DOCUMENT RESUME

ED 040 959 SP 004 008

TITLE Helpful Hints for New BIA Teachers.
INSTITUTION Bureau of Indian Affairs (Dept. of Interior), Window Rock, Ariz.
NOTE 54p.

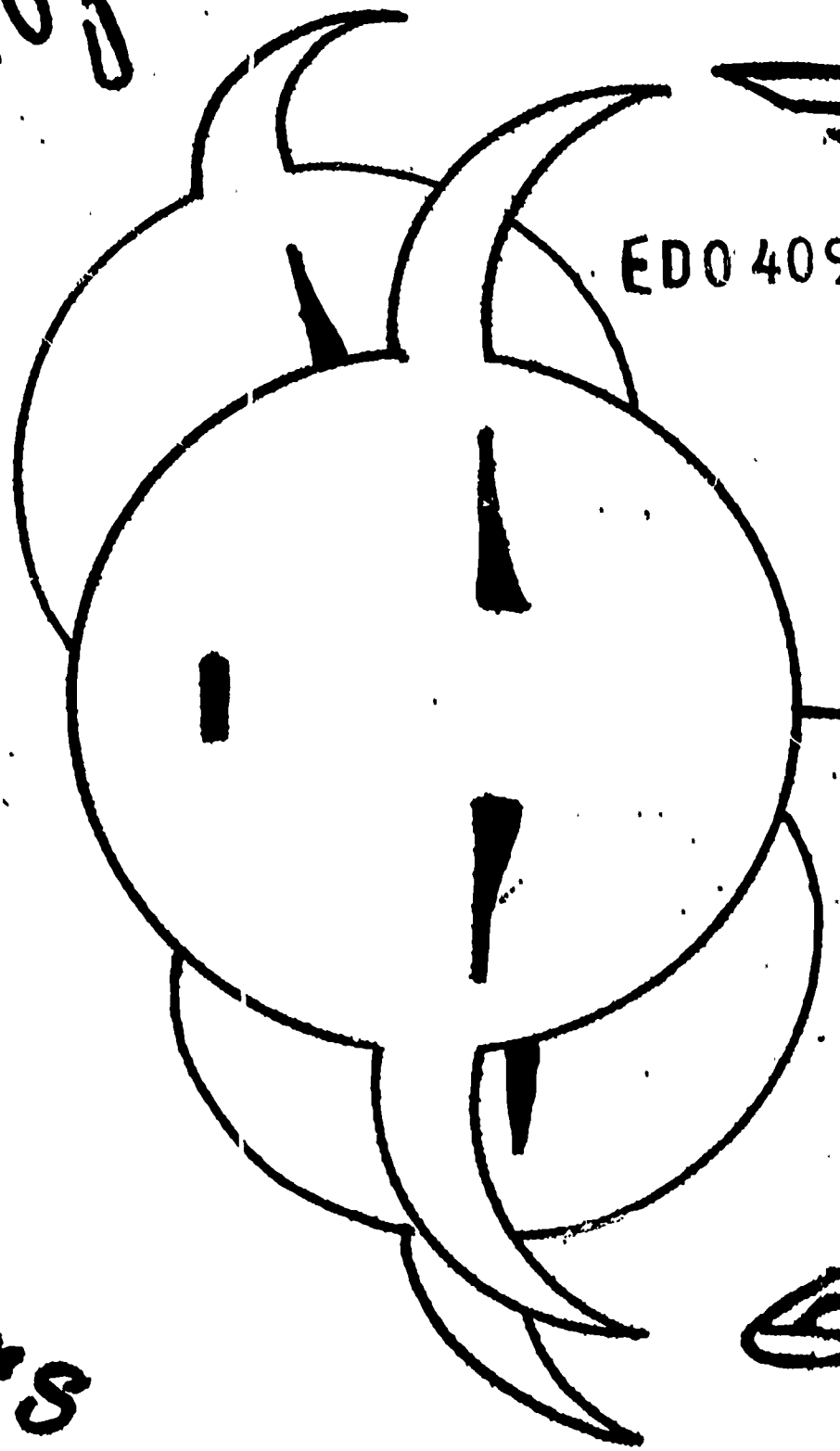
EDRS PRICE EDRS Price MF-$0.25 HC Not Available from EDRS.
DESCRIPTORS *American Indians, *Beginning Teachers, Behavior Patterns, *English (Second Language), High School Students, *Lesson Plans, Residential Schools, Student Attitudes, Student Behavior, Teaching Methods
IDENTIFIERS Bureau of Indian Affairs (BIA)

ABSTRACT

A series of short articles gives suggestions for new Bureau of Indian Affairs teachers preparing to teach Navajo children in Arizona. The topics considered include 1) Navajo children as they are the first day (week, two weeks) of school, from beginners through eighth graders; 2) a beginning teacher's first impressions of Navajo high school students; 3) a brief description of the background and characteristics of Navajo children, stressing their highly developed power of observation and imitation; 4) tips to teachers, listing some of the tribal patterns which a teacher needs to know if her work is to be effective; 5) Navajo etiquette for Anglos, a list of do's and don'ts prepared by a Navajo-Hopi Indian; 6) attitudes and feelings of Navajo high school seniors, summarizing the results of a questionnaire administered to 150 seniors at Ft. Wingate High School in May 1969; 7) Why ESL? outlining some general recommendations for teaching English as a second language, with an ESL lesson plan for teaching structures; 8) a few things to remember when teaching reading; 9) ESL can help you in teaching reading; 10) aids for beginning teachers of Navajo beginners, giving a detailed commentary on the first day's lesson plan. [Not available in hardcopy due to marginal legibility of original document.] (MBM)

SP004008

BIRD



HELPFUL

HANDOUTS

for new teachers

Area Director
Navajo Area
Mr. Graham Holmes

* * * *

Assistant Area Director (Education)
Dr. William J. Benham

* * * *

Deputy Assistant Area Director (Education)
Mr. Abraham I. Tucker

* * * *

Chief, Branch of Curriculum & Instruction
Faralie S. Spell

* * * *

Orientation Program Director
Louise S. Bonnell, Education Specialist

* * * *

Navajo Children as They Are the First Day (Week, Two Weeks) of School

BEGINNERS

Usually on the first day of school, the youngsters are wide-eyed, apprehensive and tearful, hating to leave their parents for this different adventure. The wide-eyed apprehensive attitude is typical of any six-year-old who enrolls in any school. The parents will be loving and consoling their young ones. If the teacher is available, she should do her share of encouraging the child, telling him about all of the fun he's going to have.

The first day in the classroom is when the communication barrier becomes very apparent. At this time, the teacher will use more gestures and facial expressions and more dramatic actions than she will find necessary to use just two weeks later.

The teacher can get acquainted with the students regardless of the communication shackles. She can set up classroom standards orally even on the first day of school, because in every Beginner class there is at least one student who understands English and who speaks English. This student is always a proud and eager interpreter and voluntarily serves as liaison between the teacher and his classmates.

Surprisingly, after two weeks of school, in some instances even earlier, the communication barrier has crumbled significantly and now the teacher is teaching normally as the pupils progress normally.

The following social grades should be taught from the beginning (they must not be taken for granted).

1. Greetings and good-byes.
2. Apologies (I'm sorry; excuse me).
3. Gratitudes (thank you).
4. Cleanliness.
5. a. washing hands prior to meals
   b. using and flushing the toilet
   c. washing hands after using bathroom
   (give reasons why these cleanliness rules should be observed)
5. Privacy.
6. Honesty.
7. Thrift.
8. Loyalty.

There are many other social graces to be taught, but they will take their turn in the varied subject areas. The list above only suggests those that should be taught at the very beginning of the year.

The Beginner teacher should realize that her big role is to give the children a lasting attitude toward school in years to come. A Beginner teacher builds a foundation, a lasting impression of school; she is a parental image. She has all of the visual aids for the children to see and to use but she also creates a home atmosphere. She displays love, speaks with a pleasant voice, sings lullabyes and rhythms; she plays and she laughs as she meets the Beginners' basic needs socially and academically, and simultaneously requires discipline and respect.

After the first two weeks of getting the Beginners acquainted and adapted to routines, the school year will progress well. Teacher-pupil frustrations will have vanished and the teacher and the pupil will say silently, "Why did I worry? There really was no task before me."

FIRST GRADE

First grade teachers who come into the Bureau really do not experience any problems different from those that any other teacher experiences in any first grade class no matter what the child's native language is. He, the child, is most active, eager, alert.

The first grader has already spent nine months in school. Having been a beginner and having practiced the various sentence patterns, he can communicate orally and he usually understands what he hears. Of course, it will take a while, about two weeks, possibly longer, for him to become as active and involved as he is capable of becoming. The reason for this is that he must know the teacher. It will take this time for him to discover the teacher as a person, and to know how far she will let him go in behavior. After this period of discovering is over, the classroom becomes routine. The children are listening and speaking, reading and writing. They will work hard and strive for perfection. This is an adventurous year with very few problems.

SECOND AND THIRD GRADES

A second or third grade class has few specific academic or social distinctions the first days of a school year. They now know what this school business is all about, and they are simply ready and willing to get into the act. On the next page is a new teacher's comments about the first weeks in third grade.

THE FIRST WEEKS IN THIRD GRADE

At first the children seemed very unresponsive. No one wanted to lead the pledge to the flag. No one had a song to sing (a selection for group singing).

For days and days, only one little girl would read. Gradually some other children would join in with her and mumble along as she read.

After midmorning and mid-afternoon breaks, the majority of the children when asked to participate in a singing game or an exercise song seemed embarrassed or unable to skip or perform the actions.

The children enjoyed copying sentences and stories from the board but only a few "dictated".

The children liked drawing very much (better than coloring). They loved the books in our room, especially the World Books that I brought from home.

They asked for films but only for "Johnny Appleseed" and "Peter and the Wolf".

They were good listeners to all stories selected, but rarely would state a preference.

The children seemed to want to work as a group--when one started, the others would "fall in".

Teresa Humphreys

FOURTH GRADE

The fourth grade is a different stage of academic, social, and physical growth. The children are much bigger than they were last year. They become more conscious of themselves at this age. They are quite sensitive. Their experience in the fourth grade can either make them like or dislike school in years to come. The girls will appear very shy and quiet. Yes, even the ones you might have known personally in the third grade -- the ones who were positively "chatter-boxes." They know a lot now but say little. You will observe that if boys are not around fourth grade girls will talk at length to the teacher or to others. They usually are not as talkative in the boys' presence. The boys will do most of the talking.

Since the teacher knows that at this level the child has been in school for four years and knows what he has been taught, it becomes one of her major responsibilities the first two weeks of school to tell the class how important it is for them to express themselves orally so that others may know their feelings. The teacher must know that he comprehends what has been taught. At this level if a child is taught the values of education, if he is taught the importance of scholarship, he will respond regardless of who is in the classroom. At this level he has adapted and has confidence, though he doesn't usually reveal it the first days of school.

FIFTH, SIXTH, SEVENTH, EIGHTH GRADES

The children usually behave alike the first weeks of school. Girls are even more determined to sit with girls; boys are even more determined to sit with boys. In these grades the ages vary tremendously at each grade level. There are combinations of little boys and big boys in each room. Do not be surprised to have a sixth, seventh, or eighth grader who has friends in the fourth and fifth grades. The children try to identify chronologically.

The children in these grades show promise because they have been in school for a long time now. Doesn't this alone indicate that they will continue if they are given reasons and incentives to continue?

Remember, these youths are observing you, the teacher, to see what the requirements for their particular grade level are. They are mature enough to adhere to all of the classroom standards that they have helped to establish. If a child knows that he will be heard, he will speak. If he knows that his opinions on something will be heard and respected, he will give respectable opinions.

These grades provide excellent chances for club affiliation, competitive activities, and advanced academic training. The first two weeks of school can be spent telling these youngsters all of the interesting things that they can anticipate later on in the school year; for, really, the first two weeks of school are a matter of discovering the teacher's story. Be loving, but direct; be patient, but concerned. You'll accomplish much. But the teacher must devote much of her time to listening to these youths, and to what they have to say.

Compiled by M. Whiting, V. Gray, D. McCuller and O. Bonner

FIRST IMPRESSIONS OF NAVAJO HIGH SCHOOL STUDENTS

Since last year was my first exposure to Navajo students as well as my first teaching experience, it is probably dangerous to place a great deal of faith in this account of the first days of school. However, I will try to bring out some of the characteristics of the early encounters, realizing at the same time that my impressions probably will be altered in the weeks ahead as I go into my second year of teaching.

Probably, the most outstanding characteristic, which will undoubtedly shock you, is the shyness of most of the students. One can expect very little interaction at first between students and teachers. Although they may appear to be uninterested in the teacher's activity, I am quite sure they are not; rather, they are quietly feeling you out, looking you over, sizing you up. I found they were slow to respond even to what I thought were humorous incidents; however, this was to change in the following weeks.

I would suggest being very firm in conducting the classroom activity. Although the students are relatively passive, they soon take advantage of the teacher who wants first to be "liked." If the teacher demands, expects, and in fact conducts an orderly classroom, the students will soon regard you as a teacher worthy of respect. In a matter of a few weeks, the students will begin placing their trust in you if you show them the love and interest they deserve. It will be very difficult for them to greet you in the hall, but in a short time a smile will come across the face that is genuine and that proves to be heart-warming for the recipient.

It is difficult to be confident that your first lessons are in fact being comprehended. Test often in the early weeks to see what type of progress is being made; and then alter your teaching procedures accordingly. Always keep in mind that the language barrier means you must meet the kids on their level. Think often of the needs of the students, not your needs when you were the same age, because often the needs are very different.

Beware of some "name-swapping", and some behind-the-back Navajo talk. Get it under control immediately. Try to get the students to respond to your questions, because student involvement usually means they are thinking and learning. Be patient, both in waiting for individual responses, and in general. I soon discovered that I got what I expected. If your expectations are low, the amount of learning will be low, but if expectations are high, the students will perform to that level (this is called self-fulfilling prophecy).

In conclusion, look forward to a year of challenge by meeting the urgent needs of the students, and the kids will in their own way respond with genuine warmth and friendship.

Ron Polinder, Social Studies
Wingate High School

MORE ABOUT THE NAVAJO CHILD

What can be said to new teachers about the Navajo child? First, he is no more a single type than any other child. To characterize him, to typify him, is not only impossible but dangerously misleading. Nevertheless, some things can be said; some generalizations can be made about Navajo children as a group, if not as individuals.

Navajo beginners, ages 5-6-7, are remarkably bright, eager, willing, and obedient. Away from home for the first time, in a largely alien physical and cultural environment, they adjust very quickly; only the new teacher is likely to impede their progress or blunt their natural aptitude for learning. Children in the more isolated areas of the Reservation may seldom have heard the English tongue; although they have transistor radios now, and may listen to Western music even while herding sheep. Their longest journey may have been to the Trading Post. Those who live nearer the border towns, Gallup, Holbrook, Winslow, Flagstaff or Farmington, may have electricity and TV; and they may have seen Santa Fe trains (not in Farmington), supermarkets, transcontinental trucks and buses, Navajo bars, and second-hand car lots. Some few may know English fairly well, but they have a dialect (sometimes called Navajo English or dormitory English) which may actually stand in the way of their learning the "standard" dialect of the classroom. But all of them, though shy at first, like all uprooted children everywhere, will be chattering unselfconsciously in a very short time. You are stranger to them than they are to you; you, not they, must pass the first tests.

First, second, third graders, after a week or two of getting back into the dormitory and school routine, are alert and ready to go. Again, one of their major hangups can be the teacher, for the teacher is different from last year's in several ways. One too frequent difference is in English speech patterns (accent, dialect, intonation, enunciation, speed, etc.) Once they accept and are adjusted to the new teacher, their potential is unlimited. These are the good years. But this problem of adjustment to teacher speech continues through all the grades, for teachers come from all corners of the United States and represent many different regional speech patterns, all of which the children will mimic. Navajo children in one class may pick up a Yankee twang, in the class across the hall a deep Southern "drawl", in a third, an Oklahoma or Texas peculiarity of pronunciation. There really is no standard, mid-American speech. Just listen to yourselves!

This leads to something very much worth mentioning. One of the striking things about Navajo children is their acute and highly developed power of observation and imitation. This is obviously something the school should capitalize on. In fact, it is probable that Navajo children learn in some ways quite different from Anglo children, who tend to learn by doing, by active manipulation of objects in space, by trial and error. By contrast, a Navajo girl may watch her mother at the loom for five years without attempting to practise the art of weaving for herself; then one day, aged ten, she may weave a good, salable rug on her first try. Navajo art, even when stylized, is highly realistic rather than abstract or imaginative. The artist sees and recreates what is really there. This trait suggests high

aptitude for both small and large muscle motor skills, auto mechanics, and intricate repair work of all kinds. Fairchild Electronics is having high success with Navajo women in two electronic parts factories in Shiprock. So apt are Navajos at imitation that they will mimic you, usually in private or in the dorm, and give each of you a nickname, such as "Chicken Neck", "Loud Voice", or "The Third Fastest Man in the World". Loudness, by the way, is not necessary or even appealing to them, except in popular teen-age music.

Something happens about the fourth grade. The average age is now about ten to fourteen (one to three years older than in Anglo schools). Boys and girls are no longer comfortable with each other. They are self-conscious about seating arrangements and about doing things together. The "Buddy System", always present, becomes more noticeable. They will have strong attachments with another of the same sex and go everywhere and do everything, even errands and chores, with the "friend". Attention wanders and the drop-out rate and absenteeism start to climb. Students must be treated more as individuals or in small groups. Lecturing in front of a whole class may not be listened to, for unless you talk to a child directly or to two or three in a group, he may turn you off. However, do not insist at first that he look you in the eye; he has probably been taught that to do so is disrespectful to his elders. Only when he knows that in the non-Indian culture it is proper, will he be ready to do it, if at all. Even adult Navajos have been known to say to unknowledgeable teachers and administrators, "We don't have to look at you to hear you; and often when we <u>do</u> look at you we don't listen."

The upper elementary grades have many problems, cultural, academic, psychological. We have the fewest teachable materials at these levels. The pull away from increasingly irrelevant studies is centrifugal. Many of these children have not had the earlier advantage of ESL training, now available to their younger siblings, and have serious difficulties with the language of text and teacher. Many of them, too many, will not go on to High School. They may be misfits by this time; they have lost or never learned the roots of their own culture and are not equipped to succeed in the non-Indian culture. They have no future. This concept is foreign to the older Navajo culture. They have difficulty in conforming to Anglo customs of work, scheduled time, and saving and planning for the future. Their greatest hope may be to go on to high school or trade school where they can achieve some skill. They will gain an understanding of the ways of the American culture which will give them a chance to choose where they want to live and work. For these and other reasons the upper elementary grades are of crucial significance right now.

MFH

TIPS TO TEACHERS

In spite of the fact that Indians are changing, all patterns have not been modified or erased and there are many things the teacher of the Indian child needs to know for her work to be more effective. The following statements are true of many tribes but not universally applicable.

1. In the past the father taught the boys and the mother the girls. Boys and girls did not associate much until they were of marriageable age.
2. Children did not ask questions. They kept on watching parents demonstrate until they could perform the skill being taught.
3. The discipline was permissive.
4. The ruling power was public opinion---"People will talk about you."
5. They were taught never to tell a grownup what to do.
6. Some tribes taught children that to look people straight in the face was rude.
7. They never lived a life of routine so this still irks them.
8. They never made two articles alike since 'Mother nature doesn't repeat herself."
9. They want to know the "truth," One fellow quit school because he said the teacher told them: "And some people think this and some people think that",but he never told them what was the truth.
10. They worked long with terrific energy toward the things that seemed needful in their lives, e.g., for food, honor or religious ceremonies.
11. They have accepted the part of our culture which they want or feel a fluent need for but have turned a deaf ear to the rest.
12. They had a cooperative and not a competitive culture.
13. They, especially the children, have never been very garrulous in any language.
14. There was no "small talk"--no filling in gaps with a flow of words. They might sit a long time before starting a conversation.
15. Indians showed their good will so had no word for "thank you," "pardon me" and the like. They acted on the theory that you should not be thanked for what you should do anyway any more than you would demand thanks from a small child.
16. Not only parents but other relatives could correct children.
17. Children started to learn by helping to bring materials, hold articles. When learning they were not laughed at, scolded or excused.
18. Parents showed children until they "got it." When a non-Indian tells Indian how to do something, the Indian may say, "How do I know he can do it? I never saw him."
19. It was undesirable for any individual to stand out from the group.
20. Children were taught respect for older people.
21. Children were "lectured" a great deal--given advice on how to live.
22. No one asked a question when a ritual or village history was recited. It was repeated until the learner knew it.
23. In many Indian languages there is a lack of general terms. When you ask what their word for "deer" is, you may confuse them as there was a name for one kind of deer and one for another with no general term.

24. They did not have exact arithmetical measures. They used sticks, laying down one each night to tell when an event would take place. They made calendar sticks with outstanding events illustrated. They had 10 digits. Twelve was 10 digits and 2 beyond. Beans or stones were used to keep score in a game.
25. They have always had a keen sense of humor, and of justice, and are good readers of people.

Tests which show that Indian children can learn as well as non-Indian also show they are short-changed by a lack of experiences. When they go to school, they not only have to "catch up" but to "keep up".

What, then, are some of the ways we can deal with the problems caused by differences in culture?

1. Take nothing away until you have something to put in its place.
2. Get well acquainted with the Indian child, his parents, and his culture. This is the best way to get and win anyone's confidence and to help him. You can at least "speak" the universal language which is a smile.
3. Show sincere good will, be honest, fair, and truthful, but not patronizing.
4. Show respect for the child, his fears, superstitions, taboos, his possessions, his rights, his thoughts; and his mail should not be opened or a search made for lost articles.
5. Praise privately in order not to embarrass a child before his peers.
6. Give one direction at a time.
7. Show and tell when teaching as the army method exemplifies. The Indian can often show better than tell. This is one reason he has so much trouble with abstract learning. Words only confuse.
8. Start out gradually at the process of asking the child his opinion of this or that. He has not had experience in this mental process.
9. Consider the fact that shame was used instead of corporal punishment. Children still laugh at the mistakes of others and this is one reason it is difficult to get response, especially during adolescence.
10. Direct questions do not always bring the best results--not "Did you break into the office?" but "Who was with you when you broke into the office?"
11. Ask questions more than one way and don't always accept the first answer. "Have you no pencil?" "Yes." Sometimes they say yes when they want to please you or merely to mean "Yes, I heard you."
12. Give children time to translate into their own language and back into English if necessary.
13. See that the children have many and varied experiences as this is the key to learning English.
14. Use enough humor to ease many tensions. A sensitive teacher hardly knows how she gets response. A teacher who finally wins the Indians' respect is more effective and influential than all the rules and regulations that can be made.

NAVAJO ETIQUETTE FOR ANGLOS

(A few do's and don'ts derived from a paper by Kathryn Polacca, Navajo-Hopi Indian)

DO'S

1. Slow down! Give us time to think and decide.

2. If we ridicule and tease, recognize that we are trying to tell you that something is wrong.

3. Talk out matters of discord with us.

4. Understand the older, slower ways and help the People to maintain a meaningful life.

5. If some of us behave in a manner unbecoming our dignity, we may only be reacting to rapid changes in our way of life.

6. Remember the great handicap we have when we cannot understand and speak English fluently.

7. Please speak clearly, and with a simple vocabulary.

8. We believe if a person is good and worthy and not lazy, he will be blessed with material wealth--nice clothes, new car, etc.

9. Be good to us, and we will remember you in your need.

10. The food we share with you is a sign of kinship, friendship, and acceptance.

11. We may not forget if you hurt our feelings.

12. We do not understand unkind remarks that come from a stranger.

13. Wait patiently for information from us, rather than asking too many questions.

14. If we give you personal information, keep it confidential.

15. Be a good listener.

16. Keep your word -- avoid "maybe's".

17. Dress well but appropriately.

18. Use the Navajo language you know with caution.

19. Address old people with respect. Try to learn correct Navajo titles.

20. We touch hands when we meet friends and relatives.

21. We appreciate lighthearted laughter and fun. Sadness is dangerous or evil.

22. We enjoy story telling.

23. Find out what is expected of you before you visit one of our religious ceremonies.

24. A gift from a non-Navajo to a girl during the ceremony when she becomes a woman may bring special blessings.

25. Understand that we may have obligations which will take a few days time when a death occurs in our family.

26. Please respect our religious beliefs and their importance to us.

27. You may receive a Navajo name from the People.

DON'TS

1. Don't push us to make decisions.

2. Don't ignore a story-teller. He may be trying directly or indirectly, to tell you something important.

3. If you want one of us to interpret for you, please discuss with us beforehand the content of your talk, or, if possible give us a copy to study.

4. Don't talk of something too far ahead. We think planning ahead is dangerous.

5. Don't emphasize money saved in a bank. What good is money that is not used to help someone?

6. It is TABOO to refuse to share or accept food!

7. Don't be suspicious when we speak Navajo even though we know English. We don't want to show off. We may be fearful of expressing ourselves in English. We feel at home speaking Navajo.

8. Don't ask too many questions. And don't expect always to get the answer you want.

9. Don't give compliments unless they are deserved.

10. Avoid derogatory remarks; they travel with speed.

11. Don't stand around when you come in a house -- sit down.

12. Don't fuss over children, especially our babies. You may witch a child. This is especially true for a man.

13. Never mind introducing your friends. We believe that overuse of one's name may cause his ears to dry up.

ATTITUDES AND FEELINGS OF NAVAJO HIGH SCHOOL SENIORS

Young people in the high schools at Fort Wingate, Many Farms, and Intermountain are struggling against many odds. They lack sophistication, which is not necessarily unfortunate. They are insecure, uncertain, full of the usual adolescent drives and problems, and are often rebellious or withdrawn and negative toward the white man and his culture. They are torn by desire for all the material goods of the American way of life (and death), and by a sometimes fierce but unfocussed pride in being Indian. Perhaps we should let them speak for themselves in the following summary of a questionnaire given to 150 seniors at Ft. Wingate in May of 1969, just before their graduation. This questionnaire, and the study growing out of it, was put together by Cletis Muskett, a Senior at Ft. Wingate, and M.F. Heiser, his teacher at Ft. Wingate, on leave from Colorado State University.

(SUMMARY) QUESTIONNAIRE (Circle or write out your answers)

1. How do you feel about being Navajo?

N=141 a. proud 125(89%) b. indifferent 11(8%) c. ashamed 4(3%) d.other 1

2. If you marked a. or c. above, give at least three reasons for feeling the way you do.

N=115 Proud: 1. Biggest tribe 38 2. Navajo culture is good 33
3. Free education 22 4. I was born Navajo 21
5. Proud to be an Indian 18 6. Navajo values are good 15
7. Navajo language 9 8. Navajo progress 8

Ashamed: 1. Drinking 2. Lack of education

3. Do you think most Navajos are ashamed of their culture?

N=144 a. yes 29(20%) b. no 68(47%) c. don't know 47(33%)

4. If you marked a. above, give what you think are the reasons for their being ashamed.

N=28

1. drinking 10 2. lost their culture 8 3. living conditions 6 4. poverty 5 5. lack of education 4

5. Does the Navajo culture have something valuable to contribute to the dominant (white) culture?

N=131

a. yes 47(36%) b. no 19(15%) c. don't know 65(49%)

6. If you answered a., list these contributions.

N=42

1. way of life, values 20 2. arts and crafts 14 3. language 10 4. religion 7 5. ideas(vague) 6 6. agriculture,, rural living 6

7. Do you think we as Navajo can afford to remain separate from the dominant (white) culture?

N=141

a. yes 15(10%) b. no 79(56%) c. don't know 47(34%)

8. If you marked a. or b.,, give as many reasons as you can.

N=15 YES: can follow our own life-ways 4 educated young people can take over as leaders 4 should keep the races separate 3

N=72 NO: 1. need education 30 2. economic survival 19 3. need to mix and share 19 4. must change with the world: progress 14 5. dominant culture more practical 9 6. whites dominate everything 7 7. need to know English 6

9. Is it possible to live successfully within two cultures (Navajo and white)?

N=134

a. yes 99(74%) b. no 23(17%) c. don't know 12(9%)

10. What things or values in white culture do you think Navajos should accept?

N=114

1. education 69 2. job opportunities 32 3. language 30
4. way of living 30 5. modern food, shelter, clothing 25
6. modern technology 17

11. What things or values in white culture do you think Navajos should <u>not</u> accept?

N=73

1. liquor 43 2. crime, violence 12 3. drugs 11
4. way of life 7 5. religion 7

12. Do you think you can live like the white man and still be proud of being a Navajo?

N=138

a. yes 129(93%) b. no 3(2%) don't know 6(5%)

13. Give reasons for your answer to 12.

N=103

YES: 1. How you live doesn't change your being Navajo 28
2. Navajo culture remains, no matter what 24
3. Possible to live well in both cultures 18
4. Modern progress, technology, is good 18
5. Proud to be born Navajo 12 6. White man has more knowledge 8 7. to live successfully in the white man's world, have to accept his ways 7 8. things change; we have to change, too 6

N=2

N.): the only way to live like whites is to forget Navajo culture; you can't be both

14. Do you think that Navajos on the Reservation are ashamed of the Reservation?

N=142

a. yes 9(6%) b. no 105(74%) c. don't know 28(20%)

15. If you answered a., why are they ashamed?

N=9

desert, no rain; drinking; lack of progress; poor housing

16. Do you think that to be a true-blooded Navajo you must live like your parents and believe like your parents?

N=135

a. yes 22(16%) b. no 112(83%) c. don't know 1

17. Why or why not?

N=14 YES: 1. parents know best 7 2. must carry on from generation to generation 6

N=98 NO: 1. must be and think for ourselves 28 2. every generation with changing times 23 3. possible to believe in old Navajo way and still live differently 13
4. new ways are better 13 5. parents not educated enough 9

18. How do you feel when your parents come to visit you at school?

N=135

a. ashamed 1 b. proud 128(95%) c. (something else?) 6

19. Do you think the Navajo language should be taught in the schools?

N=141

a. yes 92(65%) b. no 19(13%) c. don't know 30(22%)

20. If you answered a., what do you think should be taught? (circle as many answers as you wish)

N=92 a. speaking 51 b. reading 66 c. writing 74
d. legends and songs 62

21. Are there other school subjects that you think should be taught in the Navajo language?

N=117 a. mathematics 16 b. social studies 22 c. art 30
d. shop 16 e. Navajo history 90 f. others? 17 (science 5; scattering of others: culture, marriage, debate, music, speech, government; even English and Spanish!)

22. Do you think the Navajos should decide for themselves what to study in the schools?

N=132

a. yes 68(51%) b. no 38(28%) c. don't know 30(21%)

23. If you answered 22. a, who should decide?

N=81

a. the Tribal Council 9 b. the Education Committee 19
c. popular vote of parents 2 d. students themselves 43
e. other? 8 (some or all of these)

24. After graduation, where do you want to go?

N=136

a. back to the Reservation 2 b. college first 55(42%)
c. into white society 11(8%) d. military service 32(24%)
e. other? vocational school 24(16%); uncertain 11(8%)
(note that nearly half the boys marked d. military service)

25. How would you rate your education at Fort Wingate High School?

N=135

a. excellent 15(11%) b. good 81(60%) c. fair 38(28%)
d. poor 1 e. very poor 0

26. Are there other things you want to say that are not covered by this questionnaire?

N=20

(typical papers were blank, or said no, No, NO, NO!, No Thanks, even Hell, No!)

Three selected responses (of 20):

In order for the Navajo people to survive and succeed, they need to learn to adapt to the different changes in society and in culture. But still they must not be completely forgotten. There should be courses offered that are taught in Navajo, but only in the High School. Thewhite men teach their people in English so why not teach ours in Navajo?

The traditional Navajo on the Reservation are hard to be changed into the white man's ideas, and society, that's why it's not progressing as it should.

I am proud, not only for myself, but for what's around me, my environment, my home, my parents, my relatives, my friends and my school. I am proud of the Navajo Council who have done so much for all of us. I am proud of the talent and constructive thingsthe Navajos are doing. I am proud I can stand up and say that I am a member of the Navajo tribe.

WHY ESL ?

When children from English-speaking homes go to school for the first time, they usually know how to speak English and are ready to begin learning to read, write, do arithmetic, etc. Many of the students coming to school for the first time from the Navajo Reservation may speak no English at all, or only a limited amount of English; some may communicate fairly well in English, but use a dialect that the school considers sub-standard. At the intermediate and high school levels some of the students will be speaking a sub-standard dialect, some will be very slow in their responses and in their speaking, because they are still going through a process of translating everything into and from Navajo, having never received the benefit of ESL instruction. There will be a few students of various ages who either began school much later than the age of six or missed many school days. The school population described here has special needs, and provisions have been made for instruction that will serve them better than the regular curriculum designed for native speakers of English.

A great deal of research has been devoted to finding out how languages are learned -- and therefore how languages can best be taught. Children learn their first language quite efficiently and completely from their parents, but when a second language is to be added, the teachers find many problems to be faced in both the affective, psychological domain and the linguistic one. For the first, it is hoped that the suggestions offered in the cultural

orientation will be helpful. Remember that in order to learn a new language successfully, the learner needs to have a positive attitude toward the speakers of the language and their culture. From the linguistic point of view, learners of a second language tend to use the vocabulary of the new language but the syntactical, morphological, and phonological rules of their own language. This phenomenon is called interference. Your students will have a tendency to speak English using the sound patterns (phonology) of Navajo, and rules of word order (syntax), tense, gender (morphology), etc., that are also derived from Navajo. Interference is the reason why these students will call their woman teacher either Mr. Smith or Mrs. Smith, or say "We go to show yesterday" — errors that no native speaker of English would ever make and for which there is no suggestion, no diagnosis, no remedy, and no prevention in any of the regular classroom texts written for Anglo pupils.

How then can you teach English to your students?

1. Do not make them learn to read and write structures and vocabulary that are meaningless to them; be sure that first they can handle the material orally.
2. Do not follow blindly any text that was written for middle-class Anglo children; check whether the concepts are meaningful to your students and whether the language is intelligible.
3. If you are using an English text that is full of traditional definitions to be memorized, <u>discard</u> them. They are imprecise and incomplete; most of all, they are certainly meaningless to a student still struggling to put together acceptable sentences.

4. Do not concentrate on teaching fine points of usage such as the difference between "lie" and "lay" to students who are still having trouble with "I did not went to the store." In other words, grammar and good usage will be taught more efficiently as part of presenting the whole system of the English language in a well-organized sequence based upon the recent findings of linguistics and taught according to sound psychological and pedagogical assumptions.
5. Your ESL textbook and whatever training you may obtain through reading your professional library, attending demonstration sessions, and taking graduate courses will be the basis of good ESL teaching.

There are several ways in which your students will learn English in school. ESL is only one of them, and here is a brief explanation of how they are related and how they differ.

A. Situational English. In the dormitory, in the cafeteria, and in many parts of the school day students will learn situational English. They will memorize sets of single sentences and vocabulary items necessary for communication and for "survival" in given situations. The emphasis will be on content and context. This type of teaching presents no problem for the teacher. The children will learn to recognize certain questions, such as "What grade are you in?", and have one formula for answering.

B. Structured, sequential ESL. The emphasis here is not on content but on the rules of the language, which are taught one at a time, in small steps from the known to the unknown through examples.

The vocabulary content is irrelevant, the syntactical patterns all-important, because having mastered the pattern the student may then use it to talk about anything he wishes, producing or generating a multitude of correct original sentences that will be his tools for expressing himself. The sentences memorized in situational English may be very useful examples of patterns to be learned in formal ESL.

C. Other Subject Areas. In a way, these form a situational framework for language-learning. In the math, science, or social studies class there is usually no planning for a sequencing of structures of syntax; the emphasis is on content; and usually there is no concern whatsoever for the linguistic tools needed to express the concepts, only for the concepts themselves. Sometimes the objectives may even be non-verbal. This category is mentioned here for two reasons: 1) the student may fail the subject because of the linguistic difficulty of the textbook and tests rather than because of stupidity or laziness; 2) the student may be handling language of a level of difficulty much higher than anything he deals with in his ESL classes, and therefore may become bored and impatient with ESL. Until better coordination is achieved between ESL and other curriculum areas, we can only caution you to keep these two items in mind.

Some general recommendations about your ESL teaching:

1. The ESL lesson is not based on repetition, either of single vocabulary items or of single sentences.
2. The ESL lesson is not limited to oral English; it may be reinforced by reading and writing. The oral skill is the only one that will produce speedy forming of sentences by the students; that's its main value.
3. The ESL lesson must provide for creative communication, with, by, and between the students to allow for transfer of learning.
4. ESL is a tool, an aid, a method applied in all learning. It is not itself a subject area.

GPH

THE ESL LESSON PLAN FOR TEACHING STRUCTURES

A. The Objective

1. What will the students be able to do at the end of the lesson that they couldn't do before?

This question means that the objective will be behaviorally stated and measurable. When the students have learned a new structure, they will be able to produce new correct sentences having the same structure. They may produce them orally or in writing, in answer to a certain type of question, in response to a visual clue, as a modification or an expansion of a sentence given by the teacher, or in a number of other ways. The teacher will be able to measure the learning by counting how many of the students are responding and how correct the responses are. When most of the class is responding at the expected level of mastery, it is time to go on to the next objective.

2. It may be wise to give a quick pretest or preassessment of the objective if there is any doubt either that the students have already mastered it and do not need it, or that they lack the necessary prerequisites and cannot possibly succeed. In the first case, the teacher should change to a more difficult objective; in the second case she should teach the prerequisites, no matter how elementary.

B. The Teaching

1. Presentation (may also be called Introduction, Reveal Stage, etc.)

Present the new structure through examples.
Model the examples. The class listens.
Model again. Class, groups, individuals repeat.

As soon as an acceptable repetition is achieved by most pupils, let the class manipulate the sentence in response to your clues. Use easy substitution items to elicit production of sentences. Model again whenever necessary.

Help the class discover the rule or rules of the new structure from the examples used, or state the rule yourself in very simple language. Do not spend much time talking about the rule; let the students use it instead.

Return to the manipulation of examples by class, groups, individuals, until they demonstrate their awareness of the rule by applying it correctly, although hesitantly and still slowly. Test their accuracy.

2. Familiarization (also called Drill, Practice, Renew Stage, etc.)

Give a variety of clues and use different drill formats so that the class, groups, individuals, will produce sentences with increasing facility and finally without having to think any more about the rule. Model only when necessary, or have modeling for correction done by the whole class.

Through this stage you will still be giving clues and furnishing the vocabulary but your role should progressively diminish in importance. Accuracy is still expected, but now test for speed. Responses should be almost automatic if they are to become useful tools for expressing thoughts or useful components of more advanced structures.

3. Communication.

At this stage the production of sentences should be meaningful rather than artificial; for example, the vocabulary should be chosen by the student instead of imposed by the teacher (although if a certain amount of control is still necessary to avoid errors or difficulties, the teacher can unobtrusively limit the choices to items contained in a box, displayed in a picture, talked about in a story or listed on the board).

Games, conversations, play-acting and other activities will be planned so that the newly-learned structures will be produced in situations as close as possible to real life. The students' attention will not be called to the rule (it never is in real life) but will be focused on the context -- scoring points, dramatizing, etc. No class or group responses will be asked for. Equivalent structures will be accepted without comment.

Test for fluency; can the student really use the newly-learned structure when he wants to say something? This test will measure how much transfer of learning you can expect from ESL to real life or to another area.

C. Evaluation. [redacted]

Note whether objective was achieved, the time needed, good points, bad points, suggestions for the next time you use the plan, things to be avoided, etc.

D. Deviations.

It is true that, having carefully written a lesson plan, the teacher should stick to it. Particular attention should be devoted to avoiding branching out into another structure out of carelessness. But some deviations may be called for.

Preassessment may suggest the need for alternate objectives. If some of the tactics planned do not prove effective, drop them. There is no reason to use each of the exercises planned, simply because they are written down. As soon as the students are ready, proceed to the next stage to avoid boredom and to save time.

GPH

A FEW THINGS TO REMEMBER WHEN TEACHING READING

In most classrooms in the United States a child who is learning to read can talk to his teacher about a lot of things; what they discuss is part of a shared background of experience, and the medium they both use is English. Gradually the child will learn to recognize on the printed page words and sentences that he already knows and understands. The pre-school years have given him the background he needs for learning to read.

However, when the experiences of the home and the language of the home are different from those of the school, it is the responsibility of the teacher to provide the necessary experiences for the children, and to talk about them in simple, everyday English. If the children know a few isolated words of English the teacher will expand them into sentences, just as a mother does. Johnny Begay may offer the word "train" during a field trip to the station; the teacher can say, "Yes, the train is stopping now." The experience becomes a language learning situation; the language is oral. Back in the classroom, while drawing pictures of trains, some of the children may say something in English, for example, "My train is black." When the teacher puts sentences like "My train is black" on the board or on a chart, she is beginning the transition between oral language and reading instruction. Watching the teacher write the sentence, some of the children will begin to sense a relationship between what is said and what is written. The sentence that has

been written will not be lost or forgotten; it can be read over and over. Eventually, when the teacher writes words that begin with the same sound and the same letter, pupils will begin to notice the correspondence. They may also realize that the teacher always starts to write on the left side of the blackboard.

But not all the children in the class will have been able to draw these conclusions. There will probably still be some who cannot yet say, "My train is black," or even just "train". As every teacher knows, children develop at different rates, physically as well as intellectually. Navajo children are no exception. Some will be ready to read much earlier than others. The amount of English already learned at home will make considerable difference, but many other factors will be involved. Interest in reading, for example, may never have had a chance to develop in children whose homes contain no books. Teachers coming to the Reservation will bring children and books together as a pleasant and exciting encounter -- they will make story-telling the best part of the school day -- and the library corner the most attractive part of the schoolroom.

The teacher of beginning reading must have a considerable amount of patience. The little Navajos are usually very cooperative and eager to please, but sometimes the teacher may be perplexed by their inability to tell whether certain sounds or groups of sounds are alike or different. Of course the teacher should check for disabilities in hearing or vision, but quite often a child who, for example, confuses an "m" for an "n" at the end of a word is still

geared to the sound patterns of his language: in Navajo there is never an "m" sound at the end of a word; so he doesn't ever expect to hear one in that position. Such a child needs exercises in sound discrimination which are usually part of the ESL lesson, but may certainly also be used in conjunction with reading.

The teacher will have to pay special attention to maintaining normal speech intonation in oral reading. Even Anglo children sometimes form the habit of reading words one by one with equal emphasis: "This — is — my — horse." The teacher should be a good model of correct intonation and should tell the children, "Read it the way you speak." The habit is easier to prevent than to break. Once established, it may keep the reader from understanding the sentence as a whole — grasping the relationships between the words instead of the words in isolation. A step in the right direction is the practice of not letting the children point at each word with their fingers; they should keep place by sliding a card along each line as they read.

Aside from these general suggestions, there is no one perfect way to teach reading. The teacher will have to be flexible, creative, and willing to learn. The reading skill cannot be mass-produced on schedule. Different children will progress at different rates, and should be allowed to work at their own pace in small congenial groups, achieving success and maintaining the teacher's approval. In every classroom one finds pupils reading at levels different from what is considered normal for their age. Instead of trying to bring everybody to the same level, the teacher will have to take each student

where he is, supply him with material that he can handle, and guide him to achieve increasingly complex skills. We hope that every teacher, in every subject, will cooperate in this effort, so that the student won't use texts of such differing levels of reading difficulty that failure will be guaranteed by some and boredom by others.

GPH

ESL CAN HELP YOU IN TEACHING READING

Reading, we know, is the key to academic success. All subjects, except perhaps P.E., are taught at least partly from a textbook, and the student who cannot read is bound to fail. Some teachers may resent teaching ESL, because it takes precious time that should be devoted to more practical and important matters such as reading, writing, and arithmetic. Such concern is understandable, and we would like to reassure these conscientious teachers.

In their training they have learned the importance of readiness: one does not force a child to read until he is physically capable of certain skills. When they face a classroom of Navajo children, these teachers will have to add one major item to their list of readiness requirements: one does not teach a child to read something that is utterly incomprehensible and meaningless to him, in a language he doesn't speak or understand. A child should not be expected to read English until he can <u>speak</u> a certain amount of English. Practically all available materials for teaching reading presuppose that the children who are going to use them can already speak English — at least the usual amount of English common to average, not too-disadvantaged first-graders. In other words, it is supposed that they have all had six year's worth of constant learning and practicing. Even one whole year of oral ESL is a very concentrated crash course to make up for the linguistic deficiency of children whose homes use another language. Even after one year of ESL, the little Navajos will just be beginning to read from books full of words, sentence structures, and concepts that are new to them.

Instead of becoming discouraged and keeping the two disciplines (reading and ESL) separate, the teacher should try to understand the relationship between the two, and capitalize on it. The ESL class may be considered a most important class in reading readiness, because it will prepare the children to handle orally the same language that they will later find in print. Later, the reading proficiency of the children will aid and reinforce their ESL because they will be able to see in writing many syntactical relationships; they will also have many waysof practicing their patterns in written form after having mastered them orally. However, at least for the moment, the ESL texts have been prepared separately from the reading texts, andit is up to the teachers to bridge the gap between them. The students must not feel that ESL is one thing and reading is another, almost as if we had two separate kinds of English.

When Navajo children learn to read, no matter what kind of materials are used in the instruction, they are going to find on the printed page: A) unfamiliar concepts and cultural implications;
B) unfamiliar words;
C) unfamiliar sentence structures.

Each of these difficulties should be handled orally before it is encountered on the printed page. Only after these three kinds of problems have been removed, should reading be done. The child learning to read should be able to recognize in printed form material with which he has already become familiar. The difficulty listed under A) above should be handled in class discussions, with as many concrete objects and pictures as possible. The problems listed under B) and C) can be handled, should be handled, in the ESL lesson.

Teachers already have many tactics for enriching their students' vocabulary; but why not also incorporate the new words into the ESL lesson by using them in substitution slots of structures to be reinforced? This device will prepare the students for the new vocabulary of their reading lesson; it may also make the ESL review less dull. A structure that has been learned with vocabulary such as yellow pencils and un-red(!) books may become alive again with purple turtles. Many of the reading problems common to our students(even if they are native speakers of English) have nothing to do with vocabulary. The difficulties are caused not by vocabulary items but by the relationships between them — abstractions such as time, cause, condition, frequency, probability. Much of this information is not carried by the vocabulary words but by the way in which they are arranged, the order in which they are placed, the endings attached to them (if any), and the presence of "little words" such as the, or, with, in, above, some, not, could, must, until, when, whenever, unless, etc. These relationships are the very essence of ESL.

Teachers familiar with ESL should realize that Navajo children will be confused when a primer contains sentences such as:

They didn't stop until they reached Mr. Smith's house.
They sang until they reached Mr. Smith's house.

Did they stop or not? Did they sing or not? For how long? What happened first, arriving at the house or singing? Where did they stop, if at all? If such sentences are a part of the reading program the teacher will have to anticipate the difficulty by acting out the series of actions and talking about it in advance. The structures

are so far removed from the level of proficiency of the ESL class that the teacher should expect only comprehension, not active production of the patterns.

Let us examine another very common pattern which will probably occur either in one of the readers or in a social studies lesson before the students have mastered it in ESL:

When Andy came home, Mary had washed the dishes and made the beds. There is no vocabulary item that will cause problems. Everything is familiar. But ask the class for the sequence of events: how many children will interpret the time relationship correctly? The important question here isnot, "What are dishes?" or "What are beds?" or "What did Mary do?", but, "Did Mary wash the dishes before or after Andy arrived?" It is quite possible that the children will take it for granted that whichever event is mentioned first is the one that happened first: Andy arrives, then Mary does the chores.

English tenses are difficult for Navajo children, and in the beginning grades this particular relationship should again be acted out and comprehended rather than taught for active use. But if the problem arises with older children, the teacher who has become familiar with ESL will probably think of using a drill of this type:

> Mary washed the dishes. Then Andy came home. I can also say it this way: When Andy came home, Mary had washed the dishes.
>
> Mary washed the car. Then Andy came home.
> When Andy came home, Mary had washed the car.

And if the teacher feels insecure about designing an appropriate drill, she can familiarize herself with her ESL text, find the lesson on past perfects, and use drills prepared by experts. The essential

time relationship will be taught, and will remain in the minds of the students to help them in reading in all suvjects. It is the structure pattern, not the vocabulary, that conveys the time sequence. Let us, just to prove it, compare the following two sentences:

A. When Andy came home, Mary had washed the car.
B. When Andy came home, Mary washed the car.

The vocabulary items are identical and easy. But in A. Mary washes the car before Andy's return, and in B. she washes it afterwards. A drill contrasting the two sentence patterns would show the students some of the ways in which abstract relationships are expressed in English. Awareness of these relationships (and of the tools for expressing them) will help the students in reading, in various subject areas, and in writing.

Explicit teaching of these relationships is seldom found in textbooks based on traditional grammar or on usage. For the moment, the only available source seems to be the ESL textbook, and the teachers will have to transfer it wherever it is useful.

GPH

AIDS FOR BEGINNING TEACHERS OF NAVAJO BEGINNERS

(from "The Shonto Book", prepared by teacher-participants in an NDEA Summer Institute, TESL/Navajo, 1968)

Response of Students

You'll probably be told a dozen times that Navajo students are cold, shy, quiet, hard to draw out, etc. Most good teachers in the B.I.A. don't say so. They, because they are good teachers, have found out that if you truly love your students and let them know it, if you are fair and consistent, these children are much like others, a little wittier, a little smarter, a little ---- maybe, but much like others, nevertheless.

Now, don't expect to be met with warmth and love the first day. The beginners will be especially quiet. They'll sit and stare until you feel as cold and unwanted as a runny nose. Don't despair. Keep on teaching. Keep on building the fences within which they will feel comfortable. Stay as calm and cool as possible. Move onward slowly. Maintain your discipline. Give them your love. One day you'll suddenly realize that they are with you, that they are your babies for a year.

FIRST DAY'S LESSON PLAN

Greet, tag, and seat children
Familiarize children with room
Activity I (won't you walk with me?)
Bathroom
(Recess; game at the back of the room)
Rest Time
Practice trip to cafeteria
Teach primary colors
Activity II
Lunch room ESL
Bathroom, hand washing
Lining Up
Lunch
Story Time
Activity III (sit-down, stand-up)
Bathroom, hand washing

Recess (Game at back of room)
Rest time
Fingerplay (This is Baby's Ball)
Clean-up
Dismissal

Commentary on Monday's Lesson Plans

Name Tags

Print fairly large outlines of animals on tagboard. Cut these out. Print children's names on them. Attach pieces of yarn to either side of them. Hang around children's necks. These are large enough to allow the teacher to read the children's names easily. Children will play with them.

Cut pieces of wide masking tape. Print children's names on them with magic marker. Stick them on children's clothing. Children will pull them off and paste them on one another's foreheads, clothes, and, if you're lucky, mouths.

Cut strips of construction paper. Print names on with magic marker. Pin on children's clothes. Children will stick themselves and other children with pins. Children may even stick the teacher with pins.

Seating Children

Meet children at the door. If possible, have an aide help you. Line children up at the front of the room. Go to the first child. Speaking in a soft voice, greet him: "Good morning." Place your hands, gently, on the child's shoulders. Guide him to his desk. As you guide him, say: "Sit down, please." Repeat the last phrase until the child is seated. After the first child is in his chair, repeat the whole process with the second child. Keep repeating, "Good morning" and "Sit down, please." If a child is crying, seat him. Give him a toy. Leave him alone.

Signaling Children of Change in Activities

Children will respond better if they are aware that something new is going to start. The first day the children will have no knowledge of the reason for this song. However, with repeated hearing, they come to recognize it as a cue to get ready for another activity. After children are seated, sing:

Time Parody
(To the tune of "The Muffin Man")
Do you know what time it is?
What time it is" What time it is?
Do you know what time it is?
It's time to (talk, play, rest, wash, go to lunch, etc.)

Familiarizing Children with Room

After children are seated, go to the front of the room. Introduce yourself: "I'm Mrs. _____." "I'm your teacher." Walk over to a chair. Place your hands on the back of a chair. Say: "This is a chair." Sitting down in the chair, say: "I sit in a chair." Walk to a table. Place your hands on the table. Say: "This is a table." Making motions as though writing, say: "I work at a table." Being careful to clearly identify each object and its purpose, name three or four more items. Include the bathroom. Oh, yes, you don't have to demonstrate the function of the latter.

Signaling Children to Speak

Hold your hands up with the palms toward the children. Model the word or sentence at least three times. Motion both hands toward yourself. Say the word a fourth time. You may try to get the children to repeat the names of the objects as you identify them. However, don't be too disappointed if not one child utters a single word. Navajo students have to hear the strange combinations of sounds which make up English many times before they feel confident enough to try to reproduce them. If a student tries to repeat after you, praise him highly. If his efforts produce unacceptable pronunciations, repeat the sentence alone. Then, let him try with you again.

Activity I

This activity is designed to teach the children to walk one behind the other in pairs as when they line up. Choose your first participants carefully. If you succeed in getting the first few to march with you, the others will follow suit. If the first few don't understand, or won't try, you'll just have to play the game alone. Don't worry if you do walk around and around alone. You're going to try this game every day this week. Tomorrow will be better. By the end of the week, the kids will be following like ducks going to a pond.

Walk around the room. Sing: "Won't you walk with me, walk with me, walk with me? Won't you walk with me this morning?" On the second trip around the room, take the child's hand. Have him walk around the room with you. On the third trip, have two children of the same sex hold hands and walk in front of you. Add a couple on each trip until all the children are walking. After all have walked, sing: "Won't you please sit down, please sit down, please sit down. Won't you please sit down this morning." While singing, seat the child who walked with you. Let all walk around the room again. Seat the second couple. Go around again. Seat the third couple. Coninue walking and seating until all are in their chairs again.

Using the Bathroom and Washing Hands

Having the children use the bathroom and wash their hands will

be a trying, time-consuming task for the first few days. The children will have to be shown each small step, and you will have to utter an appropriate command at each. Some teachers can start this action by having first boys and then girls line up and go. Most new teachers will find it much easier to take one student at a time.

Have the first child come to you. Say his name. Motion for him to come to you. Say: "Come here, please." Guide the child by the shoulders to the bathroom. As you walk, repeat, "Go to the bathroom please." Show him the toilet. Say: "Use the toilet, please." Show him the toilet paper. Say: "Use the toilet paper, please." Close the door, leaving a small crack. When the child has used the toilet, give him a piece of toilet paper and indicate that he is to clean the toilet seat: "Clean the seat, please." Flush the stool. "Flush the stool, please." Take the child to the sink: "Wash your hands, please." Give the child a towel. Demonstrate its use. "Dry your hands, please." Take the child to the wastebasket: "Put the towel in the basket, please." Take the child back to his desk: "Sit down, please."

Recesses are recommended by the Area Office. However, check the local school policy.

Stay in the room for recess on the first day. Clear an area large enough for the children to play in at the back of the room. Play some simple game, such as "Ring-Around-the-Rosy." Take one table of students at a time to the back of the room: "Come with me, please." Place each child in his place: "Stand here, please." Demonstrate the game: "Play with me, please." When the game is finished, take children, one or a few at a time, back to their desk: "Sit down, please."

Teaching Primary Colors

While children are resting, place three balloons on the bulletin board. When children are back in their chairs, pass out crayons. Call a child to you. Call his name. Motion for him to come to you. Say, "Come to me, please." Take him to the crayons. If he doesn't understand what is expected of him, place your hands over his, gently. Guide his hands to the container. Place his hands around the container. Guide him to the table. "Pass out the crayons." Have him give each child a red, blue, and yellow crayon. Call a second child from another table and repeat actions. When all children have their crayons, walk to the balloons. Point to the first. Say, "This is a red balloon." Pick up a red crayon. Say, "This is a red crayon." Holding your crayon high over your head, say, "Show me your red crayon." If children do not respond, walk to a child. Place the

red crayon in his hand. Raise his hand high into the air. Indicate that you want all children to follow suit. Repeat with yellow and blue balloons and crayons. Pass out large pieces of art paper. As you give a piece of paper to each child, say, "May I have a piece of paper, please?" If a child starts coloring immediately, have him put the crayon on the table and his hands on his lap. (You're not teaching art. You will use the papers as a test of the child's ability to trace geometric designs.)

Hang a piece of paper on the blackboard. Pick up the red crayon. Say, "This is a red color." Turn and put the crayon on the paper. Say, "Show me your red color." Turn and put the crayon on the paper. Say, "We will color with the red crayon." Hold the crayon sideways. Make a straight line. "Color a red line, please." Indicate that you wish the children to make a line. If they don't understand, go to a child. Have him hold his crayon in an appropriate manner. Place your hand over his, gently. Guide him in making a straight line. "Color a red line, please." Check to make sure that all children have made lines. Give help to those who need it. Return to paper and repeat actions with yellow and blue crayons. Have children copy straight and wiggly lines, circles, and triangles. Go from child to child. Put the child's name on the paper. Take up papers. Later, study children's papers. (A child's ability to trace geometric designs is one indication of his maturity, i.e., his present ability to learn to do other things.) Pass out clean sheets of paper. Let children color independently. Watch carefully. Encourage all to try. When children seem to be getting bored, go from child to child. Write his name on the paper. Take up papers. Keep to compare with the child's later work. (A child's progress is best seen, probably, through comparisons of his work at different stages.)

Activity II
Seed Game to Relax Children

After children have been sitting and working for a while, they get tired and groggy. This game will give them a chance to stretch and exercise without having to leave their own chairs.

Seed Game

We put the seed into the ground. (Squat, lower your head, fold arms over your head.)
And the sun shines; and the rain falls down.
And the seed begins to grow, and grow, and grow. (Rise and unfold your arms slowly. Repeat "grows" until your arms are high above your head and you're standing on your toes.)
And then it says, "Good morning, sun."

Lunch Room ESL

This time can be useful for teaching the children the names of the foods which they will eat that day, how to ask for those foods in quantities, which utensils to use in eating each food, and how to use good manners while eating. All learning can be reinforced in the cafeteria.

Show children pictures of foods which are on the menu that day. Hold a picture in front of you. Point to the picture. Say, "This is _____." Repeat until all the foods have been named. Place pictures or cut-outs of foods on a book cart. Pretend that the cart is the cafeteria line. Holding a tray, stand in front of the cart. Say, "May I have some _____, please?" Set the tray on the cart. Walk to the other side of the cart. Say, "Yes, you may. How's that?" Walk to the other side of the cart. Say, "Fine, thank you." After all foods have been asked for, carry the tray to a table. Put the tray on the table. Stand behind the chair. While making usual motions, say: "Sit down, please." Sit down. Unfold the napkin and put it in your lap. Open the milk. Break the bread into four pieces. Pick up the fork. Say, "We eat _____ with a fork." Repeat with the spoon and the knife. Be sure to pretend to take a bite of first one thing and then another. (Navajo children will eat all of one food, then all of another, rather than a little of each. This is of small consequence now, but later when he is eating in the company of Anglos it can be very embarrassing. So teach him from the beginning, and he won't suffer later.) Be sure to emphasize that only one bite of bread is taken at a time. (The Navajo child will wad his bread into a hard ball and consume it all at once. Show children that butter goes on bread after you break it, not before.) Pick up the tray. Take it to your desk.

. . . . .

Story Time

Teachers have different methods of seating the children during story time. Some prefer having the children remain in their usual places. Others have the children place their chairs in a different location, such as in a circle in the back of the room. Others use rugs or mats and have the children sit on the floor.

If you are going to have the children sit some place other than their own chairs, follow the suggestions below. Go to the first child and place your hands over his. Place his hands in correct position on the chair. Lift the chair. Guide the child to his place. Help him place the chair. "Sit down, please." Repeat with the second child. Make certain that the first child remains in his chair while the second is being seated. When all children are in place, tell a simple story in elementary, structured English. (See sample story of The Three Bears, page 48) Use some device to illustrate the story so that children may follow the actions of the story visually. The flannel board, puppets, and the books with big, clear pictures may be utilized. After the story has been told, have children return to their tables in the same manner. "Take your chairs to the table, please."

Activity III

This is an activity to teach the commands "Sit down" and "Stand up."

Place the chair so that all students may see it. Stand by the chair. Holding hands palms down, make downward motions. While motioning thus, say, "Sit down." Sit down in the chair. Sing, "I am sitting. I am sitting." Stop singing. Making downward motions again, say, "Sit down." Sing again. Demonstrate the game several times. Indicate that children are to play with you.

Again, don't be too disappointed if response if poor. Just keep on singing until the game has been repeated ten or twelve times.

Finger Play to get children ready to listen

At anytime when the teacher is ready to talk, she must have the children's full attention. One good method of getting it is by using "Open-Shut Them":

Open, close them. (Open and Close hands.)
Open, Close them. (Open and close hands.)
Give a little clap. (Clap hands.)
Open, close them.
Open, close them.
Lay them in your lap. (Put your hands in your lap.)

At the end of this finger play, the children's hands are in their laps and they're ready to listen.

Familiarizing Children with Room (Practice)

After children are ready, say, "Listen." Put one hand behind your ear and repeat, "Listen." Show children flashcards of items which were identified in the morning. Name each object; for example, "This is a chair." Repeat sentence at least three times, saying "Listen," before giving each model. Motion both hands toward yourself, saying, "Say it with me, please." After children have responded, and very few are likely to do so, say alone, "I sit in a chair." Repeat until all things have been re-identified and practiced.

Potty Break Time

It's that time again. Herd 'em to the pot, using the same routine with the same commands.

Recess Number II

Stay in the room. Go to the back of the room using methods outlined before. Play the same game once more.

Rest Time Number II

Follow the morning plan. You'd better rest a little yourself.

Finger Play

This is just for fun.

Have articles mentioned in play to show to children and to demonstrate with.

Baby's Ball

Part I--Here's a ball for baby, big and soft and round (use both hands to make ball)
Here is baby's hammer; see how he can pound. (Hit fists together)
Here is baby's music, clapping, clapping so (clap hands)
Here is baby's soldiers standing in a row. (All ten fingers extended.)

Part II--Here's the baby's trumpet, toot too, toot too, too. (make motions as if blowing a trumpet.)
Here's the way that baby plays peek-a-boo. (head from side to side.)
Here's a big umbrella to keep the baby dry. (Make umbrella by using index finger of one hand and covering it with the palm of the other,)
And here is baby's cradle, rock-a-baby-bye. (Make a cradle by interlocking the fingers of both hands and rocking them from side to side.)

Using actual objects, demonstrate and say part I. Repeat several times. Change and use appropriate hand motion instead of actual objects. Say and show again. Motion for children to repeat with you.

Getting Ready To Go Home

This is going to be as big a job as everything else has been today. You can do it yourself much easier than you can teach others to, but don't give in to the temptation. Set your schedule now. Expect a lot. All will be happier for it in the long run.

Show children how to tidy room. Call child to you. Give him the dust cloth. Show him how to dust one article. "Dust the bookcase, please." Help him if necessary. "Sit down, please." Guide next child in next job. Continue until room is neat and straight.

Dismissal Time

Line children up as before. Say "Goodbye" to each as he leaves. Be sure to walk them to the door. If possible, walk them to the dorm. Make sure that there is no running in halls and that they stay in line.

Preparation Time

Come into the room. Sit at the desk. Put head on desk. Have quiet hysteria. Swear that you're a failure and that you're going to resign and go home. Dry your eyes. Make preparations for the next day, and the next.

Main Structures Used in "The Three Bears" (below)

1. What is this?
2. Is this a _____ (noun)?
3. This is a _____ (noun).
4. It's a _____ (noun).
5. Is _____ (noun) _____ (prepositional phrase)?
6. Is he/she _____ (verb + ing)?
7. Where/why is _____ (noun) _____ (verb + ing)?
8. This/the _____ (noun) is _____ (adjective).
9. This/the _____ (noun) isn't _____ (adjective).
10. He/she is _____ (adjective).
11. They're _____ (adjective).

12. What is the _____ (noun) _____ (verb + ing)?
13. What are the _____ (noun + plural) _____ (verb + ing)?
14. The _____ (noun) is _____ (verb + ing).
15. The _____ (noun + plural) are _____ (verb + ing).
16. He/she is _____ (verb + ing).
17. They are _____ (verb + ing) _____ (prepositional phrase).
18. The _____ (noun) is _____ (verb + ing) _____ (direct object).
19. They are _____ (verb + ing) _____ (direct object).
20. (Also above statements in the negative)
21. Who _____ (verb + past tense) _____ (direct object)?
22. _____ (noun or pronoun) _____ (verb + past tense) _____ (direct object).

THE THREE BEARS
Rewritten by Gina P. Harvey
for the N.D.E.A. Institute,
Shonto, Ariz., August, 1968

Introduction:

This is the story of Goldilocks and the Three Bears.

This is a bear.
This is a bear.
This is a bear.

Is this a bear, class? Yes, it is.
Is this a bear? Yes, (it is).
Is this a bear? Yes, (it is).

Very good.

One, two, three -- three bears.

This bear is big. It's the father bear.
This bear is big, also. It's the mother bear.
This bear isn't big. It is small. It's the baby bear.

Who wants to show us the Father Bear?
Who wants to show us the Mother Bear?
Who wants to show us the Baby Bear?

(as volunteers come to the board, they will be asked to tell the class, if necessary with modeling by teacher - "This is the Father Bear," "This is the Mother Bear," "This is the Baby Bear."

This is the house of the Three Bears.
The house is white.
The door is red.
This is a tree. The tree is green.
And here - one, two, three, four - we have four trees.

This is a bed.
This is a bed.
This is a bed. What is it, class? It's a bed.
One, two, three. Three beds.

This bed is big. It is the father's bed.
This bed is big, also. It is the mother's bed.
This bed is not big. It's little. Is it the baby's bed? Yes, it is.

Who wants to show us the father's bed?
Who wants to show us the mother's bed?
Who wants to show us the baby's bed?
(each child who volunteers will tell the class: "This is the father's bed," or "This is the mother's bed," or "This is the baby's bed."

Is this the Mother Bear or the Father Bear?
It's the Mother Bear!
What is the Mother Bear doing?
She's making soup for the family.

This is a bowl.	This is a spoon.
This is a bowl.	This is a spoon.
This is a bowl.	This is a spoon.
One, two, three. Three bowls.	One, two, three. Three spoons.

Come on, count them with me. One, two, three. Three bowls.
One, two, three. Three spoons.

This bowl is large. Is it the baby's bowl?
No, it isn't. It is the father's bowl.

This bowl is large, also. Is it the baby's bowl?
No, it isn't. It is the mother's bowl.

This bowl is not large, it's small. Whose bowl is it?
It's the baby's bowl!

Tell me, class: whose bowl is this? It's the father's bowl. Whose bowl is this? It's the mother's bowl. And whose bowl is this one? It's the baby's bowl.

PART I

Listen: What is the baby saying?
He's saying: I'm hungry!

Look: What is the Mother Bear doing?
She's serving the soup.
One, two, three. Three bowls of soup.

Look: What are the Three Bears doing now?
They're sitting down at the table.
What are they going to do?
They're going to eat.

Father Bear is tasting his soup.
He's saying: Ouch! This soup is hot!

Mother Bear is tasting her soup.
She's saying: Ouch! This soup is hot!

The Baby Bear is tasting his soup. What is he saying?
He's saying: Ouch! This soup is hot!

Everybody: "This soup is hot."

The soup is too hot. They're not going to eat the soup now.
What are they going to do?
They're going to go for a walk.

Look: What are the bears doing? They're walking.
Everybody: They're walking.

They're walking, they're walking, they're walking . . .

PART II

Oh! Who's this?
It's a little girl.
What's her name?
Her name is Goldilocks.
What's she doing? She's walking.
Everybody: She's walking.

Now she's stopping.
She's looking at the house of the Three Bears.
She's knocking at the door. Knock, Knock.
She's listening.
She's looking. (move doll to window at side of house)

Is anybody home? What do you think?
Where are the bears? Here they are, they're walking.

The father is walking. The mother is walking. The baby is walking.
They're all walking.
They're walking away.

What is the little girl going to do?
Is she going to open the door?
Yes, she's going to open the door.

Look: She's opening the door now.
She's looking. She's listening. She's going into the kitchen.
She's looking at the table.

One, two, three. Three bowls of soup! Mmmm!

Listen: What is the little girl saying?
She's saying: "I'm hungry!"

Is she going to eat the soup? Let's see. I don't know.
Is she going to eat the father's soup, or the mother's soup, or
the baby's soup?

Look: She's tasting the father's soup.
What is she saying? She's saying: Ouch! This soup is too
hot!

Look: What is she doing now? Can you tell me? Yes, she's tasting
the mother's soup. What is she saying? Ouch! This soup is
too hot!

What is she going to do? Can you tell me? She's going to taste
the baby's soup!

Is it too Hot? No, it isn't.
Is it too cold? No, it isn't.
Is it just right? Mmmm, yes, it is. It's good.

Look: She ate all the baby's soup!

Now what is the little girl saying?
She's saying: "I'm tired! I'm sleepy! I'm going to go to bed!"

Is she going to sleep in Father Bear's bed?
Oh, no - this bed is too hard.

Is she going to sleep in Mother Bear's bed?
Oh, no - this bed is too soft.

Is she going to sleep in the baby's bed? Tell me!
Yes, she is! This bed is not too hard. This bed is not too soft.
This bed is just right.

Look at her! What is she doing? She's sleeping.
She's sleeping in the Baby Bear's bed.

PART III

Oh, oh. The Three Bears are coming home.

Father Bear is hungry.
Mother Bear is hungry.
Baby Bear is hungry.
They're all hungry.

The Father Bear is looking at his bowl.
He's growling: "Somebody tasted my soup!"

The Mother Bear is looking at her bowl.
She's growling: "Somebody tasted my soup!"

The Baby Bear is looking at his bowl.
He's crying.

Why is he crying? Do you know? Because Goldilocks ate all his soup.

Listen: He's saying: Somebody ate all my soup!
Now I'm hungry! Who ate my soup? Who ate my soup!

Who ate his soup, class? Goldilocks did!

The Mother Bear and the Father Bear are looking around. They're looking in the living room.
Is Goldilocks in the living room? No, she isn't.
Now the bears are looking in the bedroom.
Is Goldilocks in the bedroom? Yes, she is.
Is she sleeping? Yes, she is.
Where is she sleeping? She's sleeping in the baby's bed.

The Three Bears are looking at Goldilocks.
The baby is asking: "Who is it? Who is it? Who is it?"
Who is it, class? It's Goldilocks.

Look: Is Goldilocks sleeping now?
No, she isn't. Her eyes are open. She's awake.

She's looking at the bears.
She's jumping out of bed.
She's running into the living room.
She's jumping out of the window.

She's running, she's running, she's running away . . . .