic. This topic may also bring up some controversial and debatable situations. Therefore the classroom must be set up so that the students feel comfortable in expressing their opinions freely and in respect for others, without the threat of ridicule, an environment which resembles a unified community. If the teacher has intuitive compassion for her students and for the Navajo people, then he/she will know how to guide and direct this unit so that the children have a positive experience when learning about the past and recognizing the tensions between the wants and needs of groups concerning fairness, equity, and justice.

Here is a bulleted list of some concepts that will be addressed in the unit with some websites to gain background knowledge.

Culture: The Navajo tribe was divided into more than 50 clans, and descent was traced through the female line. The Navajo, who arrived in the region as a nomadic and predatory people, came to build permanent homes called *hogans*, cone-shaped houses constructed of logs and poles. Mutton and goat became staple foods, as did corn, beans, squash, and some fruits from orchards.

www.encarta.msn.com

<http://www.besthistorysites.net/>

<http://nijc.indian.com/>

<http://www.americanindian.net/names.html>

Religion/Rituals/Ceremonies: Traditional Navajo religion included a large body of mythology relating to nature, with gods who were believed to intervene in human affairs. In ceremonial dances the gods were represented by painted and masked men. Another Navajo ritual, typically a healing ritual, was that of sand painting.

<http://nijc.indian.com/>

www.encarta.msn.com

http://www.ausbcomp.com/redman/clamor8.htm#ancient_prophecies

<http://xroads.virginia.edu/~HYPER/HNS/Indians/cooper.html>

<http://www.americanindian.net/names.html>

Specific Events: such as the “Long Walk”, “Scorch Earth Policy”, the Mexican War, Treaty of 1855, Indian Citizenship Act, Stock Reduction Program, and the Navajo Code Talkers. You can find information about these events in various places.

http://www.lapahie.com/Timeline_USA_1941_1969.cfm

<http://www.marquette.edu/library/neh/eltsosie/main.htm>

<http://www.geocities.com/Baja/Dunes/2319/native.html>

Sandpainting: You need to be informed on how to do it, the history and symbolism behind it.

<http://www.americana.net/sandptest.html>

Hollywood Indians: In order to teach about this subject, look over the following website for background information.

<http://xroads.virginia.edu/~HYPER/HNS/Indians/main.html>

<http://www.uwm.edu/Library/special/exhibits/clastext/clspg134.htm>

<http://www.mohicanpress.com/mo08002.html>

Modern Day: In the 2000 U.S. census about 269,000 people identified themselves as Navajo only. Their reservation lands, which lie mostly in Arizona but also in New Mexico and Utah, total more than 16 million acres. Although modern housing is available on the reservation, many Navajo still build and live in traditional hogans. The modern Navajo economy is partly based on the sustenance provided by livestock and employment in various jobs, a number of them related to tourism.

www.navajotimes.com

www.lapahie.com

<http://proteacher.com>

<http://www.atozteacherstuff.com/themes/NativeAmericans.shtml>

Journal Activity: In order for students to be able to participate in the journal exercise these two websites need to be available. They should also be looked over by the teacher before starting the unit in order to explain clearly the assignment and what is expected of the students.

<http://www.thegoldweb.com/voices/spiritvoices.htm>

<http://voices.cla.umn.edu/authors/TAPAHONSOLuci.html>

<http://www.nativetech.org/>

Unit Planning Chart

Art

- * Basket weaving
- * Creating a personal seal using symbolic colors.
- * Making authentic jewelry.
- * Building a Hogan that the Navajo's would live in. Male vs. female: different sizes.
- * Blanket weaving: Navajo designs.
- * Sand painting
- * Ethnographic representations of Navajos during the 1850's.

Math

- * Measure plant growth
- * Grid Systems
- * Charts displaying population of Navajo's.
- * Maps from Census Bureau

Teacher Resources

- * Pictures of various topics discussed and taught in class.
- * <http://encarta.msn.com>
- * Articles about Symbolism, Four Sacred Mountains, and Navajo Deity.
- * Data and mapping resources
- * Videos, library, computers

Student Resources

- * Encyclopedia/ Dictionaries
- * Native American Folklore
- * Map of United States
- * Library, computer lab

Oral Language

- * Readers Theater
- * Chants or read aloud using Native American folklore.

Technology

- * How did Native Americans communicate long distances to one another?
- * Navajo Dam: in what ways does it help the reservation today?
- * Is there lack of technology on a reservation and why?

Field Trips/Guests

- * Field trip to a reservation.
- * Visit a museum or art gallery which displays Native American art and culture.
- * Invite parent(s) or a person from the community who descends from the Navajo tribe to come in and talk to the class.
- * A war veteran who has experienced with or been apart of the "Code Talkers"

Science

- * study the different types of plants that the Navajos used in their daily life.
- * Smoke signals: how they were created.
- * Navajo medicine: the Medicine Man

Culminating Activity

- * Put on a potlatch for parents. Decide what speakers to have, gifts to give, and any dances, games or activities to include.
- * Students as a class or in groups could perform a play on a particular Native American folktale.

Music

- * Navajo musical instruments
- * Navajo traditional songs and music.
 - * Corn grinding songs

Writing

- * Symbolism within colors: the making of my personal seal.
- * Create classroom rules that display the organization of a Navajo tribe.
- * Explore how the Navajo's interacted with their physical environment and the use of the land.
- * Discover what a potlatch is and what the purpose is for having one.
- * A Day in the life of a boy/girl on a reservation.

Physical

- * Navajo shoe game.
- * Learn the friendship dance

Reading

- * Navajo Mythology/Tales
- * Different types of ceremonies/blessings.
- * Indian boarding schools.
- * Ancient prophecies.
- * Symbolism and sacredness behind different animals: White buffalo.
- * The Four Sacred Mountains.
- * Navajo Deity: The Changing Woman
- * Cooper's Indians
- * The "Long Walk"

Organization and Subject Matter Overview

National Council for the Social Studies	Utah Core Objective
<ul style="list-style-type: none">• (NCSS 1c) Describe ways in which music, folktales, and artistic creations serve as expressions of culture and influence behavior.• (NCSS 2d) use various sources for learning about the past.• (NCSS 6h) Recognize the tensions between the wants and needs of groups and fairness, equity, and justice.	<ul style="list-style-type: none">• (Standard 2.2) Describe the impact of expansion on the American Indians (Navajos) lifestyle, reservations, and loss of land.• (Standard 4.1) Analyze the role of American Indians/ Navajos in the development of the New World.• (Standard 9.2) Use maps to identify the development of the New World and the United States.

	Week I	Week II
Topic	Introduce the Navajo Culture.	Cont. culture: move into the struggle with land and equity.
Lesson Activities	<u>Day One:</u> Students will create K-W-L charts based on the Navajo tribe.	<u>Day One:</u> Music and artistic creations of the Navajo culture. How music and sand paintings relate to the different types of ceremonies.
	<u>Day Two:</u> Study Census Maps of the Navajo Nation. Students create their own maps or charts.	<u>Day Two:</u> Religion, symbolism and traditions (i.e. Potlatch, The Four Sacred Mountains, The Changing Woman.)
	<u>Day Three:</u> Gallery Walk of the Navajo language. Learn some basic words. How has the English language adapted some words from the Navajo language?	<u>Day Three:</u> Explore ways that the Navajo people interacted with the environment and use of the land.
	<u>Day Four:</u> The Navajos were nomadic people. How did the community operate? Create classroom rules in correlation to how a tribe would operate. Follow throughout the unit.	<u>Day Four:</u> Struggle with land: Conflict between the Republic of Mexico and the Navajo Nation; leading into the Mexican War
	<u>Day Five:</u> Field trip to a museum or art gallery.	<u>Day Five:</u> Student Inquiry: why did the government take over the reservation, and force the Native Americans to leave their homes and land?

	Week III	Week IV
Topic	Cont. with inequality of land distribution in the 19-20 th century.	Today's Navajo Americans and their future.

<p>Lesson Activities</p>	<p><u>Day One:</u> Debate: Half of the class on the government side, the other is on the Native American side. Use the <i>Debate Roles and Rules</i> worksheet to structure the debate. Q: What is the purpose of treaties? Students on each side defend their answers according to the Navajo Treaty of 1855.</p>	<p><u>Day One:</u> Research and find out how the government is affecting and influencing the lives of Native Americans in the twenty-first century.</p>
	<p><u>Day Two:</u> Think-Pair-Share: The U.S. war against the Navajo Tribe. The “Long Walk” and “Scorch Earth Policy.”</p>	<p><u>Day Two:</u> Native Americans are not what they seem. This activity will help students to decipher between the “authentic” and “Hollywood” stereotype of Native Americans. Read: <i>Cooper’s Indians</i> Watch: a John Wayne movie that portrays a “Hollywood” version of Native Americans.</p>
	<p><u>Day Three:</u> Indian Citizenship Act: 1924 Stock Reduction Program</p>	<p><u>Day Three:</u> Compare and contrast the life of living on a reservation versus city life. “A Day in the Life of...”</p>
	<p><u>Day Four:</u> Navajo Code Talkers, and the amendment. Have students try to create their own code using the formula they used during WWII.</p>	<p><u>Day Four:</u> Finishing touches on projects for the potlatch tomorrow.</p>
	<p><u>Day Five:</u> Guest speaker. (a parent or someone from the community, could be Native American or a government leader)</p>	<p><u>Day Five:</u> Parents and family members come and partake in a traditional Native Potlatch.</p>

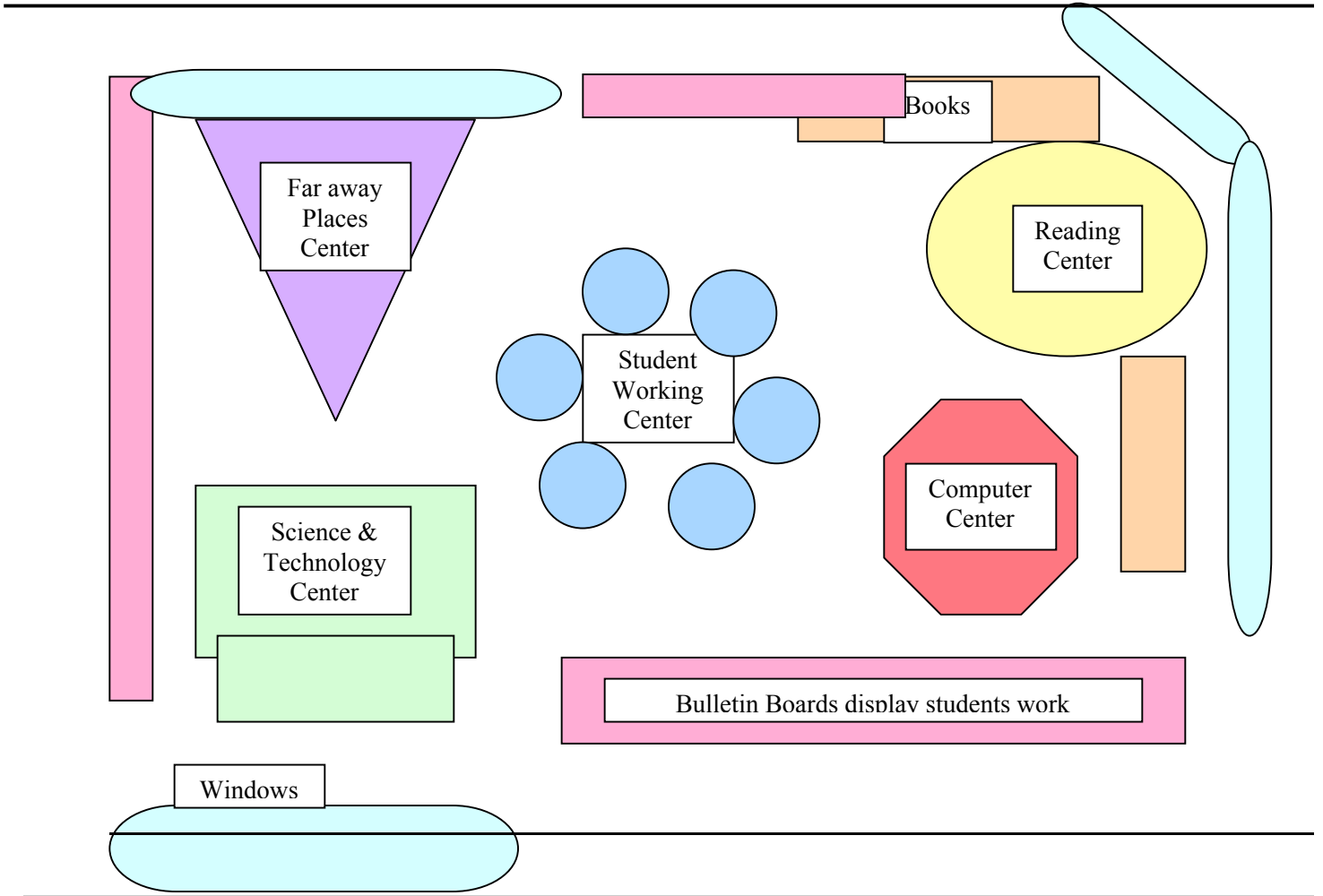
Goals and Objectives

Students will be given a daily opportunity to find a different writing by a Native American writer using various sources such as: *Words of Power: Voices From Indian America*, by Norbert S. Hill Jr.; Voices From The Gap, a website dedicated to women writers of color: <http://voices.cla.umn.edu/authors/TAPAHONSOLuci.html>; and Listening to the Spirit is a website about the voices of Native Americans through stories and poems: <http://www.thegoldweb.com/voices/spiritvoices.htm>. Once they have chosen a quote, poem or story of their choice the students will type a journal entry explaining the meaning and their reaction to the work. At the end of the week the students will e-mail their journals to the teacher. This learning activity will be very influential in helping students to use different sources in learning about the past (NCSS 2d), and will also expand their word processing and Internet skills. By reading and analyzing writings from the Native American culture students will broaden their views and perceptions of the role that the Native Americans had on the development of the New World (Utah 4.1) and how their traditions and beliefs influence certain expressions of their behavior (NCSS 1c).

Before starting this unit the teacher could subscribe to *Navajo Times*, a newspaper for the Navajo people. This periodical covers topics such as; political and educational issues, art and cultural events, entertainment activities, and what is happening within the different regions of the reservation. A learning activity that could concur with students understanding how the Navajo people live in the twenty-first century and how history has affected them is to read and study this newspaper. To make the connection deeper students could write to the newspaper individually or as a class on a topic that affects both cultural societies.

Another option instead of the newspaper, that would also have a big impact to the students learning of equality, is to set up e-mailing buddies. You could arrange to have a fifth grade class at Mexican Hat Elementary school e-mail your students throughout the unit or school year. During the various e-mails, topics could be discussed such as: Navajo history, past and present day laws, hobbies, interests, customs, traditions, etc. For both sides this would be a awesome opportunity that would give students a closer look, and yet a broader view into the life of another surrounding culture and society.

Classroom Community



This classroom environment is set-up as a community of learning. Its focus is directed to learning in different centers that encourage students to work as a cooperating team. There is plenty of sunlight coming into the room and a plethora amount books ranging from informational texts to story-based. Decorating the walls of the classroom is the student's work, which could be writing samples, artwork, or newspaper clippings. This is the student's community where they work and learn, so why not have that displayed? Students in this setting can feel free expressing their opinions, developing special talents and being unique individuals.

Learning Activities Bank

Title of Lesson: Government vs. Navajos

Teacher(s): Laura Bennion

Date: October 15, 2002

Time Allotted: 60 minutes

Grade Level(s): Fifth

Number of Learners: 24

Unit Theme: A Navajo Nation

Standard(s) Met: (see below)

Goal: Students will be able to recognize the tensions between the wants and needs of groups and fairness, equity, and justice (NCSS 6h).

Objectives: Given particular groups the learners will participate in role-playing while defending their rights and beliefs through a debatable setting, in order to describe the impact of expansion on the Navajo's lifestyle, reservations, and loss of land (Utah 2.2)

Materials Needed: A copy of "Debate Roles and Rules" worksheet for each student. An overhead copy of *U.S. Treaty with the Navajos, 1855*. Three pieces of chart paper, masking tape and one black marker. Pencils for every student. Six-Seven pieces of paper which signify a smaller group of people the students will portray in the debate.

Motivation: What is a contract? Who has signed a contract with a parent(s), friend, etc.? How did you feel knowing that you were bound to do what the contract stated? Was it fair, unfair, easy or hard to follow? Did anybody make you sign it, or did you have freewill? Who wrote it? Could you read it? (5 minutes)

Procedures:

1. Introduce the *U.S. Treaty with the Navajos* that was signed in 1855. (1-2 minutes)
2. Put the overhead copy on the projector for the entire class to see. Explain: as a class, after each article is read, develop a sentence or two on the main ideas, wants or needs. Write down on chart paper the summary's and tape in the middle of the chalkboard. (15 minutes)
3. Teacher: ask thoughtful questions within each article to help students brainstorm ideas or perceptions on what the government's purpose are for this treaty.
4. Let students think about how they think the Navajos felt when they read this treaty. (30 seconds)
5. During this time take two more sheets of chart paper tape each one on either side of the summary paper. Write "Navajos" on one and "Government" on the other.
6. After thinking about the feelings of the Navajos and referring back to the summary chart, students will now formulate debatable questions, ideas, feelings and thoughts for both the government and Navajo groups. The teacher will write down the comments under the appropriate groups chart paper. (10 minutes)
7. Put students into two equal groups. One group will take the governments side the other will be the Navajo side. Within the two groups break those down into smaller groups of three. Those smaller groups will be particular people within the group such as: children, warriors, mothers, generals, etc. (1 minute)
8. Students will be familiar with the process of a debate. Pass out the "Debate Roles and Rules" worksheet. Review the worksheet, emphasizing the rules and ask for any questions concerning rules. (2-3 minutes)

9. Give students time within each of their smaller groups to fill out worksheet and formulate a stance on their issue, which they can choose from the chart paper. (5-8 minute)

10. Hold a debate between the two groups. (15 minutes)

Accommodations: For a particular slower learner or mentally challenged student, they could be the mediator to make sure the two groups follow the rules.

Closure: Discuss ways in which the voiced feelings and comments could be dealt with so that both of the group's wants and needs are justified and fair. (5 minutes)

Assessment: Listen to what students are saying within the debate. Check understanding of how a debate works. Write down a couple of students comments to put in their portfolios

Extension: Everyone will finish together

Teacher Reflection:

U.S. TREATY WITH THE NAVAJOS, 1855

Suggestions for the students summary

Articles of Agreement and Conventions made and concluded at Laguna Negra, in the Territory of New Mexico this eighteenth day of July, one thousand eight hundred and fifty five by David Meriwether, sole Commissioner, duly appointed for that purpose on the part of the United States and the undersigned chiefs, captains, and headmen, of the Navajo tribe or nation of Indians; they being thereto duly authorized and acting for and in behalf of their respective bands.

July 18, 1855

Peace and friendship

ARTICLE FIRST. Peace, friendship, and amity shall forever hereafter exist between the United States of America and the Navajo tribe or nation of Indians, and this Convention, and every article and stipulations thereof shall be perpetual, and observed and performed in good faith.

Abstain from committing hostilities. Cultivate good will and friendship.

ARTICLE SECOND. The Navajos do hereby Covenant and agree that peaceful relations shall be maintained amongst themselves and all other bands tribes and nations of Indians within the United States, and that they will abstain from committing hostilities or depredations, in future, and cultivate mutual good will and friendship.

Navajos to cede all claims of their lands to the United States. To settle on lands reserved to them. To cultivate the soil, and raise flocks and herds for subsistence. President will withhold annuities whenever Navajos shall violate treaty.

ARTICLE THIRD. The Navajos hereby cede and forever relinquish to the United States all title or claim whatsoever, which they have or ever have had to lands within the Territory of New Mexico, except as much as is hereinafter reserved to them. And the Navajos further agree and bind themselves, to remove to, and settle on the lands reserved to them, within twelve months after the ratification of this treaty, without any cost or charge to the United States whatsoever, for their removal: and that they will cultivate the soil and raise flocks and herds for a subsistence; and that the President may withhold the annuities herein stipulated to be paid, or any part thereof, whenever the Indians shall violate, fail, or refuse to comply with any provisions of this instrument, or to cultivate the soil in good faith.

Land set aside for Navajos.

ARTICLE FOURTH. The United States agree to set apart and withhold from sale for the use of the Navajos, for their permanent homes, and hereby guarantees to them the possession and enjoyment of a tract of

U.S. to define the boundaries.

President may assign 20 acres per single person; 40 acres for a family of less than 5; 60 acres for a family greater than 5.

President may assign other lands in exchange for mineral lands.

Road, highways, and railroads shall have right of way, possibly free of charge.

President may establish military post.

U.S. agrees to pay Navajos for land ceded to them for their use without interest.

Payment will be in cash or beneficial objects and programs for Navajos' moral improvement and education.

country within that portion of the Territory of New Mexico now claimed by them, and bounded as follows viz. Beginning on the South bank of the San Juan river, at the mouth of the Rio De Chelly, thence up the San Juan to the mouth of the Canada del Amarillo, thence up the Amarilla to the top of the dividing ridge between the waters of the Colorado and Rio Grande, then south-westerly along said dividing ridge to the head of the main branch of the Zune river, thence down the north side thereof to its mouth or entrance into the Colorado Chiquito, thence north to the beginning excluding the lands owned by the Pueblos of Zune and Moqui, and reserving to them all their rights and privileges and reserving to the United States a tract of country embracing fifty square miles around Fort Defiance to be laid off under the directive of the Commanding officer of the Department, and in such manner as he may see proper: reserving to the Navajos the right to gather salt at the Salt Lake near Zuni. And the United States is hereby authorized to define the boundaries of the reserved tract when it may be necessary by actual survey or otherwise, and the President may from time to time, at his discretion cause the whole or any part thereof to be surveyed, and may assign to each head of a family, or single persons over twenty one years of age twenty acres or land for his or her separate use and benefit, and each family of three and less than five persons forty acres, and to each family of five or more persons sixty acres; and he may at his discretion, as fast as the occupants become capable of transacting their own affairs issue patents therefore to such occupants, with such restrictions of the power of alienation, as he may see fit to impose; and he may also, at his discretion, make rules and regulations respecting the disposition of the lands, in case of the death of the head of a family or a single person occupying the same, or in case of its abandonment by them; and he may also assign other lands in exchange for mineral lands if any such as found in the tracts herein set apart: and he may also make such changes, in the boundary of such reserved tracts as shall be necessary to prevent interference with any vested rights, All necessary roads, highways and railroads, the lines of which may run through the reserved tracts, shall have the right of way through the same, compensation being made therefore as in other cases, but the President may grant the right of way to any such road free of charge; and establish such military posts as he may think proper.

ARTICLE FIFTH. In consideration of, and full payment for the country ceded, and the removal of the Navajos, the United States agree to pay to the Navajos the following sums, without interest to wit. The United States will, during the years 1856 and 1857 pay to the Navajos ten thousand dollars each year, during the year 1858, and the two next succeeding years thereafter the sum of six thousand dollars each, and during the year 1861 and the next succeeding fifteen years thereafter, the sum of four thousand dollars each year. All of which several sums of money shall be paid to the Navajos, in expended for their use and benefit, under the directions of the President of the United States, who may from time to time, determine, at his discretion, what proportion of the annual payments, in this article provided for, if any, shall be paid to them in money, and what proportion shall be applied to and expended for their moral improvement and education: for such beneficial objects as, in his judgment, will be calculated to advance them in civilization: for building, opening farms, breaking lands, providing stock, agricultural implements, seeds, etc.; for employing farmers to teach the Indians to cultivate the soil, for clothing, provisions, and merchandize, for iron, steel, arms and ammunition, for mechanics and tools; and for medical purposes.

The annuities of the Indians shall not be taken to pay the debts of individuals.

ARTICLE SIXTH. The annuities of the Indians shall not be taken to pay the debts of individuals, but satisfactions, for depredations committed by the, shall be made by the Indians, in such manner as the President may direct. Nor shall any part of the amounts stipulated to be paid, ever be applied by the chiefs or head-men, to the payment of tribal debts, or obligations to traders or other persons.

No liquor to be sold or made.

ARTICLE SEVENTH. No spirituous liquors shall be made, sold, or used on any of the lands herein set apart for the residence of the Indians; and the sale of the same shall be prohibited, in the Territory hereby ceded, until otherwise ordered by the President.

Laws now in force regulating trade shall continue.

ARTICLE EIGHTH. The laws now in force, or which may hereafter be enacted by Congress, for the regulation of trade and intercourse with the Indians tribes, shall continue and be in force within the country set apart for the use of the Navajo; and such portions of said laws as prohibit the introduction, manufacture, use of, and traffic in ardent spirits, in the Indian country, shall continue and be in force in all the country ceded, until otherwise provided by law.

Navajos agree to surrender individuals who commit crimes. Navajos agree against incursions into Mexican provinces.

ARTICLE NINTH. The Navajos do further agree and bind themselves to make restitutions, or satisfaction, for any injuries done by any band or any individual to the people of the United States, and to surrender, to the proper authorities of the United States, when demanded, any individual or individuals who may commit depredations upon the Indians, the Navajos agree, that they will not take private satisfaction or revenge themselves, but instead thereof they will make complaint to the proper Indian Agent for redress. And the said Indians do further agree to refrain from all warlike incursions into the Mexican Provinces, and from committing depredations upon the inhabitants thereof.

Treaty shall be in effect when ratified by President and Senate.

ARTICLE TENTH. This treaty shall be obligating upon the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

In Testimony whereof, the said David Meriwether, Commissioner as aforesaid, and the undersigned chiefs, captains, and head-men of the said tribe of Navajo Indians, have hereunto set their hands and seals at the place, and on the day and year hereinbefore written.

D. Meriwether
Com. on the part of the United States

Debate Roles and Rules

Opening Statement Presenter: Gathers the main arguments into an introductory statement does not give specific information; just says “this is true because of A and B and C.”

1. _____

Topic Presenters: Present the main arguments for the team. Each presenter gives specific details that **prove** A and B and C.

1. _____

2. _____

3. _____

Rebuttal Presenters: Answer the arguments of the other team. These presenters must take notes as the other team is presenting their arguments and respond to every argument, using specific information to **disprove** them.

1. _____

2. _____

Closing Statement Presenter: Presents the closing arguments for the team. Repeats the main idea for this and this and this reasons.

1. _____

Debate Rules

No put downs.

You must raise your hand if it's not your time to speak.

Teams lose 1 point for each interruption.

Teams lose 1 point for whispering while another speaker is talking.

Times

Opening statement for both sides = 3 minutes each

Arguments for both sides = 3 minutes each

Rebuttal conference = 1 minute

Rebuttals = 2 minutes each

Closing statements for both sides = 3 minutes each

Title of Lesson: Introduction of the Navajo Nation, “The People”

Teacher(s): Laura Bennion

Date: October 21, 2003

Time Allotted: 45 minutes

Grade Level(s): Fifth

Number of Learners: 24

Unit Theme: A Navajo Nation

Standard(s) Met: (see below)

Goal: The students will be able to describe what they know of the artistic creations which influence the Navajo culture (NCSS 1c); and the conflict of fairness and justice between groups (NCSS 6h).

Objectives: Given construction paper, the learners will individually construct K-W-L charts based on their background knowledge of the Navajos, in order to analyze the role they played in the development of the New World (Utah 4.1).

Materials Needed: A piece of white construction paper, a ruler, scissors, and a pencil for each student. One piece of chart paper. Masking tape. Picture of an authentic Navajo woman (found at www.encarta.msn.com, or in the appendix section). A portfolio for each student, made from a manila folder.

Motivation: Show a picture of a Navajo woman to the class. What ethnicity do the students think she is by just observing the picture? How did they formulate the ethnicity of this woman? What particular tribe is she from? (3 minutes)

Procedures:

1. Introduce the unit theme: Navajo Nation. If the students did not guess the woman was from the Navajo tribe, tell them. Express to the class the meaning of Navajo: “The People”. (3 minutes)
2. Take the chart paper, tape on the board and review the parts of making a K-W-L chart. K=What you already *know*, W=*What* you want to learn, and L= What did you *learn*. (3 minutes)
3. Give each student a piece of white construction paper. Have them fold it “hotdog” style. The bend it pointing towards the ceiling and the flap is towards the desk. The students will take the front cover of the flap and divide it equally into three sections, then do that for the inside page. Start cutting each of the three sections from the flap and ending towards the bend. ONLY cut the outside page not the three sections of the inside page. Label each one of the flaps K-W-L. (5 minutes)
4. When each student is finished, give them directions to write on the inside page under each of the three flaps. For example: on the back page under the letter *K*, the students will write down what they already know about Navajos, same with *W* and *L*. Students need to make sure that they stay within the divided margins of each section. (10 minutes).
5. After the students are finished have them share one thing from each of their sections from their charts with a neighbor. (3 minutes)
6. Bring the class back together to create a classroom K-W-L chart. Students may share what they wrote down on their personal charts. IF the class is stuck, the teacher may use the picture of the Navajo woman to jump start what the class already knows about the physical appearance of Native Americans. If it is not

- brought up, question the students understanding of the role the Navajos played in the development of the U.S., and any conflict or struggle. (10 minutes)
7. Share with students that this chart will be put on a bulletin board for the entire unit. At the end of the four weeks, the class will individually and as a group finish the *L* part of the charts. (2 minute)
 8. Hand out a portfolio for each of the students. Explain that the purpose of this folder is to contain all of the information that the students have and will develop throughout this curriculum unit. (2 minutes)

Accommodations: For those who have a lower literacy level, they can draw instead of write out the K-W-L chart.

Closure: Have students place their charts into their portfolios. The teacher or a student will gather all of the portfolios and place them in a designated milk carton at the back of the room near the Computer Center. (2 minutes)

Assessment: Review the students charts, both personal and as a group.

Extension: Students who finish early can read quietly at the Reading Center.

Teacher Reflection:

Title of Lesson: Romancing the Indian

Teacher(s): Laura Bennion

Date: October 21, 2003

Time Allotted: 60 minutes

Grade Level(s): Fifth

Number of Learners: 24

Unit Theme: A Navajo Nation

Standard(s) Met: (see below)

Goal: The learners will be able to compare various sources for learning about the past (NCSS 2d).

Objectives: Given different media materials, the learners will analyze the role of American Indians/Navajos in the development of the New World throughout time (Utah 4.1); in order to describe the impact that the expansion had on the American Indians (Navajos) lifestyle and stereotype (Utah 2.2).

Materials Needed: The movie *Red River* (1948). Two pieces of writing paper and pencil for every student. Three books by James F. Cooper: *The Chainbearer*, *The Wept of Wish-ton-wish*, and *The Redskins*. Pictures VIII and IX from the appendix.

Motivation: Watch a short blurb that depicts a Hollywood version of a Native American, from the movie *Red River*. (3 minutes)

Procedures:

1. Ask students what type of characteristics they saw from the Native Americans depicted in the movie. Write those down on the board. (2 minutes)
2. Have students write a Vignette on the type of "Indians" they saw portrayed in the movie. (5 minutes).
3. Let a few students share what they wrote. Enough so that the class gets the impression that although everybody watched the same part of the movie, each one of us interprets it differently. (2 minutes)
4. Introduce James Fenimore Cooper. He too, was a writer who portrayed Native Americans differently. (2 minutes)
5. Read three different blurbs from Cooper's books that portray the way he wrote about the "red man". (5 minutes)
6. Class Discussion Time: In which ways did Cooper portray the Native Americans? Is it similar to the movie's interpretation? Has America continued to portray this type of Native American in today's society, books, movies, etc.?
7. Read the quote from when Cooper told his friend that: "I never was among the Indians. All I know of them is from reading, and from hearing my father speak of them." He had such a big impact on people's perceptions of Native Americans. Do you think it is fair that he wrote books about people whom he did not have any interaction with? What are some benefits to Cooper's literary works? (10 minutes)
8. Bring up the point that in *Last of the Mohicans*, however, Cooper is sensitive about not only American Indian culture in general, but about **separate** American Indian cultures, which are often overlooked. There were hundreds and hundreds of Indian nations in the nineteenth century (indeed, there are over three hundred now), but authors often homogenize them into one "pan-Indian" identity. (2 minutes)

9. Display the two pictures VIII and XI on an overhead. (1 minute)
10. Have students discuss what the two artists are trying portray or teach us about the Westward movement during the 1850's? (3 minutes)
11. One side of the classroom will write a newspaper article on picture VIII, their audience will be for the Native Americans. The other side will also write a newspaper article on picture IX, their audience is for the traveling Anglo-Americans. Both students must incorporate different perspectives they have learned today from the video and from reading Cooper's books. (15 minutes)
12. Let the students read each others, and make positive comments on how they represented the people they wrote about. (5 minutes)

Accommodations: For ESL students, they could draw and write a shorter advertisement to the two pictures.

Closure: Let students share some of their articles and feelings they had while writing for either side. (1-2 minutes)

Assessment: This lesson involves a lot of classroom discussion, check for clarity and understanding through specific answers given to the above listed questions. Check student's articles for the level of comprehension that they should be at, as stated in the objective.

Extension: For those students who finish early may share their story with another person who is also finished. They could both write an opinion article on each others articles.

Teacher Reflection:

Title of Lesson: Sandpaintings

Teacher(s): Laura Bennion

Date: October 21, 2003

Time Allotted: 50 minutes

Grade Level(s): Fifth

Number of Learners: 24

Unit Theme: A Navajo Nation

Standard(s) Met: (see below)

Goal: The students will be able to create ways in which music, folktales, and artistic creations serve as expressions of culture and influence behavior (NCSS 1c).

Objectives: Given various materials the learners will develop knowledge of various Navajo sandpainting ceremonies in order to predict the role of American Indians/ Navajos in the development of the New World (Utah 4.1).

Materials Needed: Computer, Microsoft PowerPoint. Picture III from appendix. Paintbrushes, glue, different colors of sand, flower petals, rocks, wood chips, etc. Piece of cardboard and pencil for each student. Navajo Thunder Song worksheet for each student.

Motivation: What is a ceremony? Who has witnessed a ceremony? (2-3 minutes)

Procedures:

1. Prepare a PowerPoint presentation of the important points gathered from the information attached with the lesson plan. (10 minutes)
 - Origin of sandpainting.
 - Different Forms
 - Role of sandpainting

2. Read the story and display the picture of the sandpainting The Father Sky and Mother Earth Narrative (picture III): (5-8 minutes)

Father Sky and Mother Earth appear in many of the sand paintings throughout most of the Navajo healing ceremonies of "Ways." These include the Shooting Way, Mountain Way and Blessing Way. They are invoked not because of a part in a particular story, but because of their strength and all pervading importance. In the body of Mother Earth are the four sacred plants—corn, bean, squash and tobacco. In the body of Father Sky are the constellations, including the Milky Way, represented by the intertwined zigzag lines of dots, and the sun and the moon, represented by the circles with "horns." The Rainbow God encircles three sides of the sandpainting, to protect the gods, Father Sky and Mother Earth. To guard the top, you find the medicine bag and a small rug—the real sandpainting uses a medicine bag and a bat. (Here may be an intentional change from the real sandpainting, a practice often used to avoid the taboo of weaving an actual sandpainting.) Most sandpaintings incorporate the Rainbow God. In the real sandpaintings, the open end faces the east. Various guardians of the east are used by the Navajos, including buffaloes, beavers, otters, bats, snakes, suns and moons, arrows, etc., according to the respective ceremony.

3. Let students create their own sandpaintings using various materials. (10 minutes)

Steps to Sandpainting

- a. draw a picture first on a piece of paper then on the sand covered cardboard

- b. with a paintbrush, gently dab glue onto one color surface area
 - c. sprinkle colored sand on wet glue
 - d. tap cardboard lightly to knock off excess sand; replace sand into bowl
 - e. do this for each color separately
4. Clean-up all supplies (2-3 minutes)
 5. When students are finished with their paintings go around the room and have each student share one unique thing about their sandpainting. (5 minutes)
 6. Hand out the worksheet with Navajo Thunder Song, and explain the purpose behind it. Practice it with the class. (5 minutes)
 7. Create a classroom ceremony by chanting the Navajo Thunder Song and using the sandpaintings. The teacher will be the Medicine person. (5 minutes)

Accommodations: This lesson plan involves a variety of learning styles. All learners should be actively engaged.

Closure: Students can reflect on the chant and share with their neighbor thoughts or feelings they had, and two things that they learned about sandpaintings. (2-3 minutes)

Assessment: Check for understanding through the student's questions and answers. Look for particular clarity as the learners are expressing and attaching individual meaning to their sandpaintings.

Extension: Students who finish early with their sandpaintings may start reviewing the Navajo Thunder Song, or can write down specific meaning as to why; they created their sandpainting a specific way.

Teacher Reflection:

A Navajo Thunder Song

The song below is part of a Navajo chant for thunder, which brings rain. The Navajo sang the song during the Mountain Chant Ceremony.

Twelfth Song of the Thunder

from the Navajo

(translated by Dr. Washington Matthews, 1887)

The voice that beautifies the land!
 The voice above,
 The voice of the thunder.
 Within the dark cloud
 Again and again it sounds,
 The voice that beautifies the land.

The voice that beautifies the land!
 The voice below:
 The voice of the grasshopper.
 Among the plants

Again and again it sounds,
The voice that beautifies the land.

Legends in Sand- The Evolution of the Modern Navajo Sandpainting

- Navajo sandpaintings are encountered in two forms: the first is in the traditional healing or blessing ceremony conducted by a singer or medicine man, a hataalii. This sandpainting is the crucial element in a healing or blessing ceremony that lasts for 2 to 9 days and is designed to restore balance, "hozho", thus restoring lost health or insuring "good things." The singer uses crushed stone, crushed flowers, gypsum, pollen, etc. The sandpainting is completed in one day and destroyed later that night. This type of sandpainting is rarely viewed in an actual healing ceremony by non-Navajos.
- The second form is the sandpainting as an art form. It is accomplished on a piece of particle board or plywood. In this form, elements of the sacred ceremonies, some very nearly complete, are presented as a unique and permanent art form. Finely crushed stone, some natural, some permanently dyed, is applied to the glue base. The overall design is intended to be an art presentation that utilizes the sacred Navajo symbols but not in the manner that would be disrespectful. It is hoped that the beauty of this work coupled with the traditional Navajo beliefs will please the art buying public and will provide a meaningful income for the artist.
- Involved are chants, songs, prayers, long lectures, dances, the use of sweat baths, herbs, emetics, prayer sticks, assorted fetishes, and, of course, sandpaintings.

The Origin of Navajo Sandpainting

Navajo legends tell us of the people before man. The Holy People are First Man, Changing Woman, Spider Woman, Monster Slayer, Born of (for) Water, The Snake People, The Corn People, etc. These Holy People maintained permanent paintings of sacred designs on spider webs, sheets of sky, on clouds, and on some fabrics including buckskin. When the first People, the Dineh, created by Changing Woman, were guided by First Man into the present world they were given the right to reproduce these sacred paintings in order to summon the assistance of the Holy People. But as ownership of them could lead to evil because, as the Holy People told them, ". Men are not as good as we; they might quarrel over the picture and tear it and that would bring misfortune;. rain would not fall. corn would not grow.." Therefore, it was decreed that they must accomplish the paintings with sand and upon the earth. Further it must be destroyed at night.

The Role Of The Sandpainting

Navajo religion holds that everything is composed of powerful forces. These forces are capable of good or evil and the balance between them is quite fine. If a balance is upset, even accidentally, some misfortune or even a disaster will be the result. Nature is balanced, it is in harmony, only man can upset the balance. Of the many, many Navajo deities only one, Changing Woman is constantly striving to enhance the good forces for the people. It was she who gave birth to the twins, Monster Slayer and Born of Water. These two Heroes or War Gods left evidence of their exploits that exist even today. The great lava flow near Grants, New Mexico, is the dried blood of a slain monster and the Shiprock formation southwest of the city of the same name is the remains of a giant man-eating eagle, etc. They and their mother succeeded in ridding Dinétah, the Navajo world, of all evil except Old Age, Poverty, Sickness and Death. There is no supreme being in the Navajo religion. Among the most powerful are Changing Woman, the Twin War Gods (heroes), Sun (the husband of Changing Woman), Holy Man, Holy Woman, Holy Boy, Holy Girl. Also powerful, and appearing in sandpaintings, are the Earth, Moon, Thunder, Wind, and others. Yeis (generally lesser deities), both male and female respectively, animals, plants, and various forces in nature are very important in the Navajo religion and find their place on many sandpaintings. All of these deities are constantly in flux causing good and evil. The goal is for these forces to be in balance. The Navajo term for this perfect state is hozho. The term can be an amalgam or the concepts of blessed, holy, beautiful, balanced, without pain, etc.

The Ceremony

When all the preliminary activities such as lectures, purifications, chants, etc. have been accomplished the medicine man begins the sandpainting ritual. It usually is conducted in the family hogan. All the pigments of color have been carefully gathered and prepared. The principal colors, white, blue, yellow and black are linked to the four sacred mountains as well as the directions- Red is often considered a sacred color and represents sunlight. As a note of interest, the four sacred mountains are: Arizona's San Francisco Peaks (west), Navajo Mountain in Utah (north), Mt. Blanco in Colorado (east) and Mt. Taylor in New Mexico (south). The final act to summon those forces is a properly prepared sandpainting. The patient sits in its center and faces the open door of the hogan, which always faces east. The Holy People being summoned will arrive and infuse the sand painting with their healing power. This dispels the evil and restores the balance. It also shields against further threats of a similar nature that may be directed toward the patient, such as witchcraft. The sandpainting can be quite small or as large as 20 feet requiring several men and women to finish it in the allotted day. Most sandpaintings are between 6 and 8 feet. The medicine man or singer is the director, he is responsible for accuracy of color and design. For practical reasons work begins in the center and works outward in a "sunwise" pattern- this latter is for religious reasons (east to south to west to north and back to east.) Most sandpaintings have a protective garland around 3 sides to prevent evil from infusing the work from the north, west, or south. This is often a rainbow. The painting must face east for the Holy Peoples entrance. In order to prevent evil from entering before the work is complete, spiritual guardians may be positioned to the east. There are many such guardians- The beaver and otter are two because they gave their hides to Monster Slayer and Born of Water to prevent them from freezing on one of their journeys. With the patient seated in the center of the sandpainting, the Singer takes items from his medicine bag and touches them to body parts of the Holy People in the sandpainting. He then touches corresponding parts of his body and then the patient's body. Thus, the powers of the Holy People, properly orchestrated through the intermediary are transmitted to the patient restoring the hozho needed for the cure. When the ritual is completed the patient leaves the sandpainting and all the sands are swept away in a reverse order from the creation. The sand is then either buried outside or scattered to the four directions. Failure to destroy a sandpainting or an attempt to reverse any part may bring blindness or death to the transgressor. All sandpaintings are not necessarily used only in curing the ill. In fact, the heart of the Navajo Religion is the Blessing Way Ceremony. It gives hozho to many things, a newly born child, a new home, a new planting, a new job, a marriage, etc. Usually the sandpainting is small and the ceremony covers a single day. In these ceremonies the floor of a hogan is not always required, it can be done on buckskin or cloth.

Assessment

During the course of four weeks there will be various ways in which students will be able to demonstrate their learning that are culturally and linguistically relevant. On the first day of the unit each student will create personal K-W-L charts on Navajos. Then the entire class will create a chart on: What you already *know*, *What* you want to learn, and What did you *learn*? This will help the teacher to understand the student's previous knowledge on the subject, and what goals need to be set in order to achieve where he/she wants to them to be at the end of the unit. At the end of the unit, as the class fills in the "L" part of the chart, the teacher can assess what the class learned as a whole. On a more individual level, each student can finish filling in their personal charts, hand them in, and the teacher can go over each one to assess comprehension and self-learning.

It is important that the students understand the unique Navajo culture, and how artistic creations serve as expressions of their culture. In order to assess this awareness the class will first learn about sand painting and the significance and symbolism it represents within different ceremonies and the tribe. Secondly, each student will have an opportunity to make their own sand painting according to a specific ceremony. When the painting is finished each student will write down how they would use their painting in that specific ceremony and the symbolism explaining why they created their painting the way they did. The students may then either share, or the teacher can read them privately in order to get an accurate assessment.

Having a debate within the classroom can be a good way to assess the learning and comprehension process. This debate between government officials and Navajos is scheduled around the middle of the unit. The teacher can observe the students interactions with one another and their responses. It would also be beneficial if the teacher had a notebook during the debate and wrote down different comments from the students and put those remarks in the portfolios. By chance, if the students are struggling with the information this would be a good time for the teacher to reassess goals and teaching techniques.

An overall assessment for the entire unit is at the end when the students hold a potlatch for their families. The students are told from the beginning of the unit that this would be their final project. Throughout the four weeks the teacher can be observing and adding material to each student's portfolio. Students may also use this portfolio to help them prepare their opinions on what they learned, and any crafts, games, and dances they want to share with their family and friends on the day of the potlatch. During this block of time the teacher can be assessing each student when they are interacting with others. Their motivation level while they are teaching or explaining to other people about what they have learned and the connection they have made with this subject.

Before this unit create a portfolio for each student, and throughout the four weeks gather meaningful information that portrays the students understanding of the Navajo culture and history. The following criteria can include: journal reflections, K-W-L charts, artistic creations, census maps, poems, stories, pictures, various resources from outside the classroom, etc.

Appendices and Sources

Teachers Resources:

- ❖ Videos (a Western/Red River)
- ❖ Library
- ❖ Computer/E-Mail/Internet
- ❖ Literature on Navajo Folklore/Mythology
- ❖ Subscription to the *Navajo Times*
- ❖ Data and mapping resources

Student Resources:

- ❖ Encyclopedia/ Dictionaries
- ❖ Native American Folklore
- ❖ Map of United States
- ❖ Library
- ❖ Computer/E-mail/Internet

Literature Resources for Students:

- ❖ *The Legend of the White Buffalo Woman* By: Paul Goble
- ❖ *The Talking Earth* By: Jean Craighead George
- ❖ *Water Sky* By: Jean Craighead George
- ❖ *Morning Girl* By: Michael Dorris

References:

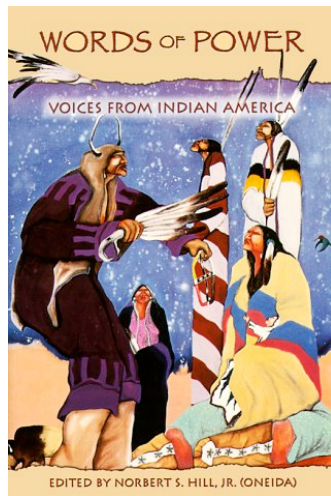
- ❖ National Council for the Social Studies
- ❖ Utah Core Objectives: <http://www.uen.org/core/>
- ❖ *Seeing the Whole Through Social Studies*; Lindquist, Tarry

Pictures:

I.



II. A picture of the book for one of the sources to use for the daily journal activity.



III. *Father Sky, Mother Earth, Navajo Sandpainting Textile.*



FOURTH MARINE DIVISION Navajo code talkers. They are shown on the island of Maui, Hawaiian Islands, in 1945, shortly after their return from the invasion of Iwo Jima. They were taking a refresher course in communications, before returning to combat, but the war ended soon after this picture was taken. The photograph belongs to Albert Smith of Reno, who is in the picture. Navajo code talkers will be special guests Saturday night in Chicago at the final banquet of the 22nd annual reunion of the Fourth Marine Division Association.



IV. *The Navajo Times, June 26, 1969*

Navajo Code Talkers just returned from their victory at Iwo Jima to take part in a refresher radio communication course at Maui, the Hawaiian Islands, in 1945. Harrison Lapahie is in the front row sitting some what, third person from the left.

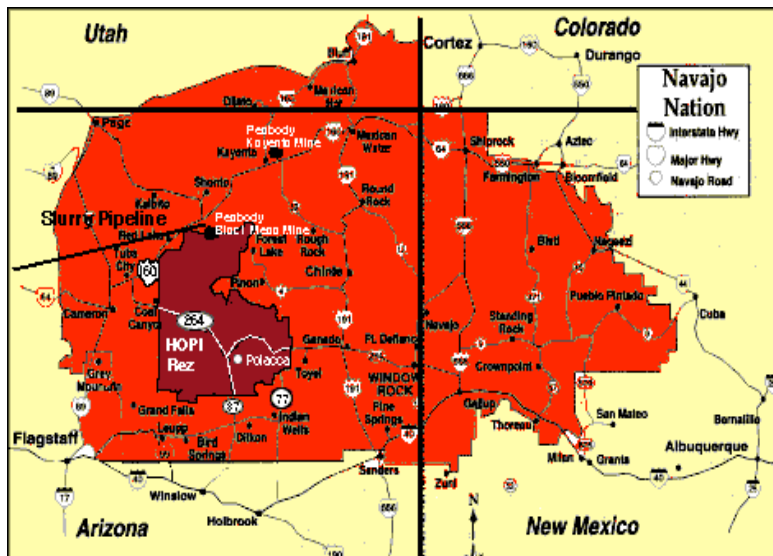


V. *An example of authentic dress of a Navajo woman.*

VI. This comic strip would be interesting to show to students and then have them discuss some of the topics or issues that it suggests. Found at: www.navajotimes.com (This would be an interesting comic to introduce a lesson or to have students think about what it means)



VII. The Navajo Nation (reservation) founded at www.athens.k12.wi.us/ushistory/Navajo.htm

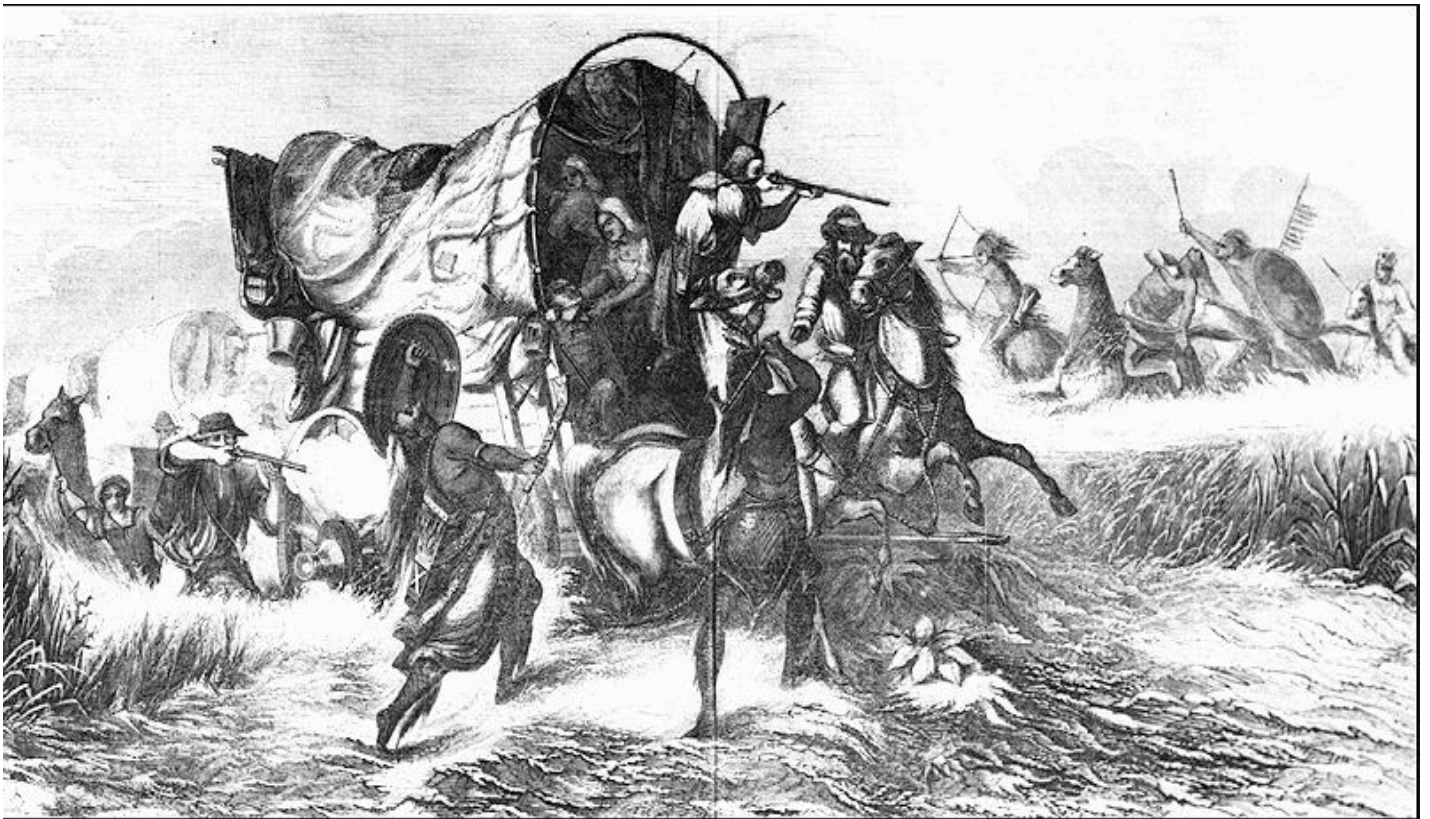


VIII. A picture of a Navajo hogan. Other great pictures founded at: <http://home.earthlink.net/~pfeiffer/N-Navajo%20Life.html>





IX. This image accurately captures the dominant American ideology that was manifest in westward expansion. Notice the Native Americans in the bottom left corner peacefully accepting their removal westward.



X.. An engraving from the 1850s highlighting conflict resulting from white expansionism into the west.