

Shizhe'é Eí Diné Bizaad Bisaaqdeébohoołaa':

My Diné Father Is My Hero Because He Taught Me How To Speak My Mother Tongue

by

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## ABSTRACT

A qualitative research with multiple methods, which investigates the phenomena of language shift and sustainment it of one Diné family. A Diné father was interviewed. The mother tongue should still be use at home however, the Navajo language is taught at school. I spent eighty plus hours interviewing the Diné father. I spent countless hours of observing Shizhe'é and the interview was all done in Diné Bizaad. Shizhe'é explained the challenges and obstacles of maintaining the mother tongue.

## DEDICATION

I dedicated this book to my late little brother, Andrew Emerson Bia, Jr.

Figure 1  
Andrew Emerson Bia Jr., and Andrew Emerson Bia



## ACKNOWLEDGMENTS

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## CHAPTER 1

### INTRODUCTION

First, I want to address in this section. I have use the term *bilagháanaa* (Anglo man) often in the dissertation. I have translated Navajo word into the English word.

This was Chapter One. Chapter One discussed the “Introduction”. The Introduction was organized into four sections. The four sections were: (a.) Overview; (b.) Navajo Nation; (c.) Statement of the Problem; (d.) Summary. In the following, I discussed the four sections.

In the next paragraph, I discuss the first section. The first section was the “Overview”.

#### **Overview**

This was the first section. This section discussed the “Overview”. The research I chose was the qualitative research. It was the phenomenological research. The research method was the phenomenological interviewing. It explained Andrew Emerson Bia’s Life History. He is Walatowa, Coyote Clan of Jemez. *Ma’íí’ deeshgizhnii, Tódich’iinii, Tóbaqahí,* and *Táchíinii* are his Four Clans. He grew up in *Tséyi*. He speaks, read, interacts, participated, and communicated in the mother tongue. He is proud to speak in his mother tongue. He spoke the mother tongue to his children therefore his children understand the mother tongue. This is one example of how one Diné family illustrate the Navajo language is still spoken in the home.

In this case, it is about Andrew Emerson Bia’s descriptive of his life history. He shares his stories of *being* Diné father, Navajo Language teacher and Navajo Culture

teacher. He shared his experience of living the Diné traditional lifestyle. Andrew Emerson Bia daughter's defined him as, "My super hero is my dad because he taught me how to speak my mother tongue".

The purpose of the dissertation was to encourage young Diné parents to teach Diné Bizaad and Diné Culture to their children and grandchildren at a very young age. This dissertation supports and promotes Navajo Culture and Diné Bizaad [Navajo language] through stories, belief, values, and tradition.

The reason why I chose to do the phenomenological research was because I wanted to explain how important my parents have been great influence in my life. My father and mother inspired my life. My parents are my *first* hero.

In the next paragraph, I discuss the second section. The second section was the "Navajo Nation".

## **Navajo Nation**

In this section, I discussed the second section of the "Introduction" which was the "Navajo Nation". In the next paragraph, I discussed the Navajo Nation.

The Navajo Nation is a sovereign nation. The Navajo Nation, it is approximately the size of the state of West Virginia. There are 399,494 enrolled tribal members (Becenti, 2021). The Navajo Nation is the largest federally recognized tribe in the United States. The Navajo Nation has its own treaty rights. The Navajo Nation has its own government. There are three branch government: Judicial, Legislative, Executive. The Navajo Nation has chapter house delegates. There are 110 chapter houses. The chapter house delegate represents his assigned chapter houses.

The Navajo Nation is divided into five agencies. The five agencies have different Navajo language dialects. Each agency has different geographic locations and lifestyle. The Diné people come from the mountains, canyons, creek, dessert, valleys, and beautiful landscapes. The Navajo people have their own traditional creation stories and modern accomplishments.

In the next paragraph, I will discuss the third section. The third section discussed the “Statement of the Problem”.

### **Statement of the Problem**

This was the third section. In this section, I discussed the “Statement of the Problem”. Today, the Navajo children first language is English and Navajo language is their second language. Navajo children are learning the Diné Bizaad through the English language and English writing.

The Navajo parents and grandparents are having a hard time passing on the Diné language to the next generation. The Diné children socialization needs to be done in the mother tongue. The purpose of the dissertation is about the concern of the Diné language and to find positive solutions how to encourage the Diné Bizaad in the Navajo homes.

In the next page, I discussed the summary of Chapter One. Chapter One discuss overview of the Navajo Nation, Diné people, background information of the research method, and statement of the problem.

## Summary

In this section, I discussed the summary of Chapter One. Which discussed the “Overview”, “Navajo Nation”, and the “Statement of the Problem”. The “Overview” section discussed the background information of the research method. The participant is Andrew Emerson Bia. He is Walatowa, Coyote Clan of Jemez. *Ma'íí' deeshgizhnii, Tódich'íinii, Tóbqahí,* and *Táchiíinii* are his Four Clans. He grew up in *Tséyi*.

The “Navajo Nation” section discussed the background information of the Diné people. According to the Navajo Times, there are 399,494 enrolled tribal members (Becenti, 2021). The Navajo Nation is the largest federally recognized tribe in the United States. Then, last, the “Statement of the Problem” section discussed the Diné people are having a hard time passing on the mother tongue to the next generation.

In the next page, I discussed Chapter Two. Chapter Two discussed the “Background Literature”. The “Background Literature” introduced the history of the Navajo people, phenomenological research, interviewing, terms, *saad*, language, “*Yoolgai saad, Doot'izh saad, Diichií saad, Bááshzhinii saad*, symbols, symbolic, First World, Fort Sumner, peace treaty in 1868” (Aronilth, 1991, p. 43 – 53), Indigenous learning and teachings, etc.,



## CHAPTER 2

### BACKGROUND LITERATURE

This was Chapter Two. Chapter Two discussed the “Background Literature”. The “Background Literature” was organized into eight sections. The eight sections were: (a.) Diné People Before 1868; (b.) Indigenous Learning; (c.) Azhe’é, Shizhe’é, Father, Papa; (d.) Dictionary (e.) Navajo People in 1993; (f.) Concern of the Navajo Language; (g.) Phenomenological Research Framework; (h.) Summary.

In Chapter Two, I have provided direct quotes from the scholar readings. By doing this, I have shared the scholars’ belief and knowledge. For the readers to understand the history of the Diné People, Language, terms, language data, Navajo Clanship, Indigenous learning, Diné Holy People teachings, Diné mother tongue, “Yoolgai saad, Dootł’izh saad, Diichiłi saad, Bááshzhinii saad, symbols, symbolic, First World, Fort Sumner, peace treaty in 1868” (Aronilth, 1991, p. 43 – 53), Navajo religions, and the phenomenological research. Below is a brief synopsis of each reading to be discussed in the “Background Literature” section.

#### **A. Diné People Before 1868**

This was the first section in the “Background Literature”. This section discussed the “Diné People Before 1868”. The “Diné People Before 1868” was organized into four sections. The first section discussed the reading of Dr. Wilson Aronilth Jr., Foundation of the Diné Clan System, *Foundation of Navajo Culture*. The second section discussed the reading of Dr. Wilson Aronilth Jr., The Story and Origin of Diné Language, *Foundation of Navajo Culture*. The third section discussed the reading of Dr. Wilson Aronilth Jr.,

Introduction of Instruction, *Foundation of Navajo Culture*. The last section discussed a summary of “Diné People Before 1868”. In the next paragraph, I discuss the first section.

**Dr. Wilson Aronilth Jr (1991)**

This was the first section. This section discussed the reading of Dr. Wilson Aronilth Jr., (1991), Foundation of the Diné Clan System, *Foundation of Navajo Culture* (p. 76 - 90). In the section of “A. Identity of an Individual as a Diné” (p. 76 - 77). In the reading, the Diné Professor stated,

“According to the teaching and belief of our forefathers, we are positively identified as the Diné. We were given this name at the time that we were created by the Holy People. We were first created in the East direction, at a place called Hayoolkaal Bee Hooghan and Haash ch’ée’h Hooghan. In the West direction, as time went on, we were recreated by Changing Woman” (Aronilth, 1991, p. 76).

“This is where we were called the Diné. As individuals with five fingers, we were called Diné by the Holy People, to identify us when they made us in the beginning. At the time they did not call us Navajo. When we were identified as Diné, the Holy People gave us our pattern of life and our identity, through our clan system” (Aronilth, 1991, p. 76).

“For this reason we are told when we say “I am Diné” we are saying “I am the child of the Holy People. Diné means children of the Holy People, child of the Holy People” (Aronilth, 1991, p. 76).

“When we were identified as Diné, it meant that we had a clan system. Diné and clan system go together. It is a pair. By knowing this, you will understand yourself and other people. This way you will believe in yourself and know your roots and foundation” (Aronilth, 1991, p. 76 – 77).

“We are also identified as Southern Chippewan Athapaskan. For this reason we speak a Diné Athapaskan language. We have our own life style, and our own education to control us” (Aronilth, 1991, p. 77).

In the next paragraph, I discuss the second section. The next section discussed a reading from Dr. Wilson Aronilth Jr., *The Story and Origin of Diné Language, Foundation of Navajo Culture*. It discussed Yoolgai saad, Dootł'izh saad, Diichilí saad, Bááshzhinii saad, symbols, symbolic, First World, Fort Sumner, and peace treaty in 1868 (Aronilth, 1991, p. 43 – 53).

### **Dr. Wilson Aronilth Jr (1991)**

This was the second section. In this section, I discussed the reading of Dr. Wilson Aronilth Jr., (1991) *Foundation of Navajo Culture*. In the section of “The Story and Origin of Diné Language” (p. 43 – 53). The Diné Professor stated,

“Our great forefathers of the past always taught the origin and discipline of their fine language to the youth for a good purpose. This was done so the youth could have positive thoughts and language” (p. 43).

“Our forefathers believe and taught that youth that our language and culture was one of a pair, like a man and a woman” (p. 43).

“Our forefathers understood that different symbols represent our voice and language” (p. 43).

“Symbolic means that a language is a set of signs. Symbols represent our thoughts, the creation of things, the design of figures and our movement or action” (p. 43).

“Our language is related to the Holy People. The language has its own rules and its own do's and don'ts” (p. 44).

“According to the understanding of our forefathers, our language began in the First World which is the Black World” (p. 44).

“The four basic words that were seeded out were identified as:  
A. The Spirit of White Shell Language – Yoolgai saad  
B. The Spirit of Turquoise Language – Dootł'izh saad  
C. The Spirit of Abalone Shell Language – Diichilí saad  
D. The Spirit of Black Jet Language – Bááshzhinii saad (p. 44).

“Back in the time of our forefathers, our language was used for praying and asking for guidance” (p. 52).

“Our Diné’s language was used during the war too, and that is how some of the battles were won” (p. 53).

“Through the nature of this language, in terms of prayers and songs, we signed the peace treaty with the white people in 1868 at Fort Sumner in the state of New Mexico. This is how we were given a chance to return to live again within our sacred mountains” (p. 53).

“If we lose our language, part of our being will be gone. It would seem like part of our thought and mind is missing. So our language is very precious” (p. 53).

In the next paragraph, I discuss the third section. The third section discussed a reading from Dr. Wilson Aronilth Jr., Introduction of Instructor. *Foundation of Navajo Culture*. It discussed grandparents.

#### **Dr. Wilson Aronilth Jr (1991)**

This was the third section. In this section, I discussed the reading of Dr. Wilson Aronilth Jr., (1991) *Foundation of Navajo Culture*. In the section of “INTRODUCTION OF INSTRUCTOR” (p. 5 – 8). The Diné Professor stated,

“It is good to have a grandmother and a grandfather because they are wise and they know what they are talking about. It is good to discipline yourself to listen to your grandparents. That way you will learn to understand Diné Culture education which will strengthen your life with love, faith and hope, so that you can achieve the true value of education. It will give you a positive mind and a true identity in this world as a Diné” (p. 5).

In the next paragraph, I discussed the summary of the first section in the “Background Literature” which discussed the “Diné People Before 1868”. It discussed Dr. Wilson Aronilth Jr., three readings.

## Summary

In this section, I discussed the summary of the first section in the “Background Literature” which discussed the “Diné People Before 1868”. It was important to include (Diné) Dr. Wilson Aronilth Jr. reading, *Foundation of the Diné Clan System* because he informs the readers about the history of the Navajo people, Culture, Hooghan, saad, language, First World, Black World, teachings, and clanship (p. 76 - 77).

He states that, “the Navajo people were created by the Holy People in the east direction at a place called, Hayookkaal Bee Hooghan and Haash ch’éeH Hooghan. The Diné people were also recreated by the Changing Woman. As individuals with five fingers, we were called Diné by the Holy People. We are the child of the Holy People. Our clan system is our roots and foundation. We are also identified as Southern Chippewan Athapaskan” (p. 76 - 77).

Dr. Wilson Aronilth Jr., also discussed the Yoolgai saad, Doot’izh saad, Diichili saad, and Bááshzhinii saad was created in the First World which is the Black World (p. 44). He said, “Our forefather believed that our Diné language had a beginning” (p. 43). Language and culture is one of a pair (p. 43).

For example, in the book, *Foundation of Navajo Culture*. In the section of “Introduction of Instructor” (p. 5). He discussed the grandparents are wise and know the meaning of life. The elders know what they are talking about. It is good to discipline yourself to listen to your grandparents and have them in your life. These are Dr. Wilson Aronilth Jr., grandparents’ stories, Mr. and Mrs. Nick Hunt. They “came from Turquoise Springs, which is near Washington Pass. This area is known as Toadlena, New Mexico” (p. 6 - 7). These are stories, values, and teachings.

In the next paragraph, I discussed the second section of the “Background Literature”. The second section discussed the “Indigenous Learning”.

### **B. Indigenous Learning**

This was the second section in the “Background Literature”. This section discussed the “Indigenous Learning”. The Indigenous Learning was organized into two sections. The first section discussed the reading of Yonnie (2016), Chapter 2. Background Literature (p. 8 – 18). *Traditional Navajo Storytelling as an Educational Strategy: Student Voices*. In this section, it discussed there are many ways how Indigenous children learn and learning takes place through *culture*, cultural pattern and social context. The second section discussed the reading of Dr. Wilson Aronilth Jr., (1991), Four Different Types of Traditional Educator, *Foundation of Navajo Culture*. In this section, it discussed there are four different teaching methods (p. 65 - 66).

In the next paragraph, I discussed the first section and the reading of Yonnie (2016), CHAPTER 2: BACKGROUND LITERATURE (p. 8 – 18). *Traditional Navajo Storytelling as an Educational Strategy: Student Voices*.

#### **Yonnie (2016)**

This section discussed the first section. The reading was by Yonnie (2016), *Traditional Navajo Storytelling as an Educational Strategy: Student Voices*. This section was put into two sections.

In the next paragraph, I discussed the first section and reading. The first reading discussed “CHAPTER 2: BACKGROUND LITERATURE” (p. 8 - 18). In the section of “Culture Shapes Mind” (p. 8 - 11).

This was the first reading. In this section, I discussed “Culture Shapes Mind” (p. 8 - 11). In the reading, it stated,

Boas (1938) defines culture as a system of shared beliefs, values, customs, behaviors, and artifacts that the members of a society use to cope with their world and with one another and are transmitted from generation to generation through learning. According to Little Soldier (1992), the ways in which children’s needs are met are determined in large measure by cultural patterns. Learning in traditional Indian cultures can often be described as watch-then-do (e.g., learning to make a fishnet) or listen-then-do (e.g., learning values through legends taught by an elder) or think-then-do (e.g., thinking through a response carefully and thoroughly before speaking (More, 1989, p. 18). The “we-do, I-do” approach describes the learning styles of most American Indian tribes. Different from the trial and error learning, the learning environment found in traditional indigenous settings are naturally experiential and place-based (Cajete, 1993; More, 1989; Rhodes, 1994; Swisher, 1990) (Yonnie, 2016, p. 8).

In the next paragraph, I discussed the second section and reading. The second reading discussed “CHAPTER 2: BACKGROUND LITERATURE”. In the section of the “Summary” (p. 17 - 18).

This was the second reading. In this section, I discussed “Summary” (p. 17 - 18). Yonnie discussed “storytelling.” It state that,

“Historically, storytelling has been used with Navajo children who grow to understand and respect their culture and their surroundings. Aronilth (1991) describes the stories as lessons to help define the role in one’s life while preparing to take control of “feelings, thoughts, thinking, ideas, understanding, planning, preparing and implementing” (Aronilth, 1991, p. 62). These cultural values are rooted in the teachings of the elders which have been a dominate role in the teaching and learning process of American Indian students for many generations (Pewewardy, 2002)” (Yonnie, 2016, p. 17).

In the next paragraph, I discuss the reading by Dr. Wilson Aronilth Jr., (1991), Four Different Types of Traditional Educator, *Foundation of Navajo Culture*. He discussed four different types of methods. It was about the type of education and type of teaching (p. 65 - 66).

### **Dr. Wilson Aronilth Jr (1991)**

This was the second section. The second section discussed the reading by Dr. Wilson Aronilth Jr. (1991), Four Different Types of Traditional Educator (p. 65 - 66), *Foundation of Navajo Culture*. In the reading, the Professor stated,

“A traditional Diné educator will want you to be rich in mind and body. There are four methods which a traditional educator may follow in order to instruct and educate the students. Here are examples of the four methods:

1. There is one type of Diné educator who comes into a hogan and just sits in front of the students, sounding like a machine. He talks very fast and his words come out like a code, without any creativity. The students get bored. However, if the students can discipline himself to follow the teacher’s methods, he can learn this type of education. This type of teaching comes from Turquoise Boy and Turquoise Girl.
2. There is another type of Diné educator who can demonstrate and use illustrations to create interest in the minds of the students. Some students will not learn from this type of education, but if one can discipline oneself, one can follow the educator’s methods. This type of teaching comes from Dawn Boy and Dawn Girl.
3. There is another type of Diné educator who can talk very clearly, presenting exciting topic and stories to the students, making learning exciting and enjoyable. There are always one or two students who will not learn from this type of education. If you can learn from this methods of this educator, you can learn this education. This type of education came from Talking God.
4. There is a type of Diné educator who comes into a hogan, presenting different topics and stories to the students, by jumping from one place to another. He jumps into the middle, the back or front. It seems like nothing is in order. When nothing is in order it creates confusion, so one or two students will not learn from this method. But were you to discipline yourself, you could learn. This method of teaching came from Coyote (Child of Dawn). (Aronilth, 1991, p. 65 - 66)



In the next paragraph, I discussed the summary of the second section in the “Background Literature”. The section was the “Indigenous Learning”. It discussed Yonnie (2016) and Dr. Wilson Aronilth Jr., (1991) reading.

## **Summary**

This section discussed the summary of the second section in the “Background Literature”. This section was the “Indigenous Learning”. The Indigenous Learning was organized into two sections.

The first section discussed the reading by Yonnie (2016), CHAPTER 2. BACKGROUND LITERATURE. *Traditional Navajo Storytelling as an Educational Strategy: Student Voices*. In the section of, “Culture Shapes Mind” (p. 8). Here, she used Boas (1938), Little Soldier (1992), More (1989, p. 18), (Cajete, 1993; More, 1989; Rhodes, 1994; Swisher, 1990) notes and work. Yonnie used Boas (1938), Little Soldier (1992), and More (1989) notes to quotes their work to define *culture*, cultural pattern, social-context, storytelling, children learning, and society.

I liked how More (1989) states, that the “Learning in traditional Indian cultures can often be described as: (a.) watch-then-do; (b.) listen-then-do; (c.) think-then-do (More, 1989, p. 18). There was also (a.) we-do; (b.) I-do approaches (Yonnie, 2016, p. 81). More (1989) has his own belief about learning in different approaches.

I think it was important to included the reading by Dr. Wilson Aronilth Jr., (1991), *Foundation of Navajo Culture*. In the section of “Four Different Types of Traditional Educator” (Aronilth, 1991, p. 65 - 66). It discussed “there are four educators with four different teaching styles” (Aronilth, 1991, p. 65 - 66). The “Coyote (Child of

Dawn)”, “Talking God”, “Dawn Boy”, “Dawn Girl”, “Turquoise Boy”, and “Turquoise Girl” were the Holy People and they were teacher in their own way (Aronilth, 1991, p. 65 - 66). His oral stories come from his late grandparents. These are their stories. These stories and teachings belong to Mr. and Mrs. Nick Hunt (Aronilth, 1991, p. 6). They “came from Turquoise Springs, which is near Washington Pass. This area is known as Toadlena, New Mexico” (Aronilth, 1991, p. 7).

In the next paragraph, I discussed the third section of the “Background Literature”. The third section discussed the “Azhe’é, Shizhe’é, Father, Papa”.

### **C. Azhe’é, Shizhe’é, Father, Papa**

This was the third section in the “Background Literature”. This section discussed the “Azhe’é, Shizhe’é, Father, Papa”. This section was organized into three sections. The three sections were: (a.) Parnwell & Yellowhair (1989); (b.) Yazzie & Speas (2007); (c.) Summary.

The first section discussed the reading of Parnwell & Yellowhair (1989), *The New Oxford Picture Dictionary. English/Navajo*. The first example discussed the “Figure 2. The Family” and “Table 1. Mary Smith Bek’éí and Mary Smith’s Family.” Figure 2 was copied. “Table 1” provide a chart for example to explain the definition of term for *azhé’é*.

The second section discussed the reading of Yazzie & Speas (2007). *Diné Bizaad Bíná’hoo’aaah. Rediscovering The Navajo Language*. This section was organized into four sections. The first section discussed, Chapter 4. Ha’oodzíí Ál’ínígi. Simple Navajo Sentences Construction” (p. 36 - 45) which discussed the “Table 2. Independent Pronouns” (p. 40) chart for *shí*. The second section discussed, Chapter 5, Bìł

Kééhasht'ínígíí, My Immediate Family (p. 46 - 59) which discussed the “Table 3. Your immediate family” (p. 46); the Navajo prefix for *shí*; and “Table 4. Members of an Immediate Family” (p. 48).

The third section discussed, Chapter 6, Shik'éeí, My Extended Family (p. 60 – 68) which discussed “Table 5. The Immediate familial relationship terms (first person)” (p. 61) and the family role. The fourth section discussed the “Glossary” (p. 408 - 423). The “Glossary” section was organized into two sections. The first section discussed the “Navajo-English Glossary” (p. 408 - 415). The second discussed the “English – Navajo Glossary” (p. 416 – 423). According to Yazzie and Speas, they have discussed the Navajo word for *shi*, *shizhé'ée*, *bizhé'ée*, *nihizhé'ée*, *shizhé'ée yázhí* and *nizhé'ée*.

In the next paragraph, I discussed the first section and reading by Parnwell & Yellowhair (1989), *English/Navajo. The New Oxford Picture Dictionary*.

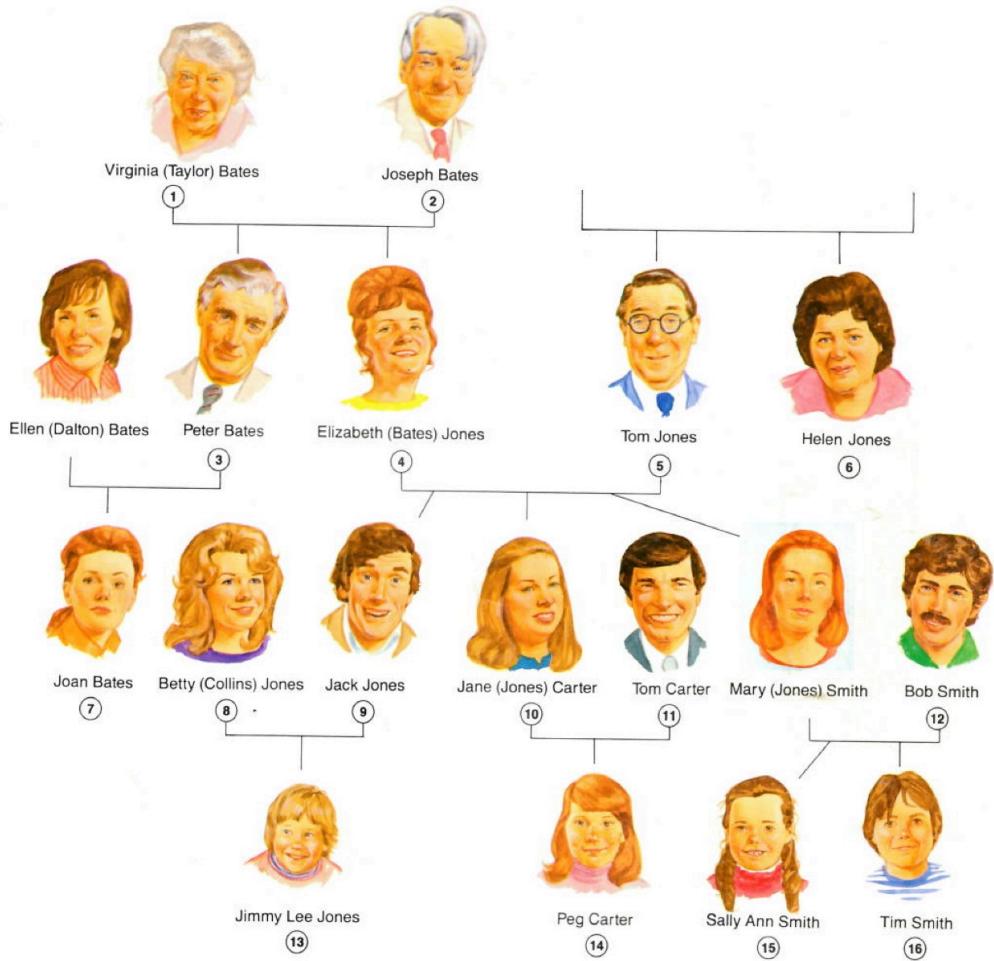
### **Parnwell & Yellowhair (1989)**

This was the first section in the “Azhe'ée, Shizhe'ée, Father, Papa” section. This section discussed the first reading. The reading was according to Parnwell & Yellowhair (1989), *English/Navajo Edition. The New Oxford Picture Dictionary*. In the section of, “The Family. T'áála' Hooghanígíí” (p. 3). This page illustrate a Bilagháanaa family chart.

In the next page, there was “Figure 2. The Family” according to the reading. In order to see Figure 2, the picture was enlarge for the readers to see

Figure 2

The Family. T'áála' Hooghanígíí (p. 3)



- |                               |                            |                    |                    |
|-------------------------------|----------------------------|--------------------|--------------------|
| <b>Mary Smith Bik'éeí</b>     | <b>Mary Smith's Family</b> | <b>hánaai</b>      | 9. brother         |
| amásáni                       | 1. grandmother             | hádi               | 10. sister         |
| acheii                        | 2. grandfather             | há'ayééh           | 11. brother-in-law |
| adá'i/azhé'eyázhí             | 3. uncle                   | hahastiin          | 12. husband        |
| amá                           | 4. mother                  | hadá'i yázhí/haye' | 13. nephew         |
| azhé'é                        | 5. father                  | hamá yázhí/hatsi'  | 14. niece          |
| amáyázhí                      | 6. aunt                    | hatsi'             | 15. daughter       |
| hadeezhi/hádi/hánaai/hatsili/ | 7. cousin                  | haye'              | 16. son            |
| hazeedi/hol' naa'aash         | 8. sister-in-law           |                    |                    |
| há'ayééh                      |                            |                    |                    |

This picture illustrate Bilagháanaa family chart. In the drawing, the Bilagháanaa father name was Tom Jones. Tom Jones was label number “5”. Label number “5” was *azhé’é*, father (p. 3). According to the reading, Tom Jones was the *azhé’é*, father (p. 3). Tom Jones had brown eye blows, black glasses, blue tie, blue vase, and white shirt.

This picture also illustrate “Mary Smith Bik’éeí, Mary Smith’s Family” (p. 3) on the bottom of the page. In the following, I have made Table 1 to explained “Mary Smith Bik’éeí. Mary Smith’s Family” according to the reading. According to the reading, *azhé’é* means ‘father’. In the reading, it stated,

Table 1

Mary Smith Bik’éeí. Mary Smith’s Family (p. 3)

Mary Smith Bik’éeí	Mary Smith’s Family
amásání	1. grandmother
acheii	2. grandfather
adái/azhé’éyázhí	3. uncle
amá	4. mother
azhé’é	5. father
amáyázhí	6. aunt

In the next page, I discussed the second section. The reading was by Yazzie and Speas (2007), *Diné Bizaad Bínáhoó’aaah. Rediscovering The Navajo Language.*

### **Yazzie and Speas (2007)**

This was the second section in the “Azhe’é, Shizhe’é, Father, Papa” section. This section discussed the reading by Yazzie and Speas (2007), *Diné Bizaad Bínáhoó’ aah. Rediscovering the Navajo Language*. This section was organized into four sections. The four sections were: (a.) Chapter 4. Ha’oodzíí Ál’ínígi. Simple Navajo Sentences Construction” (p. 36 - 45); (b.) Chapter 5. Bił Kééhasht’ínígíí. My Immediate Family” (p. 46 – 59); (c.) Chapter 6. Shik’éeí. My Extended Family” (p. 60 – 67); (d.) Glossary [Navajo – English Glossary (p. 408 - 415)] [English – Navajo Glossary (p. 416 – 423)].

In the next paragraph, I discuss the first section. The first section was “Chapter 4. Ha’oodzíí Ál’ínígi. Simple Navajo Sentences Construction” (p. 36 - 45).

#### **Chapter 4. Ha’oodzíí Ál’ínígi. Simple Navajo Sentences Construction**

This was the first section. This section discussed the reading of Yazzie and Speas (2007), *Diné Bizaad Bínáhoó’ aah. Rediscovering The Navajo Language*. In the section of, “Chapter 4. Ha’oodzíí Ál’ínígi. Simple Navajo Sentences Construction” (p. 36 - 45). In the section of, “Independent Pronouns” (p. 40). It discussed the *First Person, Second Person*, and *Third Person* (p. 40).

I have made Table 2 to explain, “Independent Pronouns” (p. 40) according to the reading. In the next page, there was Table 2 according to the reading. In the reading, it stated,

Table 2

Independent Pronouns (p. 40)

	Singular	Dual	Plural
First Person	shí	nihí	nihí
	me/I	we/us (2)	we/us (3+)
Second Person	ni	nihí	nihí
	you	you (2)	you (3+)
Third Person	bí/ei	bí/ei	bí/ei
	he/she/it/him/h er	they/them (2)	they/them (3+)
	him/her		

In the next paragraph, I discussed, “Chapter 5. Bił Kééhasht’ínígíí. My Immediate Family” (p. 46 – 59).

**Chapter 5. Bił Kééhasht’ínígíí. My Immediate Family**

This was the second section. This section discussed the reading of Yazzie and Speas (2007), *Diné Bizaad Bínáhoo’aaah. Rediscovering The Navajo Language*. In the section of, “Chapter 5. Bił Kééhasht’ínígíí. My Immediate Family” (p. 46 – 59). This section was organized into three sections. The first section discussed the “Table 3. Your

immediate family” (p. 46). The second section discussed the Navajo prefix for *shí*. The third section discussed “Table 4. Members of an Immediate Family” (p. 48).

In the next paragraph, I discussed the first section. The first section discussed “Table 3. Your immediate family”.

In this section, I discussed the first section. In the section of, “Chapter 5. Bił Kééhasht’ínígíí. My Immediate Family” (p. 46 – 59). In the section of, “Your immediate family” (p. 46). According to the reading, it stated, *Shizhé’é* means ‘my father’.

I have made “Table 3. Your immediate family” (p. 46) according to the reading. In the reading, it stated,

Table 3

Your immediate family (p. 46).

Shí	me
Shimá	my mother
Shizhé’é	my father
Shádi	my older sister
Shínaaí	my older brother
Shideezhí	my younger sister
Shitsilí	my younger brother
Shich’é’é	my daughter (a woman speaking)
Shitsi’	my daughter (a man speaking)



Shiyáázh	my son (a woman speaking)
Shiye'	my son (a man speaking)

In the next paragraph, I discuss the second section. It discussed a reading by Yazzie and Speas (2007), Chapter 5. *Bił Kééhasht'ínígíí. My Immediate Family. Diné Bizaad Bínáhood'aaah. Rediscovering the Navajo Language.*

In this section, I discussed the second section. This section discussed the reading of Yazzie and Speas (2007), *Diné Bizaad Bínáhood'aaah. Rediscovering the Navajo Language.* In the section of, “Chapter 5. *Bił Kééhasht'ínígíí. My Immediate Family*” (p. 46 – 59). In the section of, “Members of an Immediate Family” (p. 48). It discussed the Navajo prefix for *shí*.

In the next section, I discussed the second section. The second section discussed the Navajo prefix for *shí*.

In this selection, I discussed the second section. The second section discussed the Navajo prefix for *shí*. In the reading, it stated,

“Words for family relations always begin with a pronoun prefix indicating whose family member it is. In the list on the first page of this chapter, we presented the family members using the prefix *shí* (*shimá, shizhé'é,* etc.) Here is a list of those same family relations with the other pronounce prefixes” (p. 48).

In the next paragraph, I discussed the third section. It discussed “Table 4. Members of an Immediate Family” (p. 48).

In this section, I discussed the third section. The third section discussed “Table 4. Members of an Immediate Family” (p. 48). I have made Table 4 to explained “Members of an Immediate Family” according to the reading.

In the next paragraph, there was Table 4 according to the reading. In the reading, it stated,

Table 4

Members of an Immediate Family (p. 48)

shizhé'é	my father	nizhé'é	your father
bizhé'é	his/her/its father	nihizhé'é	our/your (2+) father

According to the reading, *shizhé'è* means 'my father' (p. 48); *bizhé'é* means 'his/her/its father' (p. 48); *nizhé'é* means 'your father' (p. 48); *nihizhé'é* means 'our/your(2+) father' (p. 48).

In the next paragraph, I discussed "Chapter 6. Shik'éei. My Extended Family" (p. 60 – 67).

### **Chapter 6. Shik'éei. My Extended Family**

This was the third section. This section discussed the reading of Yazzie and Speas (2007), *Diné Bizaad Bínáho'o'aaah. Rediscovering The Navajo Language*. In the section of, "Chapter 6. Shik'éei. My Extended Family" (p. 60 – 67). This section was organized into two sections. The first section discussed the "Table 5. The Immediate familial relationship terms (first person)" (p. 61). The second section discussed the family role (p. 61). According to the reading, *shizhé'é* means *father*.

In the following, I discussed the first section. I have made Table 5 to give example of “The immediate familial relationship terms (first person)” (p. 61) according to the reading.

In the next paragraph, there was Table 5. The immediate familial relationship terms, *first person*, according to the reading. In the reading, it was stated,

Table 5

The immediate familial relationship terms (first person) (p. 61)

Shimá	my mother
Shádí	my older sister
Shideezhí	my younger sister
Shizhé'é	my father
Shínaai	my older brother
Shitsilí	my younger brother
Shich'é'é	my daughter (female speaking)
Shiyáázh	my son (female speaking)
Shitsi'	my daughter (male speaking)
Shiye'	my son (male speaking)

In the next paragraph, I discussed the second section. Which discussed “Chapter 6. Shik'éeí. My Extended Family” (p. 60 – 67) about family role.

In this section, I discussed the second section. The second section discussed “Chapter 6. Shik’éei. My Extended Family” (p. 60 – 67). In this section, it discussed family roles.

“By taking on specific roles as disciplinarians, teachers, storytellers, and role models for children, the extended family members helped insulate the immediate family. With so many family members to take responsibility for rearing the children, the parents had more time to devote to providing for and protecting the children” (p. 61).

In the next paragraph, I discussed the fourth section. The fourth section was the “Glossary”. This section discussed the “Navajo - English Glossary” (p. 408 – 415) and “English - Navajo Glossary” (p. 416 - 423).

## **Glossary**

This was the fourth section. This section discussed the reading of Yazzie and Speas (2007), *Diné Bizaad Bínáhoó’aaah. Rediscovering The Navajo Language*. In the section of, “Glossary” (p. 408 - 423). The “Glossary” was organized into two sections. The first section discussed the “Navajo - English Glossary” (p. 408 – 415). The second section discussed the “English - Navajo Glossary” (p. 416 - 423).

In the next paragraph, I discuss the first section. The first section discussed the “Navajo - English Glossary”.

## **Navajo - English Glossary**

This section discussed the first section. In the section of, “Glossary” (p. 408 - 423). In the section of, “Navajo - English Glossary” (p. 408 – 415). The first example

discussed the word *nihizhé'é* (p. 413). The second example discussed the word *shizhé'é* (p. 414). The third example discussed the word *shizhé'é yázhí* (p. 414). In the reading, it stated,

nizhé'é: your father (p. 413)  
shizhé'é: my father (p. 414)  
shizhé'é yázhí: my father's brother (my paternal uncle) (p. 414)

According to Yazzie and Speas (2007), *nihizhé'é* means “your father”; *shizhé'é* means “my father”; *shizhé'é yázhí* means “my father's brother”.

In the next paragraph, I discussed the second section. The second section discussed the “English – Navajo Glossary”.

### **English – Navajo Glossary**

This section discussed the second section. This section discussed the “Glossary” (p. 408- 423). In the section of the “English – Navajo Glossary” (p. 416 – 423). The first example discussed the word *bizhé'é*. The second example discussed the word *shizhé'é*. The third example discussed the word *nihizhé'é*. The fourth example discussed the word *nizhé'é*. In the reading, it stated,

his/her **father**: *bizhé'é* (p. 418)  
my **father**: *shizhé'é* (p. 418)  
our/your (2+) **father**: *nihizhé'é* (p. 418)  
your **father**: *nizhé'é* (p. 418)

According to Yazzie and Speas (2007), *bizhé'é* means ‘his or her father’; *shizhé'é* means ‘my father’; *nihizhé'é* means ‘our and your father’; and *nizhé'é* means ‘your father’.

In the next paragraph, I discussed the summary of “Azhe’é, Shizhe’é, Father, Papa”.

### **Summary**

This section discussed the summary of “Azhe’é, Shizhe’é, Father, Papa”. I think it was important to include Parnwell & Yellowhair (1989), *English/Navajo Edition, The New Oxford Picture Dictionary*, because it illustrated a Bilagháanaa family chart. In the book [Figure 2.], there was drawing of faces and labeling in the number system. It illustrated the term *azhé’é* (p. 3). There was a drawing of a Bilagháanaa father name Tom Jones. Tom Jones was label number “5”. Label number “5” was *azhé’é* (p. 3). Which means *father* in the English language.

I think it was important to include the reading by Yazzie and Speas (2007), *Diné Bizaad Bináhoo’ aah. Rediscovering The Navajo Language*, because it discussed *shizhé’é*, *azhé’é*, *bizhé’é*, *nihizhé’é*, *shizhé’é yázhí* and *nizhé’é* which means *father* and *uncle* in the English language. Yazzie and Speas (2007) textbook was more college material.

In the next paragraph, I discussed the fourth section. The fourth section discussed the “Dictionary”. The first section discussed the first dictionary, *The Merriam – Webster Dictionary* (1997). The second section discussed the second dictionary, *Merriam-Webster Dictionary & Thesaurus* (2006).

### **D. Dictionary**

This was the fourth section in the “Background Literature” section. This section discussed the “Dictionary”. This section was organized into two sections. The first

section discussed the first dictionary by *The Merriam – Webster Dictionary* (1997). The second section discussed the second dictionary by *Merriam- Webster Dictionary & Thesaurus* (2006). In this section, I discussed the definition of the term for *father* and *papa*.

In the next paragraph, I discussed the first section. The first section discussed *The Merriam – Webster Dictionary* (1997). It discussed the definition of the term for *father* (p. 276 - 277) and *papa* (p. 533).

### **The Merriam – Webster Dictionary (1997)**

This section discussed the first section. It discussed the first dictionary, *The Merriam – Webster Dictionary* (1997). In this section, I discussed the definition of the term for *father* (p. 276 - 277) and *papa* (p. 533). The first example discussed the definition of the term for *father*. The second example discussed the definition of the term for *papa*.

In the next paragraph, I discussed the first section. The first section discussed the definition of the term for *father*.

In this section, I discuss the first section. This section discussed the definition of the term for *father* (1997, p. 276 - 277 ). In the reading, it was stated,

**<sup>1</sup>father** \ noun.

1 : a male parent

2 *cap* : God esp. as the first person of the Trinity

3 : FOREFATHER

4 : one deserving the respect and love given to a father

5 *often cap* : an early Christian writer accepted by the church as an authoritative witness to its teaching and practice

6 : ORIGINATOR <the ~ of modern radio>; *also* : SOURCE

7 : PRIEST --- used esp. as a title

8 : one of the leading men <city ~s>

**fa - ther • hood** (noun)  
**fa • ther • less** (adjective)  
**fa • ther • ly** (adjective)

(1997, p. 276 – 277)

<sup>2</sup>**father** (*vb*) [verb]

1 : BEGET

2 : to be the founder, producer, or author of

3 : to treat or care for as a father

(1997, p. 277)

In the next paragraph, I discuss the second section. The second section discussed the definition of the term for *papa* (p. 533).

In this section, I discussed the second section. This section discussed the definition of the term for *papa* (p. 533). It was stated,

**pa • pa** (noun) : FATHER  
(1997, p. 533)

In the next paragraph, I discuss the second section. The second dictionary was *Merriam – Webster Dictionary and Thesaurus* (2006). It discussed the definition of the term for *father* and *papa*.

### **Merriam- Webster’s Dictionary and Thesaurus (2006)**

This section discussed the second section. It discussed the second dictionary, *Merriam- Webster’s Dictionary and Thesaurus* (2006). In this section, I discussed the



definition of the term for *father* (p. 393) and *papa* (p. 760). The first example discussed the definition of the term for *father* (p. 393). The second example discussed the definition of the term *papa* (p. 760).

In the next paragraph, I discussed the first section. The first section discussed the definition of the term for *father*.

In this section, I discussed the first section. This section discussed the definition of the term for *father*. It was stated,

<sup>1</sup>**father** \ noun.

1 ♦ : a male parent

2 *cap* : God esp. as the first person of the Trinity

3 ♦ : a male ancestor more remote than a parent : FOREFATHER

4 : one deserving the respect and love given to a father

5 *often cap* : an early Christian writer accepted by the church as an authoritative witness to its teaching and practice

6 ♦ : one that originate or institutes : ORIGINATOR <the ~ of modern radio>; also : SOURCE

7 ♦ : a priest of the regular clergy : Priest --- used esp. as a title

8 : one of the leading men <city ~s>

**fa•ther•hood** (noun)

**fa•ther•less** (adjective)

**fa•ther•ly** (adjective)

♦ [1] daddy, papa, pop

♦ [3] ancestor, forefather, grandfather --- more at ANCESTOR

♦ [6] author, creator, founder, originator; *also* contriver, designer, innovator, inventor, spawner

♦ [7] clergyman, minister, preacher, priest, reverend ---- more at CLERGYMAN.  
(2006, p. 393)

<sup>2</sup>**father** (*vb*) [verb]

1 ♦ : to make oneself the father of : BEGET

2 : to be the founder, producer, or author of

3 : to treat or care for as a father

♦ beget, get, produce; *also* breed, multiply, procreate, propagate, reproduce, spawn.

(2006, p. 393)

In the next paragraph, I discussed the second section. The second section discussed the definition of the term for *papa*.

In this section, I discussed the second section. This section discussed the definition of the term for *papa*. It was stated,

**pa•pa** (noun)

- ◆ : a man who has begotten a child : FATHER
- ◆ daddy, father, pop --- more at FATHER

(2006, p. 760)

In the next paragraph, I discussed the summary of “Dictionary”. The two dictionaries provided the definition of the term for *father* and *papa*.

## Summary

This section was the summary of the “Dictionary”. I thought it was important to include two dictionaries. The first dictionary was *The Merriam- Webster Dictionary* (1997). According to the reading, the *father* was a noun and verb (1997, p. 276 - 277). The *papa* is a noun. A *papa* is a father (1997, p. 533).

The second dictionary was *Merriam- Webster’s Dictionary and Thesaurus* (2006). According to the reading, the *father* was a noun and verb. In the selection of, <sup>1</sup>**father**, it state, “daddy, papa, pop, and founder” (2006, p. 393). In the selection of, <sup>2</sup>**father**, it state, “founder, reproduce, to treat or care for as a father” (2006, p. 393). The *papa* is a noun. Papa is “daddy, father, pop, and more father” (2006, p. 760).

In the next paragraph, I discussed the “Navajo People in 1993”. The “Navajo People in 1993” discussed three readings. The three readings came from *The Arizona*

*Republic/The Phoenix Gazette*. (September 12, 1993) (September 19, 1993). It was newspaper.

### **E. Navajo People in 1993**

The fifth section in the “Background Literature” was the “Navajo People in 1993”. “Navajo People in 1993” was organized into two sections. The first section discussed the reading of Betty Reid (September 12, 1993), Chapter 1. The first reading was “Education offers youngster a modern gateway to success” (p. NV – 4) (p. NV - 5). The second reading discussed “LANGUAGE SPOKEN AT HOME” by “The 1990 U.S. census” (p. NV - 5). The second section discussed the reading of Betty Reid (September 19, 1993), Chapter 8. The first reading was “PROMOTING FAMILIES” (p. NV - 4). The second reading discussed Larry Rodgers (1992), RELIGION ON THE RESERVATION, *Chapter Images* (p. NV – 5). The last section discussed the summary of “Navajo People in 1993”. These readings came from “Special Section of The Arizona Republic/The Phoenix Gazette” (September 12, 1993) (September 19, 1993).

In the next paragraph, I discussed the first section. A newspaper was from *The Arizona Republican/The Phoenix Gazette* (1993) and the reporter was Betty Reid.

#### **Betty Reid (1993)**

This was the first section. The first reading was according to “Special Section of The Arizona Republic/ The Phoenix Gazette” (September 12, 1993). In the section of Chapter 1. In the section of, “Education offers youngsters a modern gateway to success”

(Reid, 1993, p. NV - 4) (Reid, 1993, p. NV - 5). The reporter was Betty Reid. In the newspaper, it was state,

“In some ways, education has stymied Navajos’ attempts to preserve their language and customs” (Reid, 1993, p. NV – 5).

“One of the [grandson], for example, understands the Navajo language but speaks only English” (Reid, 1993, p. NV – 5).

“Communication is tough for the [grandson] and me. I don’t see many children eager to learn Navajo” (Reid, 1993, p. NV - 5).

“In a 1991 study of preschool children, officials at the Navajo Nation Division Education discovered that only 53 percent spoke the Navajo language” (Reid, 1993, p. NV - 5).

“Unless you completely lose touch with your people, I think it’s impossible to forget the Navajo language, with the exception of the more complex words. It’s like learning to ride a bicycle. Once you learn Navajo, its stays with you” (Reid, 1993, p. NV – 5).

“Relationship with the father began to falter. She became one of hundreds of single mothers on the reservation” (Reid, 1993, p. NV – 5).

In the next paragraph, I discussed the second reading. It discussed “Table 6. Language Spoken At Home”. The source was *The 1990 U.S. census*. The reading was according to “Special Section of The Arizona Republican/The Phoenix Gazette” (September 12, 1993).

This was the second reading. The reading was according to “Special Section of The Arizona Republican/The Phoenix Gazette” (September 12, 1993). It was a newspaper. In the section of, Chapter 1. In the section of, “LANGUAGE SPOKEN AT HOME” (p. NV - 5). The source was *The 1990 U.S. census*. I have made Table 6 to

explain the Navajo language data in 1990. The reading stated the “Native American language was 107,665”.

In the next paragraph, I have illustrated the “Table 6. Language Spoken At Home” (p. NV - 5). The source was *The 1990 U.S. census*. It discussed data of “Speak only English” and “Do not speak English well”.

### **The 1990 U.S. census**

This was the second section. This section discussed “The 1990 U.S. census”. It explained “Table 6. Language Spoken at Home”. According to the reading it discussed the Navajo language data in 1990. In the newspaper, it was state,

Table 6

Language Spoken At Home (p. NV – 5)

Navajo Reservation	131,229
People 5 years and over:	
Speak only English	22,855
Do not speak English well	18,658
Native American language	107,665

(Source: The 1990 U.S. census)

In the next paragraph, I discussed the third section. It discussed the “Promoting Families” (p. NV - 4) (p. NV - 5).

## **Promoting Families**

This was the third section. The reading was according to “Special Section of The Arizona Republic/ The Phoenix Gazette” (September 19, 1993). In the section of Chapter 8. In the section of, “PROMOTING FAMILIES” (Reid, 1993, p. NV – 4) (Reid, 1993, p. NV - 5). In the newspaper, it was state,

“Navajo parents and elders, including medicine men, have abandoned their disciplinary roles, he contends. To him, the cultural teachers, primarily Navajo medicine men, no longer exist” (1993, p. NV – 4).

“I don’t tell them (medicine men) to become a non-Navajo, I don’t tell them to burn their jish, their bundles, but I tell them all of your medicine is what God created . . . because He said, “I am the almighty” (1993, p. NV – 4).

“Navajo children are educated. They were never taught the Navajo philosophy and the culture. Many don’t speak the Navajo language” (1993, p. NV- 4).

In the next paragraph, I discussed the fourth section. The reading discussed the “Table 7. Religion on the Reservation” (1993, p. NV - 5).

## **Religion on the Reservation**

This was the fourth section. In this section, I discussed the second reading. It discussed the “Table 7. Religions on the Navajo reservation”. The reading was according to “Special Section of The Arizona Republic/ The Phoenix Gazette” (September 19, 1993). It was a newspaper. In the section of Chapter 8. In the section of, “RELIGION ON THE RESERVATION” (p. NV - 5). The source was *Chapter Images*, Larry Rogers (1992). In the newspaper, it was stated, there were more than 18 foreign religions on the Navajo reservation.

In the next paragraph, I have made Table 7 to explain the religions on the Navajo reservation according to the newspaper. There are many religions on the Navajo reservation. For example, there was the Mormon, Catholic, Baptist, Assembly of God and Native American.

Table 7

Religion on the Reservation (p. NV - 5)

COMMUNITY	CHURCHES	FAMILY MEMBERSHIP
<b>KAYENTA</b> Northwestern reservation POPULATION: 5, 432	Bible	175
	Assembly of God	105
	Pentecostal	85
	Catholic	50
	Baptist	41
	Church of Christ	7
	Native American	600
<b>BODAWAY</b> Western reservation POPULATION: 1,655	Baptist	93
	Full Gospel	38
	Native American	383
<b>CHINLE</b> Central reservation POPULATION: 7, 361	Mormon	800
	Catholic	200
	Presbyterian	60

	Seventh-day Adventist Potter House Christian Native American	50 45 200
<b>SHEEP SRINGS</b> Eastern reservation POPULATION: 660	Pentecostal Christian Reform Mormon Native American	30 30 25 50
<b>TOHATCHII</b> Southern reservation POPULATION: 1,607	Mormon Catholic Christian Reform Pentecostal Baptist Word of Life Native American	300 200 175 80 75 50 300
<b>WIDE RUIN</b> Southern reservation POPULATION: 1,322	Mennonite Mission Native American	40 120



In the next paragraph, I discussed the summary of the “Navajo People in 1993”. It discussed the readings from *The Arizona Republic/The Phoenix Gazette* (September 12, 1993) (September 19, 1993).

### **Summary**

This section discussed the summary of the “Navajo People in 1993”. The readings came from *The Arizona Republic/The Phoenix Gazette* (September 12, 1993) (September 19, 1993). It gave an insight view of the Navajo reservation and Navajo people life in 1993. Which discussed the language and religion. In 1991, only 53% spoke the Navajo language (p. NV - 5). Navajo language was spoken at home. The Navajo children understood the mother tongue but chose to not speak the Navajo language. The children chose to speak only English and not eager to learn the Navajo language.

In the next paragraph, I discussed the “Concern of the Navajo Language”. It discussed three readings.

### **F. Concern of the Navajo Language**

This was the sixth section in the “Background Literature”. This section discussed the “Concern of the Navajo Language”. It was organized into four sections. The first section discussed the reading by Benally & Viri (2005), *Diné Bizaad [Navajo Language] at a crossroads: Extinction or renewal?* The second section discussed the reading by Krissta (2013), Delegate calls for Dine’ language, *Navajo Times*. The third section discussed the reading by Hutchinson (2013), *Morphosynactic Echoes: Language Contact*

*Phenomena In Navajo Child English*. The fourth section discussed the summary of “Concern of the Navajo Language”.

In the next paragraph, I discussed the first section and the reading. The reading was by Benally and Viri (2005).

### **Benally & Viri (2005)**

This was the first section. This section discussed the first reading. The reading was by Benally & Viri (2005), “*Diné Bizaad [Navajo Language] at a crossroads: Extinction or renewal?*”. Benally and Viri explain the heritage language, parent generation, and fluent speaker. According to Benally and Viri, it stated,

“Navajo 24 years old, explains the Diné are not speaking the Navajo language” (p. 95).

“The majority of Navajo 24 years old and younger are not likely to be proficient Navajo speakers. The younger they are, the less likely they are to be able to speak their heritage language. The generation that has grown up listening to Navajo but not speaking it has now become the parent generation. They are having a more difficult time passing on the language, a language in which they are not proficient. At the same time they are the pivotal generation. What they teach their children will determine if the Navajo language will remain strong and vital or if the language will be rejected and allowed to languish and disappear” (p. 95).

“Children who learn their language and social and political history have greater self-esteem and a greater sense of self-identity” (p. 106).

“The Navajo language is at a crossroads. It is at a stage where it can be revived to the extent that it can be strengthened in daily use, or it can continue to decline” (p. 106).

“Who are fluent in the language, they are the last generation to hear active language usage” (p. 106).

In the next paragraph, I discussed the second section. The *Navajo Times* discussed the Krissta (2013) reading about the Navajo language percentages from 1980 to 2020.

**Krissta (2013)**

This was the second section. This section discussed the reading according to the *Navajo Times*. The reporter was Krissta (2013). In the section of “Delegate calls for Dine’ language”. She stated,

“In 1980, 93 percent of Navajo spoke their language. In 1990, that declined to 84 percent, and dropped to 76 percent in 2000. In 2010, the percentage of Navajo language speakers decline to 51 percent. It is estimated that by 2020 the numbers could drop as low as 25 percent” (Krisst, 2013).

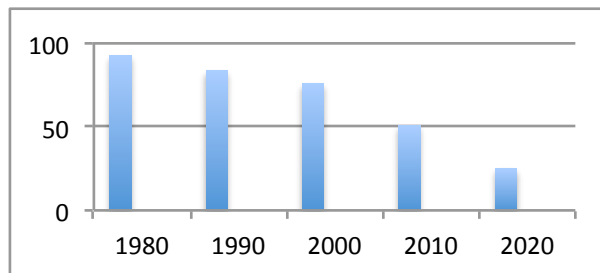
In the following, I have made Table 8 to explain the Diné language data.

According to the reading, the Diné language data show the huge significance change from the year 1980 to the year 2020. The bars have gone from 93 percent to 25 percent.

In the next paragraph, there was “Table 8. Delegate calls for Diné language” (Krissta, 2013). In the reading, it was stated,

Table 8

Delegate calls for Diné language (Krissta, 2013)



In the next paragraph, I discussed the third section and the reading. The reading of Hutchinson (2013), *Morphosynactic Echoes: Language Contact Phenomena In Navajo Child English*.

### **Hutchinson (2013)**

This was the third section. This section discussed the reading by Hutchinson (2013), *Morphosynactic Echoes: Language Contact Phenomena In Navajo Child English*. The author explained there was study of the Navajo children using the Navajo language and English language. In the following, I provide one quote from the reading to give example of linguistic work. According to Hutchinson (2013) reading, it was stated,

“A generation ago it seemed inconceivable that the Navajo language could become endangered; today it is rare to find a child who is considered a truly fluent speaker of Navajo” (p. 62).

In the next paragraph, I discussed the summary of the “Concern of the Navajo Language”. It discussed the three readings.

### **Summary**

This section discussed the summary of “Concern of the Navajo Language”. It was important to include the readings because it gave an insight view that the Navajo language has been declining from 1980 – 2020. The percentage dropped from 93% to 25% (Krissta, 2013). The Navajo people are “having a more difficult time passing on the language” (Benally & Viri, 2005, p. 95). Hutchinson reading discussed a research study

was conducted and it stated; “today, it is rare to find a child considered a truly fluent speaker of Navajo” (Hutchinson, 2013, p. 62).

In the next paragraph, I discussed the “Phenomenological Research Framework”. It discussed the participant, interview, personal life history, data, qualitative research, story telling, story teller, and storytelling.

### **G. Phenomenological Research Framework**

The seventh section in the “Background Literature” was the “Phenomenological Research Framework”. This section was organized into five sections. There were four readings. The last section was the summary of “Phenomenological Research Framework”. It discussed the participant, interview, personal life history, data, qualitative research, Phenomenological Research Framework, story telling, and story teller.

The first section discussed the reading of Rossman & Rallis (2003), Chapter 7. Gathering Data in the Field (p. 169 - 204). *Learning in the Field. An Introduction to Qualitative Research*. The second section discussed the reading of Rossman & Rallis (2003), Chapter 12. Presenting the Learnings. *Learning in the Field. An Introduction to Qualitative Research*. The third section discussed the reading of Smith (2012), Chapter 8: Twenty-five Indigenous Projects (p. 143- 164), *Decolonizing Methodologies: Research and Indigenous Peoples*. The fourth section discussed the reading of Yonnie (2016), CHAPTER 2: BACKGROUND LITERATURE, *Traditional Navajo Storytelling as an Educational Strategy: Student Voices*.

In the next paragraph, I discussed the first section. The reading was by Rossman and Rallis (2003), Chapter 7. Gathering Data in the Field (p. 169 - 204).

### **Rossman & Rallis (2003)**

This was the first section. This section discussed the reading by Rossman & Rallis (2003), *Learning in the Field. An Introduction to Qualitative Research*. In the section of “Chapter 7: Gathering Data in the Field” (p. 169 - 204). In the section of, “Specialized Forms of In-Depth Interviewing” (p. 188 - 193). In the reading it was stated,

“Phenomenology is the study of participants’ lived experiences and worldviews. Phenomenology assumes that shared experiences have an effable structure and essence. Interviewing elicits people’s stories about their lives. As Van Manen (1990) notes, the phenomenologic interview serves two primary purposes:

- (1) it may be used as a means for exploring and gathering experiential narrative material that may serve as a resource for developing a richer and deeper understanding of a human phenomenon, and
- (2) the interview may be used as a vehicle to develop a conversational relation with a partner (interviewee) about the meaning of an experience” (p. 66).

“Seidman (1998) calls for three iterative interviews for the phenomenologic data-gathering process:

- ★ Interview 1 – the focused life history
- ★ Interview 2 – the details of experience
- ★ Interview 3 – reflection on the meaning”

“The first interview asks the participant to narrate his or her **personal life history** relative to the topic; the focus is on past experiences up to the present. The second brings the narrative into the present, with a focus on **specific details** of participants’ experiences of the topic. The third asks participants to **reflect on the meaning** of their experiences---“the intellectual and emotional connections between the participants’ work and life” (Seidman, 1998, p. 12). Questions in the third interview ask the participant to integrate the two previous interviews. For example, the researcher might ask, “Given what you have said about your life before you become a *mentor teacher* and given what you have said about your work now, how do you understand mentoring in your life? What sense does it make to you?” (Seidman, 1998, p. 12, italics added), (p. 190)

“During the process, the researcher tries to bracket the presuppositions she brings to the study to identify the phenomenon in its “pure form”, uncontaminated by extraneous intrusions” (Patton, 2002, p. 485). The data are clustered around themes that are portrayed in the interview text. The final product articulates the deep structures of the participants’ lived experience of the phenomenon. A variant of this type of interviewing is “voice-centered interviewing” (Brown & Gilligan, 1990), which seeks to uncover the enmesh, contrapuntal voices that speak through a dialogic interview text” (p. 191 - 190).

In the next paragraph, I discussed the second section. The second section reading was by Rossman & Rallis (2003). It discussed the “Life History” (p. 344) and “one person’s life” (p. 344).

### **Rossman & Rallis (2003)**

This was the second section. This section discussed the reading by Rossman and Rallis (2003), *Learning in the Field. An Introduction to Qualitative Research*. In the section of, “Chapter 12: Presenting the Learnings” (p. 329 - 349). In the section of, “Organizing the Report” (p. 343 - 346). In the section of, “Life History” (p. 344). In the reading, it was stated,

“The chronology strategy may also be useful if your focus is an individual. A phenomenologic study, an ethnography, or a case study may result in a descriptive life history. Here you present an account of one person’s life, framing the description with analytic points about the significance of that life in light of your questions and the genre” (p. 344).

In the next paragraph, I discussed the third section and the reading. The reading was by Smith (2012). She discussed “Story telling”.

## Smith (2012)

This was the third section. This section discussed the reading by Smith (2012), *Decolonizing Methodologies: Research and Indigenous Peoples*. In the section of “Chapter 8: Twenty-five Indigenous Projects” (p. 143 - 164). In the section of, “The Projects” (p. 144 - 162). In the section of, “3 Story telling” (p. 145 - 146). Smith explained the “Story telling” (Smith, 2012, p. 145 - 146). In the reading, Smith (2012) state,

“Story telling, oral histories, the perspective of elders and of women have become an integral part of all indigenous research. Each individual story is powerful. But the point about the stories is not that they simply tell a story, or tell a story simply. These new stories contribute to a collective story in which every indigenous person has a place. For many indigenous writers stories are ways of passing down the beliefs and values of a culture in the hope that the new generations will treasure them and pass the story down further. The story and the story teller both serve to connect the past with the future, one generation with the other, the land with the people and the people with the story. As researcher tool, Russell Bishop suggests, story telling is a useful and culturally appropriate way of representing the ‘diversities to truth’ within which the story teller rather than the researcher retains control. Margaret Kovach argues that stories are connected to knowing, that the story is both method and meaning, and is a central feature of indigenous research and knowledge methodologies” (Smith, 2012, p. 145 - 146).

“Jo-ann Archibald describes story as work that educates the heart, the mind, the body and the spirit. She suggests that stories engage listeners and the story teller in a respectful relationship of reciprocity that creates and sustain oral culture. Intrinsic in story telling is a focus on dialogue and conversations amongst ourselves as indigenous peoples, to ourselves and for ourselves. Such approaches fit well with the oral traditions which are still a reality in day-to-day indigenous lives. Importantly, story telling is also about humour and gossip and creatively. Stories tell of love... Their themes tell us about our cultures. Stories employ familiar characters and motifs which can reassure as well as challenge. Familiar characters can be invested with the qualities of an individual or can be used to invoke a set of shared understandings and histories” (Smith, 2012, p. 145 - 146).



In the next paragraph, I discussed the fourth section and the reading. The reading was by Yonnie (2016). Yonnie discussed the “Storytelling”.

### **Yonnie (2016)**

This was the fourth section. This section discussed the reading by Yonnie (2016), *Traditional Navajo Storytelling as an Educational Strategy: Student Voices*. In the section of CHAPTER 2: BACKGROUND LITERATURE. In the section of “Summary” (p. 17). In the section of, “Storytelling”. Yonnie used Aronilth (1991) and Pewewardy (2002) quote to explained storytelling. According to Yonnie (2016), she stated,

“Historically, storytelling has been used with Navajo children who grow to understand and respect their culture and their surroundings. Aronilth (1991) describes the stories as lessons to help define the role in one’s life while preparing to take control of “feelings, thoughts, thinking, ideas, understanding, planning, preparing and implementing” (Aronilth, 1991, p. 62). These cultural values are rooted in the teachings of the elders which have been a dominant role in the teaching and learning process of American Indian students for many generations” (Pewewardy, 2002) (Yonnie, 2016, p. 17).

In the next paragraph, I discussed the summary of “Phenomenological Research Framework”. It discussed the readings. It discussed the gathering of data, Life History, personal life history, lived experiences, Phenomenologic interview, and Story.

### **Summary**

This section discussed the summary of the “Phenomenological Research Framework”. This section had readings by Rossman & Rallis (2003); Smith (2012); and Yonnie (2016). It discussed life history, story, interviewing, and gathering of data.

I thought it was important to include Rossman & Rallis (2003) reading. In Chapter 7 (p. 169 - 204). In the section of “Gathering Data in the Field” (p. 169 - 204). In this section, it discussed “phenomenology is the study of participants’ lived experiences and world view” (p. 169). According to Van Manen (1990) notes, there are two ways to conduct the Phenomenologic interview. Seidman (1998) discussed the phenomenologic data-gathering process interview, which was about the **personal life history, specific details** of participants’ experiences, and the participants to **reflect on the meaning** of their experiences (p. 190). Next, Rossman & Rallis (2003) used Patton (2002, p. 485), and Brown & Gilligan (1990) quotes to discussed the research, the data, the interviewing, and the data process (p. 191 - 190).

I thought it was important to include Rossman & Rallis (2003) reading. In the section of, “Chapter 12: Presenting the Learnings” (p. 329 - 349). In the section of, “Organized the Report” (p. 343 - 346). In the section of, “Life History” (p. 344). Life history was about the individual life history. I thought it was important to include Rossman & Rallis (2003) Chapter 12 reading because they had their own belief about “Life History”.

I thought it was important to include the reading of Smith (2012) because she discussed “Story telling”. That “each individual story is powerful” (p. 145). Stories are tomorrow’s treasure. “Story is both method and meaning. Stories engage listeners” (p. 145 - 146). I thought it was important to included Smith reading because she has her own belief about story telling and story teller.

I thought it was important to include Yonnie (2016) reading because she has her own belief about storytelling. She quoted Aronilth (1991) and Pewewardy (2002) work to explain stories and cultural values.

In the next paragraph I discussed the summary of Chapter Two. Chapter Two discussed the “Background Literature”. It was an overview of scholars, linguistic and applied linguistic work.

### **Summary**

This section discussed the summary of Chapter Two. Chapter Two discussed the “Background Literature” of scholars, linguistic and applied linguistic work. It was important to include scholars’ work to explain their belief and knowledge about Phenomenological research, Life History, Story telling, Story teller, interviewing, socialization, community involvement, Indigenous learning, terms, data, Navajo teachings and mother tongue. The readers and audience need to know about the history of the Navajo people, Navajo Culture, Navajo language, “Yoolgai saad, Dootl’izh saad, Diichili saad, Bááshzhinii saad, symbols, symbolic, First World, Fort Sumner, and peace treaty in 1868” (Aronilth, 1991, p. 43 – 53).

In the next page, I discussed Chapter Three. Chapter Three discussed the “Background Methodology”. The “Background Methodology” discussed the “Introduction”, “Setting”, “Participate”, and “Research Questions”.

## CHAPTER 3

### BACKGROUND METHODOLOGY

This was Chapter Three, this section discuss the “Background Methodology”. The “Background Methodology” section was organized into five sections. The five sections were: (a.) Introduction; (b.) Setting; (c.) Participate; (d.) Research Questions; (e.) Summary.

In the next paragraph, I discussed the first section. The first section discussed the “Introduction”.

#### **Introduction**

This was the first section. The first section discussed the “Introduction” to the research background design information. This dissertation used the qualitative research. Multiple methods was also used in the research such as for example the: Interview Reflection, Sunshine Sallie Bia’s Journal, Andrew Emerson Bia’s Interview, Andrew Emerson Bia’s Navajo Culture and Diné Bizaad teaching materials, and Photos. These methods support how the interviewee’s maintain his mother tongue.

The research method used was called the Phenomenological. It required the Phenomenological Interviewing. According to Rossman & Rallis (2003), “This form of interviewing is a specific type of in-depth interviewing grounded in the theoretical genre of phenomenology. Phenomenology is the study of participants’ lived experiences and worldviews” (p. 190). With that being said. The goal was to share:

- Andrew Emerson Bia’s life story.
- Andrew Emerson Bia told his own story in his own way.

- Diné Bizaad was used when he was child rearing his children.

In the next paragraph, I discussed the second section. The second section discussed the “Setting”. The setting of the research took place at a place called No Water Mesa, Arizona. In the state of Arizona, the nearest town is called “Red Mesa, Arizona”.

### **Setting**

This was the second section. The second section discussed the “Setting”. The setting was at a place called, *Tóadin Dahazk’q*. No Water Mesa, Arizona is located in the northern part of the state of Arizona. The nearest town is called “Red Mesa, Arizona”. Red Mesa, Arizona has one gas station, clinic, Navajo housing, and public school.

The research setting was in No Water Mesa, Arizona. Andrew Emerson Bia’s wife name is Ethel Bia. *Tl’áashchí’í, Hashtl’ishnii, Bit’ahnii, Naakai Dine’é* is her Four Clans. She is from *Tóadin Dahazk’q*. Therefore, the recording and interviewing was conducted inside Andrew Bia’s hogan. A hogan is traditional Navajo home. The hogan has electricity and running water.

Inside the hogan, it was clean and organized. There was inside plumbing restroom and kitchen sink. There was a kitchen table, kitchen chairs, refrigerator, propane stove, slow cooker, two gray couches, four bookshelves, saddle, ropes, cowboy hats, heater, and air conditioner.

Outside the hogan, it looked different. There was horse corral, sheep corral, piled of fire woods, cotton wood trees, horse trailer, sweat lodge, and doghouse. The sheep,

black lambs, and goats were outside the sheep corral. The black lambs jump around. The sheep dogs herd sheep and took care of the sheep, black lambs, and goats. The cats slept on the cottonwood trees. There was old female dog name “Cowgirl”. “Cowgirl” had eggs and potatoes for lunch.

In the next paragraph, I discussed the third section. The third section discussed the “Participant”. The participant is biliterate in the Navajo and English language. His first language is Diné Bizaad.

### **Participant**

This was the third section. The third section discussed the “Participant”. The participant is seventy-two years old. His name is Andrew Emerson Bia. He is Walatowa, Coyote Clan of Jemez. *Ma'íí' deeshgizhnii, Tódich'íinii, Tóbqáhi,* and *Táchíinii* are his Four Clans. He grew up in *Tséyi*. He is 5'9 feet tall and 150 pounds.

Andrew Emerson Bia lives in *Tóadin Dahazk'q* with his wife. His wife is from No Water Mesa, Arizona. He has one son and three daughters. He had one late son and his name was Andrew Emerson Bia, Jr. The participant enjoys going to the sweat lodge and ceremonies. He is a father, papa, grandpa, Achei, Anali, uncle, brother, nephew, friend, philosopher, mentor, and teacher.

In the next page, I discussed the fourth section. The fourth section discussed the “Research Questions”. The research questions guide the research study.

## **Research Questions**

This was the fourth section. The fourth section discussed the research questions. In this section, I discussed the five research questions that guide my research study. In the following are the research questions:

- What is Diné Bizaad father involvement?
- Why is Diné Bizaad and not English my first language?
- Why did you raise me as a first language speaker of Diné Bizaad?
- How can Diné fathers take the initiative to teach Diné Bizaad as first language to their children?
- Why is Diné Bizaad important to speak?

In the next paragraph, I discussed the summary of Chapter Three. It discussed overview of the “Introduction”, “Setting”, “Participate”, and “Research Questions”.

## **Summary**

This section discussed the summary of Chapter Three. It discussed the “Introduction”, “Setting”, “Participate”, and “Research Questions”. This dissertation used the qualitative research. The research method is called phenomenological. It required the phenomenological interviewing. Multiple methods was also used in the research study such as for example the: Interview Reflection, Sunshine Sallie Bia’s Journal, Andrew Emerson Bia’s Interview, Andrew Emerson Bia’s Navajo Culture and Diné Bizaad teaching materials, and Photos. These methods support how the interviewee’s maintain his mother tongue.

The setting was at *Tóadin Dahazk'q*. There were five research questions that guide the phenomenological research. The research questions were created to get information of Andrew Emerson Bia's caregiver, mentors, and child rearing. The participated is Andrew Emerson Bia. The procedure of the research was done carefully and with patient.

During the research and collecting of data, there was tape recording of the interviewee. The interviewee spoke in the mother tongue and also code-switch during the tape recording interviewing. As for the transcript, the transcript was translated in the English language. This took a lot of work.

In the next page, I discussed Chapter Four. Chapter Four was about the "Data Analyses and Results". It discussed the procedures of the research and the outcome of the research.



## CHAPTER 4

### DATA ANALYSES AND RESULTS

This was Chapter Four. This section discussed the “Data Analyses and Results”. This was organized into six sections. The six sections were: (a.) Introduction; (b.) Findings; (c.) Procedures; (d.) Data Collecting: Tape Recording and Transcript; (e.) Instrument Supplies; (f.) Summary.

In the next paragraph, I discussed the first section. The first section discussed the “Introduction”. The “Introduction” was about the research and participate.

#### **Introduction**

This was the first section. The first section discussed the “Introduction”. In this section, I discussed the qualitative research. I used the phenomenological research. The research method is called the phenomenological interviewing. Multiple methods was also used in the research such as for example the: Interview Reflection, Sunshine Sallie Bia’s Journal, Andrew Emerson Bia’s Interview, Andrew Emerson Bia’s Navajo Culture and Diné Bizaad teaching materials, and Photos. These methods also help support how the interviewee’s maintain his mother tongue.

The phenomenological research and data was about Andrew Emerson Bia’s Life Story. It was organized into two sections: (a.) Andrew Emerson Bia introduction in Diné Bizaad; (b.) Andrew Emerson Bia’s Story of His Life: Birth, Puberty, Marriage, Old Age. The first section explained Andrew Emerson Bia’s introduction in the mother tongue. He is Walatowa, Coyote Clan of Jemez. *Ma’íí’deeshgizhnii*, *Tódich’iinii*, *Tóbqahí*, *Táchíinii* is his Four Clans. The second section explained his childhood, home, schools, wife,

family, work, and retirement. The outcome of Andrew Emerson Bia's interviewing, recording, and transcript captures the phenomena of Navajo linguistic.

In the next paragraph, I discussed the "Findings". The findings reflect how Andrew Emerson Bia maintained his mother tongue. The findings explained important information about Diné linguistic.

## **Findings**

This was the second section. The second section discussed the "Findings". This section discussed the findings that I found in the interviewing. According to the findings, Andrew Emerson Bia has a strong belief and foundation in Diné Culture and Diné Bizaad. He is Walatowa, Coyote Clan of Jemez. *Ma 'íí' deeshgizhnii, Tódich 'iinii, Tóbaqahí, Táchiínii* is his Four Clans.

Early parts of his life, Andrew Emerson Bia first teachers and nuclear socializer were his auntie Sally Price Sam, Bichei, Bima'sani, and siblings. They all spoke the Diné Bizaad to one another because that was the mother tongue. His socializers did not speak the English language. They had their own "views, beliefs and understandings of children and how [Diné] children should be raised" (Romero, 2003, p. 32). Here is one example of "How Diné children should be raised". For example, Navajo children are not taught to be 'individualism' but encourage to be 'family' and 'communal' orient.

"Individualism, as it is understood and promoted by the mainstream culture, is associated with the pursuit of personal happiness, independence meaning the avoidance of dependence on other, the belief that society exists for the benefit of the individual, and that neither government nor its citizens should infringe on the freedom and liberty of the individual. These are concepts that are notably different from the collectivist perspective and goals of the [Diné] community" (Romero, 2003, p. 199).

Andrew Emerson Bia attended Chinle Indian Boarding School, Chilocco Indian Boarding School, Fort Wingate High School, Haskell Indian Junior College, Navajo Community College, The University of New Mexico, and Northern Arizona University.

Another finding in the data was that, Andrew Emerson Bia maintained his mother tongue while he was still attending bilagháanaa schools. The reason why he maintained his mother tongue was because his late maternal grandmother talked to him.

Dad said, “Shimasani said to me. Grandson, never forget who you are and where you are coming from. Never forget you are Diné. Do not imitate other cultures. The Holy People gave us our Diné language to us. Never forget your Diné language. Do not be embarrassed to speak Diné language.” (A. E. Bia Interview, p. 10).

Another finding that I found in the interview was that the interviewee took chances and risk at early age. He was a risk taker. A risk taker knows there are consequences but there are also opportunities. He knew there were consequences but he also took the opportunities. He just did not sit there and not think about not doing it. He just did it. He was like how the Nike label state, “Just Do It”.

At Chilocco Indian Boarding School, the challenges he face was linguistic discrimination. How he dealt with it was he avoid people like that. That was his way of being passive resistance.

Dad said, “The dorm aid would make two different tribes fight each other. I did not like it when I saw students got hurt. That is why I left Chilocco. I return back to the Navajo Nation.” (A. E. Bia Interview, p. 6)

Andrew and his wife made a decision to speak the Diné Bizaad to their children because they thought this was the best way to communicate with the children. Mr. and

Mrs. Bia were thinking about the future. They took the initiative and time to speak the Diné Bizaad to their children. The decision they made was healthy for their children because the children are fluent. The children can go into ceremonies and understand what the medicine men is saying and doing. They're more intelligent in their mother tongue. "You're more intelligent in your own language" (Romero, 2003).

Mr. Bia taught in tribal sovereign schools and public schools, that was a way for him to perpetuate and sustain the Diné Bizaad. Interact in the language. Indigenous children were told, "If you speak your language – you won't do well in school and that is a lie" (Romero, 2003).

At Navajo Community College, his teachers and mentors were Diné medicine men. His teachers and mentors spoke to him in the mother tongue. They had knowledge and philosophy of Diné ceremonies, Navajo Culture, and Navajo Language. His teachers also conduct these Diné ceremonies and involve the students. The teachers prepared him for the future how to become a Diné Bizaad and Navajo Culture teacher. The Diné mentors encouraged him to learn the "Diné Way of Life".

Dad said, "They were very truthful and honest teachers. I do treasure their precious teachings. They are the ones whom molded me where I now stand, as I walked my true path of life." (A. E. Bia Interview, p. 15)

According to Andrew Emerson Bia finding, his hero was his late auntie Sally Price Sam. She was from *Tséyi*. White House Overlook, Canyon de Chelly, Arizona. She belonged to the Walatowa, Coyote Clan of Jemez. *Ma'í'í' deeshgizhnii*.

Dad said, "My late auntie Sally Price Sam was my hero. She was my first Diné linguistic teacher. She took care of me and practically raised me. She taught me how to be a young man." (A. E. Bia Interview, p. 4)

In the next paragraph, I discussed the third section. The third section discussed the “Procedures”. The procedures for the data collecting, tape recording and transcript that explained the Diné linguistic information data about Andrew Emerson Bia’s interview.

### **Procedures**

This was the third section. The third section discussed the “Procedures”. This section discussed the order of the research that was done according to the seven steps.

The seven steps were as following:

- Start the recording
- Ask the interviewee questions
- Transcript the interviewee respond
- Type the transcript
- Correct the transcript with the interviewee
- Make correction
- Final transcript

In the next paragraph, I discussed the fourth section. The fourth section discussed the “Data Collecting: Tape Recording and Transcript”.

### **Data Collecting: Tape Recording and Transcript**

This was the fourth section. The fourth section discussed the “Data Collecting: Tape Recording and Transcript”. This section discussed the data collecting in the tape recording. In the beginning, Andrew Emerson Bia introduced himself in the Diné Bizaad.

Then, he shared stories and memories about *Tséyi*. *Tséyi* is located in White House Overlook, Canyon de Chelly, Arizona. The interviewee was tape recorded in the Navajo language and the English language. He spoke bilingual. The interviewee also code-switch.

This section discussed the data collecting of the transcript. In the section of “Andrew Emerson Bia introduction in Diné Bizaad” was transcript in the Navajo language. In the section of “Andrew Emerson Bia’s Story of His Life: Birth, Puberty, Marriage, Old Age” was transcript in the English language. It took months to work on the transcript. It also took a lot of time and patient editing the transcript.

In the beginning, of the data collecting, it was a challenged working on the tape recording and transcript. It took time and patient for it to come together. The interviewing could not be rush. I spent more than 80 hours interviewing the participant. I had to sit down with the interviewee and go over his stories; to make sure he was correct on his stories.

In the next paragraph, I discuss the fifth section. It was the “Instrument Supplies”. It discussed the linguistic multiple methods I used.

### **Instrument Supplies**

This was the fifth section. The five sections discussed the “Instrument Supplies”. The Instruments Supplies has two sections. The two sections were: (a.) Tape Recorder; (b.) Notebook. In the next paragraph, I discussed the “Tape Recorder” and “Notebook”.

The first section is the “Tape Recorder”. The interviewee was recorded in the English language and Diné Bizaad. A tape recorder was used. In the beginning, in the

“Introduction” section, Andrew Bia introduced himself in Diné Bizaad first. The introduction was also written in the Diné Bizaad. The type recording was recorded in the Diné Bizaad and English language. Therefore the transcript was written in the English language and Navajo language to explained the interviewee “Life History”.

In the next paragraph, I discussed the second section. The second section discussed the “Notebook”.

The second section was the “Notebook”. The researcher used a notebook to keep notes. A notebook was used to kept notes of the location, dates, time, and recording time. The notebook had Diné Bizaad writing and English language writing. The notebook was also part of my PhD research data material.

In the next paragraph, it discussed the summary of Chapter Four. It discussed overview about the qualitative research. The research method I used was called the phenomenological. It required phenomenological interviewing and multiple methods.

## **Summary**

In this section, I summarized and discussed Chapter Four. Chapter Four discussed the “Data Analyses and Results”. The qualitative research I chose was the phenomenological research. The research method was called the phenomenological interviewing. Multiple methods was also used in the research such as for example the: Interview Reflection, Sunshine Sallie Bia’s Journal, Andrew Emerson Bia’s Interview, Andrew Emerson Bia’s Navajo Culture and Diné Bizaad teaching materials, and Photos. These methods also help support data how the interviewee’s maintain his mother tongue.

The phenomenological research was about Andrew Emerson Bia's Story of His Life. It was about his childhood socializer, home, summer sheep camp, winter sheep camp, schools, rodeo, Alaska, Canada, Texas, Wisconsin, Native American Church prayer services, friends, wife, children, family, work, and retirement memories. The outcome of Andrew Emerson Bia's interviewing, recording, and transcript captures the phenomena of Diné Bizaad linguistic. According to the data, Andrew Emerson Bia has a strong belief in the Diné Culture and Diné Bizaad. At early age, his socializers embedded the Diné Bizaad and Diné Culture in his life.

In the next page, I discussed Chapter Five. Chapter Five was the last chapter. It discussed the "Conclusion", "Limitations", "Recommendation", "My Dad Is My Hero", and "Summary". It gave insight view of the significance meaning of the research.



## CHAPTER 5

### CONCLUSION AND RECOMMENDATION

This was Chapter Five. Chapter Five was the last chapter in the dissertation book. This section discussed the “Conclusion and Recommendation”. This was organized into five sections. The five sections were: (a.) Conclusion; (b.) Limitations; (c.) Recommendation; (d.) My Dad Is My Hero; (e.) Summary.

In the next paragraph, I discussed the first section. The first section discussed the “Conclusion”.

#### **Conclusion**

This was the first section. The first sections discussed the “Conclusion”. In the field of linguistic, the linguistic research I chose is called the phenomenological research. In this case, the phenomenological research method was phenomenological interviewing. The participant name is Andrew Emerson Bia. He is Walatowa, Coyote Clan of Jemez. *Ma'íí' deeshgizhnii, Tódich'íinii, Tóbqahí, Táchíinii* are his Four Clans. He shared stories and memories of Canyon de Chelly, Arizona, *Tséyi*, dorm life at Chinle Indian Boarding School, Chilocco Indian Boarding School, Fort Wingate High School, Haskell Indian Junior College, Navajo Community College, Northern Arizona University, and must more.

The phenomenological interviewing was used to explain Andrew Emerson Bia *first* language is the Diné Bizaad and he still speaks the mother tongue to his children and grandchildren. This is one example of Diné childhood rearing in one Navajo family. The Diné Bizaad needs to be embedded in Diné childhood rearing and when raising a family.

Diné fathers are the heroes and leaders when speaking the Navajo language to their children.

The outcome of my phenomenological research took time and hard work. I am happy with my phenomenological study. I am glad I have chose the phenomenological research participate name Andrew Emerson Bia. The reason why I chose to do my PhD research about Andrew Emerson Bia was because he had shared his piece of knowledge with the world.

My parents have always been my hero as young as I can remember. I looked up to my parents. My parents guides and directs me in life. When I am around my father, I am safe and I feel safe. My father taught me the Diné Culture and Diné Bizaad; and what I needed to learn as *being* a Diné woman. I turned to my dad for advice and support. He is my mentor, my hero, and my father. *Shizhe'é* is my first Diné Bizaad linguistic teacher. For these reason, I called him *Shizhe'é*.

I even had to include my father with me on “My PhD Journey of Education” for him to realize what I was doing in school. It was a challenge. But however, we still manage. We followed the Navajo Nation IRB and ASU IRB rules and protocols. Things work out at the end. Today, my father is a living walking-talking Encyclopedia-Thesaurus of the Diné Bizaad and Navajo Culture. We have reached the end of the chapter, the “Conclusion”. I would like to end my conclusion on a happy note. Today, is a new beginning.

In the next paragraph, I discussed the second section. The second section discussed the “Limitations”.

## Limitations

This was the second section. The second section discussed the “Limitations”. There was limitation in the literature reviews. There was no literature review and no linguistic research done for Diné father being label as hero in the phenomenological research. I did not come across any literature review about how Diné daughter define their Diné father as hero in the field of Linguistic and Applied Linguistic. According to my knowledge, I did not come across one bilagháanaa reading of Diné phenomenological interviewing about Diné father.

There was limitation on literature review about Diné endearing words. There needs to be research done about the Diné endearing words. Endearing words need to be use and encourage inside the Diné homes. The Diné endearing words such as for example are like *Shiyazhí*, *Sha’awéé’*, *Ahxe’hee’*, *Nizhoní*, *Joobá’*, and *T’áá shoodi*. *Ahxe’hee’* means *Thank You* in the Diné Bizaad. *Nizhoní* means *beautiful* in the Diné Bizaad. *Joobá’* means to *give* and *share* in the Diné Bizaad. *T’áá shoodi* means *please* in the Diné Bizaad. *Shiyazhí* means *My Little One* in the Diné Bizaad. Then, *Sha’awéé’* means *My Child* in the Diné Bizaad. *Shiyazhí* and *Sha’awéé’* are positive words and endearing words in the Diné Bizaad.

Diné parents and elders need to often say *Shiyazhí* and *Sha’awéé’* to their children and grandchildren. Another positive Diné Bizaad is, *‘Ayóó’aniísh’ni*. It means “I Love You” in the English language. *‘Ayóó’aniísh’ni* needs to be text often on the cellphones for Diné children to see the written text.

Diné words such as like *‘Ayóó’aniísh’ni*, *Shimá* (I love you, Mom); *‘Ayóó’aniísh’ni*, *Shizhe’é* (I love you, Dad); *‘Ayóó’aniísh’ni*, *Shideezhí* (I love you,

little sister); *'Ayóó'aniísh'ni, Shadí* (I love you, older sister) needs to be encourage inside and outside of the hogan. Other English language positive words are like *I'm sorry* and *I apologize*. These positive words need to be spoken and encouraged in the Diné home as well.

The fluent speakers should not bully or tease the Diné language learners. The Diné language learners should not get discourage from learning the mother tongue. The Diné language learners need to be patient to learn the mother tongue. The Diné language learners need to learn the mother tongue *first* to understand the meaning of the word. You can't give up. Be self-motivate and positive to learn the Diné Bizaad. To learn the Indigenous mother tongue is a valuable tool. Our Indigenous mother tongue makes us unique and different from others.

In the next paragraph, I discussed the third section. The third section discussed the "Recommendation".

### **Recommendation**

This was the third section. The third sections discussed the "Recommendation". The Navajo parents and elders are having a hard time passing on the Diné Bizaad. The Diné children will need special attention in the Diné Bizaad learning. The Diné children will need to hear and listen to the mother tongue *first*. The parent(s) needs to take the initiative and responsibility to speak the mother tongue to the children. There has to be parent involvement at home.

Such as for example, a parent can keep a family scrapbook. Purchased four notebooks from the dollar store. Write the date and time on the front page. The goal was

to learn the Diné Bizaad as a family. Learn one Diné word. Repeat the word for one week. Like for example, the first Navajo word can be, *golchóón nálkad* which means quilt (Yellowhair, 1989, p. 101). Write the *golchóón nálkad* word, fifty times, in the notebook. Then, use and apply the word in real life. Then, draw one quilt design in the notebook. Next, make the *golchóón nálkad* with the grandchildren and children. This was a family activity; a great time to make family quilts. Speak Navajo language during the making of the hand-sew quilts. It would be important to keep a scrapbook of the Diné word *golchóón nálkad*. This way, you as Navajo language learners are also learning and growing.

The Diné parents, uncles, aunties, and grandparents are the role models and heroes in their own family. It is their responsibility to speak the Diné Bizaad on the daily basis to their children and grandchildren. The Diné parents and elders need to teach their own children the base words and terms. Terms such as like *K'é*, kinship, *Shimá*, mother, *Tó*, water, bucket, hay, and horse.

Such as for example, the Bilagháanaa life stock word for cow in the Diné Bizaad is *beeghááshii*. Such as for example, the Bilagháanaa season word for winter in the Diné Bizaad is *hai*. Such as for example, the Bilagháanaa number word for two in the Diné Bizaad is *nákii*. Such as for example, the Bilagháanaa land name for Canyon de Chelly, Arizona is *Tséyi*.

Parents and grandparents will need to create their own Diné language flash cards with their grandchildren and children. The adults and parents can take the children to Diné College, Tsaile, Arizona. The children need to visit their local tribal college bookstores and see what the big kids are doing. Dr. Wilson Aronilth Jr., *Foundation of*

*Navajo Culture* (1991) and *Diné Bi Bee' Óhoo'aah Bá Silá: An Introduction to Navajo Philosophy* (1994) books can be purchase at the Diné College Bookstore, Tsailé, Arizona. Dr. Wilson. Aronilth Jr., books are valuable tools to have for home, children, parents, elders, and community. This way the Diné community is also learning about the Diné teachings from Professor Aronilth.

In the winter season, the Coyote stories, stick games, string games, and winter shoe games are winter cultural events that need to be shared with the Navajo children. The Diné winter stories need to be said in the mother tongue. By the end of the winter, the Diné children and grandchildren need to know about the Diné creation stories. The Diné creation story is about the 1<sup>st</sup> World, 2<sup>nd</sup> World, 3<sup>rd</sup> World, and 4<sup>th</sup> World. The stories were about the animals, four legged creators, two-legged creators, birds, and water people. They were also apart of the creation stories.

There were several ways how the Diné Bizaad can be save. Here are my recommendations:

- The Diné grandparents' cellphone text in the Diné Bizaad to the grandchildren.
- The family cellphone text in the mother language to one another.
- If you cannot say the word. Look up the Navajo word in books. Books like Yellowhair (1989) *English/Navajo. The New Oxford Picture Dictionary*. Yazzie & Speas (2007), *Diné Bizaad Bináhoo'aah*. Write down the Navajo word and then cell phone text it.
- The Diné grandparents and parents talk in the Diné Bizaad on the cell phone.
- Make a hogan rule/house rule. "NO ENGLISH".

- Do not talk English in front of the children and grandchildren.
- Diné grandparents and parents create Diné flashcards, bingo games, board games, card games, and puppets with the grandchildren (Diné words for animals, numbers, seasons, ceremonies, land names, river names, creation stories, twin warriors, Holy People, Coyote, Clans, stars, mountains, plants, hogan, food, and etc.,).
- Listen to KTNN, 660 AM radio station.
- Read Yellowhair's book (1989) *English/Navajo. The New Oxford Picture Dictionary*.
- Read Dr. Wilson Aronilth Jr., book (1991). *Foundation of Navajo Culture*.
- Read Dr. Wilson Aronilth Jr., book (1994). *Diné Bi Bee Óhoo'aah Bá Silá: An Introduction to Navajo Philosophy*.
- The Diné parents and grandparents need to attend the four seasonal (Spring, Summer, Fall, Winter) Diné ceremonies with the children and grandchildren.
- The Diné elders need to take the time, responsibility, and initiative to take their own grandchildren to the Ye'ífbichei, Ndáá', Fire Dance, Winter Shoe Games, Tsidil, Kinaaldah and other ceremonies. They need to sit inside the hogan and listen.
- The children learn the Ye'ífbichei, Ndáá', Fire Dance, Kinaaldah and other ceremonies.
- The elders encourage the children to learn the Ye'ífbichei, Ndáá', Fire Dance, Kinaaldah and other ceremonies.

- The parents encourage the children to learn the Ye'íibichei, Ndáá', Fire Dance, Kinaaldah and other ceremonies.
- The Diné leaders encourage the children to learn the Ye'íibichei, Ndáá', Fire Dance, Kinaaldah and other ceremonies.
- The Diné elder needs to teach their children string game and shoe game.
- Diné parents and grandparents need to teach their grandchildren how to bake white corn cookies, farm, butcher sheep, sweat lodge, weaving, clean, rake, pick up trash, exercise, rope, run, pray, sing, and eat healthy traditional food. The teachings need to be done in the mother tongue.
- The Diné elders need to teach their grandchildren how to make Navajo cake, Alkaan, blue corn tamales, blue corn mush, Navajo tea, Chiiłchin, wild onion soup, white corn tamales, and yellow corn tamales. The teachings need to be done in the mother tongue.
- The elders and parents need to spent time with their children and grandchildren.
- It is the community job to keep the mother tongue alive and spoken. We need to thrive and keep it alive.
- It is the parents' job to speak the mother tongue to his/her children.
- It is the father's job to guide his children in the right path.

There are many Diné Bizaad that cannot be translated. Like the old Diné Bizaad that was spoken before, *The Long Walk Period*, 1864 - 1868. The Bilagháanaa linguistics and anthropologies worked with Diné medicine men. The Navajo ceremonial songs were



document in the IPA; some are kept at the National Museum of the American Indian Smithsonian, Washington, D. C. and Special Collections at the University of Arizona Libraries, Tucson, Arizona. Then, the *English/Navajo. The New Oxford Picture Dictionary* was done by the late Diné linguistics Yellowhair (1989).

Today, there are many Diné Bizaad materials and curriculum. The Diné teachers, parents, students, children, elders, and educators do have accessed to the Diné Culture and Diné Language materials. The Diné family could take their children to publishers. The children could learn about Diné language materials and publishing Indigenous mother tongue materials for the future generations. The Navajo language materials come from the San Juan Heritage Language, Blanding, Utah; Diné College, Tsaile, Arizona; Chinle Unified School District, Chinle, Arizona; Cortez, Colorado; Flagstaff, Arizona. The publishers published Diné Bizaad flashcards, posters, coloring books, CD, workbooks, games, and textbooks materials. However, the Diné Bizaad materials dialects are different. The Diné families could use these resources for their own personal use.

Such as for example, the Chinle Unified School District, Chinle, Arizona. It had Navajo language materials, books, stories, posters, and much more. There was the Naaldlooshii Alchiní poster. It had 23 drawing of Wildlife Animals. For example, there was a drawing of porcupine, bobcat, coyote, fox, and raccoon.

Such as for example, the San Juan Heritage Language, Blanding, Utah. It had Navajo language materials, books, CD, workbooks, stories, posters, and flashcards. One set of flashcard had the Navajo verbs. For example, it had actions words in Diné Bizaad including a picture. Another set of flashcard had the Navajo nouns. For example, it had pictures including the noun. The Diné word for *Líí'* was defined according to a picture of

a white horse. These are resources that could be used inside the Diné homes to promote the mother tongue.

Then, the college reading materials that could be used in the Diné home is Dr. Wilson Aronilth Jr's books which are (1991) *Foundation of Navajo Culture* and (1994) *Diné Bi Bee Óhoo'aah Bá Silá: An Introduction to Navajo Philosophy*. The Diné children and college students can learned about the history of the Diné Bizaad, teachings, Culture, stars, Changing Woman, First Man, First Woman, First Talking God, Second Talking God, the Four Original Clans, Navajo Clanship, Coyote, Language, home structure, family structure, children, Holy People, creation stories, and much more. His stories have important teachings. These are resources that could be used inside the Diné homes to encourage the Diné Culture and mother tongue.

In the wintertime, I encouraged the Diné grandparents to share the Diné creation stories with their children and grandchildren. The children need to hear, listen and understand about the Diné creation stories in the mother tongue. The creation stories were about the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, and 4<sup>th</sup> World. It was also about "The Coyote Stories".

There are many Coyote Stories. For example, there were stories like, "The Coyote and The Beaver story" or "The Coyote and The Blue Jay story". There are more Coyote stories. Each Coyote story had a teaching and lesson. You have to listen to the story in the mother tongue to understand the meaning of the lesson.

Diné parents need to have a sit down with the grandchildren and teach the children string games. Maybe, have a talk about the 4<sup>th</sup> World, when the animals played the moccasin game. Winter stories like these need be to be shared with the Diné children because stories have meanings. The Diné winter stories have teachings through animal

stories. The animals made mistakes in the 1<sup>st</sup> World, 2<sup>nd</sup> World, 3<sup>rd</sup> World, and 4<sup>th</sup> World. From the Coyote Stories, there are teachings and lessons to learn of do and don't.

However, the Diné cultural protocol is the winter stories are only told in the wintertime.

On the Navajo reservation, there is always something to talk about and do. Parent involvement starts at home. Speak the mother tongue *first* when showing and demonstrating the children any hands-on-activities. Activities such as like how to chop woods, build a fire, 'Ajik'ah, flowed a blanket, make bread, make juniper berry ghost beads bracelet, wash dishes, clean the car, cook, bake, sweat lodge, clean the house, built a hogan, saddle the horse, horse back riding, Dibé na'nilkaad, haul water, pick chiiłchin, haul hay, K'idiilyé, learn how to care for farm animals, helped at the Diné ceremonies, learn how to sing, and learn how to pray.

In the next paragraph, I discussed the fourth section. The fourth section discussed "My Dad Is My Hero".

### **My Dad Is My Hero**

This was the fourth section. The fourth sections discussed "My Dad Is My Hero". There was a time when I was asked a question. The question was, "What would you do? If you were given one chance to write about anything. What would be your passionate? Define it in Navajo linguistic?"

I gave it some thought. I wanted to do something meaningful and worth researching about. So, I decided to do the PhD dissertation about my *Shizhé'é* because he is my *first* linguistic teacher and my father is my hero. I have been spending time with my father and learning Diné Culture and stories. I thought, why not write about *Shizhé'é*. *Shizhé'é* knows Diné History, Diné Culture, and Diné Bizaad. He also has his own belief and oral teachings about Diné Bizaad, Diné child rearing, and Diné Culture. *Shizhé'é* is descendant of *Hastiin Dagmaai*, Chief Barboncito. Chief Barboncito

signed the Treaty of 1868 at Hwéeldí. His teachings matters and it could make positive impact for the Navajo Nation. (S. S. Bia. Journal, p. 17).

My parents are my heroes because of so many reasons. They are my hero because of what they did in life. They went through a lot to maintain the mother tongue and Diné Culture; and they still maintain it to this *present* day. They took the responsibility to imprint and embedded the mother tongue and Diné Culture in the children life.

The Diné teaching goes back to the interviewee multiple socializers. When he was growing up, his primarily socializer were his late Bima Yazhi Sally Price Sam, Chei, Bizhe'í, and Bimá Sani. And they had their own Diné Clan teachings and Diné stories. Walatowa, Coyote Clan of Jemez. *Ma 'íí' deeshgizhnii, Tódich 'iinii, Tóbaqhi, Táchiinii Bina' nitin.* His Diné parents send him off to Bilaagháanaa school. He is the first person in his family to go to Bilaagháanaa College. He became Navajo Language and Navajo Culture teacher. He made a huge impact being a teacher.

I remember, my late Nali man, Thomas Brown Bia. He was from Spider Rock, Canyon de Chelly, Arizona. He was *Tódich 'iinii* Clan. He was tall man. A man with few words. He was proud of my dad. Especially during the summers, when there was Ndáá' ceremony. I was seventeen years old, attending Navajo Community College, Tsaile, Arizona.

Dad and I would follow my Nali man inside the ceremony. Inside the hogan, we sat. One Diné elderly woman said, "Who is this, Thomas Bia?" *Díish háíadáat 'í.* Nali man said, "My educated son, the one I sent off to Bilaagháanaa school. He went to Bilaagháanaa college. He is a Navajo Culture and Navajo Language teacher. *Báoltá 'i silíí'.* And this is my nali too, she is in college just like her father (S. S. Bia Journal, p. 19.)

I looked up to my *Shizhe'é* because I don't know how he did it when he had to deal with the 'exterior' and make sure his 'little ones' were still following his footsteps and speaking the mother tongue. *Shizhe'é* took the initiative and responsibility, to make sure his 'little ones' had the Diné Culture and mother tongue foundation.

*Shizhe'é* is my hero because when times were hard and rough, "sometimes I wonder how [my parents] supported" five children (Romero, 2003, p. 48). My parents maintain the mother tongue for the sake of his children and grandchildren. They thought about the future. They wanted the children and grandchildren to have a strong foundation in the mother tongue and Diné Culture.

In the next paragraph, I discussed the summary of Chapter Five. It was an overview of the last chapter. The last chapter discussed the "Conclusion", "Limitations", "Recommendation", and "My Dad Is My Hero".

### **Summary**

This section discussed the summary of Chapter Five. This was the last chapter in the dissertation book. I chose to do a qualitative research. The research method was called phenomenological. It required phenomenological interviewing. The participant is a Navajo-English bilingual speaker and is literate in both languages. His name is Andrew Emerson Bia and his *first* language is the Diné Bizaad. He still speaks the mother tongue to his children and grandchildren. This is one example of Diné childhood rearing in one Diné family.

The Diné Bizaad needs to be embedded in Diné childhood rearing and when raising a family. Diné fathers are the heroes and leaders for their own children. When

the dad speaks the mother tongue to his children, the children are more intelligent. This is being a hero for the children. This is lifetime responsibility as a parent.

In the field of Linguistic and Applied Linguistics, there were lacks of Bilaagháanaa literature reviews for Diné father research in the phenomenological research. There was no positive Bilaagháanaa linguistic research done for Diné father being label as hero for their own Diné children. There are lack of resources and materials for future Diné linguistic who want to learn more about phenomenological research in Diné father research but however this is the first.

However, the Diné father teachings must continue on. Despite the situation, the Diné father, papa, and dad must move forward. Diné fathers do teach from the heart. It is the Diné father responsibility to take care of their children and speak the mother tongue to their children. Fathers need to take the initiative to be committed papa to their children. The Diné children need their Diné father in their life. The father needs to be involve in his children activities, birthdays, and school. The father needs to provide for his children. The Diné children need to be guide by their own parents, grandparents, and elders. It is the Diné parents responsibly to continue teaching the mother tongue and Diné Culture to their children.

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APPENDIX A

RED MESA CHAPTER RESOLUTION, UTAH

Red Mesa Chapter BÍ Resolution. Northern Agency. Navajo Nation



RED MESA CHAPTER  
Red Mesa, Navajo Nation, Utah



Resolution# RMC-06-022123

RESPECTFULLY SUPPORTING MS. SUNSHINE BIA'S PRESENTATION AND APPROVAL TO THE NAVAJO NATION INSTITUTIONAL REVIEW BOARD, (IRB) ON THE PRESENTATION MS. BIA PRESENTED FROM THE RESEARCH AND INTERVIEW SHE COMPLETED ON THE NAVAJO LINGUISTIC REVITALIZATION, HER DOCTORAL DISSERTATION PROJECT, ON BEHALF OF ARIZONA STATE UNIVERSITY.

WHEREAS:

1. Pursuant to 26 N.N.C. Section 1, (1), (2) and Section 103, (B), the Red Mesa Chapter is recognized as a local government entity and delegated certain authorities and responsibilities with respect to local matters consistent with the Navajo Nation Laws; and
2. Pursuant to 26 N.N.C. Section 4028 (a), the Red Mesa Chapter has the authority to review all matters affecting the community and make appropriate recommendations to the Navajo Nation, County, and State Government Agencies; and
3. On July 19, 2021, Ms. Sunshine Bia presented a request to Red Mesa Chapter for Chapter Approval Resolution to conduct an interview with Mr. Andrew Bia, a community member of Red Mesa Chapter, in reference to her Doctoral Dissertation project approved by the Navajo Nation Institutional Review Board, (IRB), on behalf of Arizona State University for Navajo Linguistic Revitalization research; and
4. Ms. Sunshine Bia has completed her research and requested to present it at the Regular Chapter Meeting on February 21, 2023, to the community membership in attendance, to close it out; and
5. Ms. Bia conducted her presentation to the community members and shared valuable information with some data she acquired through her research and interviews related to her research on Navajo Linguistic Revitalization; and
6. The Red Mesa Chapter fully supports our people and youth in pursuant to achieving higher education, and appreciated the presentation made by Ms. Bia.

NOW THEREFORE BE IT RESOLVED THAT:


The Red Mesa hereby respectfully supports Ms. Sunshine Bia's presentation and approval to the Navajo Nation Institutional Review Board, (IRB) on the presentation Ms. Bia presented from the research and interview she completed on the Navajo Linguistic Revitalization, her Doctoral Dissertation Project, on behalf of Arizona State University.

CERTIFICATION

We hereby certify that the foregoing resolution was duly considered by the Red Mesa Chapter at a duly called meeting in Red Mesa, Utah, at which a quorum was present and that the same was passed by a vote of 21 in Favor; 00 Opposed, and 04, Abstained, this 21<sup>st</sup> day of February 2023.

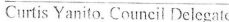
Motioned by: Mr. Harrison Nakai Sr.

Seconded by: Mr. Edward Tapaha

  
Herman Farley, President

  
Marilyn S. Holly, Vice-President

  
Marlene Dee-Ben, Secretary/Treasurer

  
Curtis Yanito, Council Delegate

APPENDIX B

TÓLIKAN CHAPTER RESOLUTION, ARIZONA

Tólikan Chapter BÍ Resolution. Northern Agency. Navajo Nation



Resolution #TC-C-029-02/17/2023

Tólikan Chapter

P. O. Box 105 • TeecNosPos, Arizona 86514

**APPROVING SUNSHINE BIA REQUEST OF NAVAJO NATION INSTITUTIONAL REVIEW BOARD (IRB) FOR APPROVAL OF HER DOCTORAL DISSERTATION PROJECT ON BEHALF OF ARNIZONA STATE UNIVERSITY TO INTERVIEW MR. ANDREW BIA OF RED MESA COMMUNITY.**

**WHEREAS:**

1. The Tólikan Chapter is officially recognized as a Local Governance Act certified chapter of the Navajo Nation pursuant to 26 Navajo Nation Code Section 103 to exercise the authorities to review all matter affecting the community and make appropriate recommendation to the Navajo Nation, Federal. State and local agencies as who may have the responsibility for consideration and approving such actions; and
2. The Tólikan Chapter held their regular chapter meeting on February 17, 2023. The agenda items included a discussion on a student, Sunshine Bia, who is pursuing a PhD through Arizona State University. Ms. Bia is requesting the Tólikan Chapter leaders to approve her PhD research, has completed the PhD research, closure of her PhD research, and
3. The Tólikan Chapter Officials and community members has always supported the student's effort to soar high in their educational endeavors. Likewise, Sunshine Bia has very worked hard to come to PhD level and completed her accomplishment which she interviewed a community participant, Andrew Emerson Bia, a Bilingual person, and a former Navajo Cultural teacher, and
4. The Tólikan Chapter supports and approved Sunshine Bia's request to Navajo Nation IRB, Arizona State University IRB for approval of her Doctoral Dissertation Project, and Ms. Bia will make her PhD Research report to the chapter.

**NOW THEREFORE, BE IT RESOLVED THAT:**

1. The Tólikan Chapter hereby supports and approved the request by Sunshine Bia to Navajo Nation IRB and Northern Arizona University IRB to approve her completed PhD research and closure of her research.
2. The Tólikan Chapter has always supported Sunshine Bia and Andrew Emerson Bia for accomplishing an educational goal in the best interest of the community of Tólikan.

**CERTIFICATION**

Tólikan Chapter hereby, certify that the foregoing resolution was considered by the Tólikan chapter (Navajo Nation) at a duly called meeting at which a quorum was present and was motioned by Vina Paul, seconded by Keenan Sagg, and that same was passed by a vote of **16** in Favor, **00** Opposed, and **02** Abstained, this 17<sup>th</sup> day of February 2023.

\_\_\_\_\_  
Sarah Lee, President

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Arnold Slowman, Vice President

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Rosalinda L Nelson, Secretary/Treasurer

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Curtis Yanito, Council Delegate

## BIOGRAPHICAL SKETCH

Sunshine Sallie Bia is a citizen of the Navajo Nation. She was born in Ganado, Arizona, on June 23, 1979. Tł'ááshchí'í, Ma'íí' deeshgizhnii, Hashtł'ishnii and Tódich'íinii is her Four Clans. She is from Tóadin Dahazk'a, No Water Mesa, Arizona. She graduated from Rough Rock High School, Rough Rock Community School, Chinle, Arizona. She received her Liberal Arts Degree from Diné College, Arizona. In 2004, she moved to the Phoenix metropolitan area to pursue her studies at Arizona State University, Tempe, Arizona. In 2009, she earned a Bachelor of Arts Degree in American Indian Studies from the College of Liberal Arts and Science, Arizona State University, Tempe, Arizona. In 2011, she earned a Master of Arts Degree in Curriculum and Instruction emphasis in Indian Education from the Mary Lou Fulton Teacher College, Arizona State University, Tempe, Arizona. In 2020, she returned back to the Navajo Nation. In 2021, she received the Native American Language, PreK- 12 certificate from the Arizona Department of Education. She is the Diné Studies Program Coordinator at Rough Rock Community School, Chinle, Arizona. She teaches Diné Bizaad, Navajo Culture, Navajo History, and Navajo Government classes.